

The **+** WITNESS

OCTOBER 31, 1963

10¢



THE REV. AND MRS. HOMER E. GRACE

GOLDEN WEDDING was recently celebrated by this distinguished couple. Dr. Grace has long been a missionary to the deaf in the Denver area. It is a fitting picture to go with the article in this number by Dr. Albert Reissner, world-famous physician and psychiatrist and an authority on marriage

-MARRIAGE TODAY BY DR. REISSNER-

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In Leading Churches

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For Christ and His Church

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W. B. Spofford Sr. Managing Editor.

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THE WITNESS

Tunkhannock, Pa.

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In Leading Churches

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Story of the Week

Bishop Reeves Hits Segregation In South Africa before UN

★ A clear choice faces the world over South Africa — “effective international action” or “the probability of bloodshed on a vast scale” — members of the UN special political committee were told by an Anglican bishop who was deported from the country for opposing its racial segregation policies.

Appearing before the committee, which is reviewing South African apartheid practices and considering recommendations to the UN General Assembly, was Bishop Richard Ambrose Reeves formerly of Johannesburg.

His testimony was unusual in that only rarely are speakers other than non-member or observer nation delegates permitted to address the committee.

Bishop Reeves served in South Africa for 11 years before he was deported in 1960 after being informed it was “not in the public interest” to remain in his diocese, he said.

“However imminent or far away open conflict on a large scale may be in South Africa,” the bishop said, “the present situation there demands action if further deterioration in the situation is to be prevented — and action on an international scale.”

“It is worse than useless for some delegates to the United

Nations to use vehement language in which to condemn apartheid, and then do everything in their power to prevent member states from taking effective action,” he said noting that certain UN member nations “have financial interests in South Africa and considerable trade with the republic.”

The bishop maintained that any realistic solution to the problem “will demand sacrifice . . . Some people will lose their dividends.”

But, he went on, “if they allow the present situation to continue they will probably lose their capital as well.”

South Africa has made apartheid a “religion,” Bishop Reeves said, though a religion with economic overtones. He cited the proposal to partition the nation into separate “black and white” states, calling it a calculated attempt to leave Bantu tribes with non-mineral holding lands, bare of economic support.

“All the major commercial, industrial and mining areas would go to the white state,” he said. “The combined land of the 110 African reserves constitutes only 13 per cent of the area of South Africa — and these are sub-marginal lands.”

South Africa’s action in granting a legislative assembly to the Transkei area was

labelled “insincere” by the bishop.

He pointed out that the assembly will consist of 64 chiefs and 43 members elected by native citizens of the Transkei, placing in the majority men who are dependent on the white government for their positions. The Capetown government also plans to keep control of defense, foreign affairs, currency, public loans and banking, police and immigration, he said.

Bishop Reeves urged international solidarity, through the UN, to bring pressure, “not merely of a moral nature, but of a kind more immediately forceful.”

He warned that the South African government is currently bracing itself to meet outside opposition by heavy arms importation.

“It is difficult to explain the present massive build-up in arms that is now taking place in South Africa, if this is not so,” he said.

He called for “the expulsion of South Africa from the United Nations” as a “minimal form of action.”

The bishop agreed that trade losses “may cause temporary hardship to some workers,” but asked: “Isn’t it time that we ceased using these possibilities as an excuse for inaction?”

“Is it not time that we have done with speculating on the possible consequences of action and get down to a detailed study of the ways in which international pressure might be ap-

plied, and make plans to deal with at least some of the losses that will be sustained by some countries as a result of international action?"

A majority of South Africans are now living in "a fully-fledged police state," the bishop said, "under a tyranny which is a flagrant contradiction of the basic principles of the Charter of the United Nations."

WORLD COUNCIL LEADER HONORED BY GERMANS

★ W. A. Visser 't Hooft, general secretary of the World Council of Churches, was honored by West German Protestant leaders on the occasion of his 25th anniversary in the post.

During ceremonies held at the Evangelical Academy of Arnoldsheim, Visser 't Hooft was hailed as a "prophet" of Christian unity by Dr. Kurt Scharf, chairman of the council of the Evangelical Church in Germany.

Scharf said the WCC leader had served as "a pastoral interpreter" for member churches of the world Protestant, Anglican and Orthodox body.

He also took the occasion to express the gratitude of Germans for postwar aid received from the World Council.

Among other speakers praising Visser 't Hooft were Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, and Friedrich W. Krummacker, head of the Evangelical Church of Pomerania and chairman of the East German Evangelical bishops' conference.

The ceremonies concluded a conference of German leaders on ecumenical matters. During the meeting Visser 't Hooft called for increased solidarity among Protestant, Anglican and Orthodox Churches.

Four Baltimore Parishes Tackle Metropolitan Area Problems

★ Giving credit to a new spirit abroad in Christendom, as evidenced by new attitudes in the papacy of the Roman Catholic Church, in the dialogue between Christians of various denominations, and in the new call to "mission and mutual responsibility on the cultural frontier" which came out of the Anglican Congress, the formation in Baltimore of "The Metropolitan Mission" was announced simultaneously in the sermon of four neighboring downtown Episcopal churches on October 20th. The four churches are St. Paul's, Christ Church, Emmanuel, and Grace and St. Peter's.

The combined resources of the four churches make the new metropolitan mission one of the most powerful religious organizations in Baltimore. The mission can count a present membership of two thousand four hundred people, among whom are many of the outstanding business and professional leaders of the city. In addition to large financial resources, the mission will have available the services of eleven clergymen. Both a primary school and a secondary school are owned by churches in the new organization. The church buildings and the parish houses are among the city's oldest and most beautiful and they are all in good condition.

The aim of this new inter-parochial organization will be to combine the resources and professional leadership of these four churches in agreed areas of mutual concern both for a more intensive ministry to the members and for more effective outreach in witness and service to the city. The administrative body will be the metropolitan mission council made up of the four rectors and of three lay

delegates from each of the parishes. The council will study the resources and opportunities available to the mission, assign priorities for united work, and refer to the separate governing bodies of the individual parishes recommendations that need implementation by the vestries.

Located only a few blocks from one another, these four churches have similar histories going back more than a hundred years when they were all serving a fashionable residential section of Baltimore. All of them have had to struggle with problems created by the drift of population away from the area in which they are located. Each one of these churches now draws its membership from the whole metropolitan area, and each of them has run independently a program intended to serve the larger interests of the city. All have considered and rejected, either officially or unofficially, the temptation to move out of the city. They now stand committed to carrying on their work downtown, but no longer in competition with one another.

The new enterprise grew out of the conversations of the four rectors: the Rev. Halsey M. Cook of St. Paul's, the Rev. Warren C. Skipp of Christ Church, the Rev. Rex B. Wilkes of Grace and St. Peter's, and the Rev. Alfred B. Starratt of Emmanuel. Sharing a common desire for more effective work both in their parishes and in service to the community, the four clergymen met several times last June and then went to a Washington hotel for two days of intensive study of the problem last September. Out of this conference came a "Statement of Mutual Respon-

sibility" bearing the signatures of the four and laying down the outline for the metropolitan mission. This document was accepted by the four vestries before the whole idea was presented to the parishioners.

