

The **+** WITNESS

DECEMBER 8, 1960

10¢



NEED FOR A NEW BALANCE

INDIA, like all the countries in Asia, Africa and South America are faced with the population explosion and food shortage. Here villagers gather at Dornakal Cathedral at the harvest festival to pray for good crops

FAGLEY ON FOOD AND POPULATION

SERVICES

In Leading Churches

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Healing Service at 6:00 p.m.
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For Christ and His Church

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SERVICES

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Churches Make Extensive Plans To Aid Migrant Workers

★ A new kind of conference on migrant crop pickers exchanged forceful views for three days, listened to experts and emerged with a broad-gauge 10-year plan to help solve one of America's gravest problems.

The new facet of this conference lay in the fact that it was made up of two sets of experts—those who direct welfare, educational and religious work with migrants in 24 states countered against state and federal government officials who seek through legislation to relieve the plight of these homeless wanderers.

This is the first time in the 40-year history of the migrant ministry that so many experts, from the point of view of geography and of special knowledge, have sat down together to mutually reinforce each other. Specialists in welfare, agriculture, labor, transportation, education and health wrestled with the migrant problem together with officials of state migrant committees, councils of churches and of church women, denominational home missions boards and the sponsoring group, the national migrant committee of the National Council of Churches. Two official representatives of the Roman Catholic Church took part in the deliberations.

Growers were present also, plus a representative of the American farm bureau federa-

tion, and a former migrant who arrived in America some years ago by the "wetback" route, across the Mexican border.

A United States Senator presented the program upon which he will seek action in the coming Congress. The secretary of the department of labor and industry for Pennsylvania presented his six-point legislative program for migrants. The two agreed in principle.

In the end, the 10-year Protestant plan drafted by the 250 conferees calls on the Churches to use every possible method to end deplorable working and living conditions of migratory agricultural workers and their families.

Further, it calls on all responsible agencies of government, private agencies and the public at large to support every possible step that will aid these dispossessed people.

The plan was forged by 15 conference work groups as the culmination of an unprecedented year-long "self study" by state and local migrant committees across the country directed by the Rev. Galen R. Weaver, chairman of the conference and of the national migrant committee.

Issued as the report of the conference, which was called by the National Council of Churches in the nation's capital November 16-18, it will be given wide circulation as a study document in Protestant churches

throughout the country.

Its main recommendations ask the churches to push for legislation that will give migrants a minimum wage and other social benefits and the right to organize, that will register crew leaders and prevent child labor.

The churches are additionally asked to study the history of the labor movement and to cooperate with government agencies in educating migrants for other jobs—in the face of growing mechanization.

Other subjects covered by the proposed charter for migrants are education of children and youth; housing, health and welfare; resettlement; and religious ministry.

Recommendations

Among key recommendations are:

- Education of migrant children is the responsibility of the public school system; federal aid should be provided, but with no federal control over what is taught; a migrant education specialist should be added to the U.S. department of health-education-welfare.

- Migrants should have access to all health and welfare services, with churches cooperating on referrals; the federal government should finance an interstate system of rest stops and provide government-guaranteed, low-cost loans for housing.

- Churches should assist migrants settling in one place and those facing problems of unemployment, housing, discrimi-

nation and disqualification from community benefits; should provide inter-racial leadership, language classes, home visitation and other needed services.

● Churches have a primary responsibility to offer direct religious ministries of worship, Christian education and counseling, plus training local leadership and encouraging denominations to include the migrant ministry as part of established local parish worship, study and action programs.

Although constituting goals for 10 years, the conference report is sufficiently flexible to permit adjustment to future changing conditions in the belief of the Rev. Hermann N. Morse, general chairman of the 40th anniversary observance.

"This concept represents a giant step from the old idea of missions to the idea of the mission of the Church here and now," declared Miss Edith Lowry, migrant ministry national director. "Here is a religiously - motivated movement using all available agencies in partnership to change conditions. Here is a ministry not only to those following the crops, but to those leaving the migrant stream, establishing home bases and acquiring other skills."

These new phases of the ministry have come about because mechanization is changing the migrant picture, Mrs. Monica Owen, migrant ministry field representative, noted. As these crop pickers are displaced by machines, they pour into wretched shacks on the rural fringes of many communities.

