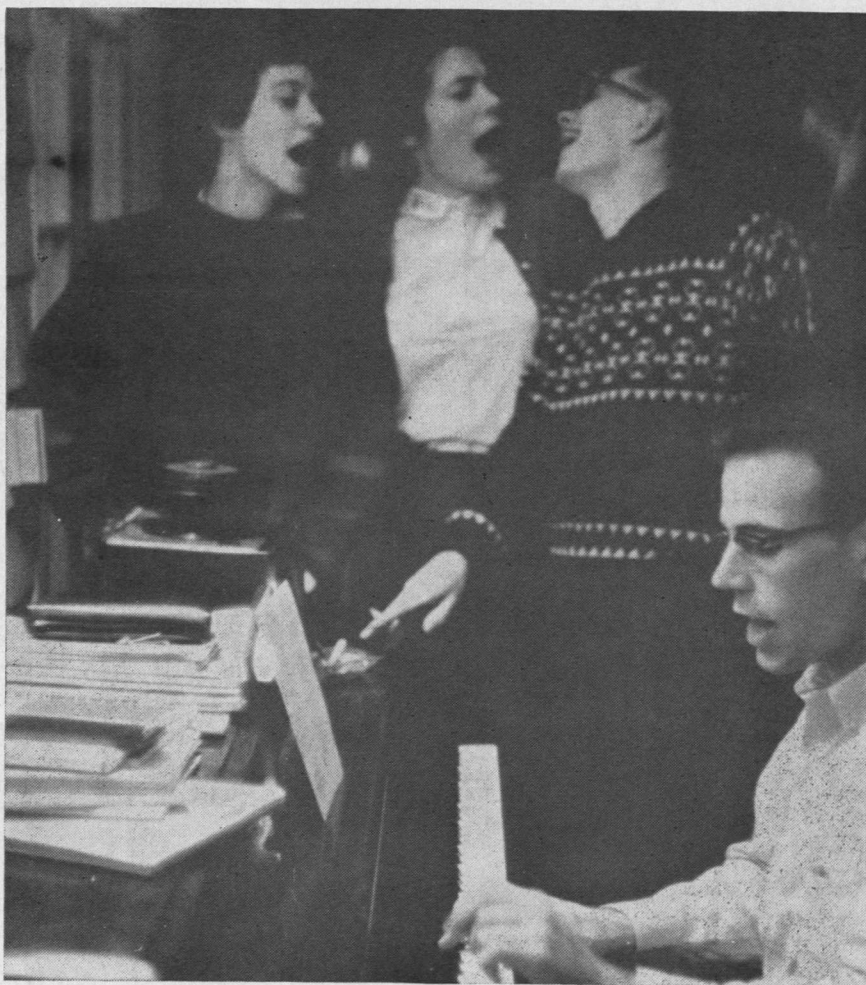


The **+** WITNESS

JUNE 1, 1961

10¢



WHEN GOOD FELLOWS GET TOGETHER

LOTS OF HARMONY but there is also serious discussion about the state of things generally and what the future holds for them. See pages four and seven

ARTICLES ABOUT YOUNG PEOPLE

SERVICES

In Leading Churches

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OF ST. JOHN THE DIVINE

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sermon, 4.

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m. Service in French;
7:30, Evening Prayer.

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

Story of the Week

Presbyterian Assembly Approves Steps to Union by Hugh Vote

★ The United Presbyterian Church in the U.S.A. moved confidently at its General Assembly, meeting at Buffalo, N.Y., toward the "establishment of a United Church truly Catholic, truly Reformed and truly evangelical."

Envisioning union of the United Presbyterian, Protestant Episcopal and Methodist Churches and the United Church of Christ, the plan was voted overwhelmingly by more than 900 commissioners (delegates) with only a few scattered "noes."

Specifically the action invites the Episcopal Church "to join with us in an invitation to The Methodist Church and United Church of Christ to explore the establishment of a United Church..."

The resolution sets up a nine-man committee to implement provisions for union. Chairman is James I. McCord, president of Princeton Theological Seminary.

Other denominations accepting invitations to participate in the union also are asked to establish similar committees which would negotiate on plans acceptable to the various denominations involved.

The four-way merger as a step toward union of all Christians was advanced by Eugene Carson Blake of Philadelphia,

United Presbyterian stated clerk, during a sermon in the Episcopal Cathedral in San Francisco on the eve of the National Council of Churches' triennial assembly last December.

The voting was preceded by about an hour of debate at times sharp and pointed. Before the vote was taken Blake said: "We are talking about a union as broad as God shall lead us to achieve."

He was instructed to communicate with the Presbyterian Church in the U.S. (Southern), Cumberland Presbyterian Church and other Churches in the Presbyterian - Reformed tradition expressing a willingness to work toward union.

In introducing the union issue, the Rev. Charles McKirachan, Harrisburg, Pa., chairman of the standing committee on bills and overtures, said: "This committee believes God has plans for his Church far beyond our comprehension. We in the United Presbyterian Church in the U.S.A. believe in miracles beyond our comprehension. It is in this spirit that we move forward."

The Rev. David P. Muyskens of Hightstown, N.J., questioned why it was necessary to work through the Episcopal Church instead of directly with the other denominations.

Blake explained that the Episcopal Church will have an opportunity to act at its General Convention this September in Detroit. The Methodist Church cannot vote until 1964 and the United Church of Christ, although it meets this summer, is busy with consolidating its own merger and probably would not be ready to act, he said.

The United Church of Christ, composed of Evangelical and Reformed and Congregational Christian bodies, has united on the national level, and local details are being worked out.

The debate was complicated by the introduction of an amendment asking that the participating Churches include only those "willing to recognize the others as true Churches of Christ possessing a valid ministry."

This was aimed at the Episcopal Church which maintains that true validity only lies in the apostolic succession of bishops.

Because of this concept "the Protestant Episcopal and Presbyterian Churches previously broke off (merger plans) after long negotiations," said the Rev. Clare E. Tallman, Elmhurst, Ill.

Heading opposition to the union proposal, the Rev. Edward W. Stimson of Omaha said: "Wherever you have the episcopate, the bishop is looked up to more than the ordinary clergyman." Emphasizing the democratic idea of ministerial

equality in the Presbyterian Church, he added:

"The danger we have here is that we should, through the fear of Communism, take a form of government which departs from the liberty of our representative democracy and gives us Episcopal monarchy in our Church."

McKirachan emphasized that there will be plenty of opportunity to avert this danger because the union issue will "come back again and again to the General Assembly" before final approval is given.

This assurance apparently caused Stimson to change his position. He said he felt the opportunity for such conversations "do not prejudice the assembly against the Blake proposal."

The Methodist Church with nearly 10 million members is the largest denomination in the proposed United Church which would have a combined membership roughly estimated at nearly 20,000,000.

Legacy of the Past

Dr. Blake, preaching at Trinity Episcopal Church the Sunday before the action was taken by the Assembly, said that unless unity is manifest in American Protestantism "the kind of disaster that overwhelmed our work of a century ago on the mainland of China will come to one country after another in Asia and Africa. There are under way in all the countries of Asia and Africa a variety of social, economic and political changes that will gradually make impossible mission 'business as usual' by divided Churches of the United States."