A spokesman for the mission said "We aren't talking merger. That's a legal matter having to do with property. We're talking about giving to each other and receiving from each other, and about cooperating in bearing witness by word and deed in a joint effort to make a creative difference in the life of Baltimore."

Although several projects in united social service are already under consideration, the leaders of the mission could not be specific about such plans

until the necessary research and order of priority is completed by the council. However, through a weekly meeting of the four rectors, many cooperative ventures are already underway. Young people from all four parishes attended a week-end retreat together at Rehoboth, Delaware, on the 26th of this month. The young adults of the four parishes are planning several joint meetings. A training school for laymen to prepare them for new roles in the mission is in the planning stages. A monthly paper giving news of the mission is being prepared. The four parishes will sponsor together the Lenten noonday services at St. Paul's and organize a single Lenten evening program.

Observers Hear Pope Paul Stress Dedication to Christian Unity

★ More than 60 Protestant, Anglican and Eastern Orthodox delegate-observers to the second session of the Vatican Council were assured by Pope Paul VI of his personal dedication to the cause of Christian unity.

Receiving the group in his private library, the Pope advised that "the best method for us is not to look to the past, but to the present, and, above all, to the future."

"Others can and must devote themselves to past history," he said, "but we prefer to fix attention not on what has been, but what should be."

The Pope did not understate the difficulties confronting Christian unity on the doctrinal plane, but he urged that both sides "apply the principles of forgiveness in order to cure wounds not completely healed."

In speaking of forgiveness, he stressed that "our spirits need

such tranquillity if friendly relations and quiet conversations be established."

He assured the observers that "good faith, sincerity of feeling, and charity" would be offered by the Roman Catholic Church to other Churches.

"To come together, to meet each other and to greet each other, to know each other and to discuss with each other . . . what more simple, more natural, more human," the Pope said.

Describing efforts to bring about Christian unity, the Pope said "our attitude conceals no insidiousness and does not stem from the intention to conceal difficulties in the way of a complete and definite understanding."

However, he told the observers, "the good bases" for understanding were "your presence and the esteem in which we hold your persons, the institutions and the Christian values

you represent" all of which, he added, "make it easy to confront you with the great dialogue of which none can predict the duration in view of doctrinal differences not yet solved."

The Pope concluded his talk by thanking the observers for their presence in Rome and describing their visit to him in the papal library as "symbolic of our wish to welcome you not only on the threshold of our home, but in the very heart of our intimate selves."

Prior to his talk, Pope Paul heard two addresses by Augustin Cardinal Bea, president of the secretariat for promoting Christian unity and Professor Kristen E. Skydsgaard of Copenhagen University, a delegate-observer of the Lutheran world federation.

Dr. Skydsgaard said "a true Christian does not know immobility."

He expressed the hope of a better understanding among all Christians "on the basis of a concrete and historical theology centered upon the story of salvation."

An Anglican View

A few days after the Pope's address, Bishop John R. Moorman of Ripon, England, one of three Anglican delegates, said in an interview that if a united church was to come about, its natural head would have to be the Bishop of Rome — the Pope.

He stated that during the 400 years the Church of England and the Church of Rome have been separated that the claims of the Pope have "increased" and that one of the claims Anglicans would find it difficult to recognize is papal infallibility.

"Furthermore," he said, "historically and exegetically, we think too much has been made

of the words of Our Lord to St. Peter."

The words in question, used by Catholics as scriptural justification for the primacy of Peter, are: "Thou art Peter and upon this rock I will build my Church."

"The primacy of Peter would need to be based on a much

more certain foundation," Bishop Moorman said. "It would, therefore, be true to say that the Anglican communion must be willing to accept the fact of the primacy as natural head of a united church, though it would find the greatest difficulty in recognizing the validity of the papal claims."

York Convocation Reaffirms Church Stand on Chastity

★ Church of England views condemning pre-marital and extra-marital relations were reaffirmed at the convocation of York after discussions called attention to growing concern among young people over the "new morality" trend.

A motion underscoring the chastity stand was passed with but a single dissent.

In opposition to the motion was Provost Hugh Heywood of Southwell, who pointed out that he was not taking a stand against chastity but that he did not agree with isolating the question of pre-marital relations from the total subject of chastity.

The provost insisted that frequent unchaste situations occur involving man and wife as well as among people not united in marriage.

Calling for the reaffirmation of the church's views on chastity was Canon Richard Norburn of Bolton, who said that young people in particular would be grateful if the church stated "clearly and succinctly" that pre-marital and extra-marital relations were wrong.

He said views supporting promiscuity were being "proclaimed from the rooftops" through television programs as well as printed material.

"Chastity is a positive, chivalrous and creative thing," he said, "a thing most worthy of

being included in that most noble constellation of virtues to which we give the name of charity. Chastity is the very essence of charity."

Supporting the resolution, the Rev. K. M. Bishop of Bolton quoted statistics showing an increase in venereal disease and illegitimacy among young people in Manchester and Bolton.

Bolton noted that the employment of mothers and the absence of parents from homes was seen as a major cause of juvenile delinquency.

This factor also was discussed at the convocation by Archbishop F. Donald Coggan, who called on the home secretary's advisory committee on juvenile delinquency to "go deep in its thinking" on the problem.

"The committee will no doubt seek to assess the effect of a hitherto unknown affluence on society, and especially on young people, of the absence for long periods of both parents from their home, of the earlier age of puberty, of the emphasis on sex reflected . . . radio, television and so on, of the stress on violence shown in these media of publicity," the archbishop said.

He also questioned the "teaching of sex," asking: "Is it enough to deal with it in school as a biological subject? Or should it be seen as . . . (a subject) . . . closely tied up with considerations which run down

deep into questions of personality, of ethics and indeed of theology?"

The archbishop said that if the latter question is answered affirmatively, the issue of teacher training must be considered. "Many of our people are well equipped with biological knowledge and singularly ill-equipped in moral judgment," he said.

He emphasized the seriousness of making exceptions to the laws of chastity and suggested that a "new look be given even to that despised — I almost said dirty — seven letter word, puritan."

CIVIL RIGHTS BILL BACKED BY GROUP

★ Fifty-three Episcopalians from 16 states gathered in Washington for a week to promote civil rights legislation.

The effort was in response to the resolution passed by the House of Bishops in Toronto last August that Congress pass "adequate legislation" to guarantee civil rights in America. The group met under the auspices of the adult division of Christian citizenship of the National Council.

The Rev. Arthur Walmsley, secretary of the division, reminded participants at an orientation meeting that their main purpose was to call on as many Congressmen and Senators as possible to encourage them to pass a civil rights bill "at the earliest possible moment."

Mr. Walmsley said he regretted that the situation in the country is such that legislation is necessary. "From the standpoint of Christian conscience, it is scandalous that it is necessary to require legislation to give part of the people what all should have," he said. He added that the race issue is "fundamentally a moral and religious issue."