Legislation

In outlining his proposed legislation, Senator Harrison A. Williams Jr. of New Jersey, chairman of the Senate subcommittee on migratory labor, predicted that the way is now open for such action in the coming Congress.

His subcommittee has conducted field trips and hearings in eight states and the District of Columbia. His program calls, as does the Church plan, for education of migrants, crew leader registration, minimum wages, low-cost housing loans, and an end to child labor.

In his six-point platform for migrants, William L. Batt Jr., Pennsylvania secretary of labor and industry, urged also an end to undercutting of American labor standards by the mass importation of low-wage foreign labor. He described housing in some labor camps as "appalling" and added that his state has revised its antiquated regulations and is enforcing them with increasing effectiveness.

Panel Discussion

A panel made up of a battery of government experts—county, state and federal—and an AFL-CIO leader also recommended legislation to lift the migrant from his economic, educational and social morass. Quincy Howe, radio commentator, served as moderator. John Walsh, executive director, President's committee on migratory labor, which issued a significant report last week, ticked off migrants' most urgent needs which his committee will seek to fulfill. Dr. C. L. Brumbach, director, Palm Beach County health department, Florida, attested that migrants' health is aggravated by their deplorable living conditions.

Reuben W. Hecht, economist, U.S. department of agriculture, stressed that long-range plans by employers, government and private agencies are a necessity as mechanization decreases jobs. Franz E. Daniel, AFL-CIO executive, said that as a result of organizing efforts in nine California counties, wages have been raised more than 12 million dollars; in one instance tomato-picking wages jumped from 12 cents to 17 cents a box.

The migrant should be treated comparably to his Puerto Rican, British West Indian and Mexican brothers who are protected by contracts, said Charles E. Yersak of the New Jersey department of labor and industry.

Citations

Special citations for their pioneer work for migrants were presented to seven persons. They included: Mrs. De Witt Wallace, of Chappaqua, N. Y., and the first migrant ministry staff person, who back in 1920 started four child care centers along the Maryland, Delaware, New Jersey eastern shore; Miss Eva Barnes, Visalia, Cal., first missionary nurse who enlisted back in 1928 in the California central valley; the Rev. Addison Moore, Bell Gardens, Cal., appointed in 1939 as the first year-round ordained minister to migrants; Mrs. Ralph Dulany, Fruitland, Md., 40-year friend of the migrant ministry and now a member of Maryland commission on migratory labor; Mrs. Josephine Gregory Myers, Wilmington, Del., who served in a child-care center near Dover in 1921; Mrs. William B. Oliver, Cambridge, Mass., national migrant committee chairman in the formative years; and Miss Lois Lenski, Harwinton, Conn., and Lakeland, Fla., writer, artist and interpreter of migrant children in many plays and stories.

A panel of migrant ministry committee members, Church leaders and two growers agreed that a Christian is compelled by the Gospel to heed all the needs of men—physical as well as spiritual.

The same note was emphasized in the opening address of the Rev. Eugene Carson Blake, stated clerk, United Presbyterian Church, and former National Council president. He praised the migrant ministry for its 40 fruitful years of work for the Lord, advised that "one

day of picking berries in the field would be the best training for any Christian who wants to help migrants" and warned against the statistical mind in a social program.

"So, I would remind us all,"

he said, "that one sick person healed, one illiterate taught to read, one child loved, one farm improved, one good state law passed and enforced — these single acts are general triumphs."

Study of Steel Strike Affirms Work Stoppages are Obsolete

★ The ethical implications of the 116-day steel strike in early 1960 are examined in a unique study of the walkout completed after several months by a special committee under sponsorship of the National Council of Churches department of the Church and economic life.

Findings question the usefulness of strikes in today's society, uphold collective bargaining and call for a revision of the Taft-Hartley Act.

In the study the 17-man committee dealt with concentration of power and bigness, government intervention, causes of the strike, and the role of mass communications in the dispute.

The two most difficult ethical problems posed by the strike, the committee concluded, were the responsible use of power and honesty in utilizing mass communications.