The Rev. Robert J. McCracken, minister of Riverside Church, New York, preaching at an ecumenical service, said; "What makes our divisions not only economically wasteful but

a sin is that in many cases there is no justification for them other than custom and tradition."

He pointed out that most people in the Church today "know nothing about the differences which long ago gave rise to the denominations."

Live Fast, Love Hard, Die Young Creed of Many Young People

By D. R. MacInnes

*Assistant at St. Mark's,
Gillingham, England*

★ If you are a teenager today, then you are a celebrity! It does not need careful study of tv programs and newspapers to see that the focus of this decade is on Mr. and Miss Average-Teen.

The word "teenager" embraces the well-mannered schoolboy as well as the irresponsible beatnik. So this article will be confined to one section of the teenage population which is receiving increasing attention, and is to be found in most towns. It consists largely of boy apprentices, laborers, shopgirls and factory-hands. They are often called "Teds" (quite wrongly, for they wear Italian style clothes!).

These youngsters have had a secondary modern (sometimes technical school) education, earn anything between \$15 and \$50 a week, like to be one of a crowd, frequent coffee-bars, get "sent" by "pop" music, are bursting with energy, life, boredom, humor and sometimes destructiveness.

Opinion Poll

What do they think of the Christian Church? We took a Youth Club opinion poll in our parish a few weeks ago from non-churchgoing boys and girls of this kind. Their answers to

"They are more concerned that their children should become Christians than that they should become Presbyterians or Episcopalians or Baptists or Methodists," he said. "It is to a large extent the legacy of the past that is keeping us apart and not present realities."

the question of the Church were typical. Some gave laconic grunts of "boring" or "not much use"; with many it was a case of "all right for those who can't be happy any other way"; one youth with enviable auburn sideboards went so far as to declare that the Church was "educational" (which apparently provided ample justification for his absence on Sundays!). Others felt it was "a good place" or at least "somewhere for Christians to go."

It quickly became clear that the Church as an institution is associated in their minds with three things: school, morality and authority — three things from which they are trying hard to break free. To them it is comprised of people who are "square" and old-fashioned. Everything that the Church does is remote from their world of "pop" songs and motor-cycles.

The building set aside for worship is strange; dimmer than the neon-lighted coffee-bar, it is not as dark as the jive-cellar, and it is so quiet. The organ is ponderous, words of the Prayer Book remind them of duller school lessons—only a tiny minority ever learned to enjoy Shakespearean English!

The suspicion of church-goers adds to their difficulties. If ever the string ties, leather jackets, and winkle-pickers do

swagger up the aisle, elderly faces look up, startled, as if these youngsters were labelled "High Explosive."

"Coo, my Knees"

Quite recently just this happened. A crowd did come into church and occupied a pew near the back. Their standard of behavior was admirable — at least for them; they did not smoke and apart from occasional groans of "Coo, my knees" were quiet.

Yet from surrounding pews came a succession of disapproving looks and "tuts." During a hymn, one woman in front momentarily put her fingers in her ears — an understandable but unhelpful action! So the gang left at the end of the service with their worst suspicions confirmed. The Church did not want them, nor did they want the Church.

What do they think of Christianity? Their views are inevitably colored by their whole outlook of life. The slogan "live fast, love hard, and die young" summarizes the creed of the majority. Most only hold it as their ambition, but some live it out to the letter.

So it was with a 19-year-old boy. One bleak day last November, the twisted frame of his motor cycle was disentangled from the engine of a car with the speedometer jammed at 90 m.p.h. His body was picked out of a ditch some fifty feet beyond. Four months after the funeral his girl-friend gave birth to a baby.

The comment of one of his mates when talking about him a week or two ago was "He was a good 'un." Few of course, would follow the whole way in his footsteps (or tireskids) but they admired his example. His life was near their ideal.

Now this kind of attitude is coupled with complete ignorance of Christian doctrine. In

our opinion poll we asked questions about basic Christian teaching. To "What is sin?" the usual reply was "sex," "crime," or "drink." Most regarded Christ as a remote historical figure of practically no interest today. The Bible was looked upon as a "holy book" (whatever that means), almost impossible to understand; but, fortunately, school religious instruction had shown that it was three-quarters fiction, and so could safely be discarded! This combination of lack of knowledge, and an ideal centered round pleasure, speed and sex, makes the gospel seem sadly irrelevant.

What can be done? In spite of their unconventional manners and clothes, it is surely a mistake to treat these teenagers as a new species. And, if they are ordinary human beings, then the well-known New Testament principles of bringing men to Christ through prayer and the word of God must also apply to them.

On this basis we have been running a youth club similar to that of many other churches. It is open to anybody, and "anybody" comes in. We offer little that is attractive — the hall used is almost condemned; equipment consists of a few old battered table tennis and billiard tables; there is a home-made coffee-bar, and a record player. Yet numbers vary between 70 - - 100 (including some 30-35 committed Christians who come to back up the work).

We have felt it right to make one rule, namely, that all who come stay for "prayers" during the last half-hour of the evening. "Prayers" consists of ten minutes singing with some 20th century, and some traditional, hymns often accompanied by a double bass and guitar. This is followed by a 15-20 minute (not less) talk.

There is no attempt to con-

ceal our aim; we try as bluntly and simply as possible to present the fundamental truths of sin, judgment, the cross and faith, driving home one clear verse of scripture with numerous illustrations.

A number have professed a personal faith in Christ, some have fallen away. Yet though there have been disappointments, there are those now living active and effective Christian lives. We believe that the secret of any results we have seen lies in the closing twenty minutes of our club evening. For after the volumes of Elvis's and Cliff's discs have been folded up and the coffee cups put away some 20-30 Christian teenagers gather round to pray.

Their prayers are short extempore sentence requests for their friends and the work of Christ. They realize that the Holy Spirit can carry home the word of God and make it real and relevant even to motorcycle-mad "pop" singer fans who have never even been to Sunday School. So their prayers are natural, genuine, expectant and from the heart, and sometimes the hall is shaken as a result.

EIGHT HONORED BY VIRGINIA

★ The Rev. Hugh D. McCandless, rector of the Epiphany, New York, a contributing editor of *The Witness*, received an honorary doctorate at the commencement, May 25, at the Virginia Seminary.

Others receiving doctorates were Bishop Temple of South Carolina; Bishop Creighton of Washington; Bishop DeWitt of Michigan; the Rev. Louis A. Haskell of Charleston, W. Va.; Chaplain Kenneth M. Sowers of Washington; the Rev. Cornelius P. Trowbridge of New York; the Rev. David C. Watson of Baltimore.

ST. AUGUSTINE'S GIVES HONORARY DEGREES

★ The Rev. F. Ricksford Meyers, rector of St. Matthew's, Detroit, received an honorary doctorate from St. Augustine's College, Raleigh, N. C. at the commencement on May 22. The college, chartered in 1867, awarded honorary degrees for the first time in its history.

