


289588



Digitized by the Internet Archive
in 2012 with funding from
Drew University with a grant from the American Theological Library Association

11

Together[®]

FOR METHODIST FAMILIES / SEPTEMBER • 1964

1207940JONEDREW U21
12/64
ARTHUR E JONES JR
DREW UNIVERSITY
MADISON NJ 07940



This Is My Father's World *Eight pages in full color*

Other Features: School Prayer / Motivating Your Child to Learn / Vatican II / Would You Be Fair on a Jury?



Any minister, looking over this congregation, could tell at a glance that it isn't Easter. But Sunday finery is missing here during only one special service a year.



Mrs. John Treas, a telephone operator, and her husband (in bus driver's uniform) are followed by Mrs. Edith Thomas, a saleslady. The pastor poses (below) with Roger Mann, lay leader, and Mrs. Grayce Confer, a writer.



They Wear *Monday*

A STRANGER, entering the quiet sanctuary of a certain California church on a bright first Sunday in September, would be excused for sitting through the service in puzzled wonderment. It is quite possible that he would be ushered to his seat by a man in overalls, and sit next to a woman clad in a housedress and apron. It is even possible that the man in the next pew would be wearing a uniform with "Joe's Garage" blazed across the back.

To many Methodists in the San Bernardino area, the Sunday before Labor Day offers no surprises at St. Paul's Methodist Church on Arrowhead Avenue. It has become traditional that people wear their work-a-day garb to church on this special Sunday.

"Wear to church on the Sunday before Labor Day the clothes or uniform in which you work!" is the pastor's suggestion, and St. Paul's parishioners have come to welcome the innovation with enthusiasm.

The tradition of Labor Day Sunday was brought to St. Paul's 1,640-member church by the present pastor, the Rev. Ralph G. Kleen. Since his assignment there in 1960, he has requested the housewife to come in housedress and apron, the mechanic and carpenter in overalls, and the policeman and nurse in their respective uniforms.

San Bernardino, backgrounded by lofty mountains and surrounded by lush irrigated acres of fruit and vegetables, offers a variety of occupations in its railroad shops, factories, and mines. So there is diversity of clothing under St. Paul's tall, white, bell tower, typical of architecture in an area where Spanish missionaries established a supply station in 1810.

"Labor Day Sunday is not intended as a publicity stunt," Mr. Kleen said. "It is intended to honor the workingman and woman on the eve of Labor Day. Just as important, it enables members of our congregation to become better acquainted with each other and the daily work each individual performs."

All who enter the church wear their names on their lapels, a time-honored means of breaking down barriers between strangers.

"Our people are grateful for the opportunity of getting acquainted through the use of the name tags," the pastor concludes. "Labor Day Sunday also helps us to relate our daily vocation to our Christian life." □

The Rev. Larry Eddings, associate pastor (right), greets Mrs. Wallace Welker, a housewife, and Mr. Welker, a carpenter for the Santa Fe Railway. Others in the group: the pastor, three nurses, a social worker, a retiree, and two U.S. Air Force officers.

Clothes on *Sunday*

*For more reasons than one,
they leave their Sunday-go-to-meeting
clothes at home in the closet.*





A MESSAGE FROM HER HOME CHURCH

SPECIAL STUDENT RATE
9 MONTHS - \$1.89

Many young persons drift apart from their church when they go away to school. Isn't there a student whom you could help by sending TOGETHER, regularly, as a "message from home"?

Some churches send TOGETHER to all member-students who are away at school. Talk it over with your church school class and with your pastor, then send remittance and student's name and school address to:

TOGETHER
201 Eighth Avenue, South
Nashville, Tennessee 37203

Hurry, please, so that your fortunate student can begin receiving TOGETHER right away!

**Together IS METHODISM
ON THE MOVE . . .**

(Advertisement)

The Church in Action

NEW Curriculum Materials Appear September 6

The News: Long-awaited and much-heralded, *Christian Studies for Methodist Children*, better known simply as "the new curriculum," makes its appearance in Methodist churches this month. On September 6, youngsters from nursery level through grade six will see for the first time the colorful new study books, story papers, and other materials prepared by the Methodist Board of Education. For their teachers, that Sunday morning will provide the first opportunity to test out both the new materials and new teaching skills which they began sharpening during the past spring and summer.

Background: Appearance of the new church-school materials represents the culmination of many years' work by thousands of persons. Plans for its development began with comments and suggestions of Methodist pastors, teachers, parents, even children themselves. It continued to grow in consultations of leading Methodist and other Protestant educators concerned with increasing the relevance of Christian education to the rapidly changing modern world.

Under guidance of the Board of Education's curriculum committee, actual preparation got underway in 400 church-school classrooms of 25 states where teachers and pupils were asked to formulate their own series of lessons on assigned topics. [See *New-Look Lessons for Church School*, June, 1963, page 30.] Their reports of both success and failure, sent to Board of Education headquarters in Nashville, Tenn., provided much basic raw material from which experienced Christian writers and editors shaped the new books and papers into final form.

Finally, in June this year, the first materials began pouring from giant Methodist Publishing House presses in Nashville, ready for mailing to eager church-school teachers across the nation. For teachers in most annual conferences, recent summer months have been a period of serious preparation in laboratory schools, workshops, and home study. Individually and in groups, they were accustoming themselves to the new look of quarterly study books, weekly



Among 28 new publications included in *Christian Studies for Methodist Children* are brightly illustrated study books.

story papers, and class-teaching packets which are all a part of *Christian Studies for Methodist Children*.

What's New About It: Parents, teachers, and pupils will be impressed first that their new materials are far more eye-appealing than ever before. Color is used liberally both on covers and inside pages. Pictures, sketches, charts, maps, hymns, songs, poems, and stories are plentiful. For younger readers, type sizes are large and open formats inviting.

More important than appearance, however, is content. The new publications put increased emphasis on life's serious questions, and special stress on Bible study. Children are introduced to important Christian doctrines earlier. The goal is to help children think, explore, and discover.

Says Dr. Edward C. Peterson, the Board of Education's editor of children's publications: "We are not desirous of rearing a generation with pat little answers for questions no one asks. Rather, Methodists are concerned to help children think deeply and to look sharply into the gospel of Jesus Christ and its relevance for living today, and to respond appropriately in faith to God's will."

So important to the new curriculum is the Bible that a new edition of the Scriptures, *Young Reader's Bible*, is being published especially for the use of youth. Large in size, colorful in illustration, and attractive in format, it is expected to go on sale early in 1965, published by A. J. Holman Company and available through Cokesbury stores.

For Home Use Too: Basic to appearance and content of *Christian Studies for Methodist Children* is the assumption that the materials will be used both in the church school and at home. Editors warn that the study books contain more material than can be covered adequately in a typical Sunday-morning class session. Many churches are planning expanded Sunday-morning sessions. Others are expected to make use of Saturdays, Sunday afternoons, or after-school hours. In addition, parents are urged to use

the additional resources for home worship and teaching. Supplemental magazine-styled guidebooks are to be available for parents of children at various age levels.

Among the new materials are class-teaching packets containing pictures, charts, posters, maps, filmstrips, plastic records, and a number of other teaching aids.

Materials for nursery and kindergarten classes are issued in one series, the same for churches of all sizes. But beginning at elementary-school levels, they are in two series: the Wesley series, designed for larger churches which group children in classes of one and two-year age spreads, and the Asbury series, designed to serve best in smaller churches with three-year age groupings. Both series are based on the same basic outlines, and over the full six-year cycle of elementary schoolteaching, both will give pupils the same basic courses. But they cannot be used interchangeably in one local church.

Seen in the whole, from nursery-school beginnings to grade six, the new lessons build one upon another with each unit making a distinctive contribution to the child's religious growth. (Board of Education plans call for later revision of youth and adult department materials in the not-too-distant future.)

What Does It Cost? Many churches will find that their cost per church-school member is as little as 6¢ a Sunday. None will pay more than 9¢. Prices vary at each age level with pupils' study books ranging from 25 to 40¢ per quarter; corresponding books for teachers are 60¢ and \$1, depending on the series. Weekly story papers for the children also vary from 25 to 40¢ quarterly, and the teaching packets (one is needed for each class) cost from \$1.90 to \$2.95 each.

Whether a church pays more or less, teachers and pupils will be getting more usable (and more elaborate) material for their money than before.

Significance: The first new materials going into use in September are only the beginning of a cycle. Each quarter of the year will bring new mailings. As they are used, representative churches will make quarterly reports and suggestions for continuing improvements.

For the materials to achieve their goal, churches, teachers, and parents must put them to use thoughtfully and creatively. As Dr. Peterson has pointed out: "Our nation's courts have made it perfectly clear that teaching directed to the practice of religion is not the function of our public schools. It is the high opportunity and responsibility of the churches—and of parents."

Methodism's Jurisdictional Conferences, which have their meetings every four years following the General Conference session, accelerated sweeping structural changes which are taking place in the Church's move to abolish the Central Jurisdiction.

As a result of their summer meetings, the Central Jurisdiction as such has disappeared within two geographical jurisdictions, the Northeastern and the North Central.

The process of change began at the Central Jurisdiction Conference in Daytona Beach, Fla. There, the Central Jurisdiction took initial steps to put itself out of existence by realigning its annual conference boundaries to place each entirely within one of the regional jurisdictions.

The Daytona meeting elected as bishop Dr. James S. Thomas, 45, a staff member of the Methodist Board of Education. He was assigned temporarily to the Lexington Conference of the Central Jurisdiction, was later received as a member of the North Central Jurisdiction College of Bishops and assigned to the Iowa Area, with headquarters at Des Moines.

Transfers Approved

Bishop Prince A. Taylor, Jr., was named to succeed Bishop Edgar A. Love as head of the Delaware and Washington Conferences of the Central Jurisdiction. One week later, the Northeastern Jurisdiction received by transfer Bishop Taylor and the Washington and Delaware Conferences, with Bishop Taylor subsequently being assigned as head of the newly created New Jersey Area. He thus became the first Negro bishop to preside over a predominantly white area.

The Delaware and Washington Conferences will be presided over by Bishop John Wesley Lord of Washington, D.C. July, 1965, was fixed as the deadline for reception of the churches of the two former Central Jurisdiction annual conferences into conferences of the Northeastern Jurisdiction.

Central Jurisdiction Bishops Noah W. Moore, Jr., Charles F. Golden, and M. Lafayette Harris were assigned to the three remaining realigned episcopal areas.

Second Area Created

Besides accepting transfer of the two Central Jurisdiction annual conferences and Bishop Taylor, the Northeastern Jurisdiction also created an additional Episcopal Area, headquartered at Harrisburg, Pa., with Bishop Newell S. Booth as the head.

The area consists of the Central Pennsylvania Conference which formerly was linked with Western

Pennsylvania Conference as the Western Pennsylvania Area. The New Jersey Area, headed by Bishop Taylor, includes New Jersey Conference (formerly in the Philadelphia Area) and Newark Conference (formerly in the New York Area).

Other actions of Northeastern Jurisdiction:

1. A resolution supporting President Lyndon Johnson in use of every means to find Michael Schwerner, Andrew Goodman, and James Chaney, civil rights workers who disappeared in Mississippi; and commending students who use summer vacation to take part in civil rights activities.

2. A request to the Methodist Board of Christian Social Concerns to make a study of the House Committee on Un-American Activities; and to the General Conference to ask Congress to insure rights of persons appearing before the committee.

South Central Approves

With only a few dissenting votes, the South Central Jurisdiction, meeting in Dallas, Texas, declared its desire to co-operate fully with the General Conference plan to abolish the Central Jurisdiction, and recommended that the jurisdiction's annual conferences initiate an invitation to the Central Jurisdiction annual conference lying within the bounds of the South Central Jurisdiction to transfer into the jurisdiction.

In the resolution concerning the Central Jurisdiction, the Council of Bishops was asked to arrange for the transfer of a bishop from Central Jurisdiction, at the same time the

TOGETHER September, 1964
Vol. VIII, No. 9. Copyright © 1964 by
The Methodist Publishing House.

Editorial Office: Box 423, Park Ridge, Ill.
60068 (Telephone: 299-4411).

Business, Subscription, and Advertising Offices:
201 Eighth Ave., South, Nashville,
Tenn. 37203 (Telephone: Chapel 2-1621).

TOGETHER is published monthly by The
Methodist Publishing House at
201 Eighth Ave., South, Nash-
ville 3, Tenn., where second-
class postage has been paid.

Subscriptions: \$5 a year in advance, single copy 50¢. **TOGETHER Family Plan** group subscriptions through Methodist churches (based on full church membership recorded in conference minutes):

Number of Members	Annual Rate	Billed Quarterly @
10 to 19%	\$3.12	78¢ each
20 to 29%	\$2.76	69¢ each
30% or more	\$2.52	63¢ each

Fewer than 10% grouped and submitted through the church office: \$3.96 a year, cash with order.

Change of Address: Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office.

Advertising: For rates, write to the Advertising Department.

Manuscripts: Authors should enclose postage for return—and address all editorial correspondence to Editorial Department.

annual conferences are transferred. Negro churches in Kansas and Nebraska already have been transferred to conferences of the South Central Jurisdiction and negotiations are under way for those in Missouri to follow. It is felt that similar action also will come in Oklahoma and parts of Texas.

Other actions were approval of a comprehensive ministerial education fund, a vote to study the role of jurisdictional boards and commissions, and endorsement of the proposed merger with the Evangelical United Brethren Church.

The ministerial education fund, unanimously approved, calls for \$300,000 for its two theological seminaries and the remainder for ministerial scholarships. It was suggested that a special Sunday be set for presentation of ministerial education.

The Jurisdictional Council was asked to study the possible abolition of all or some of the boards and commissions on the basis that some serve no really useful purpose.

Dr. Virgil D. Morris of Oklahoma City was reelected as the jurisdiction's secretary.

North Central Votes Plan

Meeting in Cleveland, Ohio, the North Central Jurisdiction unanimously approved the plan of merger by which its annual conferences received the 100 churches within its bounds from the Central Jurisdiction. It also received Bishop James S. Thomas, and the Lexington Conference was dissolved.

The action brought nearly 39,000 Negro church members and ministers into the nine-state North Central Jurisdiction, which already had 2,345,000 members.

More than \$600 was received in a special offering to support Cleveland clergymen working for civil rights in Mississippi.

A tenth Episcopal Area was created by dividing Ohio into the Ohio West, with residence at Columbus, and Ohio East, with residence at Canton.

A study commission was set up to determine the most desirable number of Episcopal Areas and their boundaries and to report in 1968. On recommendation of the regional council, a plan for continuing education of ministers 5 to 12 years out of seminary was approved.

Western Jurisdiction

Delegates to the Western Jurisdiction conference in Portland, Oreg., faced no question of admitting Negro churches to their regional structure. (Only three Negro churches in the West, all in Colorado, ever were a part of the Central Jurisdiction, and their transfer into the Rocky Mountain



Eleanor Enright of Burnell's Holly Hill Nursery
(address on request)

Why Eleanor Enright uses a postage meter to mail 7 letters a day—

"Anyone who has ever run out of stamps at 5:30 knows why I dote on my small Pitney-Bowes postage meter. Now we only buy postage every few months. We always have the right stamp for airmail, special delivery or an occasional package by parcel post. We don't have to bother with a stamp box. And we know our postage goes on business mail only. I think everyone who's in business should have a meter."

Made for small business, Pitney-Bowes little, low-cost DM, the desk model postage meter gives you all the advantages of metered mail. You get rid of messy stamp sticking, or stocking adhesive stamps, or pre-stamped envelopes. You always have the right stamp—because you print it, as you need it. Any amount, for any kind of mail, directly on the envelope; or on gummed tape for parcel post. Mailing is faster, easier.


Postage is protected from loss, damage, misuse. The meter is set by the postoffice for as much postage as you want to buy—and you make

fewer trips to buy postage. Double registers show postage on hand, and postage used, give you automatic and accurate accounting. Metered mail doesn't have to be faced, postmarked or cancelled in the postoffice, can often get away earlier. And with every meter stamp, you can print your own small ad, if you want one.



About 30¢ a day puts the DM in your office. You will find it pays for itself in convenience, advertising and postage protection. For larger mailers there are larger powered models. For a demonstration, call any of the 190 Pitney-Bowes offices. And ask about the new PB Addresser-Printers for machine addressing!

FREE: Booklet, "So You Think Metered Mail Is Only For Big Business?," plus handy postal rate chart including new parcel post rates. Or literature on new Addresser-Printers.

 **Pitney-Bowes**
Originator of the
POSTAGE METER

PITNEY-BOWES, INC.
9140 Pacific St., Stamford, Conn. 06904

Send booklet & postal rate chart;
 Addresser-Printer literature.

Name _____
Address _____
City _____ State _____

JUST PUBLISHED...

Georgia Harkness'
View Of **OUR**
CHRISTIAN
HOPE

Dr. Harkness describes modern man's desperate need for Christian hope and offers strong reassurance in an honest, intelligent manner. She compares the views of philosophers and theologians with her own beliefs on the Christian doctrines of man, history, and eschatology and strongly affirms that Jesus Christ is the Hope of the World. 176 pages. **\$3**

And An Unusual
Group Of Stories
About **REBELS**
WITH A CAUSE

By **Frank S. Mead**. Enthusiasm and faith are the two prevailing patterns in these unusual stories of Christian nonconformists. These are true-life stories of people who chose to walk the *unbeaten path* because they believed in a cause. Read this book and discover many little-known and interesting facts about Christian history. 160 pages. **\$2.75**

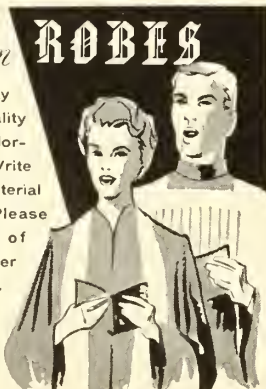
Order from your bookstore

abingdon press
175 YEARS OF *Service* - SINCE 1789

DeMoulin **ROBES**

Supreme in beauty and style. Fine quality materials and tailoring; fair prices. Write for catalog and material swatch book. Please mention name of church and whether for pulpit or choir.

DeMoulin Bros. & Co.
1103 So. 4th St.
Greenville, Illinois



Conference was accomplished a year ago.)

Still, the question of race was not absent from the agenda. The delegates approved the setting of a special Sunday in local churches for receiving offerings for the fund set up by General Conference to aid ministers and laymen who suffer economic distress as a result of their efforts to end racial segregation.

They asked churches and agencies to look at employment practices, recommended that pastors be assigned without regard to race, urged laymen's and pastors' exchanges, and supported fair-housing legislation.

Bishop Charles F. Golden, representing the Council of Bishops, reviewed the transfers of Negro churches into Northeastern and North Central Jurisdictions and predicted:

"There is reason to believe that when transfers get underway in Southeastern and South Central, the move will be faster and more thoroughly inclusive than presently evidenced in the church."

The conference recorded opposition to a "prayer amendment" to the United States Constitution. It also asked for a study on the possible division of the church's present Los Angeles Area in two.

Southeastern

The Southeastern Jurisdiction recommended to its annual conferences that Central Jurisdiction conferences within its territory be invited into the jurisdiction. It set down the condition, however, that this be done only if the Methodist Judicial Council rules that the jurisdictions have final power to determine annual conference boundaries.

Such a ruling was asked by the jurisdiction. John Satterfield, Mississippi lay delegate, said he believes the

Methodist Constitution leaves boundary changes to the jurisdictions. The ruling would assure that mergers would be a jurisdictional matter to be worked out when such merger is mutually agreeable to the conferences concerned, he said.

It remains for the annual conferences actually to issue the invitation to Central Jurisdiction conferences. However, the recent Central Jurisdiction Conference advised its annual conferences not to accept any invitation issued on the basis of segregated units. This is, in effect, the kind of invitation the Southeastern Jurisdiction proposed.

Looking to the future, however, the Southeastern Jurisdiction also resolved to "strive earnestly to find the means as rapidly as circumstances permit, in accordance with actions previously taken, so that eventually there will be no annual conferences based solely on race." The "actions previously taken" referred to the conditional kind of invitation proposed.

The conference resolved that "we do not have any right . . . to place a racial barrier before the altar of the Lord." Its Committee on Christian Social Concerns, however, declined to call for all churches and institutions of the jurisdiction to open their doors to all races.

Create New Unity Commission

Bishop F. Gerald Ensley of Des Moines is chairman of the new Methodist Commission for Ecumenical Affairs. The new body was created by the 1964 General Conference to represent the church in unity talks.

Also elected at the commission's organizational meeting in Chicago were Dr. Lee F. Tuttle, Lake Junaluska, N.C., recording secretary; and three vice-chairmen to head working



Andrea Williams of Allen High School, Asheville, N.C., is congratulated by President Lyndon Johnson on her selection as a Presidential Scholar. She also is a recent National Merit Scholarship winner and has announced her plans to study mathematics in Atlanta. Allen High is run by the Woman's Division of the Board of Missions.

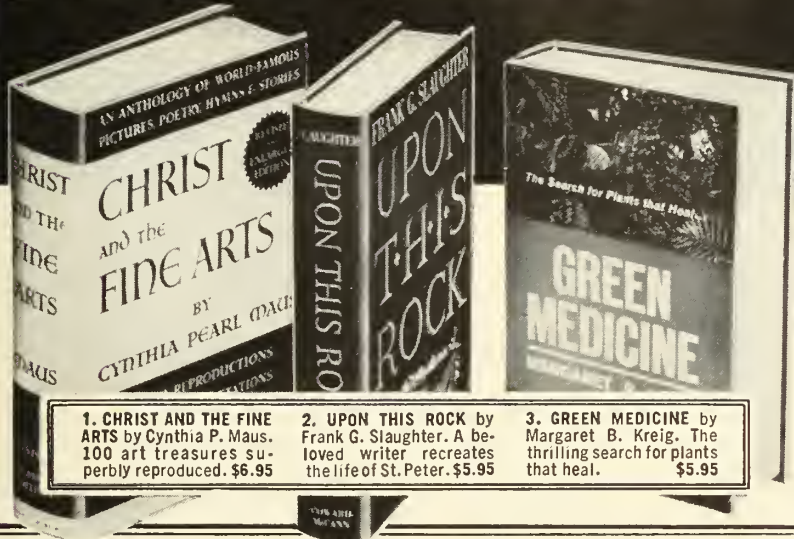
Christian Herald's Family Bookshelf invites you to take

ANY THREE OF THESE for \$1 each

[Values up to \$22.85]

WITH MEMBERSHIP IN
CHRISTIAN HERALD'S
FAMILY BOOKSHELF

LOOK at this exciting collection of best-selling novels, reference books, important non-fiction, brand-new biographies, informative works about the Bible! *Aren't THESE the kind of books you want in your home?* Then... select ANY THREE shown on this page, accept them for only \$1 each (and save as much as \$19.85) when you join the Christian Herald's Family Bookshelf Crusade against gutter "literature"!

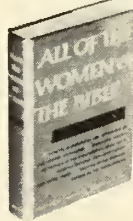


- 1. **CHRIST AND THE FINE ARTS** by Cynthia P. Maus. 100 art treasures superbly reproduced. \$6.95
- 2. **UPON THIS ROCK** by Frank G. Slaughter. A beloved writer recreates the life of St. Peter. \$5.95
- 3. **GREEN MEDICINE** by Margaret B. Kreig. The thrilling search for plants that heal. \$5.95

TWO BOOKS COUNT AS ONE!



4. **ANGEL AT HER SHOULDER** by Kenneth L. Wilson. The adventures of "Typhoon Lil" Dickson in Formosa. \$3.95



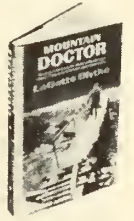
5. **ALL OF THE WOMEN OF THE BIBLE** by Edith Deen. Word-pictures of Mary, Eve, Queen Esther and others. \$4.95



6. **BEYOND OURSELVES** by Catherine Marshall. Her secret of a life made richer through sublime faith. \$4.95



7. **OLD TESTAMENT AND THE FINE ARTS** by Cynthia Pearl Maus. 100 full-page art reproductions. \$6.95



8. **MOUNTAIN DOCTOR** by LeGette Blythe. Odyssey of a doctor in the Blue Ridge mountains. \$4.50



9. **RASCAL** by Sterling North. Best-selling story of a motherless boy's adventures with a nearly-human pet racoon named Rascal... plus **VINNIE REAM** by Gordon Langley Hall. True story of the woman who won the privilege of sculpturing Lincoln. Combined, \$7.45



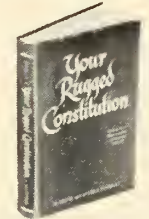
10. **JOHN DOE, DISCIPLE** by Peter Marshall. Guidance on temptation, courtship, immortality, love and life. \$4.50



11. **THE CHILDREN'S KING JAMES BIBLE**, New Testament. 100 Bible stories, 400 illustrations. \$6.95



12. **FELIX MENDELSSOHN AND HIS TIMES** by H. E. Jacob. The rich, exciting life of a fabulous man. \$6.95



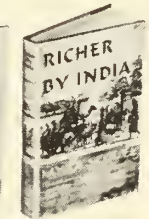
13. **YOUR RUGGED CONSTITUTION** by B. and E. Findlay. What it says and means—in modern language. \$4.50



14. **THE BIBLE AND ARCHAEOLOGY** by J. A. Thompson. Exciting text, 170 photos of recent excavations. \$5.95



15. **TAKE MY HANDS** by Dorothy C. Wilson. How a paraplegic reconstructed her life and became a surgeon through dedication... plus **RICHER BY INDIA** by Myra Scovel. The story of the lively day-by-day adventures of a missionary family in India. Combined, \$8.45



The books shown here prove that you can still get GOOD books for your family despite the tide of BAD books inundating America. For 15 years, our Crusade has fought this evil tide by bringing thousands of families each year's best titles (over 7,000,000 books have been distributed to date!) — and at a cost far below regular retail.

Family Bookshelf operation is simple and easy to understand. As a member, you read about Club selections in our monthly book review. If you want a selection, it will come automatically; if not, just tell us not to send the book. You pay only \$3.00 — never more — for each selection you accept (even though publishers' prices are as high as \$5.95), and you pay *after* you receive the selection. You receive a fine BONUS BOOK worth up to \$6.95 FREE for each *two* selections you accept after this introductory offer — thus building up a superb Family Library at no cost to you. And you help keep our Crusade for decent literature on the march by agreeing to accept at least four books in the next 12 months.

Please add your strength to our Crusade NOW! Select the THREE choices you want for only \$1 each — jot their numbers in the coupon at the right and mail it...without money...today!

CHRISTIAN HERALD'S FAMILY BOOKSHELF, Dept. 6A-AK-14
9 East 38th St., New York, N. Y. 10016

Yes! I want to join your Crusade by becoming a member of Christian Herald's Family Bookshelf. Please send me the three book choices whose numbers I have written in the squares below and bill me only \$1.00 each plus postage and handling. I agree to buy at least four books within 12 months and you will advise me in advance of each month's selection. If I do not want it, I need only notify you within the time prescribed. For every two additional books I accept after this introductory offer, I will receive FREE Bonus Books worth up to \$6.95 each.

NAME _____

ADDRESS _____

CITY, STATE, ZIP CODE _____

CHRISTIAN HERALD'S FAMILY BOOKSHELF

9 East 38th St., New York, N. Y. 10016

SHE USED TO WORRY ABOUT WEARING A HEARING AID!



When she first bought her Radioear 900 hearing aid she often looked into a mirror to make certain that it was unnoticeable. But now her mind is at ease. Her friends still don't know that she wears a hearing aid. As a matter of fact, the Radioear 900 is so light, so comfortable and its tones are so natural that she hardly knows she's wearing it. It fits perfectly behind her ear and is completely hidden by a wisp of hair. She's glad she discovered the Radioear 900. Why don't you find out more about it? Clip this ad today and send it to Radioear Corporation, Dept. E, Valley Brook Road, Canonsburg, Pa.



Parking's free at Sheraton (anywhere, anytime)



And that's not all. Sheraton's rooms are roomy, rates are guaranteed, reservations insured. Family Plan (kids share rooms free). Free TV, radio, air-conditioning. (Many Sheratons even offer coffee-makers, ice-cubers, swimming pools.)

And Sheraton is always handy. Always near business, shopping, fun. Our beverages are generous. Our chefs are geniuses. The world's getting around: the place to stay is at Sheraton.

90 Sheraton Hotels & Motor Inns



"This is where you will go," Chaplain Dennis R. DeLaure of Methodist-related Florida Southern College tells graduate Joe McCormick of Georgetown, Ind., one of 18 young men the Methodist Board of Missions chose for special service in the Congo. Joe rejected a Peace Corps bid in favor of the church assignment.

subcommittees. They are Professor Albert G. Outler, Perkins School of Theology, Dallas, Texas, committee on ecumenical study and liaison; Bishop James K. Mathews, Boston, Mass., committee on ecumenical consultation and church union; and Bishop Everett W. Palmer, Seattle, Wash., committee on ecumenical promotion and interpretation.

Still to be chosen are a full-time executive and a headquarters location for the commission.

Also new is an affiliated group, the Ad Hoc Committee which is to continue negotiations toward union of The Methodist Church with the Evangelical United Brethren Church. Bishop Lloyd C. Wicke of New York is its chairman, and Charles C. Parlin, Wall Street attorney and prominent Newark Conference layman, is vice-chairman and secretary.

The committee is to work with a similar EUB body to draft a constitution and *Discipline* by October, 1966, when the proposed merger of the two denominations is to be acted upon by their General Conferences.

MSM Meeting Calls for Fellowship in Depth

Methodist Student Movement leaders considered their role in the racial revolution at their annual meeting this summer in Atlanta.

The MSM never has had a segregated structure comparable to the Central Jurisdiction, but state presidents reported there has not been fellowship "in depth," and that Negroes have not filled many leadership posts.

In a departure from the emphasis on legislation at previous meetings, the 48 student leaders spent most of the week exploring the meaning of Christian community and fellowship, in discussions, workshops, Bible study, and worship. They pledged to go home and translate the perception

gained into concrete programs on race and other important matters.

At the conference, the MSM announced formation of a two-man team of fieldworkers, white and Negro, to visit campuses to which they are invited in the next school year and to help communication between the races and develop Negro leadership. Though it is an MSM project, most funds will come from the Methodist Boards of Education, Missions, and Christian Social Concerns.

The \$60,060 MSM budget for 1965 includes, once again, major contributions to work of the World and National Student Christian Federations. Also, for the second year, an "urgent needs" fund allows leeway for support of racial and other projects when needed.

Board of Missions plans for new short-term mission teams—one for the Congo, another planned for Latin America—were applauded by the delegates, who asked also for a team in the U.S. on a "frontier of major concern."

Recruitment for the 18-man Congo team was aimed at the MSM, and an MSM group helped the Board of Missions last year in communicating with students regarding missionary careers. In the past, few MSM members have become missionaries.

New president of the MSM is Charles Rinker, seminary student at Drew University, Madison, N.J., and NSCF civil rights co-ordinator during the past year.

The MSM meeting called for abolition of the U.S. military draft urged the enlargement of the United Nations Security Council, urged Senate ratification of three human rights covenants framed by the UN. It heard a progress report on the plan to send medicine to Cuba for the needy there. The first, to go immediately, is two boxes of medicines, each to go to a minister from Central State College Wesley Foundation in Wisconsin.

Ron Lewis of Lake Charles, La., chairman of the drive, explained that it is not in conflict with U.S. policy toward Cuba. The material sent includes pain-killers, laxatives, and medicines for gastric conditions, he said.

WCC Helps Victims of India-Pakistan Partition

Some 7,000 refugees living in incredible squalor in Sealdah, Calcutta's central railroad station, have been relocated.

"Green light Sealdah stop start cash rolling" was the cable sent to the World Council of Churches by the Rev. Keith Dowding, agency director of the Bengal Refugee Service.

Methodist sources have given \$25,000 through Church World Service toward the \$500,000 goal set by the WCC for its member denominations for the project. The Bengal agency is part of the National Christian Council of India and is supported with WCC funds. For several years it has been dealing with India's government regarding the 1,300 families stranded in Sealdah after partition of India and Pakistan in 1947. Their "homes" have been straw mats or pieces of burlap in tiny cubicles around the station.

Once government permission was obtained, a threefold plan was begun. The totally unemployed are living on a site about 25 miles northeast of Calcutta. Those with some skills or work will live in the city, as will the third and smallest group which has better but still minimal income. All three groups will live on government-donated land.