EDITORIALS

Changes in Structure

THE MOTION PICTURE *Heavens Above*, a delightful and disturbingly truthful farce, accidentally touches on an unresolved organizational problem in ecclesiastical polity. The vicar of an English parish gets himself into a hopeless mess, but the bishop, with due respect for the right of tenure, will not touch him. The eventual solution comes through kicking the hapless vicar upstairs — he is made Bishop of Outer Space.

In the American Church about the only permanent, canonically established office (aside from some held by bishops) in which the incumbent has some right of tenure, is that of rector of a parish. This grew out of a social situation in which the ministrations of the church could be given by the pastor of the place to the people in it — here they were born and educated, here they worked, got sick, died and were buried. To a very great extent this has not changed, and the geographical pastoral ministry has its rightful place in the church's legal structure.

In the American Church, however, of some 8,000 clergy in the active ministry some 10% exercise their vocation outside the parish structure. Yet they do not hold an office equivalent to that of rector of a parish. The jobs they fill and the work they do may be defined by the organizations or institutions which employ them, but so far as the church is concerned they are not officers whose rights and duties and areas of jurisdiction are established by canon.

This 10% of the active clergy are exercising their ministerial vocation, by leave of the bishop with whom they are canonically connected, in the work of ecclesiastical administration, institutional administration, education, educational administration, educational chaplaincies, institutional chaplaincies, military chaplaincies, inter-church agencies, organizational administration, and religious journalism.

The fact that these ministerial activities exist and that clergy pursue them as ministerial occupations indicates conclusively that in practice the church does in fact acknowledge and meet the need for specialized ministries, and it is more than likely that this will increase. These ministries are specialized not because the clergy in-

involved are themselves necessarily more than regular pastors but because there are in fact stratifications and concentrations in the society which cannot be ignored, which have to be accepted and dealt with if the ministrations of the church are to be brought to them.

The clergy engaged in these ministries are lumped under the designation "non-parochial", along with inactive and retired clergy. The chaplain at a college holds no office and works by leave of the rector of the parish in which the school is situated, even though the students to which he ministers are from other parishes. In an other phase of a specialized ministry there are some 100 priests engaged at the Episcopal Church Center in New York. Although administratively most of these work under the Presiding Bishop, as president of the National Council, he is not their pastor. The bishop under whom they exercise their ministry may be 7,000 miles or more away.

Changes in church structure which fit actual situations do not come easily. But a continuing effort is in order to fit the structure to that which is actually done and needed, and to give canonical basis and protection to those forms of the ministry in which the church calls the clergy to serve.

Of these there are quite a few, even before we start worrying about the moon.

Organization Mind In Atlanta

THE CHRISTIAN CENTURY has rightly scored the diocese of Atlanta and the editor of its official magazine, the Rev. Milton L. Wood, for destroying 13,000 copies of the recent issue which carried critical remarks by Ralph McGill about what he characterized — quite justifiably, in our view — as "hypocrisy" on the part of the Cathedral of St. Philip about its relationships to the openly segregated Lovett School.

By this act of censorship, the diocese of Atlanta has made it clear what role it expects its official magazine to play in the life of the church in that diocese. Obviously it is to be a propa-

ganda sheet, in which no word of disturbing differences of opinion or dissent from official or semi-official policy are to be permitted. Such a conception of a church magazine seems appalling at any time, but especially in a day when the role of the church in such an area as racial relations is right at the top of the agenda of thoughtful churchmen.

The diocese of Atlanta seems to think of itself as more like a hard-driving business organization, demanding blind conformity to its policies on the part of its members, than like a Christian community in which what St. Paul once described as "speaking the truth in love" might be encouraged and accepted.

This is consistent also with the appeals we have heard coming from some of our bishops who demand what they call "loyalty" from their clergy as the price of satisfactory relationships with the diocesan office. Now such demands are to be enforced by censorship, even if the censorship involves such a distinguished intellectual leader as the respected editor of the Atlanta Constitution. William Whyte argued in *The Organization Man* that the business community's code of unquestioning loyalty had infiltrated the Christian church, and the scandalous behaviour of the authorities in the diocese of Atlanta gives appalling confirmation to Whyte's thesis.

MARRIAGE TODAY

By Albert Reissner

LECTURE GIVEN AT TRINITY CHURCH

NEW YORK. THE AUTHOR IS A PRAC-

TICING PSYCHOANALYST WHO IS CON-

STANTLY CALLED UPON TO LECTURE

BEFORE VARIOUS ORGANIZATIONS

MARRIAGE is a large term, embracing friendship, social feeling and cooperation for the benefit of not only the two people involved, but for the welfare and continuance of mankind. This corresponds with the biblical recommendation for grace and success in life — "open your hearts to God and to one another and make love your aim." We still regard marriage and love as a supreme human fulfillment.

Marriage is considered a great mystery. The word, in Greek, is *mysterion*. The Latin translation would be *sacramentum*. The Catholic Church regards marriage as a sacrament — but this seems to be more or less a semantic quarrel, depending on what constitutes a sacrament. If it is a means of grace, then certainly marriage is in the Lord and in the name of the Lord.

It is ironical that the coelibat hierarchy should exalt marriage as a sacrament, while a married clergy, acquainted with matrimonial life, looks upon it merely as an ordinance. Let us be happy in the fact that our Anglicans and the Eastern

Orthodox present a married clergy and a sacramental view of marriage.

It was God who brought Eve to our first father Adam, and gave her to him in marriage. God with his invisible hand ties the knot of the holy bond of marriage and gives one to the other. In ancient times, as recorded in the scripture, seals were graven upon rings — in modern times the church puts the seal upon the hearts of the two partners. According to St. Paul, marriage performed a missionary function in God's plan: "It is better to marry than to be a-flame with passion." When Socrates was asked for his opinion of marriage, he also declared it good and commendable. "Either you get a good wife and become happy," he said, "or you get a shrew like my Xantippe and become a philosopher."

Love evidenced in physical attraction and companionship finds expression in marriage, and is the most intimate emotion possible towards a partner of the other sex. The concept of romantic love handed down through the centuries is still held, though more often by women than

by men. During courtship physical attraction and love phantasy may cause two people to become so emotionally involved that they will be oblivious to personality incompatibilities.

Difficult Transition

MERELY BEING IN LOVE is therefore not a dependable guide for the successful marriage. On the other hand, the romantic aspect should not be discounted. When I asked one of my patients if he was looking forward to a happy marriage, he answered quite enthusiastically, "Oh yes, my bride is an excellent cook." The transition from being in love to loving is one of the most important and difficult in human life. The binding of human beings more closely to each other should be regarded as a evolutionary heritage implying also, in the case of married partners, the full cooperation of both. Ideally each partner should be more concerned for the other than for himself.