Others to receive degrees were G. Mennen Williams, former governor of Michigan and now assistant secretary of state for African affairs; Judge Hubert T. Delany of New York; Plummer B. Young Sr., publisher of Norfolk, Va.

Baccalaureate sermon was preached by the Rev. William V. Van Croft, associate rector of St. Luke's, Washington, who graduated from the college in 1949.

ADDITIONAL SUFFRAGAN FOR LONG ISLAND

★ The convention of the diocese of Long Island meeting May 16th unanimously approved Bishop DeWolfe's request for an additional suffragan bishop because of the ever-increasing demands of his fast-growing jurisdiction. It is likely that the new bishop will be elected at a special convention in the fall.

The convention tabled a resolution condemning the National Council of Churches and a request that the Episcopal Church withdraw from the organization.

It adopted by narrow margin a resolution condemning the death penalty; opposed any form of intercommunion either fully or partially with the Churches of North India, Pakistan and Ceylon according to their present credenda and directed that a copy of this action be sent to the General Convention; urged General Convention to establish an official commission on unity with the Eastern Orthodox Churches.

COVER PICTURE

★ It was taken at a religious conference of students at the University of Delaware, sponsored by the department of education of the diocese. Jon Wendt is at the piano, with Abigail Greene, Connie Pardo and Alec Grant hitting some close ones.

FLEISCHMAN RETIRES AFTER LONG SERVICE

★ Carl Fleischman has retired after forty-four years with the promotion department of the National Council. Over the years practically all of the



CARL FLEISCHMAN retires after forty-four years of devoted service

printed matter issued by 281 has had his ok before being sent to the printer. He was also managing editor of *Forth* and more recently of the *Episcopalian*.

U.S. SHOULD STAY IN CHARACTER

★ Even powerful nations must limit their objectives and America "should have the wisdom to know that we cannot rule the world and neither can the Soviets," Bishop John S. Higgins of Rhode Island told

delegates to the diocesan convention.

Calling on Episcopalians to insist that the United States keep its integrity and "stay in character," Bishop Higgins said last year's U-2 incident and this year's abortive invasion of Cuba not only "damaged the American national character in the eyes of other nations" but seem to have been "denials of what we stand for."

"We must do our best," he said, "to see that we as a nation keep in communication with other nations" on a "sane middle ground" between isolationism and the other extreme which believes that "our boundaries are on the Rhine, the Yalu, Quemoy and Matsu and other distant parts of the world."

Stressing, however, that there can be no area — geographical, economic, political or educational — that is "foreign to Christian concern," Bishop Higgins said the recent first manned space flight by the United States "was really in keeping with what we ought to do and what other people expect of us."

Warning against being "panicked into fascism by the obvious perils of Communism," he said "we must assert the humanity of all humanity and keep Christ steadfastly in our minds on every occasion of dealing with our fellow man."

Resolutions adopted by the convention opposed the use of tax funds for sectarian school aid and condemned racial discrimination of any kind.

Also opposed was a reported impending proposal for the General Convention, which now meets triennially, to hold annual meetings. While favoring making the General Convention "more effective," the resolution said annual sessions would be "incompatible with the stewardship of the Church's manpower and resources."

WHAT ARE YOU GOING TO BE?

WITH SCHOOLS AND COLLEGES CLOSING
FOR THE YEAR, YOUNG PEOPLE ARE
ASKING THEMSELVES WHAT THEY PLAN
TO DO WITH THEIR LIVES. THIS
ARTICLE WILL HELP THEM, THEIR
PARENTS AND THEIR COUNSELORS

By Ruth Adam

Sociologist of the Church of England

TEEN-AGERS realize, rather blankly, that they still have not found an answer to the question which indulgent relatives and increasingly anxious parents have been asking since they were twelve years old. "But what are you going to be?"

The framing of the question as a matter-of-fact, may be an indication of the answer. Families with a tradition of public service presuppose that the kind of work the child wants to do is the important thing; that he wants to be a parson, or a teacher or a doctor or civil servant or artist (taking this in its widest sense of course.) Framing the question "What are you going to do?"—usually means simply — "to earn money?"

Two Categories

I HAVE NOTICED that sons and daughters of a public service household fall into two distinct categories. Half of them take it for granted that what their father does is the kind of thing one does with one's life as a matter of course, and that the only point that needs to be settled is the particular variety to be selected.

The other half, throughout their teens, have been increasingly resentful of the limitations of a professional salary. Other boys have their own car. Other girls are taken on glamorous holidays and meet people who matter. Other children have splendid clothes, while the professional man's child goes shabby by comparison. If the resentful ones were asked to sum up the kind of life they mean to make for themselves, I believe a lot of them would echo a young friend of mine who said, "One in which I don't have to remember to switch off the light because of the bills, ever again."

At the university, this last term, those whose

path has been laid down for them from the first—the theological and law and medical students—begin to be a race apart. All that now remains for them to settle is where they shall work. And although they may be half envious of the excitement of those who come back from an interview with the appointments board, with an entirely new and unexpected idea, basically, they feel superior—as, in fact, any man does who knows exactly where he is going.

Dazzling Idea

EVEN TO A GRADUATE who should know something of the world by now the dazzling new idea for a job never quite comes up to his dream. It turns out considerably more mundane, on a second examination.

If this applies to a man or young women of twenty-one, it applies far more to the school-leaver, going straight into a job, whose ideas of a career are based on articles in teenage papers about air-hostesses and travel couriers and successful advertising men. The two ideals held up by most of these "interesting career" articles are: seeing the world, and meeting successful people.

An American sociologist was lamenting recently that there are so few virile jobs for a boy to choose from. One of the standard popular magazine stories is the virile "man-against-an-element" one. (If you look through any boys' or men's magazines you will be able to pick it out—there is always one example. It may be about men against the ice, or the desert or the sea, or perhaps wild animals.)

Most boys at some time or another dream of this kind of a job. The employment officer of one of the biggest oil firms in this country says

he is always getting applications from boys who imagine themselves in shorts and bush shirts, looking for oil. A generation or two since, there were jobs for romantics, bearing the white man's burden from almost any level of education. Now, that field has shrunk almost to nothing. Instead, they have high-pressure salesmanship put before them as an ideal.

So, for stimulation, they demand that at least they shall move about. The secretary of the public schools appointments bureau says that the continual request from applicants, today, is to work out-of-doors or to go abroad.

Girls not unnaturally think chiefly about being admired and about meeting possible husbands. The air-hostess craze, which seemed to combine these two essentials nicely and which was the bane of headmistresses, a year or two back, is now dying down—perhaps because the air-lines have had to explain bluntly that there is more to the job than that. Now instead, girls want to “go into television.”

Cast Down

THEIR MENTAL PICTURE is, of course, of becoming a television personality, known to millions. The many young friends of my own children, who ask me how to “get into television” are always bitterly cast down by my honest reply, which is that they should get the best possible qualifications in typing and shorthand, and then start as a secretary and work up into programs.