The Bengal Refugee Service is helping with materials and loans to put up houses, schools, community centers, and providing medical services and a milk-feeding program for the children. It is starting a vocational-training and small-industries program for adults.

Meanwhile, the Methodist Committee for Overseas Relief, also through CWS, has been able to help earthquake victims in Japan, where thou-



Refugees live on straw mats awaiting relocation from the Calcutta station.

sands were made homeless or injured in seven provinces and the city of Niigata.

The Rev. and Mrs. John A. Moss, the one Methodist missionary couple in the area, were unharmed. MCOR was asked to provide emergency materials for work camps organized by churches of the United Church of Japan, of which Methodism is a part.

The Methodist help was possible because of previous gifts to church funds in the U.S. No church-wide special appeal was planned, although gifts can be made through an MCOR Advance Special designated for Japanese emergency needs.

Oklahoma 'Most Methodist'

Oklahoma is the nation's "most Methodist state" with Iowa second, says The Methodist Church's national statistical office.

Figures are based on the 1960 U.S. census and 1963 church figures, a comparison made state by state every two years.

Oklahoma, with Methodists comprising 11.62 percent of its population, is followed by Iowa with 11.56, and West Virginia, which previously was at the top, with 11.45. Kansas is fourth with 11.30 percent, and Virginia fifth at 10.74.

An estimated 5.42 percent of all U.S. citizens hold Methodist membership, a decline from 5.48 in 1962. The all-time high was an estimated 5.97 percent set in 1946.

The membership figures do not include baptized children or other preparatory members.

Douglas Crozier, director of statistics for the Council on World Service and Finance, said it is difficult to make completely accurate estimates because many Methodist annual conference boundaries overlap state lines, and some conferences overlap others as in the case of the Central Jurisdiction conferences.

CENTURY CLUB

With publication of these two names, since May, 1959, TOGETHER has welcomed into the Century Club almost 300 Methodists who have celebrated 100 or more birthdays.

Mrs. Margaret Faulkner, 103, Portland, Oreg.
Mrs. Ida Brenneman, 102, Harlan, Ind.

In nominating a person for the Century Club, please give present address, birth date, and where nominee has church membership.

YOU'D NEVER GUESS THAT HE HAS NERVE DEAFNESS!



He used to avoid the telephone. He also avoided personal contacts. He could hear people, but he couldn't understand them. He knew that he needed help, but the thought of wearing a hearing aid distressed him. Then he discovered the Radioear 900. This tiny hearing aid fits inconspicuously behind his ear. Yet it has superb tonal qualities. Now he uses the telephone naturally. And he no longer avoids friends. For the first time in years, he's enjoying good hearing. For more information about the Radioear 900, clip this ad today and send it to Radioear Corporation, Dept. E, Valley Brook Road, Canonsburg, Pa.

RADIOEAR®
for better hearing
... naturally!

Choice Southland PECANS FOR FUND RAISING



These delicious, fresh-shelled pecans can be used in so many ways that everyone's a prospect. Proven time and again an ideal fund-raiser.

- EASY TO SELL
- GOOD PROFITS
- ATTRACTIVE ONE-POUND CELLOPHANE PACKS
- NO ADVANCE PAYMENT

Mail this coupon for full details

SOUTHLAND PECANS, INC. T964

P. O. Box 736, Waycross, Ga.

Please send information, with current prices, of Southland fund-raising plan.

Name

Address

Organization

Title

JURISDICTIONS ELECT, ASSIGN 11 NEW BISHOPS

The expectancy with which Methodists await their Jurisdictional Conferences every four years centers to a large extent on election of new bishops. Eleven were chosen this year.

Elected in the Southeastern Jurisdiction were Dr. W. Kenneth Goodson, the Rev. Earl G. Hunt, Jr., Dr. H. Ellis Finger, Jr., and Dr. Edward J. Pendergrass.



Bishop Goodson

Bishop Goodson, 52, minister of Centenary Church, Winston-Salem, N.C., was assigned to head the Birmingham Area.

A native of Salisbury, N.C., Bishop Goodson received his B.D. degree from Duke University in 1937. He has served a number of churches in North Carolina and as a district superintendent.

Bishop Hunt, 45, president of Emory and Henry College, Emory, Va., heads the Charlotte Area on retirement of Bishop Nolan B. Harmon.

Bishop Hunt was born and educated in Johnson City, Tenn., and was awarded his B.D. from Candler School of Theology in 1946. He served churches in Tennessee and Atlanta, Ga., before becoming head of Emory and Henry at 37.

Bishop Finger, 47, was a high-school teacher of mathematics before entering the ministry. At the age of 36, he was named president of Millsaps College, Jackson, Miss. He received his B.D. degree from Yale University in 1941. He will head the Nashville Area, from which Bishop Roy H. Short was transferred to Louisville.

Bishop Pendergrass, 63, who heads Jackson Area on retirement of Bishop Marvin A. Franklin, has been pastor of First Church, Orlando, Fla. He was graduated from Candler School of Theology and did graduate study at the University of Chicago, Garrett Theological Seminary, and Moody Bible Institute.

Dr. R. Marvin Stuart, 55, pastor of First Church, Palo Alto, Calif., succeeds retiring Bishop Glenn R. Phillips in the Denver Area of Western Jurisdiction.

Bishop Stuart is a third-generation Methodist minister who received S.T.B. and S.T.M. degrees from Boston University School of Theology. He is a member of the Methodist Board of Missions.

South Central Jurisdiction chose Dr. W. McFerrin Stowe for the vacancy created by retirement of

Bishop William C. Martin and he was assigned to Kansas Area.

Pastor of St. Luke's Church in Oklahoma City since 1951, the new bishop received his B.D. from Duke University and his Ph.D. from Boston University School of Theology.

North Central Jurisdiction elected four: Dr. Thomas M. Pryor, Chicago Area; Dr. Dwight E. Loder, Michigan Area; Dr. Francis E. Kearns, to the new Ohio East Area; and Dr. Lance Webb, Illinois Area.

They replace Bishops Charles W. Brashares, Marshall R. Reed, and Edwin E. Voigt, who are retiring, while Bishop F. Gerald Ensley, formerly of the Iowa Area, was transferred to Ohio West.

Heading the Iowa Area is Bishop James S. Thomas, elected in June by the Central Jurisdiction, then transferred into North Central. He is 45 and was born in Orangeburg, S.C. He was educated at Claflin College, Gammon Theological Seminary, Drew University, and received his Ph.D. from Cornell University. Since 1953 he has been associate director in the Division of Higher Education.

Bishop Pryor, 60, widely traveled pastor of First Church, Kalamazoo, Mich., and native of Cairo, Ill., received his Ph.D. at the University of Michigan and theological degree from Boston University.

A member of the Detroit Conference since 1927, he has served on the Methodist Board of Education and as a trustee of Bronson Methodist Hospital and Adrian College.

Bishop Loder, 50, diverted from the study of law by a call to the ministry, has been president of Garrett Theological Seminary since 1955. He received his B.D. from Boston University School of Theology in 1939 and holds honorary degrees from Garrett and Hamline University, St. Paul, Minn. He was a delegate to the North American Faith and Order Study Conference of the World Council of Churches in 1957.

Bishop Kearns, 58, is a native of Pennsylvania and has been pastor of First Church, Wauwatosa, Wisc. He was a Phi Beta Kappa graduate of Ohio Wesleyan University and received his Ph.D. from the University of Pittsburgh. He has been a member of the Methodist Board of Education.

Bishop Webb, 54, has been pastor of North Broadway Church, Columbus, Ohio, since 1953. He received his education at McMurry College, Perkins School of Theology, and Union Theological Seminary. He was an alternate delegate to the World Council of Churches assembly in New Delhi, India, and is the author of four books.



Bishop Hunt



Bishop Finger



Bishop Pryor



Bishop Pendergrass



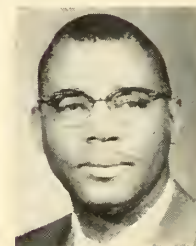
Bishop Loder



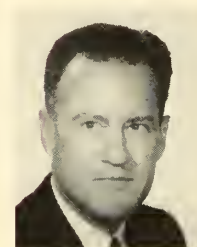
Bishop Kearns



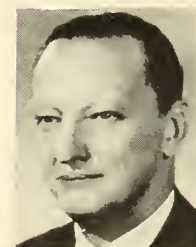
Bishop Webb



Bishop Thomas



Bishop Stuart



Bishop Stowe

Ceylon Methodists Celebrate

This year marks the 150th anniversary of Ceylon Methodism, which in 1813 Dr. Thomas Coke offered his entire fortune of \$12,000 to start.

Dr. Coke never saw the country, although for 30 years he had urged the British Methodist Conference to set up missions there. He died at sea and was buried in the Indian Ocean six weeks before his party landed in Ceylon on June 29, 1814.

This year also, the 25,000-member

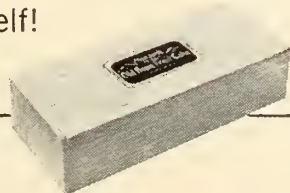
***You just can't beat
Benson's!***



the quality fruit cake that makes fund raising a snap

Benson's Sliced Old Home Fruit Cake made fund raising a roaring success last year, says G. W. White, Jr., treasurer of the Roaring Run Lions Club of Westminster, Maryland. Why not let Benson's help put *your* club's project in the black this year? Here's how!

There's no better fruit cake or fund raiser — BENSON'S sells itself!



**Benson's Old Home Fruit Cake
P.O. Box 1432
Athens, Georgia 30601**

EVERYONE WINS WITH THE BENSON'S PLAN

THE BEST CAKE

- Prize recipe—75% choice fruits and papershell pecans; 25% rich poundcake batter.
- It's sliced!
- Beautifully packaged—Moisture-proof inner wrap—reusable containers.
- Delicious—acclaimed in every state as **the best!**
- Unconditionally guaranteed to please you and your customer.
- Full value—no gimmicks.

THE BEST PROGRAM

- Proved profitable—in over 15,000 successful fund-raising campaigns.
- \$1.00 profit per sale—on 3 pound mainseller.
- Bonus plan—free cakes add to your profits.
- Free sample slices to help you sell more.
- Eye-catching sales aids.
- No initial investment.
- Freight prepaid.
- Sold exclusively through civic, church and community groups.

For Full Color Brochure and a Sample Send To

BENSON'S OLD HOME FRUIT CAKE	120
P. O. Box 1432, Athens, Georgia	
Please rush color brochure and a sample of Benson's Sliced Old Home Fruit Cake	
Name _____	_____
Address _____	_____
City _____	State _____
Organization _____	_____
Position in Organization _____	_____

Begin and Build YOUR Annuity Income Now!

Read what one Annuitant says, "I am happy I was able to build up the amount to \$4,000 and I had the joy of giving it. There is deep satisfaction in knowing that the money will go on working after I am gone."



Life Income Gift Certificate WOMAN'S DIVISION OF CHRISTIAN SERVICE

Learn ALL the advantages of dedicating your dollars by mailing coupon for free booklet. Many people build up their total annuities by as little as \$100 at a time. You, too, can know the deep satisfaction of a sound annuity program *plus* Christian service.



**Booklet
Free
Write
Today**

MAIL THIS COUPON NOW

Treasurer, Woman's Division of Christian Service of the Board of Missions of The Methodist Church, Dept. TX-94
475 Riverside Drive, New York, New York 10027

Please send me FREE booklet "Dedicated Dollars" giving ALL the advantages of Life Income Gift Certificates.

Name _____

Address _____

City _____ State _____ Zip No. _____

Date and Year of Birth _____

FOR YOURSELF—OR AS A GIFT

NEW SYMBOL OF YOUR FAITH CHARMS

JOHN WESLEY

A founder of the Methodist Faith honored in a beautiful new personal religious memento. At fine jewelers in Sterling or 14K Gold. With biographical sketch. Featured at the Protestant and Orthodox Center New York World's Fair

Hayward

WALTER E. HAYWARD CO., INC.
ATTLEBORO, MASSACHUSETTS

Earn Money FOR YOUR CHURCH

Hold a Christmas Card Sale —WE FINANCE YOUR GROUP

Earn lots of money taking orders for exciting new "Personal" Christmas Cards —with sender's name imprinted! Low as 40 for \$1.95. Lovely new album FREE with full ordering instructions. We also offer big selection of money making Christmas and Everyday card boxes, Gift Wrappings and clever holiday Gifts to boost your profits. **SEND NO MONEY.** We give established church groups credit. Write for complete selling plan plus FREE Album, other samples on approval—now!

Regal Greetings, Dept. 18-F, Ferndale, Michigan 48220

(What of Rockies writes: Western Art Studios, Dept 18 F, 161 N. Hill Ave., Pasadena, Calif.)

Hollywood Knickerbocker

Methodist Operated

★ No Alcoholic Beverages

★ Children Under 14 In Same Room FREE

FREE Overnight Parking

★ Heated Pool

★ Superb Cuisine

★ American and European Plan
★ Special Rates For Tours And Conventions

Disneyland, Airport and Tour Bus Terminal

1714 N. IVAR • HOLLYWOOD 28 • CALIFORNIA • HO 5-3171

church, second largest Protestant denomination on the island, has been granted autonomy by the British Conference. Fred S. de Silva, president of the newly independent Methodist body, is a fourth-generation Methodist minister with an advanced master's degree from London University.

Most of Ceylon's 11 million population are Buddhist or Hindu. The country's Anglican-related church has 41,000 members.

Methodists in the News

Dr. Howard E. Tower, Los Angeles, has resigned as representative of the Methodist Television, Radio, and Film Commission to the film industry to become executive secretary of the Boards of Education of the New England and New England Southern Conferences.

Lester E. Green, layman of Inglewood, Calif., has been elected president of Pacific Homes, Methodist agency which operates 12 retirement and convalescent homes in Hawaii, Arizona, and California. He had been its treasurer.

Police Captain Roland D. Sagum of Honolulu received a volunteer leadership award from the Southwest Pacific Area Council of the YMCA for service to the YMCA and his local church.

Dr. Hurst R. Anderson, president of Methodist-related American University, Washington, D.C., received one of three management achievement awards given by the Washington chapter of the Society for the Advancement of Management.

Randall R. Burt, 12, member of Mount Olivet Church, Arlington, Va., was presented a national Boy Scout award for risking his life to save a playmate from drowning.

Mrs. Clarie C. Harvey, secretary of the Methodist Board of Christian Social Concerns, was named a member of the Mississippi state advisory committee of the U.S. Commission on Civil Rights.

Miss Hazel G. Bissell, Confluence, Pa., was awarded a \$1,000 John Q. Schisler graduate scholarship by the Methodist Board of Education. She plans to enter Wesley Theological Seminary, Washington, D.C., to work on a master of religious-education degree.

C. Maxwell Stanley, member of the Methodist Board of Christian Social Concerns, is the new president of United World Federalists.

Behind the SCHOOL PRAYER Debate

By W. ASTOR KIRK,

Director, Department of Public Affairs
Methodist Board of Christian Social Concerns

PROPOSALS to change drastically the Bill of Rights have attracted wide attention all summer. Most publicized and seriously considered has been the proposal of Congressman Frank J. Becker, a Roman Catholic of New York.

The Becker amendment is one of at least 147 bills and resolutions, taking 34 different approaches, introduced in the House of Representatives during the 88th Congress to cancel the effect of three U.S. Supreme Court decisions of 1962-1963. These decisions declared *devotional* Bible-reading, *devotional* recitation of the Lord's Prayer, and other worship under the auspices of public schools—even when voluntary—to be in violation of the "establishment of religion" principle of the First Amendment to the Constitution. The Becker proposal seeks to nullify the court decisions and to legalize devotional use of Bible-reading and prayer in school programs.

Many are wondering why the far-reaching proposal to change our long-established understanding has gained such a vocal following, and why there has been such a vicious attack upon the Supreme Court's recent decisions. The reasons, as I see them, are these:

First, most people (perhaps including members of Congress and denominational executives) have not carefully studied the Supreme Court's opinions. From misleading headlines in newspapers and oversimplified statements of news commentators, they have gotten the impression that the Supreme Court is against God, the Bible, and Christian religion. This is not the case.

Second, many persons have not taken time to find out what actions the Supreme Court actually has prohibited. For example, the Bible of itself is not banned from public-school courses. Schools are merely barred from using it for *devotional* purposes—that is, in a reverential or worship context.

Third, some are in the pro-Becker amendment camp simply because they do not understand the proper role of religious data in education. There are permissible, educationally sound methods of making use of religious data in public-school courses, just as there are sound and appropriate methods of using data on politics and economics.

Fourth, many Americans, including some influential religious leaders, are notoriously deficient in understanding the realities of religious and cultural pluralism. They like to think of our nation as "Christian," when it is not. We Christians are one group in a society of Jews, humanists,

Moslems, Hindus, atheists, what have you, who together make up an existing pluralism. Many people are not prepared intellectually, emotionally, and spiritually to accept such pluralism for our society and make creative use of it. They do not see how pluralism can, and does, enrich public institutions. Believing a "Christian society" exists, they are easy recruits for pro-Becker amendment groups.

Fifth, the Becker amendment movement has won strong support from some influential political, economic, and religious conservatives. They believe that, in barring even superficial religious worship in schools, the Supreme Court has weakened the foundation of our civil society.

Sixth, the Becker amendment supporters include people whose theological world-view is not broad enough to encompass secular institutions that really serve mankind. They are horrified when the Supreme Court decrees that, under our constitutional system, public schools must be secular institutions. They do not conceive that God's love of mankind and his disclosure of himself are refracted through all of human society. Yet if we find the presence of God in the totality of human relationships, this must mean it is embodied in secular social institutions, too.

Finally, too many people, consciously or unconsciously, want public schools to perform functions which properly belong to church, synagogue, and home. People with this attitude become frustrated when the Supreme Court declares that, under the American constitutional system, inculcation of religious values, securing religious commitment, and fostering religious behavior are not functions of our public schools.

By introducing proposals to nullify the Supreme Court decision, pro-Becker amendment congressmen have served a useful if unintended purpose. The extended hearings, held by a House Judiciary Subcommittee headed by Congressman Emanuel Celler of New York, have precipitated a healthy national debate on religious devotions in public schools. It has caused leaders both in public life and in the churches to consider the far-reaching implications of such a drastic change in the Bill of Rights.

As a result, the anti-Becker amendment forces in the nation have been greatly strengthened. I do not now believe the amendment will pass. I certainly hope it will not. For it would raise far more problems, of greater magnitude, than it hopes to solve. □

*This summer of challenge, violence, and change
also brought new books evaluating the current social revolution.
Several of them are reviewed this month on page 56.
Perhaps the most intense, personal, and critical of churches
is My People Is the Enemy by William Stringfellow.
Speaking bluntly but out of love, he deplures . . .*

IDOLATRY

in Our Churches

By WILLIAM STRINGFELLOW

Copyright © 1964 by the Author

IF NEGROES become disillusioned, if they now grow impatient and restive and aggressive, if they begin to regard the promises of human recognition and acceptance in the urban North as shopworn and less attractive than rejection of white people and white society, if they resent the intransigence of segregation in the South, then they are radically disenchanted with the churches.

And who is to undo their disenchantment? What is to refute their image of the churches as imperious, condescending, unknowing, indifferent, unloving, hypocritical? Oh, one *can* name some few congregations here and there in both the North and the South where such an image is unfair and untrue, but that is, in part, the point: these are so few that they are exceptional and conspicuous. One can name some white Christians, too, particularly some white clergy, who have risked their lives and their status in white society by their own involvement in the racial crisis, but these are few compared to the pathetic majority of white Christians in the land.

The issue now is whether the witness of these exceptional congregations and of these few white Christians will not be blotted from the consciousness of the Negroes by the massive impression of the churches as lily-white institutions and of white Christians as white supremacists and by the relentless pressures upon Negroes to disassociate themselves from white institutions and white people for the sake of a more militant Negro solidarity.

The churches of white society in America have largely forfeited any claim to leadership in the relations between the races, and, to a great extent, have not even seriously understood those relations in terms of the Christian faith; their active concern in the last

century has been, to an overwhelming degree, limited to the nominal pronouncements of church assemblies and ecclesiastical authorities. But few of these pronouncements have betrayed a theological understanding of the relations of the races. Mainly, they have repeated the empty dogmas of humanism and the platitudes of tolerance. And, often, the whole subject has simply been ignored altogether.

The Churches Have Followed

In the early days of the present racial crisis, the churches were most hesitant to take any position on the sit-in demonstrations until long after many secular institutions had given their support. The party platform pronouncements of both the Democratic and Republican conventions of 1960 on the sit-ins, for example, were far more definite than the statements at the same time by the assemblies of the major denominations who made statements (and most did not). The churches, insofar as they have addressed the racial issue in this society, have either been silent or timid; where there have been any pronouncements, they have typically followed changes in the public consensus and in the status quo.

That was evident as early as January, 1963, during the National Conference on Religion and Race, held in Chicago under the auspices of the National Catholic Welfare Conference, the National Council of Churches, and the Synagogue Council of America. The Conference was so out of touch with the realities of the racial revolt in America that, in the main, it failed to recognize or address them. What went unnoticed at the conference was that, even as it met, pickets and demonstrators were ready to march in the streets. What went ignored in the conference were

such issues of religion and race as the Black Muslims and Negro anti-Semitism. The conference was spared hearing such harsh realities of the racial crisis as these.

Woeful Underestimation and Misunderstanding

The events in the streets have long since outdistanced the National Conference on Religion and Race and that which it symbolizes: the reluctance of the churches to be involved in the racial crisis beyond the point of pontification. What has happened in the months since the conference, both in the North and the South, both inside and outside the churches, shows how woefully the churches have underestimated and misunderstood the gravity and vehemence and passion of the racial crisis in America.

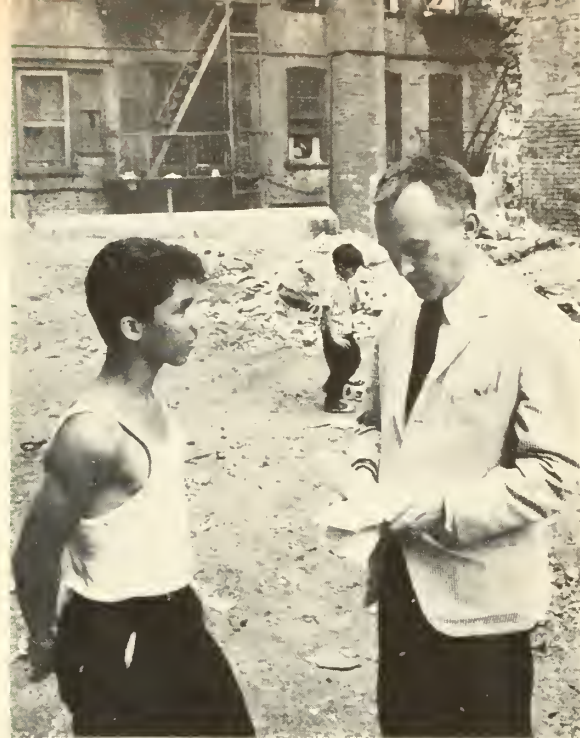
In that time, dogs have been set upon citizens for complaining about the deprivation of their civil rights, hoses have been turned upon Negroes who sought equal protection of the law, tear gas and electric cattle prods have been used to disperse pickets, clubs have bashed in the heads of demonstrators protesting discrimination in hiring, housing, and education; children have been arrested; jails have been so overcrowded with those seeking redress of their grievances that stables have had to be converted into makeshift prisons. A church has been bombed, and the first few of what will certainly be very many—if the nation continues on this collision course—have died.

The revolution in race relations has exposed the witness of the churches in these last years—nay, in these past hundred years—as at least a little corny, if not, indeed, profane.

After all, it has not escaped the notice of Negroes that, for many Roman Catholics, parochial schools have in fact been supported as a way of continuing to give their children a segregated education; and that, for example, among New York's nearly 2,000 Protestant congregations, very few are more than nominally integrated. Occasional Negro visitors are not, as yet, turned away from Sunday services, but not many congregations welcome sincerely and, much less in the affection of Christ, the Negro who wishes to become a communicant.

And where the clergy explain that housing segregation means that there are no nearby Negroes to welcome into their churches, how often have they or their lay people done anything to oppose or threaten neighborhood segregation? Remember the churches which have quit and closed down when Negroes moved into a neighborhood and the whites moved out? Or recall the congregations who, to this day, refuse to integrate because that would divide the present membership of the church; yet they do not seem to care how radically the church is divided by segregation. What about the church-supported summer camps and schools and hospitals and homes for the aged, where the only Negroes on the premises are those employed to wash the dishes or operate the elevators or empty bedpans?

Let no white Christian boast, either, about the recent entrance of some of the churches and some of the leaders of the churches into direct action in the racial crisis. By the summer of 1963, the Negro revolt had



A Most Unusual Christian Layman

SEVEN YEARS AGO, fresh from Harvard Law School, Episcopalian William Stringfellow moved to 342 East 100th Street in New York City's Harlem—a block the *New York Times* has called the worst in the city. He went there "to live, to work as a lawyer, to take some part in the politics of the neighborhood, to be a layman in the church"—initially, as a member of the interdenominational East Harlem Protestant Parish group ministry, a pioneer inner-city program. His home for more than six years was a 12 by 25-foot apartment in a roach and rat-infested tenement.

My People Is the Enemy (Holt, Rinehart, Winston, \$3.95), published this summer, tells of those six years in intensely personal terms. It is not a pleasant book; Mr. Stringfellow bluntly describes the fear, frustration, and squalor, the utter lack of privacy, the vulnerability to death in its crudest forms he found on Harlem's streets. Attacking the morally ambiguous, often ineffective social and legislative policies of the cities, he also has harsh words for churches and churchmen. Inner-city churches, he declares, are just as vulnerable to conformity as those in pockets of privilege rather than of poverty.

Deploring the isolation of people of differing races and backgrounds, he fears there will be a terrible price to pay—by the innocent and the guilty alike. The cynicism of the churches draws his particular censure and is the focus of the accompanying article, drawn from his final chapter.

At 36, Mr. Stringfellow is that rare creature in Protestantism: a lay theologian. In addition to numerous articles in legal and religious journals, he recently published two other books: *A Private and Public Faith*, and *Count It All Joy*. One of six theologians who publicly debated Karl Barth in 1962, he was singled out by the German theologian as one who "caught my attention more than any other person." □

“ . . . the decisive front in the racial crisis in America is the urban North and not the South. . . . What is to be seen, when one looks now at the Northern city, is what happens after these legal rights and remedies, which the Southern demonstrations seek to win, have been won . . . ”

—My People Is the Enemy

gained such momentum that it had become as clear as anything ever does in this history that sooner or later, with violence or peacefully, the Negro revolution could not be turned back, and would prevail. Moreover, it has long since been irrevocably established, mainly by the decisions of the Supreme Court of the United States, that the public policy favored integration in all essential aspects of American public life—schools, housing, education and employment, transportation and public accommodations.

The churches and the people of the churches who have now become committed to direct action in the racial crisis do so as recalcitrants upon whom it has finally dawned, despite a multitude of signs and warnings, that there is an authentic and momentous revolution going on and that its outcome is not in serious doubt; they now join the side which is winning.

Still Needed: Involvement, Commitment

Meanwhile, most white churches and their members are still uninvolved and uncommitted. Although they may not admit it to themselves, they remain obstinately opposed to the social changes, both in the churches and society, which are being brought about by the Negro revolution.

The churches have, with few exceptions, refused to risk their wealth or use their enormous economic power in American society in the racial struggle. How many of them have ever even examined their investment portfolios to find out whether the enterprises in which they have substantial holdings practice discrimination in hiring or job training?

Among those who have given this consideration, the view has usually been taken that it is inappropriate for the churches to use their economic power for social ends. They overlook the fact that their economic power is already committed to social ends wherever it is part of the investment in enterprises which practice segregation and discrimination. And they overlook the fact that the most effective weapon in the racial crisis has not been legislation, or even court decisions, or demonstrations, or federal troops, but economic sanctions.

When the white merchants of Birmingham began to feel the economic pinch because of racial disturbances there, negotiations began between whites and Negroes; when industry began to desert Little Rock,

after the school crisis there, Little Rock began to moderate segregation in public accommodations; when Negroes have rallied their own economic power and boycotted stores and industries in some of the Northern cities, jobs have been opened to them.

When white Americans realize that the economic survival of the whole nation depends upon the gainful employment of the 20 million Negroes of America, and the education and opportunity prerequisite to such employment, they will suffer the loss of their obstinance to integration.

And it is just that which is now at stake—survival of the nation—in the Negro revolution, and no white man need become involved in the revolution, as has been said, because he thinks of it as a “good cause.” He will become involved; he will support the revolution, because his own life and livelihood are just as much at issue as that of the Negro.

White Americans, perhaps especially those of the churches, have also to confront another reality of the racial crisis. Most white people, specifically the more benign, well-intentioned, “liberal” whites of the North, still vainly deceive themselves that the initiative in the racial crisis resides with the whites.

But the initiative has already decisively passed from white to black, and white people are no longer in a position of determining or dominating what will happen next in the revolution, or whether or not this revolt will turn increasingly to violence. White people are in a position of waiting to respond to whatever initiatives come from the Negroes. While waiting, they might well spend their time thanking God that there has not yet emerged to lead the Negroes, either in the North or the South, a militant, charismatic fanatic.

The Idolatry of Racism

Christians among the white people in America will have, as well, some other things to ponder. For their concern about the racial crisis and their involvement in it is not limited to, or essentially expressed by, exorcism of segregation, or beyond that, the achievement of public integration in American society generally and in the churches in American society.

Racism in any of its forms is, in its origin, an idol, a principality, one of the works of the power of death in this world: demonic, demanding a service and worship of men, whether white or black, which is radically

dehumanizing. Americans, perhaps especially American Protestants, naively suppose that racism is a fetish of individuals, a matter of individual prejudice and ignorance. It is that, but much more than that. Racism has been and still remains the reigning idol which replaces God, and represents that power in the world which is superior to all other powers, save God himself—the power of death.

This is the power with which Jesus Christ was confronted throughout his own ministry and which—at great and sufficient cost—he overcame. This is the power with which any man who is a Christian has contended and from which—by his own participation in the death in Christ—he is set free. This is the power which must be exposed and openly confronted if there is to be true reconciliation and not simply a modest degree of secular integration of American life.

At the Core of the Issue

The issue, at least for Christians—though in the end for every man—is what it means *to be a man*. Much more is involved than legal equality. Much more is at stake than common morality, natural law, or democratic axioms. The issue is not really articulated in the decisions of the courts or enactments of the legislatures, or even in the ideals and goals of the civil rights movements. More—and something different—is required than improved education, better job op-

portunities, and public integration, if a man is to be a man.

What it means to be a man is to be free from idolatry in any form, including, but not alone, idolatry of race. What it means to be a man is to know that all idolatries are tributes to death, and then to live in freedom from all idolatries. To be a man means to be freed from the worship of death by God's own affirmation of human life in Jesus Christ. To be a man means to accept and participate in God's affirmation of one's own life in Christ. To be a man means the freedom, in the first place, to love yourself in the way in which God himself has shown that he loves every man.

This is the issue which is most profoundly threatening to both black men and white men at the present time. Their reconciliation one to another first requires that they be reconciled to themselves; to love another means first the freedom to love yourself.

Into that freedom, from time to time, men are baptized. In that freedom men are born into the society of all mankind wrought by God in the life and ministry of Christ. In that freedom is the way and witness of the cross in which is reconciliation.

In that freedom is the love and unity among men which can endure death for the sake of all, even unto a man's own enemy, even unto my own enemy, even unto myself. □

On Being a Christian...

"To become and to be a Christian is not at all an escape from the world as it is, nor is it a wistful longing for a 'better' world, nor a commitment to generous charity, nor fondness for 'moral and spiritual values' (whatever that may mean), nor self-serving positive thoughts, nor persuasion to splendid abstractions about God. It is, instead, the knowledge that there is no pain or privation, no humiliation or disaster, no scourge or distress or destitution or hunger, no striving or temptation, no wile or sickness or suffering or poverty which God has not known and borne for men in Jesus Christ. He has borne death itself on behalf of men, and in that event He has broken the power of death once and for all. . . . To become and to be a Christian is, therefore, to have the extraordinary freedom to share the burdens of the daily, common, ambiguous, transient, perishing existence of men, even to the point of actually taking the place of another man, whether he be powerful or weak, in health or in sickness, clothed or naked, educated or illiterate, secure or persecuted, complacent or despondent, proud or forgotten, housed or homeless, fed or hungry, at liberty or in prison, young or old, white or Negro, rich or poor."