Happiness in marriage is characterized by the calm emotional security that comes with the knowledge of being wholeheartedly loved. An excessive desire to test and prove the love of the partner is an indication of inner insecurity. The attempt to increase one's personal happiness usually hampers the success of a marriage. In our culture women are not educated for the exclusive role of the housewife. Their education may equal that of their mates, and as a result they may have aspirations which are of necessity curtailed by matrimony. Troublesome guilt feelings arise when it becomes difficult to balance professional ambitions with the duties of a wife and mother.

A harmonious parental home is the best possible preparation for a marriage—not the environment alone, but the estimation of it. Happy marriages do not just happen, they are built with intelligence, character and spiritual discernment. The agreeable union of two personalities is not a gift implicit in the final words of the wedding ceremony. It must be created by the partners in the marriage through a cooperation of effort over a long period of time.

There is no absolute freedom for anyone. Within marriage one gives up a part of his personal freedom in exchange for the very enviable element of mutual trust. A successful union is not likely to result when people go into it with reservations. He who marries with the thought that divorce is easy is already steering in that direction.

We have to remember that he and she have

not married as perfect beings; only with grace and patience, sympathy and understanding, will the relationship remain viable and stimulating. It is true that some people, having grown up in homes with a quarreling pattern, may carry this over to their marriages, and, accepting it as normal, may experience no detrimental results. But this is exceptional and places a severe strain on one or both partners as the pattern tends to deepen.

Preparation For Marriage

IT IS NO EXAGGERATION to say that the preparation for marriage begins in childhood. The over-evaluation of the male which may provoke in females the "masculine protest" could be avoided by early emphasis on equality of the sexes. A pampered child often complains of neglect in later years and may become a married tyrant. If two spoiled creatures marry each other neither of them will be satisfied in marriage and one or both partners may look for extra-marital satisfaction.

Sometimes one partner remains in a childish psychological dependence on parents even after marriage, becoming, without being aware of it, the victim of a father or mother fixation. For such unfortunate people the parent is still the center of their life—their chief support and inspiration—a focus that should have been shifted to the marriage partner. Often a man, never having outgrown his adolescent revolt against his father, criticizes and contradicts him continually, but remains, by this very fact, in spite of his hostility, still dependent on him. He has married without being free to give himself unreservedly to his wife.

On the other hand, there are parents who will not loosen their hold on their grown-up married children. They are, perhaps unknowingly, keeping them in a state of dependence. Here is a typical example:

A man about 42 years old consulted me with the complaint that he was unable to work. He could not sit still at his desk, he became impotent and imagined he was threatened with abdominal and prostate trouble. For this I referred him to a specialist who sent him back with the remark, "Dr. Reissner, this is your case." At the third visit we discussed the patient's home situation. He described it as excellent. He had a wonderful, pretty wife and two very nice children. Curiously I asked if any other person lived in the household. "My mother-in-law," he replied.

When asked how he got along with the lady he said, "Excellent, she is so charming and appreciative that she even stays with us in our bedroom at night and waits until we close our eyes."

At this session the diagnosis and the correct therapy were easy. I suggested that he either remove his over-protective mother-in-law or find a way to keep her away from the bedroom. He was very shocked and claimed he could not do it, because his mother-in-law was a diabetic and might suffer badly under this restriction. When I asked on the next visit whether he had followed the instructions he told me he personally could not, but his wife did. Happily in this case the symptoms disappeared in a relatively short time. When I gave a public lecture in the Brooklyn state hospital a charming lady approached me with a bouquet of red roses. When I asked the meaning of it she said, "you saved my marriage, I cannot thank you enough." She was Mrs. X—

This pattern, which I assure you appears frequently and in many variations, reveals that the mother-in-law often plays a destructive role. Parents must give their children the opportunity and freedom to become real persons, while maintaining a balanced affection satisfactory to all concerned, including, of course, the new member of the family.

Distorted Concept

A MARRIAGE can also be endangered by a too dependent wife, or, when her income is higher than that of her husband's, by too great a difference in social and educational standards which produce a halting style of life. Fantasies such as those portrayed by Hollywood romances, prince charmings, and fairy princesses give an infantile concept of marriage. Cultural influences transmitted by the theater, television, the film industry and some modern magazines, also contribute to this distorted concept.

Our experience teaches us that the encounter of the two sexes in marriage fosters the evolution and maturity of each. God created man male and female — he created not one individual, but quasi a community, a couple. The complete being is the couple. But life has nothing to do with the static condition and love, like life, desires creativity, in dynamic fashion, and has to be re-discovered constantly. Marriage is not a state but a movement — or better, a boundless adventure. The worst enemy of marriage is plain

boredom, as when the fluidity of the person appears to coagulate. Very often the sex life also congeals into a conventional ritual. The attitude towards the opposite sex, with all its difficulties, is the determining factor in the integration of personalities.

Marriage is therefore recommendable only for people who are emotionally balanced, since marriage does not solve problems nor cure mental deficiencies, though it may, as in the case of Socrates, make philosophers.

The partners should eliminate nagging tendencies, lack of affection, sloppy appearances, constant criticizing, inconsiderate attitudes, lack of interest in children, and the temptation to reform each other.

It is ironic to assume, as some apparently do, that having children can save an unhappy marriage.

The prerequisites of a durable union are emancipation from childhood bondage, common interests, mutual respect, frankness, complete loyalty and satisfaction in the sex relationship, with, of course, no corroding jealousy. All this adds up to emotional maturity, which is not to be confused with intellect. A distinguished scientist could be very successful in his profession but a failure in marriage.

Instruction Mandatory

SINCE WE are no longer under the Victorian taboos, I consider complete instructions about sex to be mandatory as a preparation for marriage. According to recent medical statistics based on a group of college graduates who consulted a doctor about childlessness, after several years of marriage, it was found that 60 per cent of the women still had an imperforated hymen.

A typical case of this kind which came to my attention concerned an educated man of 40 who asked me whether he would be able to marry an attractive girl and have children. He had courted this girl for about eight years and she was extremely anxious to get married and have children. He told me they had just come back from a vacation together where they had tried out pre-marital sex relations. This experience had proved to them that neither knew anything about sex. After receiving instructions the woman decided this was not the proper partner for her and eventually she found the right husband. The man remained deficient and could not rectify his shortcomings.

Pre-Marital Relations

MOST AMERICANS adhere to one of four major sex standards in pre-marital relations: abstinence, permissiveness with affection, permissiveness without affection, or the double-standard. Adherence to the first holds that pre-marital intercourse is wrong for both men and women and I hope you agree with me that complete abstinence before marriage is the most acceptable standard. The other three have to be rejected, including the double-standard which would permit pre-marital sex activities to men only.

Self control is of the highest importance at all times, but especially in regard to sex. It might be regarded as a gift of grace which some have received and others not. Sex is an instinctual drive over which we should maintain the faculty of control. Man is more than an instinctual creature, he is a responsible being, able and obliged to rule his instincts in perfect and complete honesty. Uncontrolled sex drives bring great unhappiness and often produce the most bizarre physical symptoms.