What are we to do for our children when they ask for a job which will satisfy their genuine longings, and are offered instead, only those which assume that marketing comfort and luxury is the whole aim of life?

I am continually meeting women who have given up a dull, secure career, at the age of thirty or more, to start again on something which has “human interest.” I meet them mostly in the field of child care where you find women who were once the mainstay of some business man's office, or of the back room in a bank, happily putting children to bed, and washing and darning and taking a clamorous group from a children's home on a day's outing.

I even meet them in hospitals, having decided after starting one career, to go back to what they always wanted to do, and train for nursing. Many of them, if they had decided it at eighteen could have been full-blown state-registered nurses. Now they find book-learning and written exams

much more daunting than they ever are just after you leave school, and compromise, instead, with an assistant nurse course which involves the minimum of both.

Manual Jobs

IT IS BETTER to start again at thirty or later than never to do the job you want. But it is best of all to recognize it at the moment. How can we make sure that our children do this?

There is one very simple thing we can do, and that is to encourage them to take holiday-jobs. The value is not the pocket-money they can earn but the experience of learning what a job feels like. It is a useful eye-opener to be an ordinary employee for a time, and to learn, perhaps harshly, that when you are being paid the minutes are not your own property any more, but belong to your employer.

In my view, boys should be encouraged to take manual jobs — on building sites or as porters loading goods, and learn what it feels like to exhaust yourself apart from the company of a ball. And they should take different ones, each holiday, so that they get a wider view of the world. It is astonishing how much more sensible and down-to-earth a boy who has done this kind of thing can be, when it comes to choosing his permanent career, than one who has only “seen round” various establishments in which he might like to work.



BOY - GIRL discuss one of their most important problems: what are we going to do with our lives?

Girls should also be encouraged to take humble jobs — and not merely the kind which only involve helping a friend of the family in a little antique shop, or looking after a child in a foreign family. Neither of these things help her to be realistic when it comes to deciding her ultimate job. Serving in a large bustling department store for two or three weeks, or being a waitress, both have much more practical value. Here she will learn that not everybody is as patient and polite as her mother or her form mistress, and that she must just accept it.

Ordinary World

WHEN A GIRL wants to go into a vocational job such as hospital nursing or child care, or — for that matter, into Church work, she is always advised to spend a year or two between school and training in the ordinary outside world, learning to get on with people, and then to come back

and ask to start her permanent career, armed with the experience.

I don't think this is at all a bad plan for young people in general. We are apt to press them too much, because there is so much competition, to go straight from school into training or apprenticeship, so that they won't be left behind in the race. We don't allow them what the Germans used to call their "wander-years" in which they try things out.

If we can't do this, at least we can encourage them to make use of school holidays, and also of the time between being accepted by a university and going up there. Often, this is a space of eight months from Christmas until the following October. If boys or girls have spent that time in some ordinary, down-to-earth job, they will also get far more out of university life than they would going there straight from the sixth-form classroom.

Tamworth, New Hampshire Situation After Five Years

By George W. Wickersham 2nd

Minister at Tamworth



THE REV. HERBERT W. PRINCE settled in Tamworth when he retired as rector of the Church of the Holy Spirit, Lake Forest, Illinois. It was largely through his efforts that the work described in this article came into being

WE HAVE BEEN WITNESSES to a period of unusual striving among all Churches toward the reunion of the Church. Much has been accomplished already. Almost all Churches belong to Councils of Churches. They belong to them at the local level, the state level, the national level, and the world level.

Now we are entering another era: an era of outright merger. Methodists, Lutherans, Christians in South India and in North India, Congregationalists and Evangelical-Reformed members are already blazing trails in this direction. Now

proposals appear with startling frequency. All represent efforts to alleviate dissatisfaction with things as they are. There is an obvious restlessness to shake off the shackles which prevent the Churches from being the Church.

As far as I am concerned, all schemes towards reunion, no matter how bad, are good. At the Last Supper, our Lord gave us a new commandment. It was simple. It was overwhelming. "This is my commandment, that you love one another as I have loved you." This commandment is far more sweeping than the Golden Rule. To

love others as he loves us: that is a tall order. I assume that this kind of love could not possibly be satisfied with the courteous tolerance which we Christians of various stripes accord to one another. No wonder the Churches are restless: It is hard for us to kick against the goads. We want fellowship, and we want it without reservations.

By this alone do we know ourselves to be his disciples. "A new commandment I give to you, that you love one another as I have loved you".

The Blake Proposal

THE LATEST MERGER SCHEME to come to general attention is the proposal by the Rev. Eugene Carson Blake, stated clerk of the United Presbyterian Church, seconded by our own beloved Bishop Pike, that the Protestant Episcopal Church and the Presbyterian Church invite the Methodist Church and the United Church of Christ to form a plan of union on the basis of certain carefully stated principles.

To my astonishment, this gracious Christian invitation has received some very ungracious and un-Christian replies. Indeed, many of these replies reveal that their authors have not even taken the time to read Dr. Blake's message: if we behaved this way at home, most of us would be severely chastized.

Several friends of mine have told me that in principle they had nothing against the Presbyterians, but in fact they were against the Presbyterian form of worship. This they said, and with a good heart, was a matter of training and taste. But do we not see how our devotion sometimes carries us away? Our Lord is quite clear. The object of our religion is not to promote various forms of worship. The object of our religion is to bring us together. If we cared enough for our Presbyterian brothers, we would want to worship with them, regardless of forms; and they, with us.

There is a city in New Hampshire in which you will see a Methodist Church, a Congregational Church and an Episcopal Church lined up in contiguous array. One of our delightful Yankee clergymen gazed at this amazing spectacle with me one day and remarked, "It just goes to show how hard we work to stay apart!" I fear that we often prefer to love God whom we cannot see, rather than to love our neighbor whom we can.

Have you ever visited a small village with three or four churches, each served by a circuit

minister who must care for three or four other churches elsewhere? None of the churches in such a village can have any real pastoral care or direction. Still it is absolutely out of the question that they should get together and have one minister. And this is supposed to represent Christianity!

Tamworth Plan

THIS WAS approximately the situation in Tamworth, N. H. five years ago. But, thanks to that same dissatisfaction, that same restlessness which is at last getting hold of the Churches, the Baptist Church in Chocorua, the Congregational Church in Tamworth village, and the Episcopal Church in Whittier, all in the township of Tamworth, decided to stop being pathetic little churches, and to rise up and be the Church.

These three churches of different denominations combined to form the Tamworth Associated Churches. Thereupon, they called a minister. Nobody dared to predict the result of this bold move at the time, but it was the only way to have a settled ministry in the town. It was a grass roots affair. No denominational or interdenominational assemblies were called or consulted. The heads of the three denominations at the state level felt competent to give the plan complete approval and cooperation. And incidentally, it has since been commended by resolution of the convention of the diocese of New Hampshire.