—WILLIAM STRINGFELLOW



*For our courts to mete
out justice, responsible citizens
must accept a vital duty.*

Would You Be Fair on a Jury?

By STANLEY S. JACOBS

AT THE conclusion of a Denver lawsuit in which a man sued a building owner because an elevator fell with him and caused serious injuries, veteran newsmen and court attendants predicted the jury unquestionably would return a verdict for the victim.

But after three days of bitter debate in the jury room, the foreman reported that the veniremen could not reach a verdict: one juror stubbornly held out. The judge dismissed the jury, and the case was tried again. This time, the plaintiff won \$15,000 of the \$25,000 he sought.

Why did one member stalemate the first jury? Here is what he later told a newspaperman:

"The injured fellow on the witness stand made a poor impression on me. He wore yellow shoes with run-over heels and his socks drooped. His tie had food stains on it. I figured that since he was sloppy and indifferent about his personal appearance, he probably had been negligent about his safety, too."

Trivial as his reasons were, this juror's adamant stand was no worse than the performance of jurors in other cases—men and women who have had just reasons for standing fast, but who did not.

Many jurors are unpredictable, inattentive, prejudiced, and inconsistent, and some critics of our trial system believe that the erratic performance of many juries is attributable to the fact that responsible, educated citizens often find it easy to evade jury service.

Clearly, they try. The Texas Bar Association interviewed 115,000 residents of that state who had asked to be excused from jury service. Only 18,400 actually were exempted; the pleas of the others were disregarded as trivial or spurious. Some samples:

"I am allergic to wool and can't sit next to men in wool suits."

"My bridge club will miss me if I don't show up."

"My wife is ill in the hospital and I have to stay home to take care of the kids." (This from a 33-year-old Ph.D. who never had been married!)

Eight out of 10 Texans who had to accept jury duty complained bitterly that they were losing money by sitting in court. Of those who asked to be excused, more than 82 percent were in the high-income brackets and 70 percent were active in community affairs, ranging from Parent-Teachers Associations to good-government leagues.

The Bar Association probers learned that there are other reasons why too many individuals shirk jury service. Among these are fear of boredom in the courtroom, dislike of hectoring by attorneys, and dread of arguing with other jurors.

Our nationwide evasion of jury duty is abetted by the laws. Exempted in many states are clergymen, doctors, teachers, pharmacists, veterinarians, morticians, railway brakemen, and railroad presidents. In California, "the keeper of a public ferry or tollgate" is relieved from jury duty. In Washington, D.C., "keepers of asylums" automatically are excused.

But most people who have served on juries would like to do it again. Professor Harry Kalven of the University of Chicago law school says that 94 percent of jurors he questioned had found the experience interesting and satisfying, once they had overcome their initial distaste.

Because of the difficulty in getting well-qualified, public-spirited citizens to accept jury service, courts often rely on the old faithful: the unemployed, aged, and infirm, the busybodies and morbid hangers-on who relish sitting in on other people's troubles and getting paid for it—albeit meagerly.

The need for public-spirited, intelligent jurors was emphasized by the Ruth Commission in Pennsylvania which investigated decisions in that state and found that some juries, tired of arguing, had flipped coins or drawn straws to arrive at verdicts.

One venireman admitted he had switched his vote to conviction of a defendant "because I had to get home in time to see my favorite television sports program."

Even more shocking is the case of the Midwestern woman who served on a criminal court jury. Unaware that the panel could be discharged if agreement were not reached, she voted with the others to send the defendant to prison for life.

Later, she said, "I still believe the poor man was not proved guilty. Real evidence was lacking, but I simply had to get home to my chil-

dren after being in court 10 days!"

The right of trial by jury—guaranteed by our Constitution—has made it possible for defendants or plaintiffs to hire attorneys who are nimble enough to confuse or wear out those jurymen who may be ill-prepared or ill-suited for their duties.

Professor Charles Newman of Florida State University comments:

"The average juror is swayed by the emotion and prejudice stemming from his heredity, background, and training (and, how often, by his breakfast!)." Jurors, he added, tend to be sympathetic toward defendants charged with violating regulatory statutes—such as licensing laws or car speed limits—but frequently are unduly hostile toward persons accused of robbery or sex crimes.

Lawyers say that business executives and professional men serving

on a jury are the toughest to convince. A three-man team from the University of Chicago law school studied 49 juries and discovered that such top-bracket individuals in the privacy of the jury room spoke more, argued more, were more forceful, and tended to dominate other jurymen.

But this is all to the good. Such tough-minded individuals are exercising the very qualities of intelligence and leadership which made them excel in their respective occupations and professions. If and when you serve on a jury, do not be reluctant to use your critical faculties, weigh the evidence, call for explanations and exhibits—and argue doggedly, if you think you are right.

If you are called, remember that you may be disqualified right away. You may never learn why a lawyer did not want you on a jury, but he has a right to exclude jurymen until he exhausts his allotted number of challenges.

To remedy some of the inequities of our jury system, many legal experts have proposed steps such as these:

1. Trim the list of persons who, because of occupations or professions, are exempted from jury duty.

2. Reduce the number of peremptory challenges allowed attorneys.

3. Permit jurors to make written notes during a trial. Too much dependence in memory is now required.

4. Require only a three-fourths vote by a jury instead of the traditional 12-0. Some states already have made this change.

5. Encourage short courses about jury service in schools. (Ninety-five percent of all Americans are ignorant of what jury duty entails.)

But since we have assumed that you are an intelligent individual who has been accepted for jury duty, how can you perform your duty fairly, without being diverted or influenced by inconsequential elements of a trial?

It will not be easy. But achieving an unbiased attitude never is. For one thing, you must be wary of witnesses who are too glib. Well-coached witnesses can deceive the best-intentioned juror.

If you are the emotional type,

A QUIZ FOR POTENTIAL JURORS

These questions were prepared solely as guidelines by Earl Raab of San Francisco, past-president of the California Mental Health Society, sociologist, and textbook author.—EDITORS

1. Do you believe that red-haired people are fiery tempered and prone to fighting?
2. Do you get bored or restless after two hours of reading?
3. Do you believe that a dishonest person cannot look you in the eye?
4. Do you believe that a receding or short chin betokens a weak, vacillating individual?
5. Do you believe there are some crimes for which no punishment is severe enough?
6. Do you believe that youth with duck-tailed haircuts are prone to commit petty crimes or to run in gangs?
7. Do you feel uneasy in the presence of people who are speaking in a foreign language?

If you answer "no" to all seven questions, you have the qualifications to be a fair and objective juror. Other scores: Six "no" answers: You'd make a reasonably fair juror. Five: Both sides' attorneys probably would okay you. Four: You're on the borderline—you might be easily swayed. Three: You tend to think in stereotypes—this is bad for a juror. Less: You very likely would be unfair and prejudiced toward one side or the other.



"Sour godliness is the devil's religion"
—JOHN WESLEY

Little Terry Murphy, daughter of the minister at Parr Memorial Church, Kokomo, Indiana, caught her hand in a slamming door after kindergarten class one Sunday. Mr. Eddie Pine, Parr's scoutmaster, took her to the Boy Scout room for first aid.

That evening, a friend asked who had bandaged her hand. Young Terry thought hard and finally answered, "Well, I don't know his name, but he's that man who comes in and usually sits by Eddie Pine's wife!"

—MRS. W. J. BRIGGS, Kokomo, Ind.

Our exhausted six-year-old son slipped into bed and attempted to say his prayers as usual. "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done," was followed by a big, yawn-long silence.

He appeared fast asleep, so I started to leave. Suddenly, with a surge of effort he finished, "With liberty and justice for all. Amen."

—MRS. LAVERNE RICHERT, Reedley, Calif.

A young minister was working on his sermon when his wife, who was reading a newspaper, began to giggle. Naturally, he wanted to know what was funny.

"Well," she said, "I hope tomorrow when you are speaking about 'Truth' you'll be as smart as this new washing machine. The ad says, 'After it spins dry, it shuts itself off automatically.'"

—SANDY STILES, Ebensburg, Pa.

In the confusion of leaving church one Sunday, a little girl dropped her mother's hand and vanished among the congregation. She called her mother frantically, "Martha! Martha! Martha!"

When her mother found her, she scolded her. "You shouldn't let go

of my hand," she said, "and you shouldn't call me Martha. I'm Mother to you, dear."

"I know, Mother," she wailed, "but the whole church is full of mothers!"

—MRS. RUSSELL E. DICE, Connersville, Ind.

"I'm going to marry my sister," five-year-old Jon announced firmly.

"One doesn't marry a sister," I explained. "You'll meet another girl, fall in love, and marry her."

"Who?" he insisted.

"I don't know who," I said.

"You mean," Jon whispered in shocked tones, "I'm supposed to marry a *stranger*?"

—MRS. ENID POWELL, Highland Park, Ill.

A minister had the habit of thanking God for the lovely weather in his opening prayer each Sunday. So on a particularly cold, icy, windy, slushy Sunday morning, the few people who ventured out wondered how the minister could possibly refer to the weather in his morning prayer with any sense of gratitude. To their surprise, he began:

"Dear God, we thank thee that thou dost send us so few Sundays like today."

—MRS. S. H. PENLAND, Hickory, N.C.

After explaining to my first-grade church-school class that God had given us the Ten Commandments to guide our living, I asked the youngsters, "What else has God given you to live by?"

One little girl brightened and said, "I live by a swamp!"

—HARRIET H. SMITH, Hanson, Mass.

We were discussing with our four-year-old daughter her restlessness during the worship service the preceding Sunday morning. She hesitated when asked for comment, then said:

"Well, Mommy, I think I could sit still better if they had seat belts!"

—MRS. CARL JOHNSON, Hobbs, Ind.

Think of TOGETHER next time you hear a church-related chuckle. There's \$5 for you if we accept it. No stamps, please—we cannot return chuckles not accepted.—Eds.

you may play into the hands of an attorney who uses histrionics to win your sympathy. Some lawyers freely concede that they would rather be able to sway a jury's emotions than to deal solely in facts.

The majority of cases heard in court are civil suits. These can get pretty dull, especially if they involve tax problems, probate matters, real-estate boundaries, or corporate disputes. But the parties to such litigation are entitled to your full attention and objective thinking.

Remember, too, that a jury is hampered by strict technical rules of evidence. Listen carefully to the judge's instructions at all times. If you are foggy about what he means, ask for clarification. You are entitled to a clear and direct statement of instruction by the presiding judge; do not settle for less.

Do not jump to conclusions or decide the guilt or innocence of a person until *all* evidence is in from both sides and *after* the case is formally submitted to you and your fellow jurors. Some other pointers:

Never discuss a case during the trial with family, friends, or even with the other jurors.

Do not be afraid to ask for explanations in open court. That little point you want clarified may be crucial in enabling you to make up your mind later in the privacy of the jury room.

Resolutely ignore any evidence or testimony that the judge has ordered stricken from the record. This will not be easy, but you must do it if you are to arrive at a verdict solely on the record of the case.

Use your eyes as well as your ears. If testimony is false or evasive, very often the movements of the witness's hands or feet will suggest this, though he may speak in a clear, confident voice.

Unfortunately, too many jurors are fearful in casting their votes, and are anxious for the approval of their fellow veniremen. But jury service is not a popularity contest. If you have the courage of your convictions and are not afraid of criticism by your colleagues, then you may experience the satisfaction of performing your duty with all the attentiveness and fairness at your command. □



Walter demonstrates vocal technique to a student on the campus of Florida State University.



Rachel's students come to her. Each week 20 of them trek to her house for piano lessons.

People Called Methodists / No. 37 in a Series

Music Is a Family Affair

A 26-ACRE tract of woodland and water six miles from Tallahassee, Fla., is the home of the Walter James family—eight of them—plus a horse named Trigger, an Irish setter and a toy terrier, a cat, and, sometimes, a calf or two being fattened for the freezer.

Affectionately, and appropriately, the place is called *Singing Acres*. Both parents are professional musicians, and their six children (except three-year-old Jeff, whose turn will come) are developing musical talents. The place literally hums.

Professionally, Mr. James is both an associate professor of music at Florida State University and director of music at Tallahassee's Trinity Methodist Church. A Michigan native, he came to the Florida school to teach voice in 1946.

His wife, Rachel, known as Rae, is Trinity's organist.

She also manages the six children ranging in age from 3 to 20, gives a score of piano lessons a week, plays in the university symphony orchestra, and is accompanist for services at Temple Israel.

"I'm not sure we know what makes us tick," Walter James says with a smile. "We just sort of got wound up—and haven't yet run down."

Though activities take the family members in all directions, their life centers around home.

"I've always felt," says Walter, "the farther man removes himself from the earth, the more unnatural his life is apt to become. So we live in the country and smell horses and hear frogs and vocalize on the front lawn without disturbing anyone but ourselves. We love our home—even with the transportation complexities that come with living six miles out of town."



Walter starts the day by fixing breakfast while Joncen practices. Later he poses with a group of his madrigal singers. One of his students is daughter Judy, a junior, who is shown (center) near the music building. She lives on campus while in school.



Once a month, Trinity choir members and their families share potluck supper. On hand, as usual, are Judy, Rae, Jeffrey, Steve, Joncen, Billy, Janice, and Walter.



IN THE James family, informality is combined with discipline.

"Keeping a proper balance between freedom and authority isn't easy," Walter admits. "For instance, my wife and I think the music broadcast by the local stations should not be inflicted on anyone. But these sentiments are not shared by our teen-age daughters.

"Parental authority says they must tune in quietly, but individual freedom allows them to tune in. Authority also decrees that they must spend equal time listening to good music, but freedom allows them to choose that 'good' music. So records of Broadway musicals are played until they're thin—especially *West Side Story*, the noisiest of them all."

Although the days are busy, time is taken in the evening for pre-dinner blessing and prayer, and for sharing experiences of the day. There also are other concerns: "No dessert until the peas are all eaten." Then, if possible, there is a brief devotional with Bible-reading.

Routine follows, with Steve and Bill clearing the table, Jan washing the dishes, Jo getting the bath water ready for Jeff and Bill, and the parents giving help and encouragement where it is most needed.

As Walter explains the process, "It's an example of togetherness going in seven different directions!"

The James' 26 acres provide lots of running room for Walter and his exuberant sons.



The pond is sometimes jokingly called Lake Sir William, for the relative whose loan helped buy the place of their dreams.





At Trinity Methodist, one of 101 Tallahassee churches, Wednesday nights are set aside for choir rehearsal. Judy (second from right) sings under her dad's direction as her mother accompanies.

CHURCHGOING is a way of life for the family, and this is not just because Mr. and Mrs. James have to be on hand if there is to be music for the worship.

"It may be," Walter muses, "that the disciplines of church attendance necessitated by our profession will have a lifetime of value for our children.

"We have been richly blessed. We pray each day that we may grow in spiritual stature so that we may become deserving of the great love God has for us."

—CAROL P. MULLER



When Walter has a chance, he disappears into his shop. A skilled woodworking hobbyist, he takes on both furniture and remodeling.

Before conceding that it really is time to go to bed, barefoot Billy tries for one last long conversation with his amused mother.





From earliest years, home influences shape children's attitudes toward learning. Here an experienced teacher offers 10 sound suggestions to parents.

How to Motivate Your Child to Learn

By GENEVA WARREN CALVERT

TOM IS A dreamer. Susie is listless. Jean seldom completes an assignment. Allen's written work is accurate but sloppy, while Priscilla's work is neat but inaccurate. Phil hates school and wants to quit. Buster is a discipline problem, Lucy, an attendance problem. And Johnnie can't read.

Although these pupils' problems are different, the cause of their difficulties is the same—inadequate motivation to learn. Barring extreme mental defectiveness (only 0.3 percent of cases), the child with a passion to learn *will* learn in school.

Parents are the greatest influence

upon the child's achievement because the appetite to learn is acquired and grows in the home. The child's success in school does not begin with his first teacher. She merely nurtures and directs the six years of energy and attitude which the parents send her. Strong motivation to learn can overcome the shortcomings of a weak teacher in any grade.

Even in your child's infancy, you can begin to help him master the language arts—reading, speaking, and listening—which are highly correlated. If your child is not doing so well in school as you think he should, you can motivate him to

work to his potential ability. If he is in a sea of troubles, you can help him. You will both have fun and satisfaction doing it.

The following motivation techniques are effective from cradle through college:

1. Talk and sing to your child. Language interests and skills will develop faster if the child hears lots of talk. In infancy, he will enjoy the sound of a friendly voice. At seven months, the baby will enjoy hearing nursery rhymes. Each day he will enter into the communication a bit more—by beating time, by clapping his hands, or by lip-sing



HOW to Interpret Your Child's Teacher

By JEAN WINCHESTER

QUESTION for doting mothers: Do you know what your toddler's church-school teacher really means by her comments regarding your child? To improve your understanding, here are a few revealing keys:

What teacher says:
Mike is very outgoing.

What she means:
We have a hard time keeping him in the room.

What teacher says:
Donna is so proud of her family she reports all your activities.

What she means:
Do you really have parties that last all night?

What teacher says:
Jim is a very lively boy.

What she means:
You could safely cut down on his vitamins.

What teacher says:
Is Mary interested in music?

What she means:
She bangs the piano constantly.

What teacher says:
Bill seems athletically inclined.

What she means:
He likes to swing on the stage curtains.

What teacher says:
Judy is a very clean child.

What she means:
Every time I ask her to sit down, she has to wash her hands.

What teacher says:
Karen is so hoping you'll be able to come to our party for parents next Sunday. Please try.

What she means:
If I can make it, so can you. I've got three kids to get ready first, myself! □

the familiar words of the rhymes.

Songs are good starters, too. (Ironing, cooking, and cleaning become more pleasant for the mother who sings while she works.)

Always speak distinctly. Sound word endings (*ings, eds, lys, ests, ers*) precisely. Never baby-talk. A child is imitative. Though a child may be too young to speak, he learns to speak by hearing others.

2. *Play word games and encourage your child to talk.* Word games foster a positive attitude toward language and learning. There are games for the child of every age. Here are some suggestions:

- Very young children like sounds like "meow, meow; bumpety-bump; clickety-clack."

- Then there is the age-old repetition in rhymes—*Here we go 'round the mulberry bush, / The mulberry bush, the mulberry bush. / Here we go 'round the mulberry bush, / So early in the morning.*

- Words beginning with the same sound are fun for youngsters. How many words can you think of which begin with *B* as in boy, book?

- How many words can be formed from the letters in a long word? For example, Christmas.

- Rhyming is fun, too. Try supplying words which rhyme with car: bar, jar, mar.

- Words that imitate sounds interest children. In this group: bang, pop, wham.

- Begin a nursery rhyme (or story), and let your child complete it.

- Letting children portray story characters develops language skills.

- Describing an event of the day is a satisfying and motivating activity for children.

- An automobile trip offers limitless opportunities for games along the way. Who can find the greatest variety of animals, the most factories, the most red cars?

The list of word games which children can play to abet conversation, observation, creativity, and listening ability is nearly inexhaustible. A librarian or teacher can refer you to word-game books.

3. *Be a good listener.* Most learning activities actually are listening activities. Listening is a continuing

art which begins the instant a child can hear.

You can train your child to be a good listener through first being a good listener yourself. He will appreciate the value of being a good listener when you regularly give attention to his small talk. He will know whether you are listening or merely hearing him.

4. Give books a prominent place in your home. Have plenty of books and provide inviting places in which to read them—comfortable chairs, good lighting, quiet places. An interesting variety of books on your child's reading level will help him become a good reader. Let your child see that *you* read often for fun, relaxation, and information. He will do likewise.

Explore books with your child. You will enjoy good books for children, and so will your child. This is the golden age of children's literature. Is your child getting his fair share? Excellent books for children generally are available at the public library. You certainly can get them through bookstores.

Several companies are publishing books especially designed for the slow reader. Such books have a low vocabulary content and are of high interest to teen-agers, for whom they are designed.

Books make excellent gifts for birthdays, Christmas, and just-for-fun giving. They are appropriate for everyone in the family, and are master keys to learning.

5. Read to your child. Read to him when he is very young and when he is old enough to read to himself, too, if he wants you to. Read your child's books so you can have book conversation with him. It's a wonderful family activity. All the time you are having this fun, you also are motivating your child.

6. Respect knowledge. Point to the accomplishments of learned people. Above all, aspire to improve your own mind. If your child is reared in a home where parents are well-informed and where knowledge is held in esteem, he will aspire to learn.

7. Relate the value and pleasure of

learning to everyday experiences. Knowing why the sun rises in the east and sets in the west enriches life's pleasures. And all the experiences between sunrise and sunset enrich life when they are understood.

A trip to the zoo or circus is enhanced by knowing something of the animals and their habits. An airplane ride is more fun when the child knows something of the Wright brothers.

Every child should have the thrill of observing the larva-cocoon-butterfly cycle. From this elementary science lesson to the complexity of the search for the cancer virus comes personal satisfaction and proof that learning is of value and pleasure.

8. Carry through on projects yourself. Your stick-to-itiveness is a dynamic tool of motivation for your child. Children tend to have the same personal habits as their parents. So do not be a quitter before a job is finished.

Give your child practice in responsibility—responsibility he can master. Let him experience the satisfactions of tasks completed. If he does not come through on a reasonable assignment, give him a taste of the disappointment of failure. Through personal experience and through observations of parents, your child can be motivated to carry through life's assignments—the discipline which is prerequisite to learning.

9. Recognize progress. The feeling of having earned approval and acceptance is an incentive to further progress. A knowing wink, a smile, or a pat on the shoulder is more effective than a material reward for progress. Material rewards increase motivation in ratio to the value of the reward, so are a form of bribery. Material rewards have no permanent worth in motivation to learn because the reward is the end in itself. When your child knows you are pleased with his progress, he will realize that progress is a satisfying experience and not a temporary prize.

10. Remove barriers to motivation. Emotional, social, and physical

barriers may keep a child so wrought up that he cannot free his mind to learn. Sending a child to school unhappy is an emotional barrier to learning. Be sure to iron out family difficulties at home. Be reasonable in discipline, but remember it is your duty to rule. Often it is wise to explain to a child why he may not do a thing. When he realizes you are fair, he will accept and expect discipline.

Children are often more sensitive than adults. A reasonable degree of being like their peers in dress and social customs is desirable for all children.

Help your child to know other children. A backyard hot-dog picnic for your child's schoolmates may build confidence if he is shy, or acceptance if he is pushy.

One child in 10 has a speech impediment. Speech therapy is available at a moderate cost, sometimes free. Children's eye structure changes rapidly. Have your child's eyes tested to make sure he sees well. Six to 10 percent of schoolchildren suffer hearing defects. And regular dental and physical check-ups may reveal and deter latent illness.

Sufficient sleep is a regular necessity for a child.

Poor nutrition develops so slowly that you may not realize it until your child is damaged by it. Some children go to school with no breakfast. This is equivalent to trying to drive a car with no gasoline.

Emotional, social, and physical handicaps (which generally are correctable) contribute to much slow learning.

The child who learns, through his homelife and the influence of his parents, to place scholastic achievement and knowledge high in life's ambition will *not* become a dropout, a slow learner, a discipline problem, an attendance problem, a slipshod worker, or a dreamer. Step-by-step accomplishment and satisfaction of achievement will spark his powers and energies.

Knowledge begets knowledge and enriches life. Yes, it is within your power as a parent to endow your child with insatiable desire for knowledge—a legacy which is more valuable than money. □

Some of our public-school systems have rigid policies on the age at which a child may enter first grade, and, in some of them, youngsters are required to start in with kindergarten. But if the school system is more flexible, and a child is both bright and eager to learn, parents may need to answer:

Is Your Five-Year-Old Ready for School?

'Your five-year-old is too young'

Says MARIE NICHOLS

EVERY parent thinks his Five-Year-Old is a genius, and with good reason. Who else could have learned all the things a five-year-old is expected to know? Besides learning to eat, walk, and talk, he has had to learn to find his way through a maze of social customs and canons called everyday life.

One trip around the neighborhood and he will come home with the most remarkable deductions. Things parents have been wondering about for years the child knows by instinct. He knows how much money Tommy's grandmother has, and that Buzzie's mommy and daddy had a fight. He can come home after a trip to the planetarium and say: "Now I know what space looks like." After watching the waves pile up endlessly on the beach, he will say: "God is awful strong!"

It is about this time that this little two-foot Marco Polo makes some hair-raising discoveries. He finds out that cars will sneak up behind him and try to blast him

out of the middle of the street just as he is bending over to see if he can lift a manhole cover. He finds out that strange dogs do not like to be kicked, and that little girls bite harder than any dog he will ever meet.

It is the hardest thing in the world to try to sabotage the curiosity of a five-year-old. First you have to catch him. For this you may have to crawl under the house, or into a storm sewer, or up a 10-foot pole. Even then, you will never succeed in squelching his mad pursuit of knowledge, for it does not matter in the least to him what he is learning as long as he is learning something. It might be cars: some children can tell you the make and model of any car on the road before you can see whether it is coming or going.

Some children learn all about baseball players, some go in for TV stars, arithmetic, music, or books. It does not make any difference to the five-year-old, for he is experimenting with the wonderful process

of learning and the unlimited possibilities of the human mind. And he has *time*, he has *enthusiasm*, he has *freedom*—three magic words in the process of learning.

This first attempt at learning will be as bright and spontaneous as a meteor.

This is why we make up our minds that we do indeed have a genius in the house, and that we are doing him an injustice if we do not send him to school a year ahead of all the dummies in the block. What we do not know is that every other parent of every other five-year-old has observed the same phenomenon in his house.

Regardless of how impressed we are with our child's brilliance, we should be very cautious about starting him on his formal education. There are many things that are far more important for him to know than how to identify cars on the road.

Can your five-year-old carry out a simple command like, "Carry out the trash," or "Please bring Mommy the newspaper"? If he cannot obey simple directions, how is he going to be able to "Turn to page 2" in his reader?

Can he tie his shoes? If you think this is unimportant, take charge of 30 first-graders for a day.

Can he handle his lunch money or his lunch sack without leaving it somewhere? If he has money, does he know how much the food costs, and can he add up his coins to see if he has enough to pay for it before he gets to the cashier and has to hold up the whole line?

Can he open a milk carton or his Thermos bottle? And can he eat slowly and properly and clean up what he spills so the table will be ready for the next lunch period? (Even some adults have trouble doing this.)

Does he know how to ride the bus or walk home? He should know, even if there are two cars in your driveway.

Will he go to pieces if a sudden thundershower comes up while he is in school? Does he know that if he gets wet he will not melt?

This could go on unendingly, for each school day brings new problems to be met and mastered by a six-year-old. And a five-year-old is just a little too little. He misses that important year at home with his mother, learning these simple but difficult chores. If you send him on, his first-grade teacher will do her best to teach him.

But have you stopped to think

what a task you have given her?

When your five-year-old comes home brokenhearted because his teacher scolded him for not staying in line at the drinking fountain, have you forgotten that he did not quite learn to take turns and not to shove? Have you forgotten the whole day you spent trying to get him to pick up one pair of dirty socks? At the end of the day, you were both exhausted; and at the end of the day, one of you won the argument, didn't he?

It is the teacher's job to teach him how to read, write, and figure; but it is your job to teach him to take his turn, pick up his toys, hang up his clothes, and follow instructions. This is what your little five-year-old genius should be learning that last important year at home when he is still too little to be away from his mother.

Strangely enough, it does not matter if he is the best reader in the class; it does not matter if he can do third-grade arithmetic. If he starts school at five, he will be just a little out of breath all the time trying to catch up with that lost year at the same time he is learning to live in harmony with 30 other little geniuses. □

ogist says she is also mentally mature enough to handle first-grade work."

It is encouraging that many schools will admit children early if tests and a careful interview with their parents indicate they are ready.

A number of extensive studies have been made to determine the effects of this early admission. Two done in Brookline, Mass., and Lincoln, Nebr., found that the results were favorable. The children who were admitted at an early age made better scores in achievement tests and received better marks through all the grades. Nor did they exhibit reading problems or emotional problems.

It should be stressed, however, that not all bright children should necessarily start school early. Their physical and social maturity should always be taken into consideration. That is why a school psychologist will not make a recommendation for early admission on a mental test alone. He wants to find out from the parents how well the child gets along in group situations. Also, during the testing he carefully observes the child's ability to socialize and follow directions.

A child is at a definite advantage if he can go to kindergarten. There he can get valuable experience in following directions, socializing, and reading readiness. Parents, too, can help by giving their child a variety of experiences both with adults and other children, and by encouraging a certain amount of independence. Unless they are trained as teachers, however, they should not try to give their child formal instruction.

But why all the hurry to admit children early, and speed them through school? One reason is that bright children who are eligible for early admission tend to go on to college and graduate school, and

'Why hold back our bright children?'

Asks MARTIN TONN

"WELL," SAID Beth Rogers, "Mary is going to be starting in the first grade this fall."

"She will?" exclaimed her neighbor. "But isn't she only five?"

"Yes, she won't be six until next January."

"But I thought they had to be

six by September 15 to start school."

"That's the general rule, but actually they have a flexible admission policy. Children born after the 15th of September may be tested to see if they are ready for school. Mary is physically and socially mature for her age, and the psychol-

Marie Nichols (left), whose five children range in age from 12 to 23, is a substitute teacher in the Dallas public schools. Martin Tonn (center) is coordinator of special education at Moorhead State College in Minnesota. He has two daughters, six and eight. William A. Hunt (right), professor of psychology, the biological sciences, and education at Methodist-related Northwestern University, is editor of *Psychology in the Schools* and consultant to the U.S. Office of Education. He has a stepson, age six, and a daughter, two.



then into the professions. By the time a physician graduates from college, medical school, possible special training, and internship, he may be close to 30 years old. Other specialists also are delayed in entering their actual work. If their schooling can be speeded up they can get into their lifework earlier. Since studies have shown that the most productive years for professional people are in the 20s, this is doubly important.

To expect every child to take exactly 12 years to go from first grade through high school, regardless of ability, amounts to a lock-step type of conformity that is not in accord with our democratic ideals.

Some bright children who are not ready to start school early may be accelerated later, when they are ready. Some school administrators frown on grade-skipping, but research indicates that this can be done for one or two grades without harm.

Of course, again, the student's physical, mental, and social maturity must be taken into account.

Another way of providing for bright children is the ungraded classroom. In this type of program, grades one, two, and three are combined. Each child works at his own rate of speed. Some children complete the grades in two years, some may take four.

Other schools, rather than skipping grades, may enrich the program in each grade. Thus a child can work with materials and projects that challenge his ability. Some larger schools have special classes or seminars for gifted children.

As a parent, you are your child's first teacher. You should encourage in him a sense of responsibility, independence, and a willingness to share. If your child appears to be mature socially, physically, and mentally, do not be afraid if he is one of the youngest to start school. If your school is willing to admit him, he is most likely ready. In this instance you are not pushing him. Instead, you are starting him out on the valuable and enjoyable road to learning when he is most ready for that adventure. □

cultural tools he needs for sound, productive citizenship.

Historically, our system of public education arose from the inability of the individual American family to provide formal instruction in reading, writing, and arithmetic for its children. Either these skills were absent in the family, there was no time to teach them, or the expense of outside tutoring on an individual basis was prohibitive. So the task was delegated to a social institution, the public school.

As our society developed, there was a growing recognition of the child's emotional and social needs. While the ultimate responsibility usually has rested with the parents in the home, the schools increasingly are encroaching in these areas. Perhaps it is fairer to say that the schools are being forced into them as parents surrender their authority, either because they are not able to do the job or because they feel sincerely that the school is better equipped to cope with the problem.

Children learn not only from formal schooling but from interacting with their peers. They get emotional satisfaction and learn emotional control in this fashion. Instruction in hygiene becomes a matter for the school. Even the social graces of polite manners, dancing, and recreational sports now are taught at school, and thus are made available to and shared with a wider segment of society than would otherwise be possible.

The question of when a child should go to school involves not merely his need for formal instruction but his need for emotional satisfaction, for social development, and for the acquisition of the social graces. If these needs cannot be met at home, and often they cannot or are not, then school becomes doubly important.