A lady of about 50 consulted me because she was suffering from a very bad "tic douloureux," a severe pain in the face, and inability to speak and eat correctly. She had endured this torment for ten years and had consulted several physicians. When she presented her case to me I suspected local irritation in the face and sent her to a specialist. But no local cause could be found. I tried to find the reason for her trouble by analyzing her personality. The patient, daughter of a Protestant minister, was educated very religiously, had been married but lost her husband some ten years earlier. When asked how long she had been suffering she answered, "it started very shortly after my husband's death." She confessed: when she saw her husband on his death-bed she realized how good he always had been. She became overwhelmed with feelings of deep seated remorse because she deceived him with a boyfriend. After the death of her husband the man wanted to marry her. She refused suffering terribly, plagued by enormous guilt feelings which for a period of ten years tortured her so much that the nervous system could not absorb them and the patient became afflicted with crucial pains in her face. With the help of psychotherapy she could be cured in one year . . . This indicates how uncontrolled sex drives may produce enormous guilt feelings resulting in psychosomatic manifestations.

Maternal Domination

TO REFER AGAIN to the early influences in life, we know that unhappy marriages are not produced by infidelity so much as by the faulty upbringing of one or both. I am sorry to say the mal-function of the union can all too often be traced back to maternal domination. We have had numerous instances where the male partner especially, has been handicapped by experiences in his youth, particularly by the behaviour of his mother. Many mothers dominate their sons to such a degree that they become indecisive and unable to stand on their own feet. These young men, consciously or unconsciously, continue to require guidance even in their own marriage. As a consequence they are poor marriage partners, unable to give adequate support and guidance as responsible parents. This type often becomes mentally and physically impotent, and instead of helpfully guiding a beloved wife, he functions more as her servant.

The counterpart, where the father plays a detrimental role in the life of his daughter, is also much in evidence. A typical example of this is a girl who when still very young was adored and spoiled by her father who gave in to every whim of hers. He allowed her to snuggle up in bed and sleep with him, not realizing that parents should never permit this kind of habitual intimacy with their children. She remained so attached to him that she refused every suitor who did not measure up to her father. She even set as a requirement for a prospective husband the same body scent she associated with her father. Fortunately she never got married.

The mother who exerts great influence is not necessarily a bad mother, but she may be careless in her maternal duty — self-centered, egoistic and authoritarian. In such cases daughters find it difficult to make decisions, and the flow of their lives is arrested. We know of cases where girls under these circumstances have become engaged two or three times. Each time the wedding day approached the mother became ill and the daughter put the marriage off, saying it was her duty to look after mother. This of course was the calculated intention. You can understand why men got weary and broke the engagement.

Economic Aspects

WE MUST NOT overlook the important economic aspect. Very often a choice has to be made by the girl between a career and family life. Such

a decision may be postponed indefinitely. If girls continue in this state of indecisiveness and suspended animation, they literally dry up and diminish the chances of marriage. There are cases in which such girls consciously refused to enter into marriage because they did not want to take over the duties of a married wife. Some of them committed adultery — which is considered a very childish act, and psychologically an infantile regression. It is tantamount to a flight from the responsibility of a commitment, and treatment of the so-called partner as a toy without obligations.

Severe anxiety, depression and incapacitating physical symptoms were the complaints of one wife who insisted that her husband was not only cold but rather cruel, unsympathetic and even psychopathic. The examination of the husband showed, on the contrary, that he was adequate to the requirements of his life outside the home. He remained uncooperative at home as a direct result of his wife's nagging.

The question comes down finally to what really disturbs people. Unrealistic expectations and hysteria sometimes produce borderline cases of schizophrenia. Often partners have lived in a state of confusion from childhood owing to disturbances caused by constant bickering at home. We find the love-sick woman exhibiting a mother-infant complex. The therapist helps by substituting the mother role. By this means the hostile complaining wife can be transformed into a pleasant, appreciative partner. Concomitantly the husband regains his position as head of the family. It is our duty to encourage partners but also to help them find and avoid the areas in which difficulties are likely to arise.

Single People

NOW A WORD about those who remain single because of a deep-seated resistance. Since marriage is a complicated structure which challenges even the most integrated people, nobody should be pushed into it. In cases of excessive shyness towards the other sex, the causes should be investigated with tact and understanding. The reasons can usually be found and the persons enjoy the experience of gaining confidence. Those who are single, not from choice, should not be made the victims of a social stigma, although this sometimes happens, even in enlightened America.

Let us study for a moment the problems of unmarried middle-aged persons. They may show various kinds of reactions. Some retreat to refined culture of self, good food, beautiful apartments, expensive vacations, good books and the collection of art objects.

A second group shows a totally different picture — they develop a deeply-rooted hatred for society, directing their animosity even against God.

A third group may attempt to play the coquette or the Don Juan and bring others into sexual temptations.

A fourth includes persons troubled by self-pity with an exaggerated desire for all kinds of unhealthy pleasure drives.

There is a cure through counseling. Everyone can learn to accept the singleness and become valuable and profitable in charity activities, etc. This will bring about better judgment in social attitudes, patterns and evaluations. We know that some persons, on account of their psychic structure, prefer to remain single. This mode of life can be made highly satisfactory. Remember St. Paul's saying, "God can and must be served in any state and condition in life."

Counseling

THE SAME thoroughness in counseling which is of service to these people is also beneficial to marriage partners. Examination often reveals distortions of reality which can be overcome when understood and exposed. I believe every person before entering upon marriage, should have not only a physical examination but also a psychological testing.

Let us not forget that immature persons use people and love things — in contrast to the mature person, who loves people and uses things. To secure a happy marriage certain facts are to be kept in mind. Marriages can and do become sick, just as individuals. In the medical field prophylaxis is of greatest importance — so is premarital counselling a preventive therapy against failure in marriage. The counsellor will not indoctrinate his own opinion or take sides but will cultivate the couples convictions and tastes.

Contraindicated for marriage are persons as: alcoholics, drug-addicts, persons with anti-social behaviour, individuals with overt homosexuality, schizophrenia or other severe psychic anomalies.

Four Pillars

THE FOUR PILLARS of happy marriage are: Love, appreciation, harmony and consistency in principles.

Furthermore sex education at an early age is advisable. Respect for each others religious and family affiliation is paramount. Budget arrangements should be made before entering into marriage. Family planning should be discussed and regulated according to the Lambeth conference of 1958 and the Parenthood Federation of America. Adoption needs careful consideration. For counselling services I have here a specific test form which is used in many clinics. I could, in addition, demonstrate a whole battery of tests which include figure drawings, thematic apperception and Rorschach tests, along with sociometric methods and psychodrama.

Testing of this kind was nearly unknown in former years, though a primitive form did exist in various cultures. In Bavaria when two people expressed their intention to wed, a big tree trunk was put before the prospective couple and a two-handled saw was produced in an effort to determine how well they synchronized in cutting the wood. The way in which they cooperated suggested to a degree their mutual adaptability. The picturesque practice of bundling, used in Pennsylvania among certain sects, proved to be a very practical test.

We come to the conclusion:

Harmony and good communication are nourishment for the spirit and are pleasing social assets. If you accept your partner as she or he is in full, with faults and advantages, the outside world has no right to interfere.