Thus on September first, 1957, I became the first minister of this new and unprecedented association. Nearly four years have passed. Without question they have been the most thrilling years of the twenty-three which I have spent in the ministry. Handicaps have been removed from my work; fetters, from my spirit. No longer am I "the Episcopal minister", but simply "the minister". There is no denominational issue to plague me. When I visit a house, the subject discussed is religion, pure and simple. When I go to the school, there is no sectarian embarrassment. Every class is open to me at any time that I wish to go. I even make announcements on the school bus.

Of course we have people of denominations not represented by any of our three churches. A few of these go all the way to Conway or North Conway to attend the church of their choice. Nevertheless, I visit their houses and care for their various needs. If I did not do this, they would be unhappy. Nor would I trade my relationship

with them for all the statistics in the directory. There is more to our religion than church-going. Indeed, this is what this article is really about.

You would be amused by our choirs. You have to be under twenty-one to be in them, and if you decide to join, you are assigned to one — not by denomination, nor even by location, but by age. High-schoolers sing in the Tamworth Village church. Grammar school children are divided between the Whittier and the Chocorua churches. The result? Well, of the 162 available young people in the three communities, exactly one-half are in the choirs. You should hear them when they sing together at the monthly united service! It is awful and wonderful.

Ninety per-cent of the children of the three villages are active in choirs and/or Sunday Schools.

There is no juvenile delinquency in our town-ship.

Ordinarily, Sunday services are held regularly in the separate churches. On the fourth Sunday of each month, however, all three congregations worship together. This united service rotates from church to church, month by month. It is always a high water mark for enthusiasm in the Tamworth Association. I might interject that at this service, our differences stand forth in stark contrast. In the Episcopal Church the offering is taken after the sermon. In the other two churches it is taken before. Shocking.

As a matter of fact, when I conduct services at St. Andrew's, Whittier, I conduct them according to the Prayer Book; in Tamworth Village, I conduct them according to Congregationalist custom; in Chocorua, according to Baptist. And, may I say, that for one devoted to the Prayer Book, I still find relief in the fact that you can actually worship the Almighty without it!

Christian Harmony

LET ME SAY SIMPLY that there is no evangelism as effective as Christian harmony, no advantage greater than that of practicing what you preach. In Tamworth, the Church is no longer a group in the community. It is the community.

There is, however, one great disadvantage in the Tamworth plan. This arises from the fact that the minister must always be an Episcopalian. The canons of our Church require that the minister in an Episcopal church be in Episcopal orders. In Tamworth this may be advantageous to the Episcopalians, but it puts the minister at an ob-

vious disadvantage to the other two churches. Fortunately for me, the Congregationalists and Baptists are more broad-minded than we are.

You know, of course, that our bishops have long set forth the "Lambeth Quadrilateral" as the standard whereby any scheme of Church unity is to be measured. The four requirements of the Quadrilateral are:

- The Bible as containing all things necessary to salvation;
- The historic creeds as being sufficient statements of the faith;
- Observance of the two sacraments ordained by Christ: Baptism and his Supper; and
- The continuous three-fold ministry.

In Tamworth the Baptist Church and the Congregational Church have long accepted the first three: the Bible, the creeds, and the sacraments. Since 1957 they have swallowed number four. Nor has number four, the ancient ministry, been sugar-coated for them. It has meant accepting me.

For those who flung Dr. Blake's invitation into the waste-basket, may I point out two things? First of all, he did not propose a vast monolithic ecclesiastical structure in which would be submerged all current diversity. He invited us merely to recognize each other. Thus we could unite at the local level where circumstances require it, as they certainly did in Tamworth.

Secondly, he set forth the Lambeth Quadrilateral as the basis of such recognition.

Now, if the Presbyterians, or any other Christians, are willing to accept that upon which Episcopalians, rightly or wrongly, have always insisted, what are we waiting for?

Our Lord was criticized for breaking bread with publicans and sinners. But this was the gospel.

I trust that the day is at hand when we Episcopalians will follow him at least to the point of being willing to break bread with Presbyterians. This, indeed, is still the gospel.

By this, and, I might add, by this alone, will men know that we really are his disciples.

THE NON-PROFESSIONAL PRIESTHOOD

**BOTH HERE AND IN ENGLAND
MORE AND MORE LAYMEN, PROPER-
LY TRAINED AND ORDAINED, ARE
BECOMING INVALUABLE PRIESTS
OF THE CHURCH**

By Charles E. Rice

Rector of St. Philip's, Donelson, Tenn.

A PAID, PROFESSIONAL MINISTRY is taken for granted in most quarters of the Church today. The question of whether they are paid well is beside the point. The ministry is regarded as a remunerative occupation. In some denominations the ministerial task force assumes the proportions of a professional union. It is a profession in most instances with safeguards about minimum salaries and pension plans. Many theological schools exist with no direct relationship to any Church. It is understood that they are preparing professional ministers. The ministers in turn are reasonably assured of being placed or hired for work in some denomination.

The Church must raise serious questions about this state of affairs. The most basic question is: "Could the Church be the Church, if need be, without a paid ministry?" This question is unsettling to those of us who are paid servants of the Church. For many of the clergy training has been so professional that it would be hard to shift to some other livelihood. No practice of the Church is more deeply entrenched than the professional ministry and to question this would cause much consternation among the clergy.

Two very different forces make the question increasingly relevant. The socio-economic changes of our times have materially altered the status of the professional ministry. American ministers have not felt as much as others the financial pressures. Even so, in America the minister is no longer regarded as a social and intellectual leader for our times. In England the economic pinch has made the full-time ministry much less attractive to capable young men. Farther east the communistic society completely denies professional status to the clergy.

We need not dwell on the sectarian protest which has often condemned the professional ministry as a device of Satan. Since these groups usually deny any distinctions of gift and author-

ity in the body of Christ they cannot shed much light on the nature of our question. Still it must be a sound instinct which has led some of them to make every layman a minister.

The most telling force which currently is giving impetus to our question is the liturgical renewal movement. It is not yet advocating the end of a professional ministry but it is opening the possibility of a non-professional ministry. There is a growing consensus that the essential ministry of the Church cannot be relegated to a handful of professionals or experts.

The Church of Jesus Christ is itself a ministerial body in which every member is a participant. The entire body from Christ its head through all of its members shares one vocation and liturgy. It is a priestly body rendering a corporate sacrifice with its members organically related in terms of ordination and subordination. A hierarchy of ministers is essential to the faith and order of the Church. It is a ministry with organic diversity and authority with a priestly mission. Remember the derivation of hierarchy from "hierus" or "priest".

The necessity of deacons, priests, and bishops in the Church does not make a professional role for these three orders essential. Their professional practice may be beneficial and in our times, at least, indispensable. Still a paid ministry for the Church is as secondary to her nature as a paid choir, a paid organist, or a paid sexton. The valid distinctions in the body of Christ are diversities of gift and order, not distinctions between the salaried and the volunteer.

The early Church foresaw that there would be occasional needs for material support for various forms of the ministry. Hospitality as a minimum wage was enjoined for various Christians who traveled on the Lord's business. They could not have foreseen a time when the world would recognize the Christian ministry as a learned, paid

profession. They would have recoiled at the prospect of ministers as individual merchandisers of their religious talents or training. In the words of St. Paul, "[For] we are not, like so many, peddlers of God's word . . .".