These social and emotional needs develop early, before the need to read and write, and so a whole system of preprimary education has developed, including the kindergarten, prekindergarten, and nursery school. Less formal, less demanding on the child than the first grade, they start him on an early educational program designed to train him in social and emotional areas. He may begin this at the age of

'Preprimary training is important'

Says WILLIAM A. HUNT

THE OBVIOUS answer to when to send your child to school is when he or she needs it, provided, of course, that he or she is ready to benefit from the experience.

Usually, somewhere along in the fifth or sixth year of life, the child begins to *need* the basic skills of reading, writing, and arithmetic, and has reached a stage of intellectual development where formal instruction is possible and profitable.

Children differ both in their abilities and their rates of development, and it is impossible to specify an exact time which fits perfectly the specific needs of each child. The decision must be made in each case by the parents, with the assistance of the family pediatrician, the school psychologist, the community

social worker, or whatever professional aid is available and required.

Society also has its needs, however, and the flexibility of parental decision must operate within certain legal limits. These are set both to protect the child and to assure the organizational stability and functional efficiency of the public school system. Thus, maximum and minimum age limits, compulsory attendance, and even curriculum content and procedures may be set by law. Somewhere between these needs of society (dictated by the concept of the greatest good for the greatest number) and the specific needs of each individual child, it is possible to provide an educational experience which ensures that the child will obtain the

two or three, and it will continue in graduated complexity until he enters the first grade, a poised, adjusted, junior man of the world—perhaps!

This increasing trend toward pre-primary educational programs has been reinforced by our realization that the early encouragement of basic sensory, perceptual, and motor skills is necessary for successful intellectual development later. The absence of such opportunities in economically and culturally deprived families results in emotional and intellectual poverty, and it must be remedied if their children are to get the full benefit of the educational opportunity available in the public-school system. If the opportunity for stimulating and satisfying experience with the world of color, pattern, and sound, with songs, stories, dances, and games does not exist within the home, then society must provide it elsewhere for the child. Here the preschool educational system has an important role. This has been the history of our democratic society.

Some of the most interesting research in child development these days is in this general area of the cultural and social enrichment of the preschool child's environment. It runs the gamut—from the use of modern techniques of automated instruction in teaching three and four-year-old children to read, through the detailed analysis of the perceptual world of the child so we may better understand how to impart information in a way most meaningful and useful to him. Researchers also are studying the use of the "buddy system," in which children are paired in prearranged groupings so the interaction of the children themselves is a source of mutual stimulation. In some institutions where personnel is limited, this "buddy system" has been extended down to the use of crib mates.

We know that children learn by example as well as precept, but perhaps we have been slow in using the dynamics of the peer group itself as a learning milieu for the preschool child. Some of these principles are now being tried in group therapy for disturbed children, mingling disturbed with

normal children in a predetermined, calculated fashion. These are just beginnings, but as we learn more in this area, we can be sure that our findings will be integrated in the practices of public education and will have a profound effect on why, when, and where our children go to school, and how they will conduct themselves in class.

If we have one great need for the future, it is flexible parents—not parents who are passive and acquiescent but rather parents who are active, knowledgeable, rationally critical, and able to adapt to radical innovations in education made possible by the advance of behaviorable sciences.

Throughout his history, it has always been easier for man to attain progress than to accept it. This may well be a challenge to the parents of today facing the education of tomorrow. □

What the Schools Are Doing Now

NOW THAT you have heard the opinions on what the schools ought to do, here is what they are doing:

There is a slight trend toward raising entrance-age requirements, according to surveys made in 1958 and 1963 by the Educational Research Service of the American Association of School Administrators and the National Education Association. Nearly two thirds of the schools surveyed in 1963 admitted youngsters to kindergarten when they were four years eight months or four years nine months at the time school opened. Only 6.5 percent accepted children under five years eight months old into the first grade. Less than half the districts made exceptions to established entrance age policies.

Eight states do not provide kindergarten for their youngsters, according to the U.S. Office for Education. And kindergarten in 17 more states was less than half the enrollment in the first grade.

—YOUR EDITORS

Four-Year-Olds at the Library



AS A BRANCH librarian, I often wonder whether parents are helping their children make friends with the library. Not long ago I heard a seven-year-old girl ask why she couldn't take a book home, only to have her mother snap at her, "Because you can't! Now stop fussing while I find the book I want." Later, I asked that mother why she took this discouraging attitude.

"Oh," she shrugged, "Betty has so many books at home now that they're all over the place."

Several days later I asked the same question of another mother who treated her child the same way.

"Harry never thinks to bring his books back on time," she told me. "I could almost buy them with money I pay out in fines."

Such attitudes are shortsighted. Actually, the library should be a land of fact and fancy in which the small child is encouraged to take a thrilling journey.

Take your child as early as the age of four to the library—and let the librarian take over. She will know how to start him adventuring among suitable books, then to encourage him to pick the one that captures his fancy. If he watches as the return date is stamped, he'll remember better to return it on time. If he does, compliment him; if he does not, make him pay out the pennies and nickels needed for the fine.

Most libraries have small reading tables on which children's magazines are kept. Let the child look through them. If there is something he wants to cut out, make a note of it and, if possible, promptly buy him a copy of that issue the same day. He will then associate his new magazine with the library.

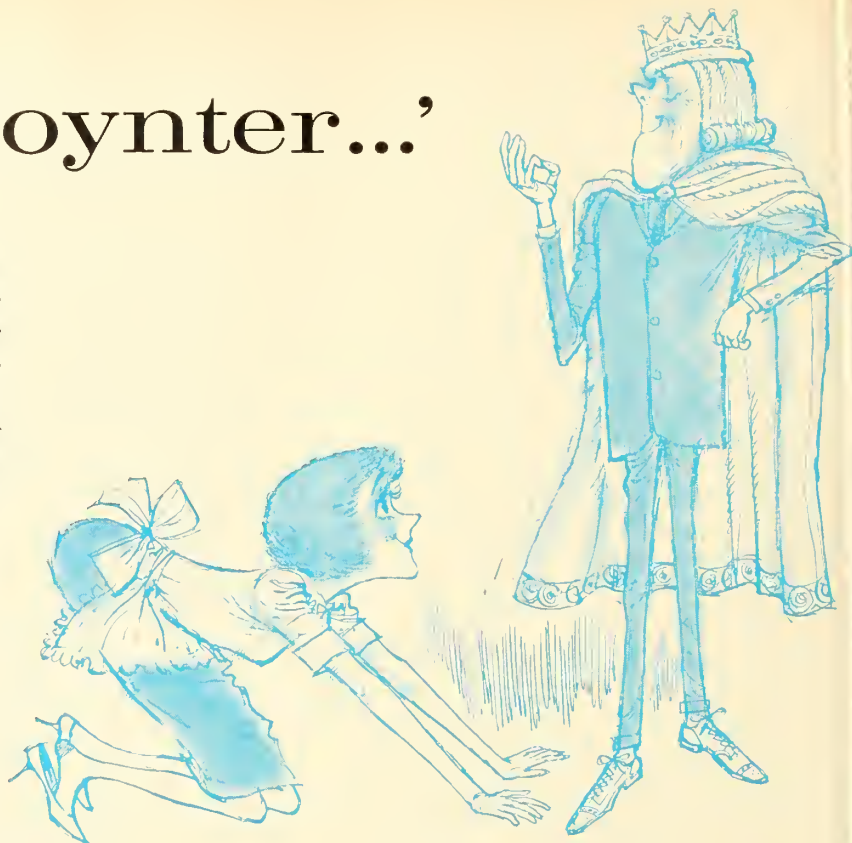
Books and libraries are a new world for many children—one that can give them something war, misfortune, and poverty can never take away. Help them find it.

—LUCY M. ELLIS

'But Mrs. Poynter...'

Your article on a wife's role in marriage drew spirited response from readers. Here they have their say on how decisions should be made in the home. Some agree that Father should be the boss; others call for shared responsibility. And some vote for the stronger partner, be it husband or wife.

By HELEN JOHNSON
Associate Editor



IN THE June issue of TOGETHER [page 26], Methodist minister's wife Elizabeth Mellott Poynter declared, "Wives, be subject to your husbands!" She asked: "Would you go to sea on a ship run by a committee of two instead of a captain?"

This was not a new idea. In fact, Mrs. Poynter cited as authority one of the Apostle Paul's many statements on the matter: "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is head of the church" (Ephesians 5:22-23).

Nobody knows when the first person—a wife, probably—dared to protest against the age-old status of women, but today—when women are making solo flights around the world, running for President, and representing their countries in the United Nations—TOGETHER's editors knew there would be violent disagreement with Mrs. Poynter. So we invited readers to have their say.

The June issue was hardly out when the first wave of letters swept in. A few readers congratulated Mrs. Poynter: the Rev. Estell R. Casebier, pastor of the First Methodist Church in Dawson Springs,

Ky., called her article "the sanest thing I've ever read on the subject in Methodist periodicals!" But most of those who wrote us disagreed.

Mrs. Delia Clark Green of Tucson, Ariz., took issue with Paul on theological grounds:

"After 25 years of marriage, I love my husband more each day, yet both of us would be quick to agree he is not my lord and master. Our marriage could not exist on that plane, for we recognize only one Lord and Master. Allegiance to Him makes each of us an individual soul, and our marriage has been strengthened and secured by that allegiance as 'in him we live and move and have our being.'"

Faith Moore in Pueblo, Colo., wrote crisply:

"When Saint Paul confines himself to spiritual matters he is sublime, but when he tries to act as marriage counselor I feel he is lacking. He was a bachelor."

Others, some of them requesting that their names not be published, disagreed on the basis of their own experience.

A Midwestern woman wrote that when she was first married she deferred to her husband in every-

thing, but her rock turned out to be quicksand. Twice her husband has gone into bankruptcy. "Who's to take over the ship now?" she demanded. "If I do, does that mean I'm usurping my husband's authority? Should I be hanged on the yardarm for mutiny?"

Another wife admitted that friends have accused her of "wearing the pants" in her family. But, she said, her husband, a successful businessman, limits his role at home to being a good provider. "He will make no decisions in regard to the household—his business is his life, the home is therefore to be mine."

Still another writes bitterly: "Not all husbands are fair, honest, and kind. Is it really good to let them get away with setting a bad example for the children and mistreating them? I say NO! And being a leader in the church is no criterion, for my husband is one of the biggest ducks in the puddle."

Among the things she wishes she had not obeyed her husband about are starting trips with sick children, keeping quiet when her husband took some money belonging to his employer, and agreeing to let his father move in with them "when

I knew he was an unreasonable person."

Other unsigned letters reflected brutality, incompetence, and lack of understanding. Said one writer:

"Mrs. Poynter states that she thinks 'the main reason a wife might balk at being subject to her husband . . . is fear.' I think the reverse is true. I think that the main reason a woman might blindly heed the wishes of her husband, even when he is headed toward catastrophe for himself and the children as well, is fear. The man is bigger and stronger than she. He can leave her, precisely because he is less committed to the children than she. Some women are so afraid of their husbands that they hide all sorts of things lest they incur their wrath.

"An intelligent wife will do well to accede to her husband's wishes in matters involving his own career, his choice of friends, or his personal tastes. But when he takes a course that can lead the family to disaster, it is time to stand up and talk back. A courageous woman can do nothing else."

Back in the 18th century, Susanna Wesley had her problems, too. She was more practical than her husband, who once landed in debtor's prison, and she once wrote her son John: "It is a misfortune almost peculiar to our family that your father and I seldom think alike." Yet she loved her husband, addressed him as "My Master," and taught her children to use "Honorable Sir" when they wrote to him.

John Wesley, founder of Methodism, received no such respect in his own home. His wife was violently jealous and unstable.

But our correspondence reflected happier marriages. Mrs. William R. Phillips, wife of the Methodist minister at Harpersville, Ala., said:

"I am indebted to Mrs. Poynter for reminding me that my husband's decision to guide our home with love, honor, and firmness is a priceless blessing in our marriage. . . . As I honor my husband in my subordinate role, I become not less but more the woman I want to be."

Mrs. David J. Ross of Spokane, Wash., believes "most women want to love and respect the man in their lives—and he must be the boss, making decisions with her in mind,

for her to love him the most."

A 17-year-old boy wrote thoughtfully:

"I have lived in a home all my life where the husband, my father, has taken no responsibility whatsoever, and, therefore, it has all fallen on my mother. I do not think a husband should be a king and commander of his wife to be head of the house. I just agree with the author and Paul. A husband should rule over the household as God rules over the church."

But 90-years-young Mrs. Ellen Jones Pinske of Bayard, Nebr., widowed and the mother of eight, reminded us that the Bible was written by men who "all through exalt the male." The happy home is one of companionship, she wrote, with equal rights for husband and wife and the rights of the children considered: "Here there is love, not servitude." She pointed out that women are as intelligent as men and many of them are far better read on the issues of the day. "Raising the children, they have a better understanding of their needs and capacities. A working wife is on a par with her husband, or above."

MRS. Robert J. Eve, a pastor's wife from Fountaintown, Ind., had this to say:

"Christ has the utmost reverence for every human personality, and it is contrary to his spirit to shackle any person in the chains of conformity. There are some decisions that I must make, sometimes even in spite of my husband . . . I am not subject to my husband and never will be. We are both persons with our own opinions and when a decision needs to be made we make it together.

"I do not say this is an easy way. We have had many obstacles to overcome in the meshing of our personalities, but we find that life is exciting and that our decisions when made are stronger because we both made them.

"We try to give our three sons the same privilege; to express themselves, who they are, how they feel, what they think. Our home is not the 'haven of rest' that is so unrealistically portrayed by many authors. It is the arena of life in which

all five of us are growing. . . .

"I ask to be subject to no one but God, to be granted the freedom to grow in my own peculiar way toward the Christian maturity which in turn loves and respects husband and children as free individuals. I ask the opportunity to become the person I yearn to be so that I may be a unique creation of God and not a hunk of clay poured into a mould created by society."

Glengail M. Stephens, New Park, Pa., saw it this way:

"The way we rear our little boys contributes in no small measure to the fearful attitude of men toward women. All through their lives they are forced to compete with their sisters and other little girls who are physically, psychologically, and mentally more advanced. The little boy gradually begins to mistake this advancement for superiority and to fear it. By the time both sexes have matured and the differences are no longer evident, the boy has well-established inferiority feelings as regards girls, which he usually expresses reversely. . . .

"Wives and girl friends are expected to feign ignorance in order to make the male feel intelligent. It has always seemed to me that this silly conspiracy to make men feel superior was and is the cardinal insult to any manly man."

A wife who shall be nameless observed: "Ha, ha, ha. Who's she kidding? My husband thinks he's the boss, too."

Robert Klipfel of Tuolumne, Calif., called for a recount:

"Let's get this straight. Would there be any husbands if it weren't for wives? Would there be any wives if it weren't for husbands? It's a 50-50 deal."

Mrs. Ilva Walker of Danville, Ill., said bluntly that if she had wanted to remain subject to another human being she might as well have stayed home with her parents.

"Don't compare my marriage with a ship run by a committee of two," she challenged. "It's no ship at all. It's an eyeball-to-eyeball, person-to-person, hand-in-hand arrangement that is the sturdiest and yet the most fragile of all human relationships. It's not my marriage, it's not his marriage, it's ours." □

Presenting TOGETHER'S

Eighth Photo Invitational



Mr. Babcock

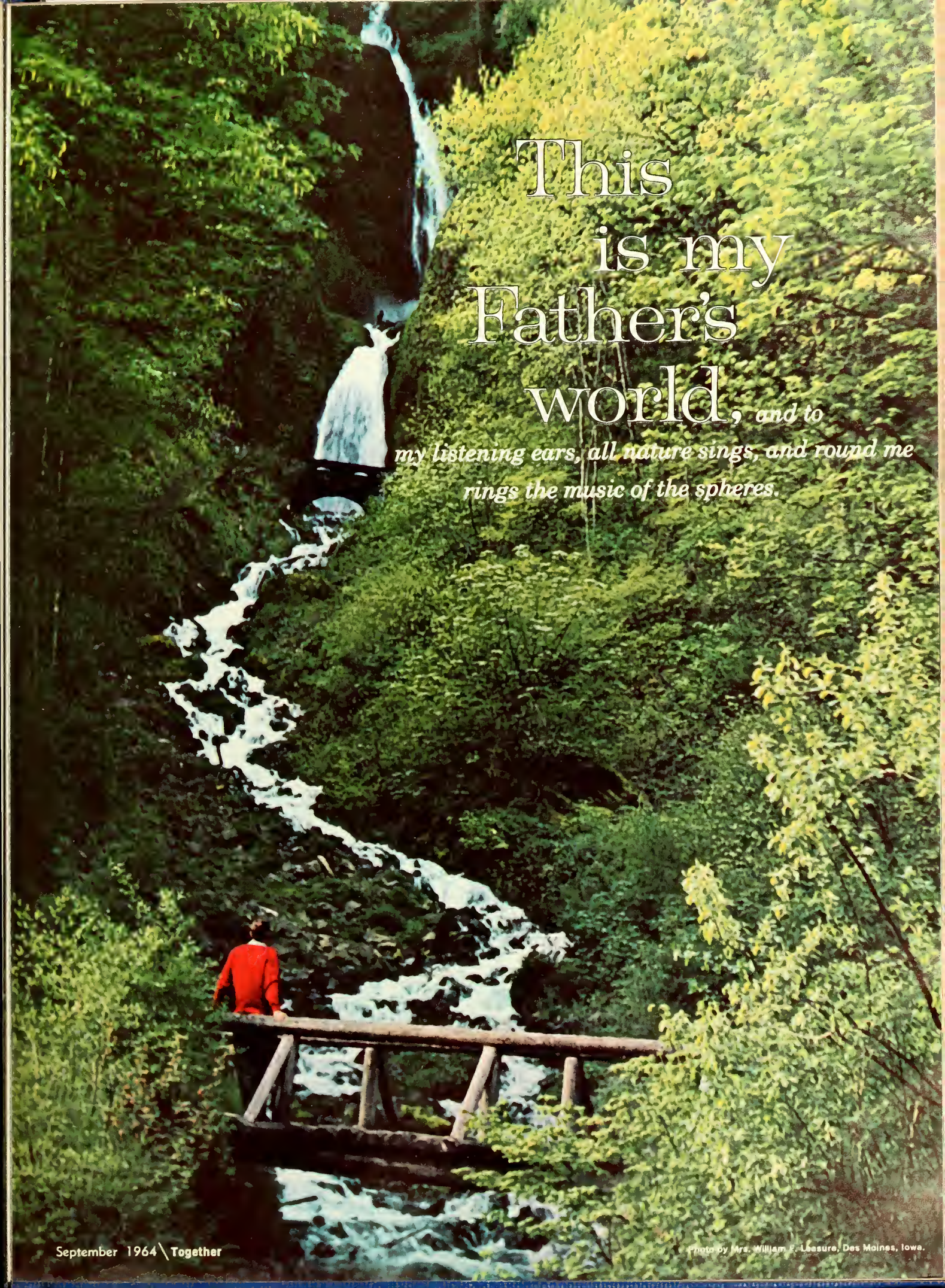
From deep space, our Father's world—the planet Earth—is a great blue-green globe bathed in restless seas, capped by dazzling ice, girded by green forests, and flecked with fluffy clouds. Surely, writes Donald Culross Peattie, an observer on the moon or Mars would believe we Earthlings “must be at peace, reverent of so much beauty, so plentifully provided for with every good thing that all could have their share of joy.” This world, a Martian might think, has “made an end to misery, abolished sin, achieved mercy and the brotherhood of mankind.”

That day is not yet, of course, but millions are aware of earth's lavish, God-given beauty as expressed by Maltbie D. Babcock in this beloved hymn, No. 72 in The Methodist Hymnal. Mr. Babcock, a Presbyterian minister, was inspired to write his original 16-stanza poem during early morning walks near Lockport, N.Y., his first pastorate. “I am going out to see my Father's world,” he often said before going to the top of his favorite hill to view the great mirror of Lake Ontario catching the morning sun. The poem was published in 1901, the year Mr. Babcock died at age 43. The tune is a 1915 arrangement by Franklin L. Sheppard, a Baltimore businessman whose avocation was music.

TOGETHER readers, 695 in all, responded with 4,052 transparencies when we asked for pictures that would give new imagery and impact to Mr. Babcock's words. During the past eight years, we have examined some 50,000 slides—perhaps some of them yours—to prepare these popular pictorials. This year we screened hundreds of storytelling, technically perfect, and beautifully composed pictures—making our final selections even more difficult than in the past.

We hope that your response to the forthcoming 9th Photo Invitational will be even greater. The theme—Work—is at one and the same time the most commonplace and challenging of subjects. As announced last month [page 71], you have until February 1, 1965, to submit your transparencies—but the next two or three months may be the most advantageous, especially if you plan to focus your lens out of doors in late summer or colorful fall.

—YOUR EDITORS



This
is my
Father's
world, *and to*

*my listening ears, all nature sings, and round me
rings the music of the spheres.*

*This is my Father's world: I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.*

Photo by Charles H. Conner, Sun City, Ariz.

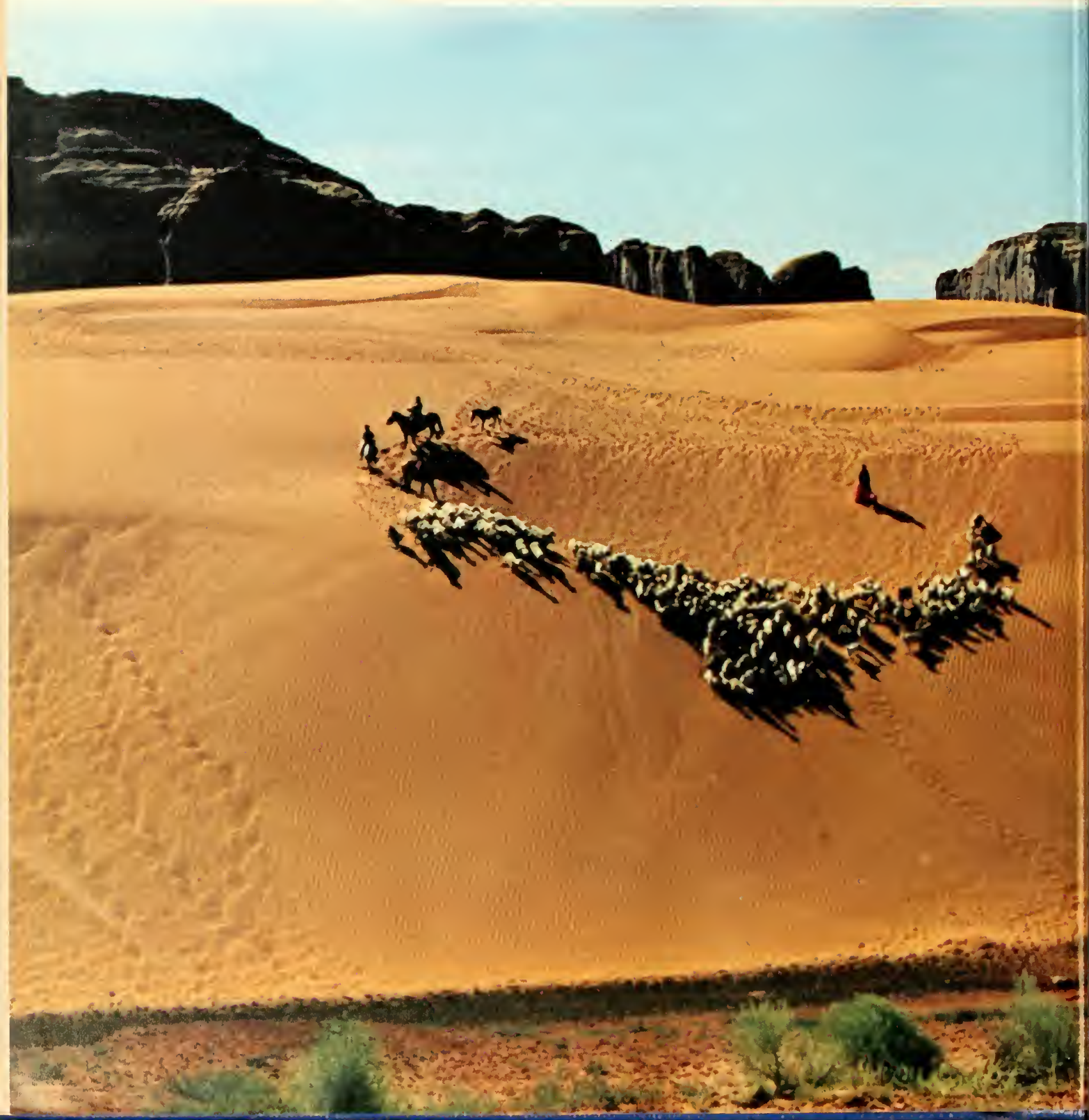




Photo by Lud Munchmeyer, Hasbrouck Heights, N.J.



Photo by Miles L. Peelle, Adrian, Mich.



Photo by Mrs. Frank Chuzie, Albion, Pa.

Photo by Gerald M. Cross, Ypsilanti, Mich.



Photo by Raymond W. Matheny, APO, San Francisco, Calif.



*This is my Father's world, the birds
their carols raise; The morning light, the lily white,
Declare their maker's praise.*

Photo by Wallace W. Loveland, Newport, Minn.







Photo by the Rev. M. Hilo Himeno, Kailua, Hawaii.



Photo by Catherine M. Roberts, Brattleboro, Vt.

Photo by Miles L. Peelle, Adrian, Mich.

*This is my Father's world: He shines in all
that's fair; In the rustling grass I hear him pass,
He speaks to me everywhere.*





Photo by Chaplain A. Morgan Parker, Jr., FPO, San Francisco, Calif.

Photo by B. Bhansali, Bombay, India.



*This is my Father's world, O let me ne'er forget
That though the wrong seems oft so strong, God is the ruler yet.*

*This is
my Father's world:
Why should my
heart be sad?
The Lord is king:
let the heavens ring!
God reigns:
let the earth
be glad!*

Photo by Nelson Merrifield, Port Arthur, Ont.



HOW *they got the pictures*

*Our photographers used a variety
of cameras and techniques*



Page 35—Mrs. William F. Leasure used an Argus C3 and Kodachrome film at an exposure of 1/50 at *f*/4 of the bridge of Wahkeena Falls, Oregon. Her husband desired some color so he became the subject with his red sweater while Mrs. Leasure took the picture.



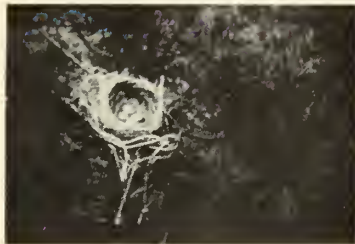
Page 36—An Indian sheepherder in Monument Valley, Utah, is the subject of this 35-mm transparency by Charles H. Conner. Camera was a Nikon F, Single Lens Reflex; film Kodachrome X. Exposure was 1/125 second at *f*/11.



Page 37 Top—Lud Munchmeyer pointed his camera toward a tree-covered ridge for a picture that reminded him of the work of Dutch master, Hobbema. He used a Leica 111F camera loaded with Kodachrome II; 1/100 at *f*/9.



Page 37 Cen.—Adding a sunset to foreground figures of a skeleton wreck and people, Miles L. Peelle photographed this scene near Astoria Park, Oreg., with an Asahi Pentax on Kodachrome. Exposure was 1/125 second at *f*/2.8.



Page 37 Bot.—A lone nest in a pine tree was the subject of a weekend camp picture by Mrs. Frank Chuzie. The camera was a Konilette from Japan; Kodachrome II. Exposure was 1/30 second at *f*/4.



Page 38 R.—The pattern of a giant fern tree in Jamaica resulted when Raymond W. Matheny pointed his camera skyward after having difficulty framing these trees in a conventional way. The sun's rays enhanced their majestic beauty. He used an Exacta with Ektachrome; 1/100 at *f*/8.



Page 38 L.—Vacation-time memories were preserved by Gerald M. Cross on a family trip to Alaska when daughter Marilyn, 4 1/2, waded into the water at sunset. Camera was an Ansco Regent loaded with Kodachrome II. Exposure was 1/100 second at *f*/22.



Page 39—Without disturbing the mother robin's nest, Wallace W. Loveland added a 135-mm telephoto lens to his Nikon F, and, using Kodachrome II, recorded one of "the pleasures and wonders of my Father's world." He shot 1/60 at *f*/5.6.



Page 40 Top R.—For a final picture of the development of a Monarch butterfly, Miss Catherine M. Roberts carried the newly emerged insect out to a patch of wild asters. While she waited for the wings to expand and dry she was able to add a Focar C f-O 3-mm close-up lens to her Voigtlander Bessamatic loaded with Kodachrome II; 1/250 at *f*/8.



Page 40 Top L.—Sugar cane tassels intrigued the Rev. M. Hilo Himeno as he did his church calling in Hawaii one October morning. This result made with an Exacta VII on Kodachrome. He shot 1/100 at *f*/5.6 to capture the "sterling silver tassels swaying in the wind."

(Continued on page 44)

The Spendthrifts of JOY

MOTHER'S Day a neighbor of mine received a corsage of tiny white orchids from her son Billy. He had bought them from the earnings of his paper route.

When she opened the gilded box he had placed by her breakfast plate, she thoughtlessly exclaimed: "Billy! How could you waste your money like that? I told you to save up for a new suit. Do I have to save your money for you?"

My neighbor was not unappreciative. She loves Billy. But, practical minded as she is, she spoke from the surface of her mind, recklessly squandering what should have been one of her most joyful moments. She had smothered the joy in her heart by venting petty irritation.

Nor is that mother alone in such thoughtlessness. My youngest daughter, Mary, once presented me an armful of hibiscus plucked from bushes in our yard. "Why waste them, dear?" I asked her. "You have almost stripped the shrubs."

"I know, Mother," she said, "but they last only a day anyway, and this way we can see them every minute we're in the house."

I squealed an impulse to say, "Let's leave some on the bushes next time." Instead, I hugged her and kissed her pollen-freckled face. Mary and I enjoyed the blossoms all that day.

Yet there have been times when I thoughtlessly squandered moments of joy, never to regain them. The day my daughter Wendy got a new swing set, she sailed with complete abandon in the air. Back and forth she went, blond pigtails flying. "Look, Mommy!" she cried out happily. "I can touch the sky."

But I threw the moment away: "Stop, Wendy! You'll fall! Don't go so high!"

Obediently, she dragged her new wings to a standstill. The playground equipment was used frequently after that, but never again did Wendy rise to such a pinnacle



The Bok Tower's lovely music is matched only by the song of the mockingbird.

of joy—or try to share it with me.

The Edward Bok Memorial Singing Tower and the beautiful grounds surrounding it near Lake Wales, Fla., always make a deep impact on me. The lovely music from the 71-bell carillon is matched in sweetness only by the nightingale-borrowed song of the mockingbirds.

During one of my visits, I stood beside a young couple obviously honeymooners. The young man had just spotted a scarlet tanager and excitedly pointed it out for his bride. But she squandered the fleeting moment by turning away—to comb her hair!

Life has periods of suffering, privation, vexing problems, and other difficulties, but I have noticed that persons who know intense pain sometimes are the most joyful.

And there are reasons enough for joy—numberless everyday things. The silvery streaks of refreshing rain, the simple generosity of spontaneously doing something kind for another, the sweetness of a sleeping child, the graceful tilt of a bird's wings against the sky, the touch of a friend's hand. These are for us all to share, without effort and without cost.

Who has so much happiness that he can afford heedlessly to throw it away? Yet thoughtless attitudes cause us to squander many of the minute coins of joy which make up the treasury of happiness. Why not stop wasting and start saving?

—RUTH HAYWARD



Page 40 Bot.—The stark, black windmill against the yellow grass and dark blue sky near Livermore, Calif., was the subject of Miles L. Peelle's Rolleicord using Ektachrome; 1/60 at f/8.



Page 41 Top—When the clouds parted to show an early morning sun drenching Mount Fuji in Japan, Chaplain A. Morgan Parker, Jr., had his Ricoh 35 ready with Kodachrome II; 1/50 at f/3.5.



Page 41 Bot.—Hiking in the Parbati Valley in Kulu District, Punjab, India, B. Bhansali came upon this girl. He made several shots of her with his Rolleiflex. Film was Ektachrome; 1/60 at f/5.6.



Page 42—Nelson Merrifield was on a "Thru-the-Lens" camera tour through southern Utah when he photographed these aspen from a low angle with his Kodak Medalist loaded with Professional Ektachrome; 1/200 at f/11. □

VATICAN II:

The Tide Is at the Flood

By ROBERT S. CUSHMAN

Dean, Duke University Divinity School
Methodist Observer at the Second Vatican Council

THE SECOND Vatican Council of the Roman Catholic Church is scheduled to resume its labors in a third session on September 14.