Despite the disheartening problems presented by deviations — marriage is a preferential way of life. In fact marriage is life itself. It is an act of realization. The goal is basic adjustment to each other and environment, not forgetting St. Paul's saying: "Though everything belongs to you, the present and the future, yet you belong to Christ and Christ to God."

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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Talking It Over

By W. B. Spofford Sr.

HARRY F. WARD had a birthday and talked to about 2,000 admirers in Carnegie Hall, New York, for nearly an hour about "What Needs Now To Be Done." It was quite a party, with songs and flowers and a lot of talk by important people about the many achievements of the good doctor. But it was Ward himself — along with Stephen Fritchman of Los Angeles and D. N. Pritt of London, both of whom flew to New York for the celebration — who got the meeting away from the past and into the present and future. And all of them talked about the important things — peace, justice, civil rights.

Dr. Ward was very much on his toes on this his ninetieth birthday. As far as I know there have never been any scientific studies made of whether there is any connection between longevity and what's in a man's head. But here are a few facts for anybody who wants to go to work on it.

The number-one fact of course is Harry F. Ward himself.

Bertrand Russell, 91, who paid tribute to his American counterpart by writing: "His efforts are part of the record of individual courage on behalf of things which powerful people and prevalent sentiment abhor: compassion, insistence upon the recognition of individual rights irrespective of the person concerned, and an intense hope that the intelligence of men may be put towards their welfare rather than the pain of others."

Hewlett Johnson, 90, who recently retired as the Dean of Canterbury: "There is more than years that join us. There is the long struggle as preacher and author for social justice, civil and religious liberty, human rights and peace."

Alexander Meiklejohn, in his nineties, wrote: "Harry F. Ward has been, and is a great teacher. His high and fearless integrity has led those who, through so many years, have come to him in search of understanding of men and their world. The intellectual and moral good which he has done is far beyond measuring."

So one could go on with the tributes of notables — all well up in years and all still battling — Clarence Pickett, John A. Mackey, Elmer A. Benson, Mary van Kleeck, Clyde Miller, Norman

Thomas, A. J. Muste, Kenneth Forbes, John Howard Melish — to name but a few.

Edward L. Parsons, the Bishop of California, died in 1960 when he was 92. Had he lived he would have been on hand for this tribute to Harry Ward since our noble bishop was for many decades closely associated with Dr. Ward in battling for peace, social justice and civil liberties — and did to the very end.

What we need, perhaps, is more nonagenarians.

The Hard Core

By Malcolm Boyd

Chaplain at Wayne University

WE HAVE COME now to the hard core of civil, or human, rights. We have to move, time and again, through the letter of the law into the deep bone-marrow which is the law's spirit.

Men now have to watch their own words, for they may be betrayed by them. Words and actions cannot much longer be kept separate as was so conveniently the case previously. Intentions now are as obvious as blood stains.

The progress in civil rights has, on many fronts, been startling. But no one has been so startled as the white moderate who, under an unprecedented pressure, did not quite know how to say "no" even while he meant it. He still means it. And herein lies the rub.

Historically, one can study the role of the abolitionist who set the pattern for yesterday's "liberals" and today's "radicals" among whites. The moderate white never presumed to be a "radical," although he conveniently masqueraded for some time as a "liberal".

It wasn't difficult for him. His contact with Negroes was always with a kind of collaborator who never rocked the boat as he edged forward, snail-wise, an inch at a time in civil rights. Who was failing whom? Is the villain the white moderate or the Negro collaborator? What will history finally say?

Certainly the white moderate did not need the Negro collaborator to tell him the facts of human life in what was always predominantly a white-supremacist society, north and south alike. But the white moderate did not know these same facts of life. Why? For the very clear reason that he did not want to know them. And the

Negro collaborator served as a heaven-sent foil in the white moderate's game of never finding out the facts. The white moderate could always get a sincere but puzzled look on his face and exclaim: "Why, some of my best friends are Negroes and they never have said anything at all like that, no sir. It is clear you are either exaggerating or lying."

This game kept the southern myth going so long that it seemed set for an eternal run. "We know Negroes best. You are coming in here stirring up trouble among friends. Negroes don't want any changes in the system anymore than we do. We're all very, very happy down here. You must be a Communist trying to turn friend against friend. Now go away and let us be."

Until recently this masterpiece of a southern white retort was left unanswerable. It took demonstrations and outbursts of Negro feeling to make the old masterpiece untenable in anybody's eyes. The only reaction among whites who could rationalize enough to believe it must be a mixture of genuine rational confusion and bitterness.

In the north, it was all quite different. Whites could shed crocodile tears, act angry about racial persecution in the south, invoke God and the U.S. presidency to usher in justice . . . and live a completely segregated life. The white "liberal" came into his own under this system. He could be hailed as a hero in conservative Negro circles, talk up a storm, win annual "citizenship awards" and lead an unchanged private and public life in regard to race relations.

Then one day the game was over. Oh, some nice folk don't even know yet that it's over but it's over. So where do we go from here?

Well, for one thing, we've got some northern white "moderates" talking like some arch-segregationist southern whites. The chameleon has run out of colors. And this is to the good because, you see, now everybody has to be counted. This particular numbers game is a murderous one in its realism. Middle-ground has been knocked out; it's either desegregation and integration or else it's segregation and discrimination.

Pressures will be mounting increasingly to test all the soft spots on either side of the old middle-ground. Politicians will feel the probing the worst. They won't be able to give those old-fashioned, high-sounding speeches anymore to the resounding applause of grateful, hat-in-hand

Negroes. Now they have to call a deal a deal, and act more than they talk.

School systems will feel the probing. So will employers and even some of the self-styled "liberal" unions which stayed more lily-white than a white shroud. Churches will feel the probing. They'll have to prove their Christianity in action or suddenly shut up a lot of the preaching.

There are now two kinds of hard core: acceptance and rejection. A complicated wrinkle in the whole business, too, is that a number of Negroes who used to be accepting are rejecting . . . of integration, that is, not of equality. When you add up the complex of Negro movements within the movement, adding to this the

complex shades of white activity, you've got a puzzle.

Yet I think it's safe to say the overall picture is fairly clear. After the last-ditch, bitter, dirty fighting of the segregationists . . . whoever they are, whatever they now call themselves . . . equality will, for the young Negro, be within reach on color terms. Then the gap in opportunity will have to be bridged, largely by means of education. And this is an ongoing process now. Integration? It will be available for those who want it.

The "Century of Progress"? It's over; history alone can judge it. We're too busy. We're in a new century of progress and there's work to do.

PEOPLE

LAY WORKERS: —

CARMAN ST. JOHN WOLFF, formerly associate director of the department of education of the National Council, is now director. It is the first time in the 44 years of the Council that a woman has headed a dept. The dept. has a staff of 34 persons, largest at national headquarters.

EDMUND J. BEAZLEY, has been appointed administrative assistant to Bishop Donegan of New York. The 48-year-old business executive will also be chief budget officer and director of lay personnel.