Priest is Central

LET US NARROW THE QUESTION now and direct it toward the order of priests. If we can assume that the Church as a whole exercises a non-professional priesthood, can the order of priests of the Church be non-professional?

The liturgical renewal which is, among other things, recalling laymen to their ministry, has not dismissed the priest as obsolete. Rather, by summoning the Church to her essential task in the world — her unique liturgy — the priest's role is illuminated as central and indispensable. At the same time there is a tendency to delegate more teaching, pastoral, and evangelistic responsibility to the "laos" of the Church. As this takes root it will be more feasible that certain qualified laymen may accept a call to holy orders without assuming a full-time, paid ministry.

Artificial distinctions between the layman and the priest have tended to obscure the necessary distinctions. Numerous efforts have been made in recent times to clarify this. The worker-priests movement among Roman Catholics in France is an illustration.

Parish life experiments seeking to extend the responsibility of laymen are too numerous to list. Names like Michonneau, Southcott, Barry and Allan suggest leaders who have been trying to awaken the Church to the lay dimension of the body of Christ. They are not immediately concerned with the non-professional priesthood. They are, in any case, interested in redefining the ministry of the Church to include the whole people of God as the Christian apostolate.

In the American Episcopal situation as well as in the English more and more laymen, properly trained and duly ordained, are becoming invaluable priests of the Church. In many instances they are assuming the cloth without discarding their work as engineers, physicists, teachers, etc.

Let us suggest some advantages of this phenomenon:

- In some areas this is the only apparent answer to the shortage of clergy.
- In places where stipends are meager this

development would make the ordained ministry more feasible for candidates who are family men.

- The encouragement of the idea of lay priests is an eventual corollary of the reform idea of a non-celibate priesthood. Most denominations still have difficulty defining the role of a paid minister's wife.

- The ministry of non-professional priests makes a peculiar kind of witness to the incarnational principle. The priest in such cases literally offers the substance of God's earth with the people as well as in their behalf. Moreover, in a way not possible to the professional, he goes where they are.

- A parish served by a non-professional priest would be less tempted to "let the priest be the Church". The priest in turn would be spared the artificial pressures, the hired-hand complex, and the confusion of the ambition of his ministry with the ambition of his profession.

The Dangers

THERE ARE CERTAIN DANGERS to be reckoned with in advocating more lay priests for the Church:

- There is the possibility of conferring holy orders upon poor workmen. Our Episcopal communion reasonably guards against this with canonical requirements, alike for lay or professional candidates.

- The question of academic training would require more definition. It is a broader question than the question of a non-professional priesthood. Yet, if seven years of university-type schooling is the norm, then a professional ministry is expected.

- There is the problem of the non-professional being unable to devote adequate time to a parish. Emergencies must receive the ministerial attention of the Church. Certainly if the priest continues to be administrator, public relations agent, visitor at large and a host of other unpriestly things then only a professional priest will suffice.

The only hope for a more widespread adaptation of the lay priesthood is in the success of certain aspects of the liturgical renewal. Such experiments as the team ministry would conceiv-

ably be required for a lay priesthood that were more than supplementary to the professional clergy. The practice of having two or more priests in a parish is not without precedent in the Church.

Certainly a general lay priesthood is beyond reach unless the remainder of lay responsibility is extended. Theologically, with or without a lay priest, there is a difference between the priestly office and the work of pastor, counselor, evangelist, visitor and burden-bearer par excellence. These functions must be shared by the people. It is not just that the professional does not have time. It is the fact that he cannot, without doing real injury to the body of Christ, relieve other members of their work of faith.

Don Large

Good for the Church

QUITE A FEW READERS have objected to my use of the old statement that it's the function of the Church "to comfort the afflicted and to afflict the comfortable." Obviously, they don't mind the first half of that goal. In fact, they approve highly of it, as well they should — especially when you realize that comfort originally meant strength. And the strength offered by Christ's ministry is sometimes physical, often emotional, and always moral and spiritual.

But these God-given gifts are too frequently taken for granted. We shall never know the sustaining power of the Church's pastoral and sacramental care, until that black day comes when we find ourselves living in a place or at a time wherein the Church no longer exists! Then there will be a dark night of the soul indeed, and we shall be bitterly reminded that man really can't live by bread alone. For even the non-Churchman is unwittingly enriched by the Christian blessings which rub off on him in passing.

However, in the very act of comfort itself, the afflicted soul must be always aware of the implicit dangers involved. As Bishop Pike put it in *Look* magazine, "Since Sigmund Freud, there has been a whole cultural reorientation toward the problems of human personality, and the church has examined itself to see what part it might take in removing the anxieties, fears, guilts and frustrations of its parishioners. . . .

"Yet these same insights have tended to make self-criticism more difficult. Instead of adhering to Christian principles of moral responsibility, we too often end up excusing faults on the ground of sibling rivalries, poor parental relationships, or traumatic experiences. Thus has religion often been offered as a nostrum in recent years — a sleeping pill, a shot in the arm, a tranquilizer, depending on the need. To sell Christianity primarily as a medicine for sickness is to sell it short. A straight and true Christianity will disturb peace of mind as much as it will provide for it." Norman Vincent Peale, please take note!

In short, it may well be that we've been comforted a bit too much lately. Absorbent cotton is not calculated to make us aware of the rough edges of the world. Which reminds me of the cartoon of the ladies seated at a women's club meeting. As the speaker of the afternoon is announced, one listener turns in shocked disappointment and exclaims to her neighbor, "African violence? I thought today's discussion was to be about African violets!"

And that, in turn, recalls another cartoon, in which the husband of the house is sitting at his desk in a state of unmistakable frenzy. His wife, looking on from an adjoining room, whispers to their daughter, "We have the world's highest standard of living, and your father has just seen the bills for it."

Well, the highest isn't the best if it isn't as healthy as it's high. And very few things—with the possible exception of bananas — are healthy when they go soft. A first-century pagan observer, noting the radiant vitality of a new religion called Christianity, predicted, "These men and women will overturn the world." And his prophecy came true. For they did. But now, unless we return more soberly to our spiritual responsibilities, the world may end up by overturning Christianity. And this is not fear-mongering, but rather an actual and increasing possibility.

Yes, the Church is indeed good for us. But let's not forget that we're also supposed to be good for the Church!

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness

Tunkhannock, Pa.

Church and Family Conference Hear Talks by Specialists

★ Findings of the conference on the Church and family were reported in these pages last week. We here present reports of some of the more important addresses. The conference was attended by 600 scientists, educators and clergymen from the United States and Canada — including thirty-four Episcopalians.

The Duvall Team

The temper of the conference was set in the opening keynote addresses by the Duvall husband and wife team: Dr. Sylvanus M. Duvall, professor of social science and religion, George Williams College, and Dr. Evelyn M. Duvall, conference co-chairmen. They are well-known family life consultants, authors and lecturers.