On that morning, St. Peter's Square in Vatican City will throng with white-coped, occasionally black and brown-skinned bishops of the church. Of varying rank, from auxiliaries to patriarchs and cardinals, they will be transported from quarters in Rome, by bus and car, to participate in the day's opening ceremonies.

At about nine o'clock, if the weather is fair, Pope Paul VI will emerge from the papal palace. Elevated upon the famous papal chair and preceded by the colorful Swiss guards, he will descend the stairs and pass through the Bernini colonnade, whose construction costs (defrayed by the sale of indulgences in the 16th century) made their contribution to the beginning of the Protestant Reformation.

With court attendants resplendent in antique costumes and bodyguards in scarlet regalia, the Pope's procession will cross the square, pass under the great statue of St. Paul and, mounting the gradual ascent to St. Peter's basilica, it will proceed through the central portal of the atrium into the nave.

Down the aisle of Michelangelo's great church, the Pope will pass between the massed tribunes [platforms] of the assembled bishops. There will be applause. Paul VI will kneel to pray at the golden *prie-dieu*. Mass will be celebrated before the papal throne directly in front of the tribune of the observers—perhaps this time according to some Eastern rite.

Almost certainly, thereafter, Paul

VI will address the assembled church fathers. He will restate and enlarge upon aims of the council.

New Dimensions, New Issues

With the newly earned right to surer command and larger spiritual authority, he may suggest new dimensions of conciliar effort and offer leadership on controverted issues delayed or bogged down by the second session last year. He may mention such issues as the collegiality of the episcopate, religious liberty, and the relation of Catholic Christianity to non-Christian religions and cultures.

Certainly, desired directions of council action will be intimated or commended—but with diplomatic restraint. The Pope teaches and leads; he does not dictate to the council. His leadership rests in the spiritual authority of his office. It would be astonishing if he assumed the prerogative accorded by the First Vatican Council (1869-70)—that of infallible tutor on faith and morals. Were he to assume it, the Second Vatican Council would have had its outcome predetermined, since its business—bringing the church up to date—includes redress of a troublesome imbalance between the authority of bishops and a long-standing accentuation of papal supremacy.

Almost surely, then, the Pope's message to the council will not end without pointed allusion both to controverted and mooted issues of previous Second Vatican sessions and, likewise, to issues embedded in documents not yet discussed. I should be surprised if, after his Holy Land pilgrimage and his meeting with Athenagoras, Eastern



Dr. Cushman, shown beneath Duke University's impressive chapel tower, became professor of systematic theology in the Duke Divinity School in 1945 and its dean in 1958. A contributor to many theological books and journals, he frequently has represented Methodism in ecumenical circles, including the World Faith and Order Conferences at Lund, Sweden, in 1952 and Montreal in 1963.

Orthodoxy's patriarch of Constantinople, we do not find in his address the following emphases:

1. A stress upon the world mission of the church both to secular modern society and non-Christian cultures.

2. A reassertion of the Christ-centeredness of the Catholic faith as a point of common standing for all Christians.

3. A heightened ecumenical interest in the unity of Christendom with tactful allusion to Eastern Orthodoxy.

4. A guarded invitation to clarify the nature and authority of the episcopal office in relation to that of the papacy.

5. An exhortation to render a more constructive account of the role of the laity in the life and mission of the church today.

the Pope has to say about the laity in the church as well as about the episcopacy as a "college" in succession to the apostles. Also of great importance will be the presence or absence in the Pope's introductory address of renewed aspirations for the reunion of Christendom, especially between Roman Catholicism and Eastern Orthodoxy.

On the Pope's message to the third session of the Second Vatican Council hangs fatefully (such is the power of his pontifical leadership) the fulfillment or frustration of John XXIII's courageous effort to bring modern Catholicism up to date by replacing stultifying exclusiveness with inclusiveness in mission to the world and in relations with the separated Christian brethren. There is no thinkable probability of reconciliation, much

Rome too provincial, dated, and tradition bound any longer to determine, without challenge, the shape of Catholic Christianity for the vastly altered and revolutionary world in which world Catholicism now must work. In significant degree, world Catholicism has outgrown its own spiritual center. Today it hesitates on the brink of accepting the implication of its own real, if limited, universality. It is, I think, this deep-lying structural fault which John XXIII discerned and to which he responded by calling a council for updating the church in the interest of recovering its essential—but also renewed—unity.

Accordingly, the hard and momentous choice confronting Paul VI, precipitated and bequeathed to him by John XXIII, is whether he can bring himself to accept the pluralization of ecclesiastical structure and authority as an inevitable concomitant of the Roman Church's now actual, if limited, universality. Or, again, it is whether he, and the council, can accept pluralization as the way to modernization of their church's mission to the world and as the narrow way to authentic ecumenicity.

The decision about the collegiality of the episcopate—the principle that the bishop receives his authentication from the apostles and not from Rome—highlights the principle of pluralism. If this cannot be settled affirmatively, the momentary ecumenical thrust of Catholicism will be blunted. Without it, there can be no assured basis for reconciliation with either Eastern Orthodoxy or Protestantism. Without it, Roman "ecumenism" can mean nothing but "return" to Rome, monarchical infallibility, and the triumph of the one over the many. But none, I believe, is going to return to unreformed, anachronistic, Curia-dominated Latin Catholicism.

A Course for the Future

This is the dilemma not only of the papacy but of the council: there is no feasible way back, but it is perilous to go forward upon an unfamiliar way. What the Pope declares in his opening message and what the council does in its

"In significant degree, world Catholicism has outgrown its own spiritual center. Today it hesitates on the brink of accepting the implication of its own real, if limited, universality. It is, I think, this deep-lying structural fault which John XXIII discerned and to which he responded by calling a council for updating the church in the interest of recovering its essential—but also renewed—unity."—DEAN CUSHMAN

Ecumenism: Beginning or End?

There is a tide in the affairs of men, and if the Pope fails to launch forth upon the tide (to which he contributed in his Holy Land pilgrimage), then the exciting ecumenical offensive of Roman Catholicism in the 20th century may turn out to be little more than a beginning without fulfillment.

What will be important in the Pope's message, then, will be the absence of any deferral either to typical positions of reactionary Latin Catholicism or to the entrenched monarchical pretensions of the Roman curial bureaucracy. Important, likewise, will be whether the Pope encourages or restrains the strong movement among Catholic bishops toward a pluralistic rather than monarchical conception of church government and authority. A telltale sign will be what

less reunion, between Roman Catholicism and either Eastern Orthodoxy or Protestantism without firm provision for the democratization of the Roman hierarchical structure. And southern European Latin Catholicism is still dismayingly untouched by any notion of the need, much less the desirability, of such decentralization.

Pope Paul's Dilemma

During his brief pontificate, Paul VI continuously has been confronted with a momentous dilemma and option: a widening rift between an antiquated, unreformed, and complacent Latin Catholicism and a much newer worldwide Catholicism, which is increasingly restive under its bondage to southern European traditionalism.

The Pope's dilemma is that this worldwide Catholicism may find

third session will be decisive for the foreseeable future. The tide is at the flood!

Paul VI did, indeed, create a moment of breakthrough in his pilgrimage to the Holy Land last Christmas. There, in the place of our Lord's humiliation—the only place in the world where all Christians must meet as equals—he contrived what no Pope had contrived for a thousand years: a meeting in brotherly love with the supreme spiritual leader of Orthodoxy. He also enacted in deed his exaltation of Christ the Redeemer. He was mediator and reconciler in his coming and going between Jews and Eastern Arab Christians. And most of all, in turning to the land of Jesus Christ, he in principle dislocated Christianity from Rome and Peter and conceded that the faith is larger than Rome and greater than Peter.

But whether and in what measure these symbolic acts will find fulfillment in the council's third session remains to be revealed.

When Work Begins

The hard, day-by-day business of the council will not necessarily appear spectacular. Great issues often are settled by seemingly small and inconspicuous decisions buried in the larger agenda of the day or fixed with the slight alteration of a sentence.

On the day following the Pope's address to the council, the scene in the great basilica will change. The purple of episcopal working clothes will replace white ceremonial copes and mitres. Before the empty papal throne will stand the long table of the cardinal-presidents and, in front of that, the smaller table of the council moderators who conduct the business of each day. To the right of the moderators will be the general secretary, Archbishop Pericles Felici, and his staff.

Thus, on September 15 at about nine in the morning, Cardinal Eugene Tisserant, dean of the Sacred College of Cardinals and president-general of the council, will arise at the presidential table to lead the assembled fathers in recitation of the daily opening prayer. This will be the 80th working General Congregation of the Second Vatican

Council since it opened in 1962.

Announcements will be made by the president and secretary, embracing a statement of the agenda for deliberation. A report by Cardinal Cicognani, Vatican secretary of state and president of the council's Co-ordinating Commission, may follow. It will doubtless contain recommendations regarding order of discussion of the several schemata. Options may be offered and the assembled fathers may then vote on the agenda. The business of the council will be under way.

Fifteen Issues Remain

The agenda of the council is fairly well determined. The several preparatory commissions have met repeatedly to perfect their business, and the Co-ordinating Commission has convened several times since adjournment of the second session. Its proposals will be reviewed and approved by Paul VI. Remembering that only 2 of the original 17 schemata—those *On the Sacred Liturgy* and *Media of Mass Communications*—have been perfected, it now appears that 5 of the remaining 15 (*On the Care of Souls*, *On the Religious*, *On the Oriental Churches*, *On Seminaries*, *On Schools and Universities*) now are in revised and abbreviated form as propositions. It is thought that this format will speed discussion and that the elaboration of the propositions will be made the work of post-council commissions. At this writing, it is undecided what method of presentation would be accorded three schemata: *On Divine Revelation*, *Apostolate of the Laity*, and *On Matrimony*.

Four schemata will likely be discussed in their entirety: *On the Church*, *On the Organization of the Episcopacy*, *On Ecumenism*, and *The Presence of the Church in the Modern World*. It is around this core that the storm centers, for within it are the decisive issues of the Second Vatican Council. Some indication of the direction in which settlement of these issues may be made—namely in the direction of liberalizing pluralism—is visible in the already perfected and promulgated schema on the liturgy.

In these documents of the council, it will be revealed:

1. Whether Roman Catholicism regards Catholic Christianity as simply communion with the Pope or as "the people of God"—clergy and laity—in communion with one another, with their bishops and with the Pope, under the Lordship of Christ;

2. Whether a bishop, as shepherd of souls, receives the highest possible sacramental ordination and holds his authority in a college of equals by succession from the apostles with conjoint responsibility with the Pope for the government of the whole church;

3. Whether, therefore, the principle of collegiality shall be established to complement and delimit the monarchical papacy fostered by the First Vatican Council; and finally,

4. Whether ecumenism means *entire communion* only within the Roman Church or, more hopefully, may mean that the existing plurality of all other Christian churches, in some varying measure, have common participation in Christ and the Holy Spirit and are broken lights reflecting a common Source.

Intimations of this latter view, although misty, were discernible in the first revision of *On Ecumenism*. Meanwhile, a new text of the schema has been perfected by the Secretariat for the Promotion of Christian Unity, under the towering leadership of Cardinal Augustin Bea. It includes the chapters on religious liberty and on the Jews. It was revised after careful study of both the interventions of the Council fathers in the second session and the reactions and criticisms of the observers. I can testify personally that such reactions were sought by the secretariat and were supplied both in oral and in written form.

Finally, regarding the principle of pluralism in church government, I can only say this: If the general principle of collegiality decisively voted last October is not sustained over the obstruction of such powerful conservatives as Cardinals Ottaviani, Siri, and Ruffini, then Roman curialism and Latin Catholicism will have checked Pope John's effort to update the church in its mission to the modern world. Let us pray! □

the **P**uffing pilgrim

by ROY W. LARSON
Pastor, Covenant Methodist Church, Evanston, Ill.

*Somewhere between joyless commitment and ecstatic irresponsibility
lies a way of life for the seeking contemporary Christian. A new interpretation
of a familiar New Testament verse offers a key to authentic fulfillment.*

**Bending forward
With stern faces,
Pilgrims puff
Up the steep bank
In huge hats.**

**Shouting, I run
In the other direction,
Cheerful, unchaste,
With open shirt
And tinkling guitar.¹**

In this delightful passage of his poem *The Age of Anxiety*, W. H. Auden contrasts the joylessness of the conventionally religious person with the winsomeness of the happy pagan.

All through the centuries, the Christian church has been filled with stern-faced, Puffing Pilgrims. And thank God it has! These are the people who, instead of merely being counted, can always be counted on. No matter how they feel, whether they are in the mood for it or not, these faithful pilgrims always are willing to climb up the steep banks of responsibility and duty.

Outside the Christian fold, there are countless other people who, although not overtly religious, are Puffing Pilgrims of the secular world. They lead the community campaigns, run the Cub Scouts, remain faithful to their wives, wear themselves out in the service of "good causes." No doubt about it, these are the people who provide the cement which holds together the individual bricks of society.

But, however one appreciates Puffing Pilgrims, one cannot help but ask why their faces are so stern. Why

is their religion a burden to them instead of a joy? Why are these Puffing Pilgrims always so tired and out of breath? Have they not heard? Has no one told them of the words of their Lord: "My yoke is easy, and my burden is light"? Has no one introduced them to that most comforting and exciting word in the vocabulary of faith—the word "grace," and its derivative, "gracious"?

Sadly, these Puffing Pilgrims know God as a stern lawgiver, but not as a loving Father. They know Jesus, the giver of commands, but they do not know the Holy Spirit, the giver of power. Nor do they really take seriously the promise of the Scriptures: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:31.)

As one contemplates the image of the Puffing Pilgrim, one covets for him not a lessening of his loyalty but a heightening of his passion, not an abandonment of his discipline but a recovery of his spontaneity, not a diminishing of his devotion but an expansion of his heart. Puffing Pilgrims are not asked by God to cease being pilgrims—far be it from that—but they are invited by their Lord to learn the divine nonchalance of the true believer.

The Cheerful Guitarist

Recall again the words of Auden after he describes the Puffing Pilgrim:

**Shouting, I run
In the other direction,
Cheerful, unchaste,
With open shirt
And tinkling guitar.**

Unlike the Puffing Pilgrim, the Cheerful Guitarist

¹ From *Age of Anxiety* by W. H. Auden, © 1946, 1947 by W. H. Auden. Published by Random House, \$3.95. Used by permission.—Eds.

does not suffer from what someone has called "an impoverishment of the impulse life." His life is emotionally rich. There is blood in his veins—not ice water—and there is a fire in his heart. He is not afraid of joy, nor does he shrink back from the anticipation of ecstasy. He is as much at home at the Mardi Gras as the Puffing Pilgrim is at home in the "tea shoppes" of life.

His lust for life is matched only by his hatred for the humdrum. His appetite for pleasure is equaled only by his distaste for routine. Under no circumstances would he ever trade his open shirt for a starched collar, or his tinkling guitar for an attaché case.

But however much one appreciates the Cheerful Guitarist, and however much one relishes the pleasure of his company, one cannot help but feel that something is lacking in his life, too. Has he not *heard*? Has no one told *him* of the words of his Lord: "If you would be my disciple, you must take up your cross and follow me"? Has he never learned "those wise restraints that set men free"? Has he never understood that he is not truly free until he is free from the tyranny of his own impulses and the slavery of his own moods?

Simple justice and fairness would suggest to the Cheerful Guitarist that he not look with contempt upon the Puffing Pilgrims until he himself realizes that there can be no spirit without law, no joy without sacrifice, no freedom without discipline, no grace without a Crucifixion.

God's demand on the Cheerful Guitarist is not necessarily that he give up his guitar but that he assume his cross; he is not asked to throw away his open shirt but to pick up his yoke; he is not asked to become a Puffing Pilgrim but to become, in the words of Van Gogh's biographer, a "passionate pilgrim."

The Puritanical Hedonist

Quite different from either the Puffing Pilgrim or the Cheerful Guitarist, but still having many things in common with each of them, is the person who might be called "the Puritanical Hedonist."

In the simplest definition, a hedonist is one whose life is built on the pursuits of pleasure and the avoidance of pain. In contemporary America, we often see two strains of character—the old stern Puritan, and the relaxed Hedonist—coming together in the same person. The result is a strange mixture indeed.

This "relaxed Puritan" or "stern Hedonist," using terms which underscore the ambiguity, tries to combine in his life the qualities of both the Puffing Pilgrim and the Cheerful Guitarist. He ends up, however, with the weaknesses of both and the strengths of neither.

Like the traditional Puritan, he believes in the doctrine of hard work—indeed, he sometimes works too hard. But unlike the old Puritan, he works not because this enables him to fulfill God's commands or because the work is important for its own sake. Instead, he works to be able to play. He wears his starched collar 70 hours a week, so he can wear his open shirt on weekends. He puffs up the steep bank

of routine six days, so he can run down the other side of the bank, guitar, glass, or golf clubs in hand, on the seventh day—which, really, is no longer the sabbath of the Lord his God.

But the two sides of his nature are so much in conflict that he often wears a stern face and puffs when tinkling his guitar. There is little joy in his hedonism, and little righteousness in his puritanism.

In the attempt to accommodate his religion to his life, instead of his life to his religion, he rewrites the Beatitude of Jesus to make it say: "Blessed are those who hunger and thirst after success, for they are entitled to their kicks." But as he tries to put this principle into practice, he discovers that Jesus was right—only those who hunger and thirst after righteousness are truly filled, or find their fulfillment.

And so, the lines on the face of the Puritanical Hedonist suggest a man who is neither disciplined nor spontaneous, who is neither joyful nor sad, who is neither relaxed nor committed, who denies himself not for the sake of Christ but only for the sake of future pleasure, who lives like a Puritan today so he can live like a Hedonist tomorrow.

The Contemporary Christian

Clearly, none of the caricatures above portrays the life we all seek. What is the nature of that life, the character of the contemporary Christian?

In many ways we see in today's authentic Christian a synthesis of Puritan and Hedonist. He has the Puffing Pilgrim's sense of duty, responsibility, discipline, and loyalty, but he also has the Cheerful Guitarist's appreciation for the ecstatic, the rapturous, the wild, and the natural.

The Christian achieves this synthesis not through any self-conscious effort to bring disparate elements together into a harmonious whole, but simply by living in obedience to the Spirit of his Lord who alone can make us whole.

A new interpretation of 2 Corinthians 3:17 has, for me, furnished a key that opens to us the fullness of the Christian life. That verse usually has been translated: "Where the Spirit of the Lord is, there is liberty."

But one New Testament scholar now suggests that the meaning of this passage comes into sharper focus when it is translated: "Where the *Spirit is Lord*, there is liberty."

The point is this: We achieve mature manhood in Christ not through a self-conscious, Benjamin Franklin-like attempt to incorporate certain virtues into our lives but by living in openness to the life-giving Spirit of the Lord.

Gracious God that he is, he says not only, "You must change your life," but also, "If you are willing for your life to be changed, I will give you the power to change it."

When the Spirit is truly the Lord of our lives, then there comes to us, as a gift of God's grace, a life that is both disciplined and spontaneous, responsible and carefree, serious and nonchalant.

"Where the Spirit is Lord, there—and only there—is true liberty." □



At dusk, French-Indian teen-agers go for a spin on the waters of Bayou Grand Caillou, gliding past shrimp boats riding at anchor. This is Dulac's open road to areas "farmed" for pelts, fish, oysters, and crabs.

Louisiana's Unique Dulac Center:

Mission on the Bayou

SOUTH OF Houma, in Louisiana's Terrebonne Parish [county], the road dips across land that seems to hang level with the sea, then races across bottomland past cane fields and moss-draped live oaks. The traveler crosses bridges over cypress-studded bayous and follows a peninsula lined with houses, stores, filling stations, and boat docks.

On Bayou Grand Caillou beside the road, boats move constantly, going upstream with crabs, shrimp, fish, or oysters. They will return with supplies for the fishermen and trappers who alone know their way through the maze of waterways that reach gulfward like the fingers of a searching hand.

This country was refuge for the Acadians, sturdy Bretons exiled

from Nova Scotia in 1755; and, in the imagination of poet Henry Wadsworth Longfellow, the faithful Evangeline sought her lost Gabriel under such banners of moss, in such bayous and sloughs choked with water hyacinths and lily pads.

Here, too, in their last stronghold, live the descendants of the fearless Houma Indians, great hunters, trappers, and fishermen who make up the largest group of Indian descent in Louisiana today.

Scattered along the bayou are many fine homes owned by well-to-do merchants, boatowners, and operators of the seafood industries.

Intermingled among them are the more modest homes of the French-Indians, ranging from the unique and almost extinct dry-docked

houseboat to the simple, unpainted, cypress dwelling and the modest, well-kept, frame bungalow. This is Dulac—a town omitted from most highway maps.

The people of Dulac have not forgotten their heritage. More than one early explorer spoke of their Houma Indian ancestors—who used the red crayfish as a war emblem—as "the bravest savages" in the region. But treachery and massacre by other tribes, combined with encroaching civilization, finally forced the Houmas to seek new homes in an area said to be 90 percent uninhabitable.

A French-speaking people, they occupy much of lower Terrebonne Parish. To make their living, they are hunters, fishermen, guides, and builders of boats. Among the



Temporary skyscraper on the Dulac horizon, this floating oil derrick soon will move out into the bayou.



Shrimp by the ton will be John Francis' if the season is as good as the 200-foot net tied with his own hands.



Days before the shrimping season opens, the Dulac fishermen primp and bedeck boats for a Catholic blessing.

The director of Methodism's Dulac Community Center, Jerry Moon, visits Mrs. Walter DeFcliee and children at their home, a beached houseboat on Bayou Grand Caillon. The French-Indians—a healthy, sturdy people—retain strong family ties.



more fortunate are those who work as roustabouts on the floating rigs that ply the bayous and lakes in search of oil. Only incidentally, it seems, do they become workers in the cane fields and sugar mills. The women and teen-agers find work in the seafood canneries.

Dulac ends at the edge of the water; and in the vast expanse of marsh, swamp, and open water beyond, the French-Indians catch their fish, do their trapping, tong out their oysters, and haul in nets squirming with shrimp.

For generations, these people, who spoke French but could not read or write, have been ostracized for social and racial reasons. So segregated are they, in fact, that no one succeeded in establishing a school for them until 1932.

In that year, two Methodist sisters—one a deaconess, the other a grade-school teacher from upstate—took the matter into their own hands. The deaconess, Miss Ella Hooper, first saw the need and persuaded her sister, Wilhelmina, to come to Dulac in the summer of 1932 and teach the children.

"I was 36 years old, and had intended to stay only two months," says Miss Wilhelmina Hooper. "I'm still here."

The predominantly Catholic, French-Indian people took to schooling readily, she recalls. "We expected only a few children that first year. But we had 76 to start. They ranged in age from 6 to 18, and we had one 42-year-old. None had been to school before, none could speak English."

Although Methodist-inspired, the work at Dulac did not become a project of the Board of Missions—through its Woman's Division—until 1950. During the 10-year tenure of home-missionaries Carl and Mildred Brunson, recently ended, the work grew rapidly. A public school for French-Indians was established by the parish, making it possible to close the mission school. A two-year kindergarten continues, however, teaching English to children who will use it in public school after hearing mostly French at home. A new Methodist church, with a seating capacity of less than 100, is part of the Houma

Heights Circuit served by the Rev. W. W. Beville.

Perhaps the most significant and fruitful aspect of Methodism's mission here is the modern Community Center dedicated in 1960. Here recreational and social programs feature movies, indoor games, square dancing, seasonal parties, cookouts, and club meetings. The building, financed by a 1959 Methodist Week of Prayer and Self-Denial offering, includes a three-room kindergarten, gymnasium, library-music room, staff offices, kitchen, clubroom, and a lounge.

The Rev. Jerry Moon, a Missourian who succeeded Mr. Brunson as director of the center, believes the kindergarten probably will be needed for at least 10 years. By then, he says, English probably will be used in most homes.

Because 75 percent of the population is Catholic, The Methodist Church has neither expected nor received great numbers of converts. Its great gains have been on the social, economic, and educational levels. Protestants and Catholics alike are welcomed to the Com-

Since 1932, hundreds of French-speaking boys and girls have learned English from Miss Wilhelmina Hooper, founder-teacher of the Methodist-run Dulac kindergarten.

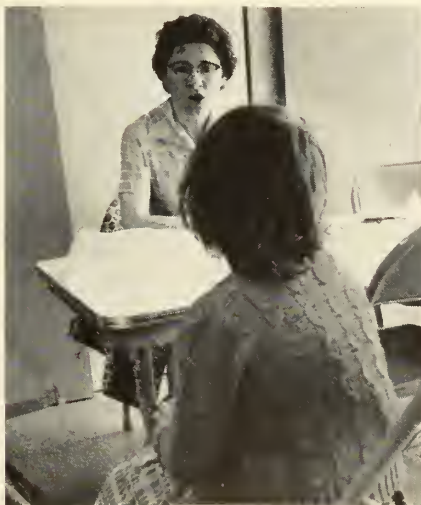




"Good shooting!" Jerry Moon tells Mark Foret and Wilbert Billiot of Dulac Center's camera club. Cameras and dark-room facilities are provided, but members must buy their film and pay 25¢ a week for services.



Playgrounds and equipment are in heavy use here at the center.



Deaconess Pat Gibson teaches religion on released time.



Music lesson: Mrs. Merrill Mareel is the center's piano teacher.

munity Center's varied program.

"We are trying to bring up social standards, to help the French-Indian people to help themselves," says Mr. Moon. "We want to help them bring up their own community level, to gain acceptance in Terrebonne Parish.

"Outside the parish, many do find social freedom and social equality in other communities. Many are leaving here and are being joined by their families. But most of the older people who leave find social pressures and the tempo of living too much, and eventually return."

When an attractive French-Indian girl marries a non-Indian, as many do, she is usually accepted on her husband's social level. The same cannot be said for the French-Indian boy who marries a non-Indian girl.

While the median income of a family may be less than \$2,000 a year, there is always plenty to eat around Dulac—the bayous, lakes, and gulf see to that. Nearly 90 percent of the homes have electricity, most have butane or natural gas for heating and cooking, 70 percent have electric refrigerators, and 61 percent have running water. Neighborhood groups share telephones



Visiting MYFers from Baton Rouge, at the center for a social hour, line up for servings of jambalaya prepared by the Dulac MYF.

in each block. All ears are open to daily weather reports, particularly during the season when hurricanes swing landward out of the Gulf of Mexico, destroying homes, wrecking boats, and sometimes ruining a shrimping season.

"The dropout rate is high in the public school, even in the lower grades," Mr. Moon says. "At present there are 70 to 80 first-graders, but only 4 or 5 will graduate this year from high school—which, by the way, didn't exist until recently. When a boy is old enough or strong enough to pull a line, he's working

on a shrimp boat, or going off to work in a factory.

"But as time goes on, more and more of our people want to improve their social and economic condition. They want their children to be educated, they want to know more of the abundant Christian life. We are here to help as we can.

"Methodism believes the future holds a higher place for the French-Indians in the affairs of this entire area. The time is coming when many more of the good things of life can and will be theirs."

—H. B. TEETER

On the gymnasium floor, couples strut to a Virginia reel. During "teen night," the French-Indians become better acquainted with boys and girls from "the outside world."





Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

LITERATURE, like the church, is always complaining about the unfriendly environment and the difficulties in its way. The novelist especially feels that he is badly treated and that this is a very poor time to be writing. There seems to be a rather general agreement among critics that the present is anything but an auspicious time for authors.

Recently the *Saturday Review* carried an article written by Herbert Kubly. He presented evidence to show that all is not well in the realm of novel-writing and that, indeed, the novelist faces a heartbreaking dilemma.

One literary agent said that in 1963 out of 20 books he sold, only two were fiction, and one of these was a mystery. Still another agent claims there are as many good first novels floating around unpublished as have been published. I can only add that, considering some of the ones I have read, there are a good many which should have been left unpublished. I would be willing to take a chance on some of those which did not find a market.

It may be that some good novels are not being accepted, but I can add, also, that some very bad ones have been accepted for reasons I cannot comprehend. The problem is not too little but too much; instead of publishers being unfriendly to novelists, they show remarkably little discrimination in what they decide to foist on the public.

There seems to be a substantial opinion that it is very hard to make a living these days writing novels. It was pointed out in the article that a number of fiction writers have turned to nonfiction and that only a handful have large incomes. Most writers are underprivileged, financially speaking, and continue to produce their books out of love for the work and certainly not because of monetary success.

The main reasons given for fiction's trials are that our world is so exciting and our newspaper articles so dramatic

that the poor fellow who wants to spin his yarn cannot top the morning headline. It is pointed out that we cover the whole world with our news and that the average reader is surfeited with murder, betrayal, plot, and counterplot. What chance does fiction have when it faces such exciting reality?

My own feeling about the novelist's plight is quite different and no doubt amateurish. I think many writers have lost their way: they have no faith to live by and no great convictions to share. I know that fiction is not preaching, but I know, also, that life gets very boring when it is no more than a conglomeration of events. The great novels of the past were written by men who believed something and who had some sense of human dignity. Some of the stuff I read today is directionless, meaningless, and, consequently, hopeless. A well-written book that can interpret the mixed-up events of our time is certain to be welcomed.

So while I recognize the difficulty, I do not agree with the diagnosis, nor do I feel as sorry for the novelist as some professional critics. The human heart has not changed so far as I can tell, and novels which are no more than sound and fury are passed by because they neither feed the spirit nor inspire the mind. There are many people in this country and around the world who would prefer to read a full-bodied novel than spend another weary evening in the wasteland of television with its continuing and increasing cheap commercialism.

I cannot look at the stuff that keeps tumbling from our presses and put all the blame on the readers. Let us face it, my literary brethren: there just isn't very much being produced that is very good. Thus endeth the sermon and now we turn to the announcements.

The most satisfying fiction I read this month is **COLLECTED SHORT STORIES**, by Robert Graves (*Double-day*, \$4.95). I have not read short

stories for a long time, and I was immensely pleased with this collection. The author divides his book into three sections: English stories, Roman stories, and Majorcan stories.

The first section has a wide range of subjects, full of strange and dramatic instances which could be seen and captured only by a man with great imagination. One story is little more than an off-color anecdote which I did not appreciate very much, but that was the exception. Graves has what the ministry calls "the homiletical mind" and is able to pick up dramatic plots where most men pass them by. I found nothing but sheer delight in the characterizations.

The section on Roman stories is the work of a scholar with writing skill. He takes us back into the Roman world and fictionalizes that scene. Graves is a first-rate historian who knows the Roman period, and he brings it to life in these stories.

The third section centers in Majorca. Cut off from the rush and hurry of the business life of our modern world—except when they come in contact with tourists—these Spanish people show a deep wisdom and a most welcome spirit of relaxation. The Majorcan community has more than its share of characters and such people reveal the sad truth that their quaint way of looking at things, their innate courtesy as well as their foolishness, represent a lost heritage.

I should imagine that writing short stories is a very exacting skill. Words have to count and moods have to be created quickly and directly. There is no time for meandering around on bypaths. The writer must be sharp and to the point, and much of the attraction of the short story is its ability to arouse the reader's imagination by a phrase, a word, or a hint.

Come to think of it, the man who can write a fine short story ought to be able to preach a good sermon, and it may be that the difference between a novel and a short story is somewhat the same as the difference between a

lecture and a sermon. Anyway, I think that many of you would like these stories which apparently are the favorite ones of Robert Graves, for he collected them.

THE CADILLAC COWBOYS, by Glendon Swarthout (*Random House*, \$4.95) is a rollicking satire of Arizona. It tells the story of the land-developers and the Easterners-turned-cowboys on that last frontier. There is a wonderful description of the far right trying to infiltrate a woman's organization. The main character is a retired cattle buyer and his simple, unsophisticated—not to say ignorant—wife from a Colorado ranch.

This is for fun only and the retired cattle buyer's philosophy makes the whole book worthwhile. He sums it up in these words, "Never mind the mule bein' blind. Load the wagon."

And with these noble and inspiring words, I close except to add that I still think that Arizona is one of the most wonderful places in the world.

I have learned to welcome anything that Edwin O'Connor writes, and so, when his novel **I WAS DANCING** (*Atlantic-Little, Brown*, \$4.75) appeared, I was anxious to get to it. I was not disappointed—for while O'Connor never gets preachy in his writing, there underlies a great sense of the dignity of life.