CLERGY CHANGES: —

JOSEPH H. TITUS, rector of Grace Church, Jamaica, N. Y. for 33 years, retired on October 1.

JOHN A. GREELY, formerly rector of Calvary, Stonington, Conn., is now on the staff of St. George's, New York.

JAMES P. BREEDEN, formerly ass't at St. James, Roxbury, is now consultant in race relations for the diocese of Mass. and is on the staff of St. Paul's Cathedral, Boston.

ROBERT J. McCLOSKEY, formerly rector of St. Mark's, Cocoa, Fla., is now archdeacon of Boston, Mass., and superintendent of the city mission.

JOHN COBB, formerly assistant at

Christ Church, Cincinnati, is now rector of St. Mark's, Dayton, O.

RICHARD T. HAWKINS, formerly assistant at the Redeemer, Cincinnati, is now rector of St. Mark's, Fall River, Mass.

CHARLES H. GRISWOLD, formerly assistant at the Redeemer, Baltimore, Md., is now rector of St. Ann's, Old Lyme, Conn.

CHARLES W. WILDING, formerly rector of St. Martin's, Providence, R. I., is now rector of St. John's, West Hartford, Conn.

JOHN L. KELLY, formerly rector of St. David's, Cheraw, S. C., is now rector of St. Andrew's, Charleston, S. C.

QUINTIN E. PRIMO, rector of St. Simon's, Rochester, N. Y. becomes vicar of St. Matthew's, Wilmington, Del., Dec. 1.

WILLIAM D. DWYER, formerly on the staff of Trinity Parish, New York City, is now rector of St. Stephen's, Boston.

JOHN BIGLER, formerly curate at Christ Church, Detroit, is now rector of St. John's, Elkhorn, Wis.

ROBERT C. MARTIN Jr., formerly administrator of advance adult program of the education dept. of the National Council is now associate director of the dept.

PERRY M. SMITH, formerly vicar at Marshall and Carrollton, Mo., is now doing graduate work at the University of Chicago.

DAVID S. GRAY, formerly associate rector of St. Michael and St. George, St. Louis, and more re-

cently a fellow at Yale Divinity School, is now rector of St. Stephen's, Westboro, Mass.

FRANK DeCHAMBEAU, formerly curate at St. Peter's, Cheshire, Conn., is now assistant at St. Mark's, Jackson Heights, N. Y.

JOHN F. DAVIDSON, formerly on the staff of St. George's, New York City, is now on the teaching staff of Lenox School, Lenox, Mass.

JOHN LOWE, formerly assistant at St. Mark's, Washington, D. C., is now vicar of Trinity, Shrewsbury, Mass.

FRANK POTTER, formerly assistant at All Saints, Pasadena, Cal., is now rector of St. Mary's, Rockport, Mass.



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Canadians Ask Definite Unity Plan with United Church

★ The executive council of the Anglican Church of Canada unanimously approved a motion from the House of Bishops calling for a definite plan for unity with the United Church of Canada.

More than 100 council members attended the five-day annual meeting. With them were some 200 members of boards and committees and experts in various fields.

The full general synod of the church, made up of the upper house and the lower house meets every three years.

There was "a new and striking sense of urgency" about Anglican-United Church union at this meeting, observers said.

A resolution in the upper

house said Canadian churches should follow the example of the British movement involving the Methodist Church and the Church of England. This would entail a gradual recognition of each other's orders over a 10-year period between 1965 and 1975.

Discussing the last 10 years of Anglican-United conversations, D.R.G. Owen, provost of Trinity College, University of Toronto, said: "It has been one of the most painful and sterile experiences of my life. In 10 years we got precisely nowhere."

Owen is a member of the Anglican committee which has been conversing with a United Church committee.

He said the two choices facing the groups are: a large-scale merger or full mutual recognition and full communion, but with the two churches maintaining their separate identities.

Archbishop Howard H. Clark, the Canadian primate, said he was "overwhelmed" by the unanimous vote for a definite union plan.

"We are moving forward into wonderful and dangerous days," he added.

In a reference to the subject of giving, a featured topic at the recent Anglican Congress, an executive council resolution said that five per cent of annual income should be the minimum standard. The resolution will be placed before the next general synod of the church.

Last year, Canadian Anglicans gave only 1½ per cent of their incomes, according to the Very Rev. F. R. Gartrell of Ottawa.

The church's missionary society announced that it will consider short-term appointments for young missionaries overseas. Until recently the society had been restricted to lengthy training and could not accept such short-term volunteers as doctors, nurses, agriculturalists and teachers.

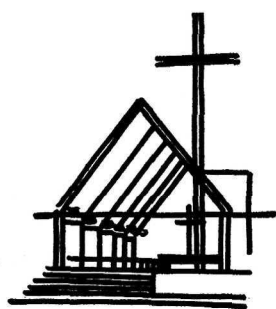
MORE RESPONSIBILITY FOR WOMEN

★ More church women should be accepted in political life or be given positions of responsibility in various fields, the executive secretary of the World Council of Churches' committee on cooperation of men and women asserted in Sydney.

The proposal was advanced by Madeleine Barot of Paris, who was in Australia during a tour of Pacific Islands to study the work of women on behalf of the WCC. She also is an observer with the UN commission on the status of women.

Women, she said, have

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"special gifts to bring to professional and political life. Women often are more gifted to create human relationships in personal contacts with other people."

Although women "don't work so much on intellectual concepts," Dr. Barot said, "they do more in eliminating intolerance among people."

She observed that in Scandinavian countries women in politics have been a major factor in the enactment of modern social legislation.

She suggested that scholarships be established for women over forty to train them to use in responsible positions the understanding and experiences acquired through the years.

Dr. Barot said women should learn how to integrate their roles as women with their roles as workers outside the home.

"Women are unimaginative in their approach to working in a world of men," she explained. "They try to copy the men's way of doing things and do not think of applying their own understanding. Society would be much more richer if men and women tried to do their work in their own ways."

GROUP FORMED TO PROMOTE MERGER

★ An unofficial committee of clergy and laymen is working to promote the eventual merger of the Church of England and the Methodist Church in England and Wales.

Co-chairmen of the group, called "Towards Anglican-Methodist Unity," are Anglican Dean Robin Woods of Windsor and the Rev. A. Kingsley Lloyd, secretary of the Methodist board of finance.

The committee has said that the "greatest obstacles to visible unity between the Church of England and the Methodist Church are indifference and misunderstanding." It therefore is seeking to further understanding of issues involved in

the merger among Anglicans and Methodists.

It also will foster creation of informal prayer groups of Methodists and Anglicans and promote more communication between the two.

A committee spokesman said it will not act as a "pressure group" or "militant" organization campaigning for the acceptance of plans for the two-way union.

The proposed merger was outlined in a report released last February. It suggested full

inter-communion between the two Churches by 1965 and complete organic union as soon as all details have been resolved.

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NEW BOOKS

Kenneth R. Forbes
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Confirmation. Four Film Strips with Recordings & Manuals. Morehouse-Barlow Co. \$44.50 per set (until Nov. 15; \$49.50 thereafter).