Dr. Sylvanus Duvall told the conferees they had within their group the resources to combine scientific knowledge with the insights of Christian faith. He charged them to reinforce Christian standards of sex by an adequate theology of family life.

Mrs. Duvall declared that there is a basic shift from sex denial to sex affirmation throughout our culture.

Pointing this up, her husband said there are indications of a general shift of the center of our ethic from responsibility to indulgence. Nevertheless, he

emphasized, the greatest need is not indulgence, but worthy goals that give meaning, purpose and significance to life.

Formulating a valid sex code is more difficult today than in the past when sex was considered a sin to be repressed, he said.

"Our theology should help us see that sex codes requiring too high a level of ethical sensitivity are harmful because they encourage self-deception."

Answers must be found, he said, to the questions, "What are the sex standards Christians believe in?" and "What should the Christian position be on the permanence and stability of family life?"

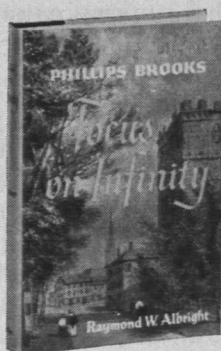
Real Situations

Both J. C. Wynn, professor of Christian education, Colgate-Rochester Divinity School, and Dr. Jessie Bernard, professor of sociology, Pennsylvania State University, saluted the conference sponsors for what the latter called "the brave enterprise" they initiated.

Dr. Wynn's statement that the Church has become more relevant to the world with its message of gospel and that it reaches more certainly into the real situations where people actually live, closely paralleled the theme of the keynoters.

He cited the United Church of Canada for forward-looking studies by its commission on Christian marriage and divorce concerning conception control, abortion, etc. He listed the

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S. J. PHILLIPS

24 S. 2nd St., Harrisburg, Pa.

Salvation Army and the Anglicans within the Lambeth Conference as pioneers in the growing concern of the Churches on such matters. Presbyterians are also engaged, he said, in a serious new study of theological bases for planned parenthood. Lutherans have done some signal investigation into the biblical grounds for sexual expression in marriage, and Methodists have taken a careful look at the factors that break up marriage.

Dr. Bernard pointed out that the refusal of the Catholic Church to recognize divorce may have reduced the divorce rate among Catholics, but has not prevented dissolutions of marriage through annulment, legal separation or desertion. Again, she said, a strict civil policy, as in New York state, may also lower the divorce rate, but not the total number of dissolutions.

There is evidence, she said, that defects in personality cause divorce as do lack of marital aptitude — the persons involved aren't the "marrying kind" — or, mismatched, — they aren't suited to each other.

Parents and Children

As to the children, it is the bad relationship between the parents that is harmful to them, rather than the divorce, she said.

On marriages of teen-agers, Lee G. Burchinal, professor of family sociology, Iowa State University, said that the concern should not be about young marriages, but about adequate preparation for marriage, regardless of age.

Since we operate a relatively free system of mate selection, with early heterosexual association in our society, the younger marriage trend follows a logical pattern. Whether this is best for society is another question, he pointed out, but the trend

cannot be reversed by fiat or by hostility.

Young people contracting mixed marriages, either religiously or racially, are more apt to come from homes with tenuous family and religious ties, where strife is common, according to Judson T. Landis, University of California marriage specialist who with his wife, Mary G. Landis, engaged in pioneering studies of marriages of mixed religious faith.

"The more religious people are, the less willing they are to make mixed marriages," he emphasized. Further, studies show that in happy, well-functioning families people marry their own kind — that is, those of the same religion, education, race, social and economic level.

Interracial marriages, although forbidden in 30 states, are increasing, he said.

The most common type of mixed religious marriages in this country is that of Catholic to Protestant. Studies show that one-fourth of the Catholics in some dioceses to three-fourths in others marry outside their faith.

Sex Relations

As far as sex relations are concerned, Lester A. Kirkendall, author, counselor and professor of family life, Oregon State College, believes basically that we must move our preoccupation on an act — and our decision on what is "right" and "wrong" — to a concern for the quality of relationships among people.

Once we have become genuinely concerned with the creation of relationships which have in them trust, integrity, respect and a broad reaching-out interest in others, we have to think differently about sexual expression, he said.

As teen-agers are probably engaged in pre-marital experimentation, they are left pretty

much to themselves to work out their own solutions to sex questions.

"The average adult is so ashamed of sex and so fearful of the sexual impulse that he is hampered in communicating about sex" according to the Oregon family expert.

The subject of pregnant brides raised the question should Americans remove the stigma that attaches to them or find new means of reducing the cause of the stigma?

Harold T. Christensen, sociologist who heads that department at Purdue University, challenged the conferees with this thought.

Pre-Marital Relations

His studies show that the negative effects of pre-marital pregnancies are greater in the United States than in Denmark. He revealed a "relatively high incidence" of pre-marital relations in the "sexually permissive culture of Denmark" as compared with two samplings from the United States. A far higher percentage of university students in Denmark approved of pre-marital relations than those in the United States, but more approved of it in Denmark than had it, while in the United States the reverse was true.

This means guilt, he said, and whereas some guilt might be wholesome or even desirable, "excessive guilt is devastating to the personality."

Another authority who urged the Churches and the public to expunge hypocritical social thinking was Clark Vincent, author and sociologist whose studies on illegitimacy made while a professor at the University of California will be published this summer. Vincent is now on the staff of the National Institute of Mental Health, Bethesda, Md.

He pleaded for studies on causes that go "beyond the conventional scapegoats of poverty,

ignorance, broken homes, psychological disturbance and minority status."

Unwed mothers actually come from various economic, social, cultural and educational backgrounds, he asserted. White, unwed mothers, furnishing some 40 percent of the adopted infants, are less censured because the demand for such babies exceeds the supply by an estimated ten to one.

Better Marriages

A practicing gynecologist and marriage specialist queried whether men and women of the future will look back on this era as "the emotional dark ages?"

The most effective way society can combat infidelity is to promote better marriages, according to Dr. LeMon Clark of Fayetteville, Ark. The greatest single cause of infidelity is maladjustment of the sexual side

of marriage in Clark's view. He stressed that there is no excuse for sexual maladies in marriage since young people can be given enough sex education to avoid them.

Citing the 1,000 pregnancies that occurred among New York City high school students under 17 years of age in a single year, Dr. Mary Steichen Calderone, medical director, Planned Parenthood Federation of America, declared that the time has come for Protestants to insist on proper sex education and to arrive at a coherent and realistic stand on sexual mores and premarital behavior.

She applauded the National Council of Churches for its courage in a recently adopted pronouncement on responsible parenthood that sanctioned birth control under certain conditions. She asserted that Protestant hospital chaplains should

insist that their non-Catholic patients have planned parenthood made available to them on the same basis as other medical services — and they should insist with equal fervor that Roman Catholic mothers should have rhythm clinics available to them in all tax-supported services.

"I am willing to accuse the Roman Catholic Church not only of blocking services to non-Catholics," she said, "but of failing to insist that medical services include the only method available to Catholics. Let Protestant chaplains take leadership then in protecting the interests of Catholics."