In this novel, he writes about an Irish vaudevillian who has retired. The old man has wandered over all the world, waltzing. At one time, he was one of the headline acts in the best places. Never having time for his family, he came home on rare occasions and stayed but a short time. Then he was on his way again, and usually he had too much on his mind to write to his wife or to his son.

Now the old man has come home to live with his son and daughter-in-law. Everything goes wrong. He brings in his strange friends, and he insults his son's wife. He shuts himself in his room and refuses to admit that anybody else is around. In a word, he becomes a first-class stinker drenched in self-pity and utterly selfish in his attitude toward his family.

As always happens, there comes a breaking point: they decide he must go to a home for retired people. He makes up his mind he will not go and plans very carefully to forestall the attempt to get him out of the house. But through it all (and this is the wonderful thing about the book), one sees this man in all his weakness. One cannot help pitying him and even loving him. At the end, when the de-oucement finally comes, I felt like weeping, not only for the old man but for all of us poor humans who hurt each other so unnecessarily. □



Father Joe describes the crusade of Joseph Williamson against the sordid tenements and crowded hovels of London's East End slums.

Barnabas

Looks at

NEW BOOKS

THE Negro crisis in America was 350 years in the making, and now that it has finally come to a head, Americans will have no peace until it is settled. The settling will not come quickly; it will not come without conflict, pain, and bitterness; and it cannot come without love, understanding, and courage on the part of both white and Negro people.

The reason why is made clear by Charles E. Silberman in *Crisis in Black and White* (Random House, \$5.95). Freedom and equality, like power, he points out, cannot be given or handed down as a gift; they must be taken by people unwilling to settle for anything else. The Negroes are today such a people. They can solve their problem only by finding the dignity, the initiative, and the ambition they were deprived of, by Northerners as well as Southerners, during their 250 years of slavery and the 100 years of humiliation that have followed.

Jobs, education, decent homes are essential, and the pivot in getting and keeping them is political and economic power, says Silberman. For the Negroes to achieve this power will take white help. "It will require difficult decisions, occasionally heroic ones, on the part of businessmen, educators, and civil and political leaders, and changes in the behavior of Americans in every walk of life," he challenges fellow whites. "Those who hesitate should ponder the statement of Edmund Burke: 'The only

thing necessary for the triumph of evil is for good men to do nothing.'"

If I were to recommend only one current book on the Negro struggle for equality, it would be Silberman's.

Martin Luther King, Jr., who has become the symbol for moderation in the Negro struggle, presents the Negro's dissatisfaction with step-at-a-time plans in *Why We Can't Wait* (Harper & Row, \$3.50).

"If our white brothers dismiss as 'rabble-rousers' and 'outside agitators' those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black-nationalist ideologies—a development that would inevitably lead to a frightening racial nightmare," he warns.

Nonviolent resistance, he writes, "is a powerful and just weapon, mique in that it cuts without wounding and ennobles the man who wields it."

Dr. King has been bitterly disappointed in the church: "I felt that the white ministers, priests, and rabbis of the South would be among our strongest allies. Instead, some have been outright opponents . . . others have been more cautious than courageous." But he says the witness of those white ministers who have become active partners in the resistance movement "has been the spiritual salt that has preserved the true meaning of the Gospel in these troubled times."

He proposes that America launch a broad-based "Bill of Rights for the Disadvantaged," pointing out that with equal opportunity must come the practical aid that will equip the Negro to seize it. It is owed to the Negro, he says, as compensation for his "long siege of denial."

A book published a year ago gives insight into the black-nationalist ideology to which Dr. King refers. It is *When the Word Is Given* . . . (World, \$3.95), a report on the Black Muslim world by Louis E. Lomax.

Built on hate of the white man, the Black Muslim movement calls for American Negroes to forsake Christianity for Islam and asserts that integration will not work. Leaders have called on the United States to grant Negroes states of their own but say that since it is "too wicked to do even that" the Black Muslims will inherit the earth.

Since Lomax's book came out, there has been a split in the movement. Malcolm X, then second in command to Muslim leader Elijah Muhammad, now leads his own branch of the faith—even more militant than the main body still headed by Elijah.

The Black Muslims, says Lomax, himself a Negro, "will make us continually aware of what can happen if white men don't learn to love before black men learn to hate."

Simeon Booker, both a prize-winning reporter and a Negro, says in *Black Man's America* (Prentice-Hall, \$4.95) that as the Negro has lost his fear of the white man, he also has lost much faith in his religion. He does not pray like he used to, says Booker. He does not wait for religion to move mountains.

Even the opening of doors of opportunity has embittered many Negroes who find they are unable to take advantage of the gains.

Booker looks forward to the time when barriers lower and equal opportunity develops. Then the tone and mood of race relations can change, he says. America can then, and only then, be a symbol to the world.

Bradford Daniel, white, from Fort Worth, Texas, believes the race problem is not one question but a complex of questions. In *Black, White and Gray* (Sheed and Ward, \$5.95), therefore, he lets voices from all sides speak. They vary from former Mississippi Governor Ross R. Barnett to Negro writer James Baldwin. The collection communicates the sincerity and the passion with which men may disagree, and it is worthwhile reading.

Era Bell Thompson and Herbert Nipson, editors of *Ebony*, have

gathered essays from white Americans into *White on Black* (Johnson, \$3.95). These are a fascinating reflection of the changes, some subtle, some bold and dramatic, that have taken place in white attitudes on race.

Timothy B. Echols' four decades as a minister and educator in The Methodist Church are a potent demonstration of how men of different races can work together creatively.

During 25 years as a religious educator, he organized youth institutes for white and Negro groups both in the North and the South. He was instrumental in getting Methodist-related colleges to establish courses in religious education. And he was the first Negro to serve as president of the National Methodist Conference on Christian Education. Since 1948 he has been on the staff of the General Board of Pensions, but Dr. Echols considers this an extension of his education work, for he is striving for the betterment of men who entered the ministry as a result of his educational efforts.

He tells his story in *Pioneering in Religious Education* (Exposition, \$3). And through the quiet, matter-of-fact way he tells it shines the faith that led him to solid achievement.

President this year of United Church Men, a unit of the National Council of Churches, is former big-league baseball star Jackie Robinson. In baseball today, integration is a fact, but in 1947 when Jackie Robinson signed with the Brooklyn Dodgers he was the first Negro to play in the major leagues. He was named Rookie of the Year that year, and in 1962 he was elected to Baseball's Hall of Fame. Now he is a successful businessman with a strong interest in social service.

In *Baseball Has Done It* (Lippincott, \$2.95), he and other Negro players talk frankly about what it is like to be both a baseball star and a Negro. "It is a book not so much about hits, runs, and errors on the diamond as about hits, runs, and errors in real life," Robinson explains. Thus, it is a book not only for sports lovers but for anyone who wants to know how discrimination fades when people of different races get to know and respect each other.

Charles Dexter served as editor of the book.

The day after four children were killed in the bombing of a Negro church in Birmingham, Ala., a local lawyer, Charles Morgan, Jr., got up before the Young Men's Business Club and said:

"A mad, remorseful, worried community asks: 'Who did it?' . . . The



Christians join in world-wide fellowship

Some ten million Christians around the world will join in Christian fellowship and worship by sharing the daily devotions in the forthcoming September-October issue of *THE UPPER ROOM*.

The contributors as well as the users of this issue are from all parts of the world. Twenty-seven countries are represented in this annual "Worldwide Christian Fellowship Number."

If you do not have a standing order or subscription to *THE UPPER ROOM*, send in an order today and participate in this worldwide fellowship and worship. Ten or more copies to one address, 10 cents per copy, postpaid. Yearly subscriptions, \$1. Order from

The Upper Room

The world's most widely used daily devotional guide

41 Editions—35 Languages

1908 Grand Ave. Nashville, Tenn. 37203



Pulpit and Choir Robes

51 years serving Churches. You have our unconditional guarantee of the finest in church vestments. Each gown individually tailored. Write for Free catalog. Give name of church designating whether pulpit or choir.

BENTLEY & SIMON, Inc. Dept. M-5
7 West 36th St., New York 18, N. Y.

Pews, Pulpit & Chancel FURNITURE

FOLDING
CHAIRS
FOLDING
TABLES

WRITE
FOR
REQUIRED
FREE CATALOG

J. P.
REDINGTON
& CO.

DEPT. A 2
SCRANTON 2,
PA.



for more than a century
National has lead the way in

- SERVICE • QUALITY
- ECONOMY

As America's largest church goods manufacturer you may rely on National as the first source of literally thousands of church goods needs. From ready to wear and custom tailored clothing for clergymen, Cassettes, Cloaks, Robes, Vestments, Shirts, Hats, Altar Hangings, Altar Covers, and Yard Goods to Communion Wear in all wanted metals, Vases, Stands, Collection Plates, Bibles and Church Furniture.

Catalogs available on request for all church goods categories. Simply state your interest. No obligation.

National

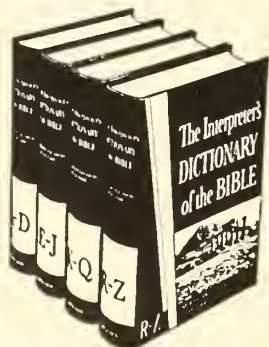
CHURCH GOODS SUPPLY CO.
821-23 Arch St., Phila., Pa. 19107

THE INTERPRETER'S *Dictionary* OF THE BIBLE IN FOUR VOLUMES

Everyone who reads or studies the Bible needs *The Interpreter's Dictionary of the Bible*—an illustrated encyclopedia that explains more than 7,500 biblical objects, terms, doctrines, words, and concepts.

"The most comprehensive and up-to-date reference work of its kind."—*Pulphit Digest*

The four volume, 3,976 page set, \$45



Order from your Bookstore

abingdon press
175 YEARS OF Service SINCE 1789

answer should be: 'We all did it.' Every last one of us is condemned for that crime and the bombing before it and the ones last month, last year, a decade ago. We all did it."

Morgan had grown up and gone to school in Birmingham, had married and was raising a son, had built up a successful law practice there. He had been deeply involved in the life of the city and its politics, and he knew that most of its people neither approve of violence nor actively participate in it. After the speech there was a rush of mail, constant telephone calls, mostly encouraging, and many conversations in Morgan's office. But there were other calls: "Mr. Morgan, we're going to put a bomb in your office or automobile." His child was threatened. A client drove 60 miles to urge him to leave the city.

Threats were not new to Charles Morgan. He had weathered them in the course of civil rights cases he had defended, including the case of Methodist minister Robert E. Hughes, who refused to surrender records for the Alabama Council on Human Relations. But the death of the children at Sunday school had taken the heart out of him. And his friends told him: "You've destroyed your usefulness here." So he closed his law office. A "For Sale" sign went up in front of the Morgan house, and the Morgan family left their home city.

A Time to Speak (Harper & Row, \$3.95) is his personal story. It is the anguished cry of a man who had no intention of becoming involved in the civil rights struggle, but once involved met each issue with humanity and courage. He says he now knows what he had always sensed, that Birmingham is really a microcosmic study of the nation, its people merely average if somewhat bewildered Americans.

"In Birmingham the destructive forces of humanity got loose. In most of the nation they have been contained. But the conversation of the concerned in the North . . . tells me how much easier it is for them to worry over Birmingham than over New York," he writes.

Morgan pleads with Americans everywhere to worry about dignity and freedom in their own hometowns; to worry about their own employees and coworkers, their own schools and neighbors, and that ghetto on the other side of town.

Few white writers could plead the case for the Negroes and Puerto Ricans of New York City's East Harlem as eloquently as William Stringfellow has in *My People Is the Enemy* (Holt, Rinehart, Winston, \$3.95). For six years, this Harvard-educated lawyer shared the poverty that seals their lives into a ghetto of hopelessness.

Dashed

*How briskly some practice
The charitable graces,
With cups of cold water
Flung straight in our faces.*

—Jane Merchant



Don't stop with the excerpt that begins on page 14 of this issue of *TOGETHER*. Every word of the book deserves prayerful reading by every Christian.

The parish of St. Paul's Church is in one of London's worst slums. Dock Street itself, where the church and vicarage stand, is fairly clean and wide. But turn off beside the railway bridge into Cable Street and you are in a world of narrow alleys lined with buildings that should have been pulled down years ago. The area is a breeding ground for vice of every description. To people who have to bring up their children there, it is a nightmare.

No stranger to that nightmare was Joseph Williamson, for 10 years vicar of St. Paul's. A product of the same slums, he did not need to waste any time being shocked by filth, disease, prostitution, and drunkenness. Church House, which he established, has served as an "escape hatch" through which countless prostitutes have regained contact with God and attempted to lead useful lives. If a teen-age boy got into bad company, if somebody had to be gotten to the hospital in a hurry, if a father was sent to prison and his family did not know where to turn, if trouble flared anywhere, Father Joe was the man to see. And somehow he managed to do something practical about it.

How did such a man rise out of such a slum in the first place? His autobiography, *Father Joe* (Abingdon, \$3.95), gives the credit to a gallant mother and the encouragement of an understanding vicar.

In Amazonia, that mysterious jungle land that takes in parts of Ecuador, Peru, Brazil, and Colombia, missionary-linguists labor long and lovingly to bring the Gospel to Stone Age tribes. They call themselves the *Wycliffe Bible Translators* in memory of John Wycliffe, who first gave the Bible to English-speaking people.

Their job is to learn Indian languages for which there may not be a single written word. Then an alphabet is devised so that Indians can learn to read and write in their own tongue. The process involves living with a tribe until the translators can learn the

way of life and customs underlying its speech. Then, back in the United States, translation takes a mechanical turn as electronic computers analyze the language.

Who Brought the Word (Wycliffe Bible Translators, Inc. \$4.95) shows the modern-day application of the faith of the Wycliffe Translators' founder and director, William Cameron Townsend. Forty-four years ago, when he decided to translate the Word for the Cakchiquel Indians in Central America, friends told him not to be a fool. They used the same arguments 14 years later when, after having seen the transformation the Christian faith had brought to the Cakchiquels, he dreamed of reaching other tribes. But he was inspired by the words of Matthew:

"The Son of man is come to save that which is lost. How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matthew 18:11-12 KJV.) Fourteen hundred young men and women have followed suit.

Pictures by famed photographer Cornell Capa are an eloquent record of the translators' work, both in steaming jungle and on college campus.

The most popular book on language that was ever published came out about 25 years ago. It was *Language in Action* by S. I. Hayakawa. Now, numerous editions later, it is again available as *Language in Thought and Action* (Harcourt, Brace & World, \$5.25).

Like other editions, this new revision gives us Dr. Hayakawa's penetrating advice on how to think clearly, and then how to say or write what we think in words other people will understand. In addition, it pays special attention to recent developments in social psychology that throw light on human behavior with respect to language; and there is a new section on the use of words in advertising, including examples of what Dr. Hayakawa calls "verbal hypnotism."

Symbol, Status, and Personality (Harcourt, Brace & World, \$4.50) is an entirely new book by the same author that explores contemporary American culture as we find it in advertisements, patriotic slogans, and religious terminology. Here Dr. Hayakawa does battle with the hucksters and "con" men who distort language for their own profit and prestige, encouraging suspicion of Negro for white, laborers for bosses, Republicans for Democrats, men drivers for women drivers, and so on. The easy generalization, the rigid stereotype, the argument without evidence are all, he says, signs of

a disorderly mind and a disordered society. He urges us to listen and speak with close attention to facts.

A young Methodist preacher in a frontier Western town was asked to conduct a funeral for a Baptist. He wired his bishop for instructions, and the reply was immediate: "Bury all the Baptists you can."

I found that one in *Bible in Pocket, Gun in Hand* (Doubleday, \$3.95), by Ross Phares. The author is a Texas college professor who has dug out church-related yarns from scores of local histories and biographies, whisked off the dust, and corralled them in 166 pages without too much talk of his own. There are enough mirth-shakers to atone for the clichés.

Genuinely funny books are as hard to find as buried treasure. So when I delved into *The Haircurl Papers* (Harper & Row, \$3.95) and found myself chuckling over William K. Zinsser's tilts with movies in airplanes, the smile of TV weather girls, banks that reduce you to a number only machines can read, and the curlers womenfolk wear in their hair, I knew I had made a strike.

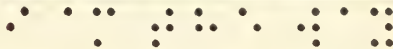
Writing good satire is like riding a bicycle on a high wire, and Zinsser is an expert. Whether he is talking about gadgets that do jobs that do not need doing or what happened to privacy, his deft overstatement never falters. In amongst his protestations you will find some well-directed bouquets, as well. For the author feels that he must retain the courage of his addictions, and these range from Harold Arlen's music to old movies on TV.

At the risk of becoming a bore, I will say what I have said before. Some of the best books being published are put out for readers aged 12 and over.

Good examples are *Commodore Perry in Japan* (American Heritage Junior Library, \$3.95) and *Marco Polo's Adventures in China* (Horizon Caravel, \$3.95). Both present history that is accurate and highly readable, both are richly illustrated in color.

Robert L. Reynolds, managing editor of *American Heritage* magazine, wrote the narrative on Matthew Calbraith Perry's historic voyage to the Orient, his skillful negotiations with the Japanese, and the successful conclusion of his mission to establish diplomatic relations between Nippon and the United States.

Milton Rugoff, author of an adult history on the travels of Marco Polo, wrote the story of the Venetian merchant's journey to the court of Kublai Khan, a journey that took him 24 years and showed him more of the world than any man had seen up to his time. —BARNABAS



—John 14:6

SHE "SEES" GOD through her Bible in Braille. Although the entire Bible costs \$90 to produce, it is offered by the Society to the sightless without charge. For 148 years, the Society has been translating and distributing the Holy Scriptures to the spiritually hungry in 126 countries, speaking to each in his own tongue.

NOW AN AMERICAN BIBLE SOCIETY ANNUITY gives you a part in this great work and provides for your future, too:

- a risk-free income for life that never runs out
- rates as high as 7.4% depending on present age
- ends confusion about investments—saves on taxes
- no medical examination—no age limit
- income mailed regularly—not a payment missed in 120 years

Write today for full details.
Send coupon.

AN
INCOME
ASSURED

AMERICAN BIBLE SOCIETY T-94
440 Park Avenue South,
New York, N. Y. 10016

Please send me, without obligation, full details about your annuity agreements and free booklet, "A Gift that Lives".

Name _____

Address _____

City _____ State _____

*Visitors find Vermont village life dull,
but the mountain folk enjoy a special kind of excitement.*

Nothing Ever Happens

WE LIVE—as my father used to say laughingly, we have lived for the last 180 years—in a pleasant, long valley in Vermont. The ancient, weather-worn mountain ranges almost meet each other's gently flowing downward lines, so that, at the bottom, there is room only for a few fields and houses, a small factory or two, the meandering river, the highway, and—for the last century—the railway. Its steely tracks are like clean pen strokes, their straightness setting off the curves of the rest of what we see from our homes. Many of the farmhouses, fields, barns, stonewalls, pastures, lie along the narrow side roads which branch off from the valley highway and for a mile or so climb the lower slopes of the Taconic Range. One elevation up there is just right for orchards. The good pastureland is a little higher.

Above this broad band of human habitation, up to the high-lying long line of the mountaintops on each side, stand the forests, thick and dark. Summer and winter, this tranquil scene is bathed in the mild, north-country light, which grays a little all it falls upon, and blends into one peaceful whole the subtly varied colors and forms of a well-watered, time-honored landscape.

This is the way it looks to us. Evidently it does not look like that to the people who come in from the high-speed, modern world outside. You will see, as well as we do, what their impression is, if I quote a question many of them ask after they have been here a day or so, fidgeting and restless. They look up and down and all around, and inquire with a razor-edged intonation, "For heaven's sake, does anything ever happen here?"

We know what they mean. And we know that what they mean would stand in the way of their understanding if we tried to answer their question. So we just change the subject.

If they could understand, we

would be glad to tell them some of the things which have happened around us and our forefathers; for a few of them we are very proud of. We don't mention these often, even to each other, but we think of them, and are nourished by them. We do talk to each other endlessly about some others of the happenings, for they are cram-full of comedy and make us laugh, whenever they are mentioned. Their humor is like good cheese, mellowed and ripened by age. And some—our valley looks peaceful but is inhabited by fully human men and women—we are so ashamed of that we hang our heads to remember them, although they may have happened a hundred years ago.

I'll tell you one of our small, plain old tales, so that you can see for yourself why we don't bring them out to people who know beforehand that our life is stagnant. We too know something beforehand; that our events are modeled in such low relief as to make them invisible to folks who get their idea of something happening from newspaper scareheads, from the radio, and from the sex and crime in the movies.

Many years ago when my great-grandmother was a brisk, withered old woman, she heard that on one of the mountain farms 'way up on a steep side road, the farmer's wife never came down to the village to buy things or go to church because she was afraid people would laugh

at her. Her mother had been an Indian, and her skin was very dark. They were plain folks with little money, and she didn't think her clothes were good enough to go to church. She'd stayed away from people so long that she was shy—the way a deer is shy—and felt "queer," and went into the house quickly and hid if a stranger happened to stop at the farm.

My great-grandmother no sooner heard that than she got into the small battered old family phaeton and had a boy drive her to the other end of the valley and up the long, narrow road to the Hunter farm. Mrs. Hunter was hanging out her clothes on the line when Great-grandmother drove into the yard. Before she could dodge away and hide, Great-grandmother hopped out of the low, little carriage and said, "Here, let me help you!"

In a minute, with her mouth full of clothespins, she was standing by Mrs. Hunter, pinning up sheets and towels, and men's shirts. "My, how clean you get them!" she said mumblingly around the clothespins. "They're as white as new milk! How do you make your soap? Do you put any salt in it?"

By the time they had the big basket of wet clothes hung up, the dark-skinned black-haired wife couldn't feel shy of the quick-stepping little old woman from the valley. They had a pleasant time talking in the



READER'S CHOICE

The late Dorothy Canfield Fisher portrayed events of everyday life with charming simplicity. Yet her stories are never trivial. Universal human traits are mirrored

in her characters—like the shy Mrs. Hunter of this month's *Reader's Choice* story. Broadly educated, Mrs. Fisher mastered several languages in childhood and earned a Ph.D. degree at Columbia. This marks her second appearance as a *Reader's Choice*

author. [See *As Ye Sow*, December, 1956.] *Nothing Ever Happens* is reprinted from her volume *A Harvest of Stories*, by permission of Harcourt, Brace & World, Inc. Copyright 1943, by Dorothy Canfield Fisher. Mrs. Marie Kaylor, of Fort Madison, Iowa, was the first of several readers to nominate the story. To her go our thanks and a \$25 check. If some story has given you continuing pleasure through the years, let us know about it. Be sure to include where it was published and the date.—EDS.

By DOROTHY CANFIELD FISHER



"People already in their pews looked astonished, but Great-grandmother put on a hard expression she sometimes used, and faced them down, so they got the idea . . ."

kitchen as they washed the breakfast dishes, and sat down together to the basket of mending. The question of going to church came up, along with all sorts of other subjects. Great-grandmother asked to see the coat and hat Mrs. Hunter had, and said they were just as good as hers, every bit. Before the old visitor had gone, Mrs. Hunter said she would go to church the next Sunday, if she could go with Great-grandmother and sit in the same pew with her.

"Yes, indeed," said Great-grandmother. "I'll be waiting for you in front of our house with my daughter and my little granddaughter. "We'll all walk across to church together." For Great-grandmother lived just across the street from the church.

Sure enough, the next Sunday,

Great-grandmother, her young-lady daughter and her little-girl granddaughter stood on their front porch. They were all in their best Sunday dresses, wore bonnets, had their prayer books in their hands. They smiled at Mrs. Hunter as Mr. Hunter drove her up in the lumbering farm-wagon.

MRS. Hunter had a bonnet on over her sleek black hair. Her dark face was creased with nice smile-wrinkles as she climbed out on the old marble mounting block and started up the front walk to the house. It was a cool day, and she had put on a warm cloak, her shoes were brightly black with polish. And (she was a real country woman whose idea of dressing up was a freshly ironed clean apron) she had put on a big, blue-checked gingham apron, nicely starched, over her coat, and tied the strings in the back.

My aunt, who was Great-grandmother's granddaughter and who was the little girl on the front porch that day, used to tell me, when I was a little girl, about what happened next. She said she and her young-lady aunt were so astonished to see a woman starting to church with a big apron on, *over her coat*, that their eyes opened wide, and they were just ready to put their hands up to their mouths to hide a smile. But Great-grandmother swung the little girl sharply around and shoved her back into the house, calling over her shoulder to Mrs. Hunter, "Well, would you believe it, the girls and I have forgotten to put our aprons on. We won't keep you waiting a minute." She took hold firmly of her young-lady daughter's wrist and pulled her in, shutting the front door behind them.

Once inside, she hustled them into gingham aprons, which they tied on over their coats. She herself put on the biggest one she had, tied the strings in a dashing bowknot behind, and they sailed across to the church with Mrs. Hunter, aproned from chin to hem, all four of them.

People already in their pews looked astonished, but Great-grandmother put on a hard expression she sometimes used, and faced them down, so then they got the idea and made their children stop giggling.

At the end of the service, everybody came to shake hands with Mrs. Hunter. They knew Great-grandmother would have a thing or two to say to them, if they didn't. They told her and the rector of the church told her they were glad to see her out at church and they hoped she'd come again.

After that Mrs. Hunter came every Sunday the rest of her life—without an apron; for sometime during the next week, Great-grandmother let fall negligently that it wasn't really necessary to wear them on Sundays.

Well, that is one of the stories we laugh over. My great-aunt to her dying day sputtered over her mother's tyranny. But we're silently very proud of it. We were prouder yet when long, long years after Great-grandmother and Mrs. Hunter were both in the old Burying Ground with tombstones over their graves something else "happened" that would make you think, almost, that one action makes a natural channel along which other actions like it can flow more easily. Or perhaps it is rather that both actions grow from the way of feeling about life most familiar to the people who live in that region.

We would never try to put this idea into our talk, of course. It is rather a mystic notion anyhow, and our tradition is that such conceptions, made of half-glimpsed spiritual starlight, are bruised and deformed if anybody tries to cram them into the muddy vesture of words. More than this, we fear that such an idea would make the story sound sentimental, and we value the little, twofold, communally remembered incident too much to risk that.

IT was this way. One of the families in our town was very poor. The father had died, the mother was sick, and five children scratched along as best they could with what help the neighbors could give them. But they had to go without things that you'd think were necessary.

Not only did they never have good dress-up clothes, but they never even had new work clothes. They wore things that other people had given up because they were too ragged. Their mother, sitting up in bed,

patched them as best she could, and the children wore them. When the oldest boy—he was a thin little fellow about 14 years old—got a chance to go to work for a farmer over the mountain from our valley, he had nothing at all to wear but a very old shirt, some faded, much-patched blue denim overalls, and his work shoes.

The farmer and his wife had never seen anybody in such poor working clothes. It did not occur to them that the new hired boy had no others at all. Saturday when the farmer's wife went to the village to sell some eggs, she bought young David a pair of blue jeans, so stiff they could almost stand alone—you know how brand-new overalls look.

THE next day at breakfast they said they were going to church, and would David like to go along? Yes, indeed he would! So they went off to their rooms to get into their Sunday clothes. The farmer was dressed first, and sat down by the radio to get the time signals to set his watch. David walked in. His hair was combed slick with lots of water, his work shoes were blackened, his face was as clean as a china plate. And he had on those stiff, new blue jeans, looking as though they were made out of blue stovepipe.

The farmer opened his mouth to say, "We're almost ready to start. You'll be late if you don't get dressed for church," when he saw David's face; it was shining. David looked at the blue jeans with a smile, ran his hands lovingly over their stiff newness, and said ardently to the farmer, "Land! I'm so *much* obliged to you folks for getting me these new clothes in time to go to church in them."

When the farmer told about this, he said he had to blow his nose, real hard before he could say, "Wait a minute." He went to take off his own black suit and put on a pair of blue jeans. Then he and David walked into church together, sat in the same pew, and sang out of the same hymnbook.

So when visitors from the city say, "Goodness, how ever do you stand it here, with nothing to do, and nothing ever happening?" we think, "Well, that depends on what you mean by 'happen.'" □

Teens Together

By RICHMOND BARBOUR



Cartoon by Charles M. Schulz. © 1964 by Warner Press, Inc. *cms*

"I hope you like them . . . Who else would think to give you earrings with the Ten Commandments, the Sermon on the Mount, the 23rd Psalm, and pictures of all 12 apostles on them?"

A SURPRISING number of teenagers drift away from church as they grow older. Some of them may come back later, but many never do. Are you thinking of becoming a church dropout? I hope not. For church membership can mean much to you—now and later in life.

I am neither a preacher nor an expert in religious education. I am a guidance counselor. I have learned the importance of religious experience by helping young people in public schools. Faith does not grow in a vacuum. Those who continue to take part in church activities usually have a sincere seeking for or an earnest belief in Christ. With this focus for their lives, their goals are high. Those who reject the church often lose their faith, and with it a basic and meaningful approach to life.

Are you well acquainted with your minister? And your other church leaders? Do you take part in worship services? Can you pray with those who believe as you do? You need to know that God loves you, and that through his love you are strong.

You are human, which means that you will make mistakes. Probably during your teen years, you will make more mistakes than at any other time in your life. You will feel guilty much of the time. You will be worried. Faith gives you a way to overcome your errors. You can repent sincerely and find forgiveness. You can gain the strength to resist further sins. People without faith flounder in an awful universe. But with God, you have firm ground on which to stand.

Your church now is organizing its fall and winter program. Please volunteer your services. You might teach a class of little children. You can serve on church-school committees. You

can join the Methodist Youth Fellowship and attend regularly. You can go to church and take others with you. Please do, again this year.



I'm an Alaskan boy of the Eskimo race, 16 years old. I recently became a Christian. Will you tell me what Christians think about smoking, eard-playing, dancing, and going to the movies?—P.R. I think it is wonderful that you have become a Christian. You will find that people in the different Christian denominations have different ideas about the things you mention. You should talk with your minister. I can only give you the ideas which prevail in my own mind. I think smoking is wrong, chiefly because it injures the body. Heavy smokers shorten their lives by several years. Many Christians play cards for mere amusement and do not think it a sin. However, they do not gamble for money nor play so much that it becomes a vice. Many churches now have dances for their young people, but a few still consider any type of

dancing sinful. All churches use religious movies in their church school and other activities. However, the ordinary movies which are shown in theaters sometimes glorify indecency. Therefore, some church people keep their children from going to see them.



I am a boy, 17. I have not had an argument with my parents for two months. We seem to be getting along, at last. Looking back, I know my troubles came because I wanted to be free, while they wanted to treat me like a baby. Now my parents realize that I have grown up. They let me alone most of the time. We all are much happier. Why do so many parents treat their teen-agers like babies?—B.B. You have spotted a basic problem in most homes. When you were 13, you felt grownup, but really were not. You were unaware of the risks you ran. Your judgment was not always good. Your parents had to give orders to keep you from making bad mistakes. Now you are older, and they can safely let you make your own



*Bishop Nall Answers
Questions About*

Your Faith and Your Church

Dare we question God? Why not?

Jeremiah did (12:1-4) when he asked about the apparent injustice of God's giving prosperity to bad men. Habakkuk also questioned God when (1:12-17) he wondered why God proposed to use an enemy nation to punish Judah for its wickedness.

Plainly, the ancients believed that God carried on a dialogue with his people, counseling with them, warning and comforting them, making promises to them, covenanting with them on matters of great importance to both him and them.

Questioning God does not show a lack of faith but, through the honesty of courage, a deep and abiding faith. To be sure, sometimes we wait a long time for our answers.

What is the 'liturgical renewal'? Liturgy is profession of faith in acts as well as words. The word itself is generally said to be derived from two Greek words meaning "people" and "work," so that liturgy is really "the work of God's people."

Thus, liturgy is not "what the pastor does before the sermon" but rather the confession and proclamation of the Gospel that draw upon the traditions and customs of the church.

In the future, we shall probably have more and not less liturgy.

Does God use 'enemy' nations to discipline us? There are many references in the Old Testament, especially in Jeremiah and Isaiah, to support the idea that God, who is the Lord of history, uses nations as instruments of moral judgment.

In Habakkuk 1:5-6, the Chaldeans (that "bitter and hasty nation") are announced as the tools of God's wrath in punishing Judah.