A useful and highly effective approach to confirmation instructions is employed in this series of film strips available at all Morehouse-Barlow stores. The strips are accompanied by records with voices appropriate to the characters shown in the frames, in addition to a narrator and sound effects.

The episodes are depicted — all in attractive drawings in color—as they might be seen through the eyes of the student of confirmation age, who is shown in the process of learning and experiencing the significance of the events and realities set forth. Pictorially and textually the form and taste is good throughout, and there is no spurious religiosity.

The first episode, *Christian Initiation*, uses the common experiences and associations of the student to relate the meaning and effect of baptism and confirmation to him. Using the flashback technique the 12 year old is shown his own background respecting these rites.

The second strip, *The People of God*, vividly portrays their history from Moses through the ministry of Jesus. *The Drama of Redemption*, the third section, using the experience of a boy in an accident as a vehicle, is both an outline of the matter normally covered in confirmation instruction and a recapitulation in terms of the acts of God in history: creation, prophecy, incarnation, pentecost, advent. In it the

impact of love as reconciliation is movingly shown in a scene in which the boy establishes friendship with the man who was the cause of his injuries.

The current Prayer Book liturgy is related to its biblical and historical antecedents in the fourth section, *The People's Work*, giving a meaningful explanation of its parts. The scenes depict the most common ceremonial settings in such a way as not to conflict with the practices of devotees of the liturgical movement, the old fashioned "western" rite, or the "simple" style, but always positively and constructively.

The strips tell their stories quite effectively by themselves, but are nevertheless intended to be used in conjunction with personal instruction and other materials. They allow for and assume further detailing and special emphases.

The text conforms to contemporary scholarship. Oversimplification is necessary in such adaptations as these, and this will sometimes lapse into error. Thus, the doctrine of the incarnation is mistakenly equated with the birth of Jesus when the rector in the picture says: "Concerning the birth of Jesus the Church uses the word, Incarnation." But these details are put in perspective in the total setting, and can be amplified in use.

Where the equipment for the use of sound strips is available this set will be productive, and enjoyable. It includes the four strips, two records, and teaching manuals with the text, questions and projects. Since the pictures are taken from

drawings they will not appear dated, and are therefore useable indefinitely.

— E. John Mohr

Christianity in Africa by Cecil Northcott. Westminster Press. \$2.95

This little book about Africa is a thing of unusual value for those who know some parts of Africa intimately and can compare their experiences and present beliefs with the author — who is a person of long experience in the study of South Africa, Bechuanaland and Southern Rhodesia.

In 1961 Dr. Northcott lectured in twenty liberal-arts colleges in the United States on Africa under the auspices of the association of American colleges. His chief interest in the Africa of today is in what the

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present prospects are of the Christian religion taking a leading part in the building wisely of many of the African young nations which have so recently attained their independence.

The author is not optimistic, but in the last half of his book gives wise suggestions to the present leaders of Christian missions. Excellent chapters on these problems one will find in *Christtianity on its Mettle*, *How Christian is Africa?* and *Dangers and Dilemmas*.

William Temple; Twentieth Century Christian by Joseph Fletcher. Seabury Press. \$7.50

Joe Fletcher's keen mind has led him into a varied life indeed—from a coal miner to a rope-factory worker, social worker, parish rector and from thence a professor of social ethics for the past 20 years in the Episcopal Theological School in Cambridge. And now he has produced a notable book of Christian theology in a study of the most brilliant of all the Anglican primates—the Archbishops of Canterbury.

William Temple, Twentieth Century Christian, is the present book's title and in it the portrait the author draws for us is remarkably successful in arousing the reader's interest and understanding of Temple's basic beliefs by which he lived and taught.

Fletcher writes that "Temple was sure that the way to spiritual values is not around and in spite of material things, but through and by means of them. He thought Christianity's strength to be in its claim to be the most avowedly materialist of all religions. — Temple perceived closely what most of us never see—that the opposite of love is indifference, not hate or malice."

The book that pictures so well the great archbishop is divided into three parts *Constructive Theology* has in it seven short chapters. *Ecumenical Theology* has in it three chapters which deal with *Anglicanism and orders*, and *Reunion and Rome*. The final chapters are all under the descriptive title *Social Theology*.

Prospective readers who are not familiar with the life in general of William Temple will be glad of the very brief biography which the author calls a biographical sketch and which is just 50 pages long.

Global Odyssey by Howard A. Johnson. Harper & Row. \$5.95

This is a delightful book for almost any literate person, for it is a safari, not confined to one continent, however large, but to some

80 countries located in Asia, Africa, North and South America, Europe and Australia. The author's adventures were many and varied, although his purpose was simply to call on all the parishes and missions of the Anglican Church wherever it may be.

His primary job in the church is as canon theologian of the Cathedral Church of St. John the Divine, New York, and he lives up to his title and talks any - and - every - where with scholars galore, but seems equally at home with the native leaders of African and Asian countries. Canon Johnson writes in his interesting preface this description of the varieties of his unique travel activities: "I was 730 days on the road. That meant living out of a suit-case for 24 months, dispensing with electricity and running water for 11 months, and feeding myself for 4 or 5 months without the help of knife, fork and spoon. It involved something like 200,000 miles, 6 crossings of the equator, 210 airplanes, 294 beds and more mosquito-bits than I could count!"

This religious safari began in the West Indies and South America; then five calls in the countries of Africa; and readers who like to see where they are, will consult the fascinating end-papers which show the entire route of this Global Odyssey, and the 54 photographs, all taken by the author.

The Council in Action by Hans Kung. Sheed & Ward. \$4.50

There are very few clergy — or laity either for that matter — who at the age of 35 have to their credit the "monumental study of Karl Barth" which is highly regarded in Europe by theologians of all communions. For America, Father Kung's books have made a profound impression, especially on all religious bodies that have taken the Vatican Council seriously; as meaning something in the way of a challenge to Protestants and Catholics alike.

The present book, *The Council in Action*, shows the author in a position to criticize the short comings

of the first session which had dodged much of the challenge of Pope John to begin the greatly needed renewal and reform of their own church.

The young author of the present book is known in both Europe and America and had been appointed dean of the Catholic theological faculty of the University of Tübingen, and is now serving as *peritus*, one of the official theological advisors to the Vatican Council. So, from these dominant positions, what he says in this book presents a definite program for the second session of the Council.

The first very short chapters proceed to answer three questions: "Could the Council be a failure?," "What do Christians expect of the Council?" and "Has the Council come too soon?"

The five longer sections deal trenchantly with all the vital problems now before the Council and Catholics, Protestants, Anglicans and Orthodox alike will find them of compelling interest — liturgical reform, the use of the vernacular in worship and teaching and the study of the subject of the ecumenical age and how it calls for worship in the vernacular everywhere.

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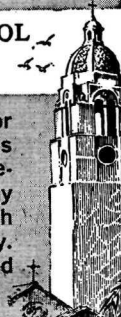
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