Abortions

Why is it that Americans don't seem to want to change restrictive laws on abortion? asked Dr. Alan F. Guttmacher, chief, department of obstetrics

At the Season of Ordinations --

TAKE HEED that the persons, whom ye present unto me, be apt and meet, for their learning and godly conversation, exercise their Ministry duly, to the honour of God, and the edifying of his Church.

Book of Common Prayer, p. 530

Our Bishops will make this charge in respect to over 350 young men to be presented for ordination to the Diaconate within a few weeks.

The Seminaries are the Church's main agencies for guaranteeing that this grave responsibility is fulfilled. Support for these schools is a crucial need in the Church's life and work.

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, California; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA, Philadelphia, Pennsylvania; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Massachusetts; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wisconsin; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tennessee; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Illinois; VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Virginia.

and gynecology, Mt. Sinai Hospital, New York.

"The people who make laws usually have money in their pockets," he said. "If you have \$1,000 you can have an abortion done, but if you have only \$5 to pay an abortionist, you 'get only a five-dollar job.'"

"I deplore this class privilege for survival," he said.

He stressed that all of the 50 different state laws on therapeutic abortion stem from the English abortion statute adopted back in 1803. They permit abortion only when the mother's life is in danger.

In a plea for pioneering research into the subject, he said that few facts are known regarding illegal abortion, not even the number. It is variously estimated at from 200,000 to 1,200,000 per year in the United States.

Other speakers at the five-day conference included: Dr. Wardell B. Pomeroy, director of field research, Institute for Sex Research, Indiana University; Dr. Evelyn Hooker, research associate in psychology, University of California, Los Angeles; and Mrs. Ruth Proskauer Smith, executive director, Human Betterment Association of America, New York.

Evening sessions featured audio-visual presentations on current Church programs of sex education, marriage and pre-marriage counselling, family camping and related programs.

BISHOP STRADLING NAMED FOR JOHANNESBURG

★ Bishop Leslie E. Stradling of Southwest Tangalyika has been named as bishop of Johannesburg to succeed Bishop Ambrose Reeves.

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--- People ---

CLERGY CHANGES:

PRESCOTT BEACH JR., formerly curate of St. Mary's, Manchester, Conn., is now vicar of St. Helena's Chapel, New Lenox, Mass., parochial mission of Trinity, Lenox.

T. FREDERICK AIREY, formerly assistant at Christ Church Cathedral, Springfield, Mass., is now rector of All Saints, Attleboro, Mass.

CLARENCE H. STACY, vicar of St. Anselm's, Lafayette, Calif., becomes missionary for the diocese of Calif. August 1. His work will largely be to develop new missions.

GEORGE F. LeMOINE, rector of Trinity, Martinsburg, W. Va., becomes director of social relations for the diocese of Minn., July 1.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR
TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP 8:40, 10:30, HC 8, 9, 10, 11,
EP 3:30; Daily MP 7:45, HC 8, 12, Ser
12:30 Tues., Wed. & Thurs., EP 5:15 ex
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10; Week-
days: HC 8 (Thurs. also at 7:30) 12:05
ex Sat.; Int & Bible Study 1:05 ex Sat.;
EP 3; C Fri. 3:30-5:30 & by appt; Organ
Recital Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10,
Tues. 8:15, Wed. 10, 6:15, Thurs 7, Fri.
10, Sat. 8, MP 15 minutes before HC,
Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Priest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low
Mass, 9 a.m. Morning Prayer, 9:15 a.m.
Solemn High Mass, 10:30 a.m. Low Mass
in Spanish, 5 p.m. Evening Prayer; Week-
days: 7:15 a.m. Morning Prayer, 7:30 a.m.
Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C
Sat. 4-5, 6:30-7:30 & by appt.

SAMUEL SHOEMAKER, rector of Calvary, Pittsburgh, Pa. will retire at the end of this year and live in Maryland.

FRANCIS L. DRAKE retires this month as rector of St. Thomas, Oakmont, Pa. to retire from the active ministry.

ORDINATIONS:

LEO J. BILLERBECK was ordained priest by Bishop Kellogg on April 22 at St. Paul's, St. Paul Minn., and is now the rector of St. James, Mobridge, S.D.

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NEW BOOKS

Kenneth R. Forbes
Book Editor

Dynamic Redemption by Bayard
Hale Jones. Seabury Press. \$3.25

The sub-title of this book reveals the nature of its contents, "Reflections on the Book of Common Prayer" — and reading only a little of it will convince one of the importance of it and the great need, of lay people especially, to study the reflections with care.

They tell us of the varied origins of the Prayer Book's contents, the meaning and use of the Christian year, the Church's use of Scripture, which means an explanation of the Epistles and Gospels, and a close study of the Eucharist as it has come down to us through many revisions.

Grace and Glory by E. L. Mascall.
Morehouse-Barlow. \$2.25

Here is a small book of profound simplicities which is commended by the Archbishop of York (now the Archbishop of Canterbury designate).

The text and dominant theme of the book are the well known words of St. Augustine: "We shall rest, and we shall see; we shall see, and we shall love; we shall love, and we shall praise".

Dr. Mascall analyzes them with the theologian's and philosopher's acumen, beginning with the surprising assertion — surprising, that is, for the typical 20th century westerner — that activity, speed and noise are less than admirable and that in heaven rest may well be the centre of the abundant life with our Lord. Then we shall see him with clarity and, seeing him, shall begin the love of the Master we have seen and loving, we shall give him the one gift that can be disinterested, we can *praise him*. This is the bare bones of the mystic philosopher's thesis, but closely read and followed the text will reveal much of the spiritual quality of the little book.

The author writes from the mystic's point of view and the knowledge of the most significant theological controversies through the centuries.

The Bold Brahmins by Lawrence
Lader. E. P. Dutton. \$5.00

This book is one way to celebrate the centennial of the Civil War. It is full of dramatic narrative from

the records of the deadly serious and conscientious Abolitionists of New England whom the author names appropriately "The Bold Brahmins", because most of the Abolitionist leaders were eventually from the blue-blood caste. However, the author, with tongue in cheek, begins his story in the year 1835, with the scene on State Street in Boston where the respectable lawyers, merchants, bankers and their ilk awaited the coming of an English anti-slavery leader.

The handbill they were all reading said: "A purse of \$100 has been raised by a number of patriotic citizens to reward the individual who shall first lay violent hands on Thompson so that he may be brought to the tar-kettle before dark." "Thompson" escaped his would-persecutors, but the maddened mob of some 5,000 very nearly lynched William Lloyd Garrison. A newspaper of the next day boasted that the mob contained "many of our first citizens." Harriet Martineau, the English author, touring the country, reported a university president saying "There had been no mob, the persons assembled having been all gentlemen".

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But this was a time of prosperous America, with the South reaping the fruits of Eli Whitney's cotton-gin and New England revelling in the China trade. "Let well enough alone" was the motto of the majority of leaders. But before two decades had passed the picture was very different and New England had grown militant against slavery. The author tells the story up to the Emancipation Proclamation in 1863 and it is all a thrilling tale to read.

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