To be sure, God may use Russia to jar the United States out of its complacency and self-sufficiency, just as he may use Americans to bring Russians to their senses. We are all instruments in his hands; but demonic powers, even an atom bomb in unscrupulous hands, will scarcely avail to turn a people from sinfulness back to God.

What happens when a minister shows unchristian temper? Much—and most to him. The *Discipline* (Par. 942) provides that "in cases of unchristian temper, words or actions" a preacher is to be admonished by his district superintendent. If he offends again, one or more of the ministers are to be taken as witnesses. If he continues to offend, he is then to be brought to trial and may be required to leave the ministry.

Of course, a charge of slander, to be legally actionable, must be signed by the person who thinks that he has been slandered.

Bishop Nall, former editor of the *CHRISTIAN ADVOCATE*, became interested in the question-and-answer method of instruction while in youth work. He has used it in his *Your Faith and Your Church* column since taking it over in May, 1958.

decisions. Be sure you use good judgment, so they will not have to elamp down again.

QA

I am 13 and started baby-sitting last winter. Recently I baby-sat for a new couple. The man took me home in his car. He began talking dirty the minute we left his house. When we got to my home, he put his hands on me and tried to hold me. I pulled away and ran. I did not tell my parents because I was afraid they wouldn't believe me. What shall I do when his wife asks me to baby-sit again?—J.J. Say no. Do not ever baby-sit for them again. Tell your mother and father what happened. Have them talk with one of the officials at your county probation office. The workers there may be able to find ways to prevent this from happening to other baby-sitters.

QA

My grandmother, 70, cuts stories about teen-agers out of the newspaper. She thinks teen-agers are in a conspiracy to wreck the country. Every evening she makes me read her clippings. Then she quizzes me about the evil things I'm supposed to have done. Is it right for my grandmother to blame me for the mistakes other teen-agers make? Why is she this way?—E.S. You should not be blamed for the mistakes of others. Probably your grandmother feels very insecure and uncertain. The world may have changed too fast for her. She is not the first to do this. Talk with your mother and father. Ask them to insist that your grandmother stop bothering you this way. I hope they can succeed.

QA

I'm a girl, 19, a sophomore at a state university. Last year I went to a small college near home. This place is different. Nearly all the kids get drunk. They have wild parties, they park and pet. The women's dean said that almost 15 percent of the girls either have babies or illegal operations before they graduate. I hate this place! I'm going back to my old college next year. Please print my letter. I want to warn other Methodist kids not to go to big state universities!—J.R. I know that the moral standards in some large universities are low. There are exceptions, of course. I advise young persons to enroll in

small colleges near home. They learn just as much in the undergraduate courses in small schools. Usually there is less temptation to do wrong. You can go to a big university if and when you go on to graduate school.



We teen-agers follow your advice closely, Dr. Barbour. My friends and I think you are right about everything except necking. You said that necking and petting is dangerous. The truth is we all do both. Not many of us get in trouble. What are we supposed to do after a party—shake hands?—L.S. I appreciate your feelings. However, having been a counselor a long time, I have worked with many young couples who got into serious trouble through necking and petting, so I can do nothing but warn against doing that. When you are in your teens, your controls are weak, while your responses come like lightning. It is wise to avoid risks by not letting yourself neck and, especially, pet.



My dad has a strange sense of humor. I'm 16. A month ago I gave my girl a big ring I had made in metal shop. She wears it on a chain around her neck. My father thinks it means we are engaged. He tells everybody and giggles like crazy. He told my girl's father, and they both laughed. Does he mean to be cruel?—S.C. I am sure he does not. Probably his father treated him the same way. He does not realize there are other ways to act. Can you talk with your mother? Explain to her what the ring means. Help her to see that going steady does not mean you are engaged. Probably she can persuade your father to stop teasing you.



I am 16 and date a boy, 17. We are beginning to fall in love. Is this wrong? We are too young to marry. My boyfriend respects me and we do nothing bad. He is fond of my parents, and I like his folks. Is love wrong at our age?—Y.D. Love, or something closely resembling it, is inevitable at age 16 or 17. Some people call it a "crush," but I don't. The difference between love at your age and love when you are older is that teen-age love usually does not last. Almost certainly either you or your boyfriend will lose interest. The abandoned one

will suffer deeply. Then you each will become interested in someone else. You need not be ashamed of your feelings.



I was elected to lead our MYF. Things are all right during our meetings. However, before the meetings start, the boys stand out on the sidewalk and tell goofy jokes. I'm sure their parents would not approve. I asked our adviser what to do. She told me to ignore it. Is she right?—C.E. Do not say anything directly to the boys. Instead, get things started to attract them inside earlier. Talk again with your adviser about it. She will be able to help you. Many boys in their teens enjoy standing outside meetings and telling odd stories. It is not a pleasant period, but most of them get over it rather quickly.



Girls never used to bother me, but they sure do now. I'm a boy, 14. I love a girl at school. I've tried to tell her, but the words won't come out. All I can do is get red in the face and stutter. I tried to tell her girl friend how I felt. I failed again. Will I ever get over being such a dope?—H.L. You are not a dope; you are a normal boy, feeling his way into a new aspect of life. Nearly all sensitive youngsters are very embarrassed at first. Be patient. Give yourself time. Eventually, you'll get over your embarrassment.



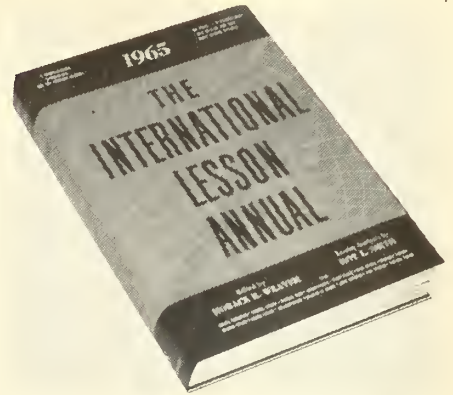
I'm a girl, 15, and have been dating a boy of 19. Is he too old for me? My trouble is that he drinks. On our last two dates he has gotten drunk. Is there any way to make him stop drinking?—W.A. He is too old for you. Later on in life four years difference in age will not mean much, but now it does. I know of no way you can be sure he will stop drinking. Do not date him again. Look instead for a reliable boy of your own age.



Teens: Want Dr. Barbour to discuss a special problem for you or your crowd sometime? Then drop him a request. Write him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068. Names remain confidential.—EDITORS



ORDER IN ADVANCE!



THE INTERNATIONAL LESSON ANNUAL 1965

edited by Horace R. Weaver
lesson analysis by Roy L. Smith

Ready September 1964

Now you can have the latest edition of the most complete guide for the International Sunday School Lessons. As in the past the ILA 1965 offers you clear explanations of the lessons—with text in both King James and Revised Standard Versions, lesson analysis, and more "plus" features! Order now! (AP) postpaid, only, \$2.95

FILL IN—MAIL TODAY

Cokesbury

Send Mail Orders to Regional Service Centers
DALLAS 1, TEXAS • NASHVILLE 3, TENN.
PARK RIDGE, ILL. • RICHMOND 16, VA.
SAN FRANCISCO 2, CALIF. • TEANECK, N. J.

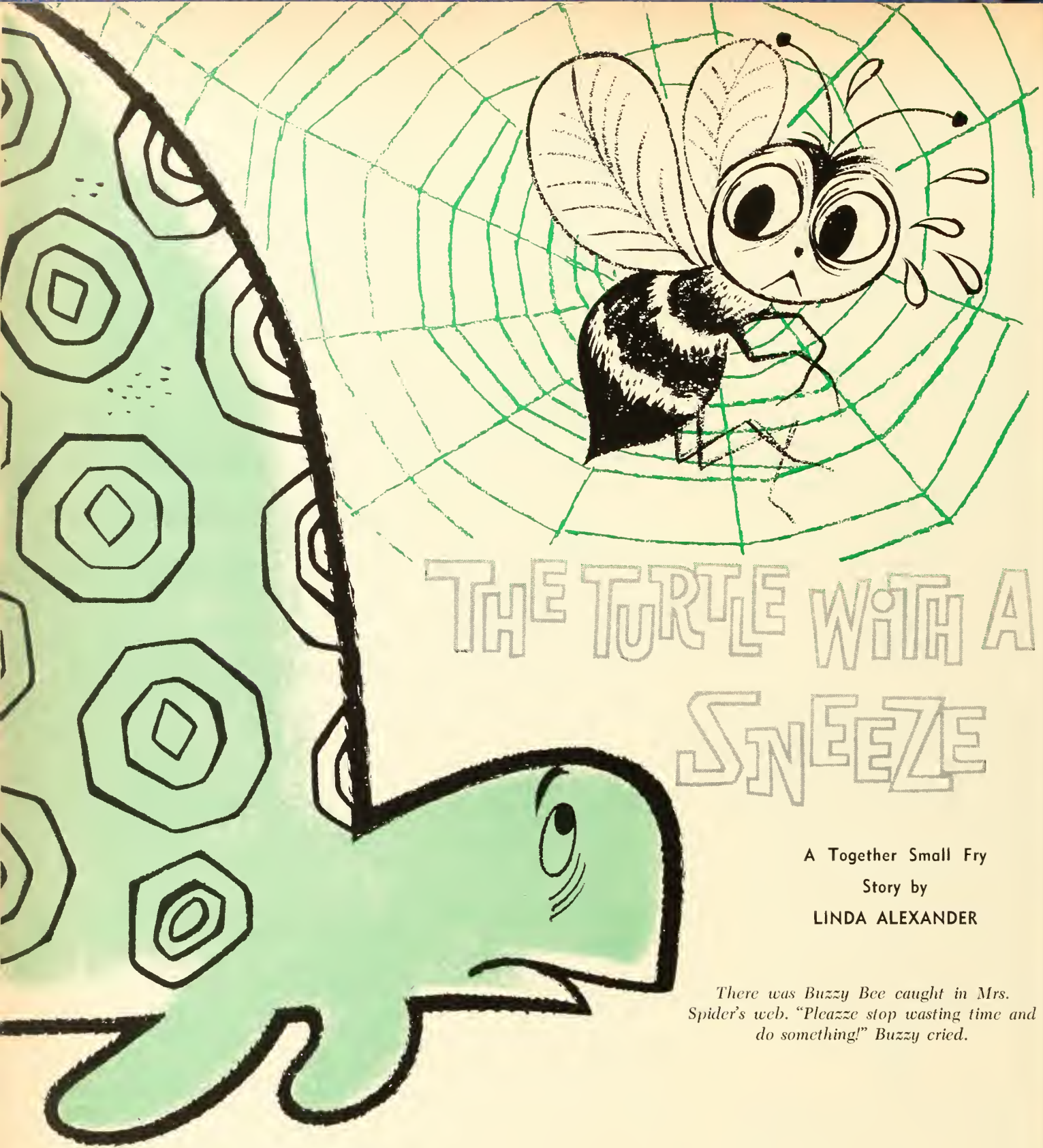
COKEBURY RETAIL STORES

Atlanta • Baltimore • Boston • Chicago
Cincinnati • Dallas • Detroit • Kansas City
Los Angeles • Nashville • New York
Pittsburgh • Portland • Richmond
San Francisco

Please send me, postpaid, _____
copies of The International Lesson
Annual 1965, postpaid, each, (AP)
\$2.95.

- Payment enclosed
 Charge to my account
 Open a new account

SEND TO _____
Street or RFD _____
City _____ State _____



THE TURTLE WITH A SNEEZE

A Together Small Fry
Story by
LINDA ALEXANDER

There was Buzzy Bee caught in Mrs. Spider's web. "Pleazze stop wasting time and do something!" Buzzy cried.

AS SLOCUM Turtle poked his head out of his shell one morning, he noticed a brown leaf fluttering down from a tree. That was one warning.

Then he saw that the goldenrod flowers were coming into bloom. That was the most important warning.

"Oh, dear," he sighed. "It's that

time again." Suddenly his nose began to twitch . . . "A-h-h-choo!"

His "sneezy season" had arrived.

"That reminds me," Slocum said, "I must toddle about to say good-night to my friends. The snow will be coming shortly, and I must get to the river bottom early this year to find a good mudhole for my winter's nap. Already I'm sleepy."

Off he toddled up River Road. He had just gotten to the top of a hill, when his nose began to twitch . . . "A-h-h-choo!"

"Look out!" shouted several small voices.

Slocum peered over the hill, and there at the bottom lay General Ant and his entire army.

"Hullo, General," said Slocum

cheerfully. (He always was cheerful.)

"Oh, it's *you*," replied the general. "I might have known." The general picked himself up and shook his feelers. "We were almost to the top of the hill with our load of crumbs when you had to come along. Now we're right back where we started!"

"I-I-I'm sorry," apologized Slocum.

"Hmph!" said the general, marching off.

Slocum plodded on sadly. He hadn't meant to be a bother. It was just that this was his "sneezy season."

After a while he came to a lovely bunch of wild flowers. They were so pretty he just had to stop and sniff them—then his nose twitched . . . "A-h-h-choo!"

"Zzzzz-ow!" buzzed a small voice from inside a flower. Slocum peeked in and said, cheerfully,

"Hullo, Buzzy Bee!"

"Oh, s-so it's *you*," said Buzzy. "I might have known. I almost had a full load of nectar to store away for winter, and now you've made me spill every drop!"

"I-I-I'm sorry," apologized Slocum.

"Hmph," declared Buzzy Bee, and flew off with a zip. Slocum sighed.

"I don't blame my friends. All a

sneezy turtle can do is cause trouble. I'm just not worth anything."

Then Slocum heard a whirring and buzzing.

"Help, pleazzze!" cried a small voice. Slocum looked up, and there was Buzzy Bee caught in Mrs. Spider's web.

"Hullo, again," said Slocum cheerfully. "What're you doing there?"

"I was too angry to watch where I was going," cried Buzzy in exasperation. "Will you pleazzze stop wasting time and do something!"

Slocum wandered around behind the web, and had just opened his mouth to ask, "What can I do?" when his nose twitched . . .

"A-h-h-choo!"

To his surprise, Mrs. Spider's web stretched out, snapped back, and Buzzy Bee went sailing through the air and landed plop! on the ground.

"Well," said Buzzy, shaking out his crumpled wings. "Well, well, very clever. Thanks, Slocum. I don't know what I'd have done if you hadn't come along with your sneeze."

As Slocum began to understand what had happened, a smile spread slowly across his face.

"I've been helpful," he said to himself several times, and he liked the sound of it. Then an idea actually popped into his head.

He toddled back the way he had come. Soon he found the hill where General Ant's army was struggling to get its heavy load to the top.

"Hullo, General," said Slocum cheerfully.

"Oh, it's *you*, again," said General Ant.

"I've come to help you."

"No!" roared the general. "Not again. We've had enough of your help for one day!" But Slocum just smiled.

"Now everyone get ready to push," he told them. And then his nose twitched . . . "A-h-h-choo!"

Right before their eyes, the General's entire army disappeared in a cloud of dust. General Ant waved his feelers in despair, and ran to the top of the hill to peer over.

"Well," declared General Ant, as he watched his army scramble to its feet, with their heavy load safely over the hill, and almost home.

"Well, well, very clever," he said admiringly. "I'm sorry I shouted at you, Slocum. If it hadn't been for you and your sneeze, I don't know how long it would have taken to get over that hill."

As Slocum toddled toward the river that evening, he was feeling very good. At last he was useful. Let other turtles be "just turtles." He was Slocum, the Turtle With a Sneeze. □

EXTRA! EXTRA!

HOW WOULD you like to print your own newspaper?

First, sit down and write in your own words some of the events that have happened in your family during the past week. Or tell about something your family is planning to do. Be sure to write a headline for each story.

Next, get some plain white paper, and an old newspaper. Borrow your mother's kitchen roll of waxed paper, and an old, dull table knife. Then find a smooth, hard surface to work on.

Fold the white paper to resemble a small newspaper. Cut a waxed paper sheet the same size as your newspaper page.

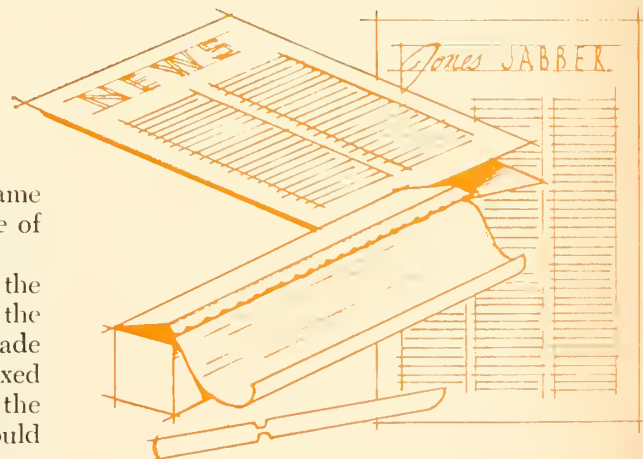
Choose a word in a headline in

the real newspaper that is the same as the first word in the headline of your story.

Place the waxed paper over the word, and holding it firmly, rub the dull edge of the knife blade back and forth across the waxed paper over the word. Remove the waxed paper, and the word should be sticking to the wax.

Now lay the imprint face down on page one of your newspaper. Rub the knife over the word again. Lift the wax paper, and the first word in your headline should appear on your sheet.

Continue until you have completed your headline. Then choose words in smaller type for the body of your news story.



After your whole story is printed on your newspaper, print the name of your family newspaper in colored crayon at the top of your sheet. It might be something like *The Jones' Jabber*, or *Henderson's Hubbub*, or whatever your family's name is. Then you can all have fun reading all about events at your house. —ELLEN REBECCA FENN



Letters

Thanks From the Warden

L. P. GOLLAHER, Warden
Federal Correctional Institution
Seagoville, Texas

J. Eugene White's article, *Prison Without Walls* [June, page 43], is well written and accurately depicts our accomplishments here at Seagoville. It is hoped that the article will assist us in obtaining employment for men being released. Certainly it will help make Methodists more aware of the need for this in rehabilitation.

Forced Retirement in Church?

MRS. W. L. ZIEGENFUS
Lakewood, Ohio

The story 'Now Lettest Thou Thy Servant . . .' [June, page 46] pinpoints one of the greatest faults in our churches. So what if Miss Birdie "blats and flats"? A church choir is not a professional group. Rather, it is Christians raising their voices in joyful song for the glory of God.

Let's concentrate on getting every member working in church and not drive them away because they fear they may not sing, teach, or otherwise serve well enough. Just as with the widow's mite, I feel sure God welcomes even humble services.

Aging is sad and difficult enough without a church setting up a forced retirement policy.

Silence—Then and Now

MARIAN HEMMINGS
Mount Pleasant, Iowa

The current Broadway play, *The Deputy* [see *A Furor Over Silence*, June, page 21], reminds us that the treatment of the Jews by the Nazis was a terrible episode in history as was the treatment of the kulaks by the Russian Communists in the early 1930s. The churches, both Catholic and Protestant, should have spoken more strongly against the inhumanity of both Hitler and Stalin.

But that time is past and the question that should concern us now is: What are the churches doing to help the victims of present communist governments?

When Soviet tanks crushed Hungarians struggling for freedom, the churches spoke no more loudly against that crime than they had against the crimes of

the Nazis. The hero then was Danish diplomat Povl Bang-Jensen who refused to place the names of refugees who had testified of the horrors in Hungary on record with the United Nations where the Russians could see them and take revenge on their families. Mr. Bang-Jensen himself burned the names on recommendation of a UN committee. Nevertheless he later was fired. His death in 1959 was ruled a suicide.

I wonder if in the future a play will be written with him as the hero and some chief figures of this time in the same role as the pope in *The Deputy*.

The church did not protest when U.S. officials refused to help Asian Christians who sought their help. Today it is not speaking against the Berlin Wall nor against genocide in Tibet. It seems it is safer to criticize people for not speaking against tyranny in the past than to speak against it today.

He Says It's 'Skid Road'

BENJAMIN T. HART
Seattle, Wash.

In your interesting piece about Boston's Church of All Nations [*A Superhighway Claims a Historic Church*, June, page 1] you say about its location, "It had its skid row. . . ."

The term should have read "skid road," not skid row. The expression originated in Seattle or possibly in Portland, Oreg.



An early skid road, King County, Wash. Picture was made about 1903.

Washington Street in Seattle originally was a "skid road" on which logs were brought out of the woods to the mill or to water or rail transportation. Every six or seven feet a small log was laid crosswise of the road and greased to make the log easier to drag by oxen, horses, or donkey engine. Skidding on top of the logs also prevented gouging out the road.

Washington Street became the place where loggers between jobs gathered. Employment offices, flophouses, saloons, and honky-tonks were located there, and the district took on the name "the skid road." The name stuck, and when transferred to other cities its form was mangled to "skid row."

Seattle folks often have tried to correct others about this. It jars our nerves to hear and read the error.

If Mr. Hart will turn to page 32 of his October, 1960, *TOGETHER*, he'll find an article about the evolvement of "skid road" into "skid row." Major dictionaries (*Webster's Third International and Funk & Wagnall's Standard College*) list both skid road and skid row, the latter a district or street of cheap bars, flophouses, beaneries used by migrant workers and alcoholics.—Eds.

Ministers' Wives 'Exposed'

MRS. DON M. BAKER, Pastor's Wife
Sparta, Mich.

We have enjoyed your timely and beautiful magazine from the first issue, but the July *Powwow* [see 'I Want to Be the Wife of a Minister, Not the Minister's Wife,' page 25] causes me deep concern. I am sorry it appeared for you have exposed us ministers' wives at our very worst.

We are undoubtedly one of the most privileged groups of women in the world, with blessings many of our parishioners can never hope for, and our husbands are not any more harassed than any other professional persons.

The church we serve is dedicated to an eternal purpose, and we try to be the best individuals we can be, not for personal satisfaction or because our husbands need us but because we hope to be Christians who "need not be ashamed."

She Airs Her Blessings

MRS. CLIFF DAVIS, JR.
Pastor's Wife
Batesville, Miss.

How I would have liked to be in on the July *Powwow*! May I air my blessings? This coin has two faces, and I believe my side is so shiny you won't notice the darkness of the other side.

To me the role of the minister's wife is the most exciting and rewarding life possible. I sometimes pity those poor creatures whose husbands leave every

morning for a world into which they cannot enter or share.

The minister's wife is the freest woman alive. No matter what her talents, her secret ambitions, her creative longings, somewhere in the arena of her husband's work there is a real need for her. She *can* have close friends, so long as she does not deny anyone her friendship. My children are free to do as they please—so long as they please to do as any Christians 10 and 14 years old would do.

Oh, I vaguely remember a parsonage so cold my husband slept in the baby's wool nightcap to keep his ears warm. But such memories take on proper perspective when I recall the time unselfish fingers sewed many hours until my house had the prettiest curtains in town.

Who else can move into a new town and know that she is immediately among friends? The parsonage has been freshened until it fairly shines; the pantry glows with pickles and jellies; the refrigerator holds the makings of breakfast; and a neighbor pops in to invite you to a backyard supper.

Who else in all the world can share the joys and sorrows and love of so many wonderful people! I like my pedestal just fine, thank you.

No Chip on Her Shoulder

MRS. ARTHUR E. HUCKABY
Pastor's Wife
North Hollywood, Calif.

Why must the minister's wife with a chip on her shoulder always be the one to write a book, be interviewed, or otherwise get into print?

I read the July *Powwow* just before receiving a long-distance call from my husband that we definitely were moving to a new appointment. The article left me ready to boil over!

Yesterday was my 24th wedding anniversary, and my husband was 80 miles away at conference; I was home with my four children.

I teach in church school because I trained to be a teacher. I work in the Woman's Society because I am interested in the work they do and I can share my friendship with missionaries and deaconesses. My family agrees that the minister's work is our work, too, not because we are the minister's family but because we are part of God's family and want to do his work.

Trend of the Times?

MRS. K. H. THIEM
Retired Minister's Wife
Derry, N.H.

The July *Powwow* does much to distort the picture of the true minister's wife. Or is this a trend of the times?

For the most part, the minister's wife is a real partner in the work of her hus-

band. She believes first in Christ and the work her husband has dedicated himself to do. Yet, there are those who resent any interruption of their schedule and personal life. They look upon their husband's position as a job, not an opportunity to serve.

I have known minister's wives who gave unstintingly of their time and talents, even to scrubbing the floors when the women cleaned the church. They never went out to work for money, yet were able to send their children to college. They were at home to answer the telephone and the doorbell, to respond to those in need.

Those who have grown old in this work would be happy to start all over again. They believe with the country preacher: "You can't lead where ain't goin'."

Dangerous Precedent Set

BILL WELSH
Miamisburg, Ohio

I take a dim view of the fund to help ministers and laymen who suffer economic distress due to efforts to end segregation. [See *Expect Decisive Action This Summer on Plan to End Central Jurisdiction*, July, page 3.]

In spite of a minister's understanding of both sides of the question, his carefulness to disobey the law just so far, and his sincere efforts to right a wrong, he is still setting a precedent to ignore civil authority. This bad example in front of our young people and the added load on parents trying to guide them will come home to haunt us. Surely there must be a better way.

Bishops, Stay Home!

WALTER GEARHART, JR.
Lexington, S.C.

Regarding *Bishops, Theology Professors Denied Worship in Jackson* [June, page 4]: I certainly feel that Bishops Mathews of Boston and Golden of Nashville could have stayed closer to home and obtained a greater service to their cause than attempting to worship at Galloway Memorial Methodist Church in Jackson, Miss. One of the greatest fallacies in this movement is that everyone is caught up in the desire to go to far-off places to demonstrate his beliefs.

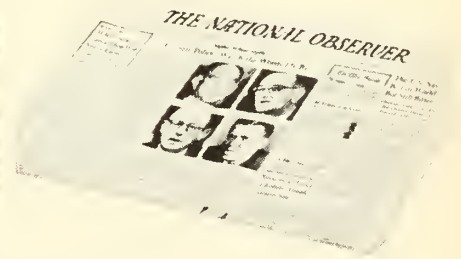
I think it is significant that the racial unrest evident in Nashville and the political scandals prevalent in Massachusetts should go unnoticed by these two men. They could have stayed home to clean up their own backyards, but they chose to travel far, knowing they could receive publicity throughout the country.

We Methodists are so often more interested in perpetuating ourselves and our church than in the story of Jesus Christ our Savior.

There is a racial problem in the South

Try it 25 weeks for only \$2.67

A wholesome, cultural, national weekly newspaper



Winner of the 1964 Supple Memorial Award for religious reporting

If you have ever felt there is too much sex and scandal in the news these days, you'll welcome The National Observer with open arms.

For here is a new kind of *national weekly* newspaper that is entertaining and informative, yet devoid of sensationalism.

Recently The National Observer won the 1964 Supple Memorial Award "for excellence in reporting news of religion in the secular press." This high honor was for a series by reporter Lee Dirks — ranging from the Ecumenical Council's impact on an American parish, to an experimental mission in Las Vegas's Strip.

Not only in the field of religion, but in politics, science, medicine, space, education, foreign affairs, government, business, books and the arts, The Observer regularly brings you enriching, informative stories on just about every important aspect of the fascinating world we live in.

In just *one* recent issue, for instance, you would have learned: *why* some labor unions are disenchanted with profit-sharing . . . *what* GOP Senator Javits thinks his party must do to survive . . . *how* "Profiles in Courage" is being adapted for TV . . .

In addition, The Observer brings you regular, readable features such as *The Week in Washington*, *A Chat With the Doctor*, *How's Business?*, *The Wide, Wide World of Books*.

Right now you can sample the pleasures of The National Observer by taking advantage of the special no-risk introductory offer described in the coupon below. We'll send you 25 weekly issues for only \$2.67 — just about half the regular subscription rate. Send no money now. Just mail the coupon.

THE NATIONAL OBSERVER	AM 132
1015 14th St., N.W. Washington, D.C. 20005	
Please send me The National Observer for the next 25 weeks and bill me at the special introductory rate of \$2.67. (This offer for new subscribers only.)	
Name..... (Please Print)	
Address.....	
City..... State.....	
(Please include Zone or Zip Code No. if known)	
SATISFACTION GUARANTEED: If not completely satisfied, you may cancel at any time and the unused portion of your subscription will be refunded.	

EARN MONEY EASILY Selling Pa. Dutch Candy



Dutchies — Bite sized tasty pillows with rich Peanut Butter center 1 lb. tin



Dainties — Generous assortment of fancy filled pieces — 23 or more flavors 1 lb. tin

EXTRA BONUS Beautiful 7 piece White Hob Nail Milk Glass set, 6 glasses and pitcher FREE with every order for 12 dozen.

— Ship freight prepaid — 72 tins of Dutchies and 72 tins of Dainties (total 144 tins) Cost \$96.00.

Sell for \$1.00 each — your Profit \$48.00. 30 days credit extended to responsible organizations.

Send to: _____

PENNSYLVANIA DUTCH CANDIES
Mount Holly Springs, Pa.

Write for
FREE

ADIRONDACK
CATALOG



CHAIRS
Manufacturers of:
• School Furniture
• Blackboards
• Tennis Tables



TABLES
Immediate Delivery!

ADIRONDACK CHAIR CO.

276-H Park Ave. S. • N.Y., N.Y.

Factories —
DALLAS • BOSTON
LOS A. • CHICAGO
PITTSBURGH

McGUFFEY'S READERS

Reprints of the original 1879 revised editions of the famous McGUFFEY'S READERS. Exact copies of these grand old readers now available at the following low prices POSTPAID:

1st Reader.....	\$2.50	4th Reader.....	\$3.50
2nd Reader.....	\$2.75	5th Reader.....	\$3.75
3rd Reader.....	\$3.25	6th Reader.....	\$4.25

OLD AUTHORS, Dept. TR-9 Rowan, Iowa



Your Group
can get
1,200
FREE
NAPKINS

Take advantage of this terrific offer!
We'll show how you can get \$50,
\$100 cash and more — PLUS 1,200
FREE NAPKINS as a BONUS!

SEND NO MONEY

We'll send you more than FORTY
actual samples FREE! 12 brand-
new patterns this year.

ACT NOW!

Send for FREE SAMPLES and ask
for Grace Line's Free Napkin Offer.

Grace Line Co. Dept. T 94

1134 Stinson, Minneapolis, Minn. 55413

just as there is in the North. The one great difference is that we realize the problem here in the South, and we are trying, within the confines of responsible judgment, to take the necessary steps to eradicate the injustices.

I sincerely believe that many in the North fail to realize they have a problem and feel obligated to show us how to solve ours. We will solve this problem of the races, though it will not be an easy one. And solve it we will without the help of those who are interested in perpetuating themselves in the eyes of a nation.

'Redwoods Are Falling!'

GRACE T. LEWIS
Mount Vernon, N.Y.

In my July copy of TOGETHER, I have just been thrilled again by the beautiful pictures of the great redwood trees of California. [See 3 *National Parks Were His Circuit*, page 31.] I wonder whether you know of the crisis which has come to these trees?

Besides those inside Sequoia National Park, many others of these magnificent trees are in state and private hands, and 83 percent of California's original stand has been cut. By U.S. Forest Service estimate, most of the remaining 250,000 acres of virgin redwood will be gone by 1980!

Daily, hourly, these trees are falling. The emergency is greater than most people realize, I am sure, or there would be widespread alarm. I do not think any conservation problem is more important now than this. To let these trees be made into picnic tables and knick-knacks at the rate of a billion board feet a year is a sad commentary on the U.S. today.

If TOGETHER readers would write their three members of Congress and urge them to set aside a sum to purchase a large section of these trees for the National Park Service, I am sure we would get action.

Now the Symbol Has Meaning

ERMA F. BIGELOW
Harrington, Maine

I was interested in the controversy [see June and August *Letters*] started by your publication of Clark B. Fitzgerald's sculpture, *Fabric of Human Involvement* on your March cover. When it appeared, I had never heard of Mr. Fitz-Gerald and his work. The cover neither interested nor offended me.

Since then a friend has heard Mr. Fitz-Gerald speak and has told me something of what he is trying to do with new symbolism in the church. Now I find the cover full of meaning. Certainly we human beings are all bound into one great bundle of life, and we cannot escape this human involvement so beautifully symbolized by this sculpture.

Another of Mr. Fitz-Gerald's symbols is the milkweed pod, breaking open with seeds escaping, to symbolize "Go ye into all the world."

Perhaps it is wise for us older and more conservative folks to seek to understand the meaning of some of these newer forms of art.

Church Should Take Stand

OWEN R. JONES
Frankfort, Kans.

It is true that the Methodist Discipline states nothing pro or con about dancing. [See *Dancing: In Church or Home?* June *Letters*, page 68.] This is a controversial issue, and The Methodist Church should take a stand one way or the other.

Traditionally Methodists have not favored dancing. A lot of us still think it should be kept in its place. Dancing is a social function and should be kept for school and social affairs. Churches are built to promote the kingdom of God. We should have more praying in our churches and leave the dancing for other occasions.

Bishop Chagrined by Ad

RALPH T. ALTON, Bishop
Wisconsin Area
The Methodist Church
Madison, Wis.

May I express my chagrin at finding in the June issue of TOGETHER the "lucky number" card accompanying an advertisement for Beltone hearing aids [page 11].

The ad makes it clear that the giveaway offer "does not apply where prohibited by federal, state or local regulations." This rules out Wisconsin, for we have a state law which outlaws lotteries and lucky-number free prizes of any kind.

It is my judgment that TOGETHER ought not to be a party to any scheme that encourages the idea that it is possible to get something for nothing except a name on a self-addressed, postage-paid postal card. Such an appeal is particularly inept when it is used as a come-on to induce handicapped persons to take the card "to the friendly Beltone Hearing Aid Specialist who serves your community" in the hope that thereby they may receive a free hearing aid.

This ad, in my opinion, has placed TOGETHER in a morally compromising position.

Advertisement Is 'Questionable'

ROGER BURGESS, Assoc. Gen. Sec.
Division of Alcohol Problems
and General Welfare
Board of Christian Social Concerns
Washington, D.C.

At a time when we are trying to discourage people from participating in

lotteries and giveaways and the kind of "lucky number" presentations which promote a "something for nothing" philosophy, I am really surprised to see the Beltone advertisement in the June issue of TOGETHER.

This kind of advertising is quite questionable from our point of view since it appeals primarily to the "something for nothing" motivation rather than making its appeal on the basis of quality of product.

I sincerely hope you will give consideration to the advisability of accepting future advertising of this kind.

Pennsylvanians Disapprove

KENNETH P. RUTTER, *Secretary Western Pennsylvania Conference Greensburg, Pa.*

I have been requested by our annual conference to send to you the following statement:

"The Western Pennsylvania Conference . . . [holds] strong opposition to the questionable methods of advertising such as that used by Beltone in the June issue. . ."

Discipline Contradicted?

WILLARD V. SLEAMAKER, *Pastor Rochester, N.H.*

The "lucky drawing" Beltone advertisement in the June issue borders on contradiction of the Methodist position concerning giveaway programs. Paragraph 2022.2 of the 1960 Methodist Discipline encourages Methodists to resist giveaway programs such as this in the belief that the merits of a product, not "something for nothing" appeals, should be used in merchandising.

We in New Hampshire have fought a losing battle against the state-operated "sweepstakes," and we continue to insist upon repeal in the belief that gambling will eventuate an increase in moral corruption.

One of the laymen in my parish called me to ask: "What is TOGETHER doing in running a sweepstakes of its own?" Since the ad says, "Only for the readers of TOGETHER Magazine! \$100,000.00 FREE PRIZES," it suggests that each subscriber already has invested (through his purchase of the magazine) in his sweepstakes ticket.

I am sure you will find many folk as concerned as I.

Californians Embarrassed

ALFRED T. CHANDLER, *Pastor Watsonville, Calif.*

Many of us in California have supported TOGETHER as vigorously as we now are opposing State Assemblyman Alan Pattee's proposed state-owned lottery initiative.

Your full-page Beltone advertisement of free hearing aids worth \$100,000 in the June issue acutely embarrasses us

THROUGH YOUR WILL YOU LIVE

Beyond the Sunset

not only in Eternal Life
but in the Here and Now because
the good you do lives after you.

As a faithful steward of God's bounty, you will want to further God's work. How better than advancing the cause of Missions? "Go into all the world," was our Lord's command. You have obeyed while living with gifts and offerings. Win His "Well done . . ." with an outright bequest or set up a memorial fund in your Will. Name the fund for yourself or a loved one—the interest to be used each year to spread the Gospel.

Send for FREE Literature

Get helpful information and right wording of a Will. Learn how you can insure the safety of survivors by providing that our annuity agreement, or agreements, be issued to loved dependents to give them a life income and save them from the worry and risk of managing an estate.

The world needs the Gospel desperately—more than ever! "Who will go?" is the cry. Will you answer, "Send me"? What comfort to know you are doing God's will when you include Him in your own last Will.

DIVISION OF WORLD MISSIONS of The Methodist Church
475 Riverside Dr., New York, N. Y., 10027, Dept. TG9-44-4



MAIL COUPON TODAY

DIVISION OF WORLD MISSIONS

of The Methodist Church
475 Riverside Dr., New York, N. Y., 10027, Dept. TG9-44-4

Attention: Dr. Ashton A. Almand, Treas.
Please send me free literature giving full information on Wills and forms of bequests.

Name _____

Address _____

City _____ State _____ Zip No. _____

Ordering

Stamps or Cards?

TOGETHER accepts advertisements only from reliable dealers. If the advertisement mentions the word "approval" or "approvals," the dealer intends to send a selection of merchandise known as "approvals" in addition to any free items or ones you have paid for in advance. If you keep any of the "approval" items, you must pay for them and return the ones you do not.

FREE!

33 SUCCESS-PROVEN FUND RAISING PLANS

for organizations. Candies, flavors, gift items, household necessities. Up to 100% profit. Bonus gifts. Also free equipment for dining room and kitchen. NO MONEY NEEDED. Write for free catalog and details: Shelby Specialty Co., Elyria 38, Ohio.

CHANDLER

SCHOOL FOR WOMEN • SECRETARIAL OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-research. Executive specialization 1-yr. Course. Beautiful residences in Boston's Back Bay. Cultural, social opportunities of a city noted for music, arts, and ideas. For catalog and program folder: Dr. G. I. Rohrbough, President, 452 Beacon Street, Boston 15, Massachusetts.

MAKE UP TO \$500

IN YOUR SPARETIME!

Cash in on Sunshine's Fabulous New FINE ARTS Christmas Cards! Everyone buys them. No selling required—just SHOW the samples, the cards sell themselves! 21-card assortments, only \$1.00, sell quickly. Big value for friends, neighbors. Up to 50% PROFIT! Costs nothing to try. Cards on approval. Free album of Imprinted Christmas Cards, Free Color Catalog, Complete details.

FREE BALLET SLIPPER RAIN BONNET



Yours to keep for mailing coupon. Do it today!

NO PRODUCT OR PERFORMANCE DEFECTS. Good Housekeeping GUARANTEES. EXCHANGE OR REFUND TO ORIGINAL PURCHASER.

Sunshine Art Studios, Inc. Springfield, Mass.

SUNSHINE Art Studios, Inc. Dept. T-9, Springfield 2, Mass.

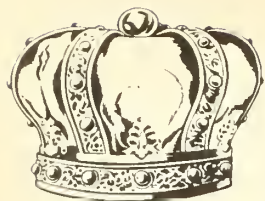
(West of Rockies, send to El Monte, Calif. In Canada, send to 304 Fairall St., Ajax, Ontario.) Rush my FREE rain bonnet, FREE Christmas Card Sample Album, FREE Color Catalog, FREE Prize Plan, and box assortments on approval.

Name _____

Address _____

City _____ State _____

Check for Special Organization Fund Raising Plan.



Crown Him With Many Crowns

THE TUNE—*Diademata*—to this triumphant and majestic hymn has long been a favorite, and the new Methodist hymnal will make it even more so.

Written for *Crown Him With Many Crowns*, the tune has also been sung enthusiastically for years with Charles Wesley's *Soldiers of Christ, Arise*. In the new hymnal approved by the 1964 General Conference, it replaces another tune for use with *Make Me a Captive, Lord* and is found with still a fourth hymn, Charles Wesley's *Servant of God, Well Done!*

The music is the work of George Job Elvey, who was born in Canterbury, England, in 1816, served as a choirboy at Canterbury Cathedral, then went on to Oxford, where he earned a doctorate in music. When he was only 19, he was appointed by William IV as organist of St. George's Chapel, Windsor, a post he held until his retirement 47 years later. He was knighted in 1871 after composing a festival march for the wedding of Princess Louise.

Although most of Dr. Elvey's works were for the church, few were hymn tunes. But those he did write, observes Robert Guy McCutchan in *Our Hymnody*, "are models of what a good one should be." Among them is the music to a Thanksgiving favorite, *Come, Ye Thankful People, Come*.

One of Dr. Elvey's friends said of him: "No one could be long in his presence without be-

ing struck by his devout, religious spirit, and it was this spirit that went into all of his work."

The words to Methodism's hymn for September are the work of two other Englishmen, Matthew Bridges and Godfrey Thring. Bridges, an Anglican whose writings as a young man were hostile to Roman Catholicism, was converted to that faith at the age of 48 as a result of the Oxford Movement. Three years later, *Crown Him With Many Crowns* was first published in his *Hymns of the Heart*.

His verses were altered and rearranged by Thring, an Anglican priest, and in the version printed in our present Methodist hymnbook (No. 170), Bridges is responsible for verses one and three, Thring for verse two, and the fourth is a composite.

Cecil Northcott, in *Hymns We Love*, observes that "even good first lines are not always fashioned straight away. The first line of this great hymn used to be *Crown him with crowns of gold*, a line that was for many years popular in the United States."

The pattern of the hymn, Professor Alfred B. Haas of Drew University Theological School points out, is clear. The first phrase of each verse presents the thesis; the following lines develop it.

Dr. Haas advises, "Watch for such patterns in hymns. A hymn without a good one is an amorphous creation, unworthy of serious study."

Our Hymn of the Month, on the other hand, is a model of clear thought, strong theology, and musical skill.

—CAROL MULLER

who are trying to hold the line against the corrosive influence of all lotteries, raffles, and other games of chance.

While "everybody is doing it," this is no reason to cheapen and degrade our Methodist family magazine. Certainly liquor advertising would be no more objectionable than this. Just because Don McNeill will lend his name to this shameful sort of thing is no reason we have to fall for it, too.

Stamp Fund Overdrawn

ROBERTA YODER
Anchorage, Alaska

Hey! I spent all my change on stamps to write legislators in Juneau to keep gambling out of Alaska. Now TOGETHER has a Beltone lucky number. Really!

TOGETHER is sorry that these readers—and several others—found the Beltone advertisement objectionable. Certainly it was not the intent of the magazine or the advertiser to run an advertisement suggestive of a lottery or game of chance. Assignment of numbers to each copy of the issue was done by the advertiser to assure impartial distribution of the sample products. No reader was required to risk losing anything to participate in the advertiser's limited distribution of sample products among subscribers.—YOUR EDITORS

'Blessed' Interpreted

W. L. DIX
Morrisville, Pa.

The concern of Foster W. Berry [see *Beatitudes Misinterpreted?* June, page 70] would be allayed if he would reexamine the meaning of "blessed." This word has acquired a rather strict spiritual significance. Jesus was talking to a crowd in which were the "poor in spirit," "the meek," "the reviled," and those "cursed." And he told them they should count themselves "fortunate" or "lucky," not because they were poor in spirit or meek but because he was bringing them a new assurance of the goodness of God. Accordingly, the emphasis of the Beatitudes is not on a state of blessedness but upon the arrival of a new hope.

Church's Business: Man's Sin

WAYNE C. JARVIS, *Pastor*
Lincoln, Ark.

Mrs. Irene Dell's letter [*Decries Mixing Church, Politics*, June, page 66] demands comment. She states: "When the church becomes embroiled in world politics, it loses its true identity and like revolutions becomes mixed up with the sin of man, desire for power, prestige, and self-interest."

Like Mrs. Dell, I deplore the church's too obvious desire for power, prestige, and self-interest. But since when is it not the church's business to become

This month's hymn is among those included in Hymn of the Month, Album I, by the Southern Methodist University choir. Album II, recorded by the Albion College choir, contains the 12 hymns that a special committee has chosen for the second year of Methodism's program of hymn education. The albums are available from Cokesbury Bookstores and Service Centers.—EDITORS

Mrs. Frederick Johnson
2216 South 23rd Ave.
West Highland Park
Anytown, Kansas 60918

Labels with your
"ZIP" CODE!

500 PRINTED NAME & ADDRESS LABELS — 50¢

Rich Gold Trim — Free Plastic Box

Start using the new Zip code numbers on your return address labels. Any name, address and Zip code beautifully printed in black on crisp white gummed paper. Rich gold trim. Up to 4 lines. 2" long. Set of 500 labels in plastic box, 50c. Ppd. Fast service. Money-back guarantee. If you don't know the correct Zip code number, just add 10c per set and we will look it up for any address. Same fast service.

Walter Drake & Sons
2609-3 Drake Bldg.
Calarada Springs, Colo. 80901

Send for
Free
Catalogue

Raise MONEY Quickly



TAKING ORDERS FOR
CORRESPONDENCE
NOTES EACH WITH A

PHOTO of your CHURCH
CLUB, SCHOOL, HOSPITAL, ETC.

These attractive Boxes of 24 sheets and 24 envelopes are quickly, easily sold for only \$1 per box. *Generous profits for your Group.* Friends, neighbors buy on sight. For FREE samples and tested Money-Making Plans just write: **SPALDING PUBLISHERS, Dept. A**
1020 West 94th Street - Chicago 20, Illinois

OVER ONE MILLION SOLD!

Send For
FREE
DIRECT PRICE
CATALOG

Save On
Chairs!

QUALITY
Monroe
FOLDING TABLES

Your organization, too, can order Monroe Tables at direct-from-factory, money-saving prices! Attractive savings on chairs, storage trucks, partitions, risers, etc. Send for FREE catalog! **THE MONROE CO.**
59 Church St. Colfax, Iowa

RAISE MONEY EASILY FOR YOUR CHURCH

Does your Church need funds? Here's a time-tested, proven way for you to help your Church get the things it needs or to raise money for your favorite group, club, charity or organization, etc. All that is necessary is that you and fellow members sell our super value Christmas and All Occasion greeting card assortments, gift wrappings, gift items, boxed stationery and name imprinted Christmas cards and stationery. Our plan will put money into your Church or Group treasury quick as a wink. You or your Church can make up to \$1.00 per item. It's so easy. Everyone will welcome you.

RUSH YOUR NAME AND THAT
OF YOUR ORGANIZATION

Let us give you all the details. We extend credit to qualified Church organizations who give us the proper information and references. You and your members take easy orders from starting outfit we send you an approval plus Free name imprinted Christmas Card and Stationery albums. If you, your Church or group need money, write to us at once about yourself, giving name of Church or organization.

NEW ENGLAND ART PUBLISHERS
NORTH ABINGTON 64, MASS.

"mixed up . . . with the sin of man"?

Did not the Pharisees rebuke Jesus for eating with the publicans and sinners? Did not Jesus reply, "For I came not to call the righteous, but sinners"?

Jesus was constantly getting "mixed up . . . with the sin of man." And it might just be that we gain our identity as Christians by doing the same.

'A Strong Stand for Christianity'

SUSAN HEWIG
Evansville, Ind.

As I read the *Letters* section of the June TOGETHER, I was shocked by comments regarding The Methodist Church's relationship to the UN.

By its presence at and its involvement with the UN, our church is making a strong stand for Christianity.

In October, 1963, I was fortunate to be one of nearly 40 Indiana Methodist young people to visit the UN. Our visit was arranged by the wonderful people at the new Church Center for the United Nations. We saw our Methodist church in action and realized for the first time just how completely it is trying to promote peace in the world.

In his June letter [*Why Methodists at the UN?* page 66], Mr. Oliver C. Wiley feels that our church should get out of UN affairs and start speaking "first for the Gospel of Jesus Christ." What better way could we speak for Christ than through the UN? Yes, it is made up of many who are not Christians, but what better place to work than among non-Christians?

All Kinds of Hymns Needed

FINNY J. BURNS
St. Marys, Pa.

The writer of *Signs of Retrogression* [*Letters*, July, page 58] says the inclusion of Gospel songs in our new Methodist hymnal is "an insult to the intelligence!"

I say we need variety in our music. The old-time hymns with their blunt truth have brought many souls to Christ. They present the cross with reality and hell in its naked truth. This music is no insult to the intelligence, but people who find it so only show they are narrow-minded. I believe all kinds of hymns, whether they are ritual, traditional, or Gospel, have their own appropriate time and place in the church and camp meeting.

Here are photo credits for this issue:

Cover—K. R. Greene • Second Cover—Page 1—Cinema Consultants International • 8—M.I. • 9—World Council of Churches • 15—Tommy Weber • 56—From *Father Joe* by Joseph Williamson, courtesy Abingdon Press • 68—Weyerhaeuser Co. • 70—Stuart-Rodgers Studio • 76—Third Cover—David L. Adams • 3-21-22-23-24-45-50-51-52-53-54-64-75—George P. Miller.

New Way for Your Club or Group to Get \$50 CASH—Easy, Quick!

MAIL COUPON TODAY!

SEND NO MONEY NOT A PENNY!

I Send Your Organization

ON CREDIT

Everything You Need

to Raise \$50.00



Let me send you at once the facts about my remarkable Plan which gives your group \$50.00 CASH almost like magic. Just fill out the coupon below and mail it to me now. At once I'll send you—absolutely FREE and without obligation—complete details of my nationally famous Plan which adds \$50.00 to \$300.00 and more CASH to your group Treasury . . . all without spending a single penny of your own money.

YOU NEVER SPEND OR PAY 1¢ of YOUR OWN MONEY—No Risk

No room here to give you all the facts, but here are the highlights of my famous Plan: I ship you 200 assorted packages of my luxurious, silky Prayer Grace Napkins. Exquisite colorful designs and prayer texts . . . "Thank You, Dear God" . . . "Bless This House" . . . "Give Us This Day" . . . "For Every Happy Blessing" . . . set a graceful, thankful mood at mealtime. Four different patterns . . . many homes will order all 4 on sight. I send the Napkins entirely on credit. I trust you! Then you simply have 10 members each sell only 20 packages at 50c each and send \$50 of the proceeds to me when all the napkins are sold. And you keep \$50.00 of the proceeds for your treasury. Take up to 60 days.

My Famous Plan Followed Successfully By More Than 50,000 Organizations!

Join more than 50,000 clubs, PTA's, schools, veteran's auxiliaries and other groups who raise large sums of money without 1c cost, thanks to my famous Anna Wade Fund-Raising Plan.

FREE Complete Details . . . MAIL COUPON NOW!

Just mail the coupon to me TODAY for complete details of this easy-to-follow rewarding Plan. Everything comes to you FREE . . . no obligation whatsoever. So fill out and mail the coupon now!

Free Samples!
MAIL COUPON
BELOW TODAY!

ANNA WADE
Dept. 762 AT Lynchburg, Va.

**ANNA WADE, Dept. 762 AT
Lynchburg, Virginia**

Please rush samples and complete details, FREE and without obligation of your Plan for our Group to raise \$50.00 and more without spending 1c.

Name.....

Address.....

City..... Zone..... State.....

Name of Organization.....



Is thy heart right, as
my heart is with thine?
Dost thou love and serve
God? It is enough, I give
thee the right hand
of fellowship.

—JOHN WESLEY (1703-1791)

IN THIS ISSUE

- 1 They Wear Monday Clothes on Sunday
(Color Pictorial)
- 13 Behind the School-Prayer Debate
W. Astor Kirk
- 14 Idolatry in Our Churches
William Stringfellow
- 15 A Most Unusual Christian Layman
- 18 Would You Be Fair on a Jury?
Stanley S. Jacobs
- 21 Music Is a Family Affair
(People Called Methodists)
- 25 How to Motivate Your Child to Learn
Geneva Warren Calvert
- 26 How to Interpret Your Child's Teacher
Jean Winchester
- 28 Is Your Five-Year-Old Ready for
School? (Powwow)
Marie Nichols, Martin Tonn,
William A. Hunt
- 31 Four-Year-Olds at the Library
Lucy M. Ellis
- 32 'But Mrs. Poynter . . .'
Helen Johnson
- 34 Presenting TOGETHER's Eighth Photo
Invitational
- 35 This Is My Father's World
(Color Pictorial)
- 43 How They Got the Pictures
- 44 The Spendthrifts of Joy
Ruth Hayward
- 45 Vatican II: The Tide Is at the Flood
Robert S. Cushman
- 48 The Puffing Pilgrim
Roy W. Larson
- 50 Mission on the Bayou
(Pictorial)
- 58 Dashed
Jane Merchant
- 60 Nothing Ever Happens
Dorothy Canfield Fisher
- 72 Crown Him With Many Crowns
Carol Muller
- 75 Craftsman in Bronze
(Color Pictorial)
- 76 Good Samaritan—Bolivian Style
(Color Pictorial)

FEATURES/DEPARTMENTS

Page 3 Church in Action / 20 Wicked
Flea / 55 Browsing / 56 Looks at New
Books / 63 Teens Together / 64 Your Faith
and Your Church / 66 Small Fry / 68
Your Letters / 73 Photo Credits.

After-Hour Greetings

It isn't news . . . not to us, at least . . . when someone writes: "My Methodist good neighbor shares your magazine with us." What's news in this case is that the writer, **Mr. K. R. Greene** of Tescott, Kans., also sent along a beautiful color transparency of his own for TOGETHER's Eighth Photo Invitational, *This Is My Father's World* [see pages 34-42]. It so happens that Mr. Greene is a Lutheran (not all our readers-writers-photographers are Methodist, by the way!), and we liked his picture so much that we put it smack-dab on **this month's cover**. His, however, is just one of several "extras" we couldn't send back after we had chosen those to illustrate the hymn-theme of the Invitational. The others will be shared with you from time to time in months to come—quite a few, no doubt, on future covers.



Pastor Larson

Along with technical information about the harvest scene from his own wheat field, Mr. Greene adds: "We were having a bountiful harvest and it was a beautiful day. Surely *The Lord is king, let the heavens ring! God reigns: let the earth be glad!*"

Yes, members of many other denominations, like Mr. Greene, have been kind enough to tell us that they read TOGETHER. But Methodist or not, we'd invite the attention of all to *Open Pulpit*, a new feature making its initial appearance this month. It replaces—no, it's actually the natural outgrowth of another, long-time feature: *Light Unto My Path*, a popular devotional series since 1956.

Open Pulpit comes after many cited the availability of splendid devotional material from many other sources, and suggested that more space be opened each month to one contributor, that the contributor be a minister, and that the source of his message be one of his own sermons.

The Puffing Pilgrim by the **Rev. Roy W. Larson** [page 48] launches the new series. Like others to follow, the article-sermon is a condensation of an actual message delivered from a real pulpit. Mr. Larson, who is pastor of 1,588-member Covenant Methodist Church, Evanston, Ill., is a young man who worked as a reporter during his college and seminary years. He has contributed articles, also, to *Religion and Life*, *motive*, and *Renewal*. Behind him, others are waiting their turn in *Open Pulpit*: they come from many areas and many backgrounds. Some, like Mr. Larson, will be young men; others will be of middle years; and perhaps, some retirees also will be present with "that favorite sermon—my best."

We hope you will find the messages from *Open Pulpit* both challenging and inspiring. We hope you who may have heard them will find them readable as well as listenable. And we believe all will add something to the Methodist heritage of great preaching that began with Wesley and Asbury, and continues today in thousands of pulpits across the nation.

"Daddy, Mommy baked a surprise birthday cake for you. Look in the closet for it." If that ever happened to one mother, it has happened to a million—but **Mrs. Geneva W. Calvert**, author of *How to Motivate Your Child to Learn* [page 25], has a ready explanation for the reason her small daughter, Deanna, let the cat out of the bag (or the cake out of the closet).

"She proved her femininity by the time she had learned to talk—by showing she was unable to keep a secret," says Mrs. Calvert. —YOUR EDITORS

TOGETHER—the midmonth magazine for Methodist families.

Editorial Office: Box 423, Park Ridge, Ill. 60068. Phone: (Area Code 312) 299-4411.

Business, Subscription, and Advertising Offices: 201 Eighth Avenue, S., Nashville, Tenn. 37203. Phone: (Area Code 615) CHapel 2-1621. (For subscription rates, see page 4.)

TOGETHER continues the CHRISTIAN ADVOCATE founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the METHODIST PERIODICAL INDEX.

TOGETHER is "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding cover date.

Editorial Director: Ewing T. Wayland / Editor: Richard C. Underwood / Managing Editor: Paige Carlin / Art Editor: Floyd A. Johnson / Associates: Newman S. Cryer, Jr., Helen Johnson, Ira M. Mohler, Carol D. Muller, Charles E. Munson, H. B. Teeter / Assistants: Else Bjornstad (research), Loretta Carlson (production), Robert C. Goss (art), George P. Miller (photos) / Administrative Assistant: James A. Miner / Contributing Editor: James M. Wall / Press and Church Relations Manager: Herbert E. Langendorff / Editorial Consultant: Leland D. Case / Business-Circulation Manager: Warren P. Clark / Advertising Manager: John H. Fisher / Promotion Manager: John L. Sellers. Publisher: Lovick Pierce.

A removable bronze cross, backed by electric bulbs, glows over the altar. A shield of St. Paul fronts the lectern. Both were designed by machinist Hugh Brabazon. Fire hose nozzles were made into candelabra.

His timetable of religion begins with the Star of David under bronze rings symbolizing the 12 tribes of Israel.



CRAFTSMAN IN BRONZE

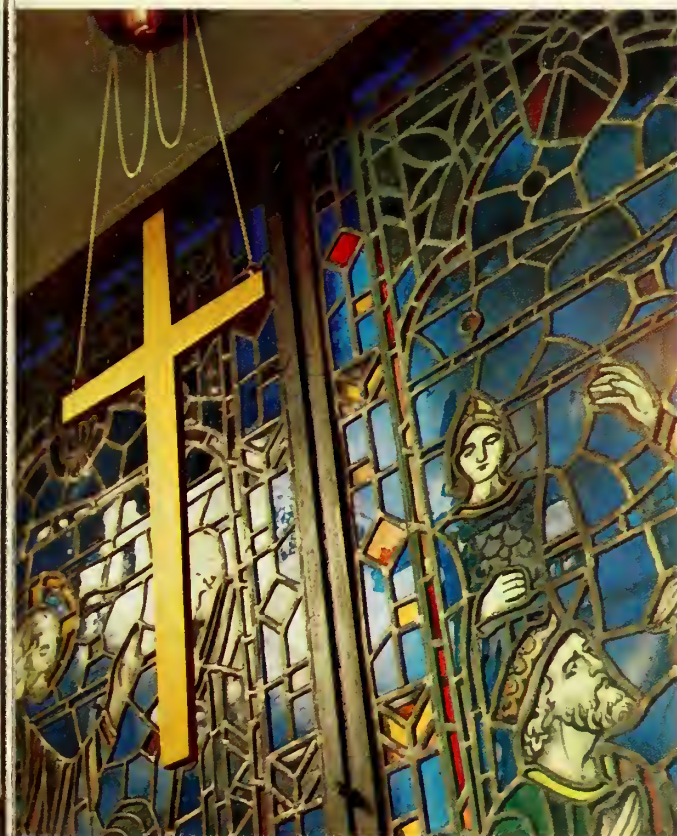
A HOSPITAL employee, working with government surplus brass and bronze, has created a chapel at Methodist Hospital of Gary, Ind. Maintenance supervisor Hugh Brabazon was called in when the cost of ironwork proved too high and original plans for the furnishings were laid aside.

"You design it, draw it, and build it," said the Rev. Clyde H. Lininger, chaplain. "I'll be adviser and consultant, but the whole job is yours."

Mr. Brabazon—a machinist, not an architect—worked at his bench in the hospital when free from other duties. It took nearly two years.

"After visiting other churches, chapels, and a synagogue, and reading the books Mr. Lininger gave me, I felt I could not stop," says Mr. Brabazon. "As I drew plans and cut metals to scale, I felt a closer kinship with God. I now knew what the builder of the great ark of the Hebrews must have felt when Moses gave him the plans—but I'm glad I didn't have to do my measuring in cubits as he did!" (Exodus 25:10-22) □

Another bronze cross hangs over the prayer altar. Windows are from the old chapel.





Waiting on a make-believe Jerusalem-to-Jericho road, four "robbers" watch for a victim.

The Good Samaritan --Bolivian Style

THE PARABLES of Jesus—stories of ordinary people in ordinary situations—are among the most forceful of the Master's teachings. Of many that lend well to dramatic reenactment, none do so more readily than that of the Good Samaritan (Luke 10:30-37).

When Methodist Youth Fellowship members in Sucre, Bolivia, decided to produce a series of color slides illustrating a Bible story, it was this parable they chose. Actors were the MYFers themselves—all, that is, except the unusual young

man selected for the title role.

"We investigated the possibility of dressing one boy as an Indian," says David L. Adams, then pastor in Sucre. "But we found it would cost too much." In a rural area where the scenes were to be photographed, the group sought a volunteer—without success.

"Everyone seemed to be afraid of us," Mr. Adams explains. "Most had no idea of what the Bible was, and nobody had heard of the Good Samaritan."

Then, at the local jail which the

MYF visited regularly to distribute food and conduct services, they found one prisoner, an Indian, who wanted to learn Spanish so he could read the Bible. He volunteered to play the leading role.

The finished slides, shown on these pages, were taken to the jail for an early showing. There, other prisoners were greatly impressed both by the star actor's performance and by the story he had helped to tell. And Mr. Adams adds: "Our young people got a new understanding, too!" □

They "stripped him and beat him, and departed, leaving him half-dead." The bicycle provides a modern touch.





*First to see the man was a priest, then a Levite.
Both of them "passed by on the other side"*



*"But a Samaritan, as he journeyed, came to where he
was; and when he saw him, he had compassion . . ."*

*" . . . and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast
and brought him to an inn." With this parable, Jesus sought to teach others his meaning of the word "neighbor."*



DO YOU NEED EXTRA MONEY?

It costs you nothing to try

\$100.00 IS YOURS

FABULOUS FOILS SILVER CHRISTMAS ASSORTMENT
21 really deluxe cards. Excitingly different



RAINBOW LUXURY ALL OCCASION ASSORTMENT
21 distinctive cards of rare beauty. Tremendous appeal



CHRISTMAS GIFT WRAPPING ENSEMBLE
20 gay, colorful large sheets plus matching gift tags. Terrific

for selling only 100 boxes of our Fabulous Foils Silver Christmas Card assortment, \$1.00 for selling 1 box, \$2.00 for 2 boxes, \$10.00 for 10 boxes, etc. You can make a few dollars or hundreds of dollars. All you do is call on neighbors, friends and relatives anywhere in your spare time. Everyone needs and buys Christmas Cards. Cut out Business Reply Card below — mail it today — and free samples of personalized Christmas Cards and stationery — plus other leading boxes will be sent you immediately on approval for 30 day free trial. You get everything you need to start making money the day your sales kit arrives. No experience necessary.



WARM AND FRIENDLY CHRISTMAS ASSORTMENT
21 exquisite cards with an original, artistic use of color. Stunning



CHARMING STATIONERY ENSEMBLE
Dainty design on rich vellum sheets and notes, lined envelopes. Just lovely

IT COSTS YOU NOTHING TO TRY

Last year some folks made only \$25 to \$50 while others made \$150 — \$250 — \$500 and more selling our entire line of greeting cards. Many church groups, organizations, schools, lodges, etc. do this year after year. Everybody buys Christmas cards.

FREE SAMPLES PERSONALIZED CHRISTMAS CARDS and STATIONERY



HOLY NIGHT CHRISTMAS ASSORTMENT
21 reverently beautiful cards with appropriate sentiments and Scripture Verses. An outstanding box

Fill in Name And Address On Reply Card Below — CUT OUT AND MAIL TODAY — No Stamp Necessary

FROM:
Your Name _____
Address _____
_____ Apt. No. _____
City _____ State _____ Zip Code _____

FIRST CLASS
PERMIT No. 589
White Plains, New York

CUT OUT BUSINESS REPLY CARD AT RIGHT FILL IN AND MAIL TODAY No Stamp Necessary

Cut Along Dotted Line — Mail Today

BUSINESS REPLY MAIL
NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

POSTAGE WILL BE PAID BY
CHEERFUL CARD COMPANY
12 Bank Street
White Plains, New York 10606

CHEERFUL CARD COMPANY
Dept. K-55, White Plains, New York 10606

Dept. K-55