Results of the study were released by the committee, which was headed by Charles P. Taft, Episcopalian of Cincinnati, O., chairman of the sponsoring department and a council vice-president.

The study's findings, while not representing official statements by the council, will be distributed by the department to the council's 33 Protestant and Orthodox constituent members.

In weighing big business and big labor in an analysis of concentration of power, the committee declared: "It is tempting

to some people to say 'a plague on both your houses.'

"But this is not the spirit in which this study was made nor is assessing blame for the dispute between the parties the purpose which the report is intended to serve."

Noting that with bigness there is a corresponding concentration of power, the study said that in spite of this concern "it must be admitted that without bigness in some areas of the economy we could never have the physical well-being we now enjoy."

In "public interest" strikes, the committee said, should collective bargaining, voluntary arbitration and mediation fail, "the problem is when and how the government should intervene and to what extent."

"It is not our purpose to decide whether White House intervention was right or wrong," the study said. "The important point is that the White House did throw its weight, first on one side, then on the other, and a settlement was achieved under heavy White House pressure."

While firmly supporting collective bargaining, the committee at the same time asserted: "It seems clear enough that our society, though still maintaining the basic right to strike, has advanced to the point where work stoppages will increasingly be felt to have outlived their usefulness."

The Taft-Hartley Act, whose

emergency procedures were found by the study to have limitations, is "inadequate and should be revised," the committee said.

Concerning the part played by mass communications in the strike, the group labelled treatment of the dispute by the press, radio and tv as "inadequate," and the advertising published by labor and management as "misleading."

"Viewed realistically," the study concluded, "we have muddled through another major steel crisis with no clear resolution of the basic issues . . . a long and costly strike that, by any measures, was not worth its cost to anybody except as the experience may provide a basis for more constructive action by thoughtful men."

PATRIARCH ALEXEI VISITS THE EAST

★ Patriarch Alexei, head of the Russian Orthodox Church, is currently on a month-long tour of middle and near east countries. Accompanying the 83-year-old patriarch were sixteen leaders of the Russian Church. The group will visit Alexandria, Damascus, Jerusalem and Athens, where they will confer with various Orthodox Church leaders.

POPULATION CONTROL IS URGED

★ A number of church people have petitioned the UN, asking that it take the lead in developing programs of world population control. Episcopalians included Bishop Pike, Prof. Joseph Fletcher, Dean Acheson and Eleanor Roosevelt.

NORTH DAKOTA SEEKS ENDOWMENT

★ The district of North Dakota is currently seeking \$200,000 as an endowment for the episcopate.

URGE ABOLISHING OF HOUSE COMMITTEE

★ Abolition of the house committee on Un-American Activities was urged by the Joint Commission on Social Action of the United Synagogue of America, the Rabbinical Assembly of America and the National Women's League.

In a joint resolution, the three groups recommended that the House of Representatives move to abolish this committee and transfer its investigatory functions to other standing bodies.

The Jewish bodies said their action was prompted by "our concern for the basic freedoms and rights of individuals and organizations, our concern for human dignity and orderly procedures, our dedication to religious liberty as a fundamental tenet of American democracy, and our conviction that over the course of years this house committee has repeatedly violated these principles."

CHURCH CONSTRUCTION SETS RECORD

★ Church construction, which will exceed one billion dollars this year for the first time in history, will increase even more in 1961, the department of commerce said in its official forecast of construction activity in the year ahead.

The government said that construction of religious edifices will total \$1,045,000,000 by the end of 1960, well above the record of \$947,000,000 established last year.

A further increase of three per cent in church construction will send total expenditures in this field of building activity to \$1,075,000,000 in 1961, the department predicted.

UNITY TALKS RESUMED IN CANADA

★ Conversations between representatives of the Anglican

Church of Canada and the Presbyterian Church in Canada, broken off in 1945, were resumed in an historic meeting following an agreement to hold further talks.

A cautiously-worded statement issued after the sessions said the conversations were of "an exploratory nature to establish communication and mutual understanding."

Subjects discussed by the ten Anglican and nine Presbyterians at the meeting included doctrine, order, polity and practical cooperation. Delegates agreed to meet again February 2 to study "The Nature of the Unity We Have."

GERMAN BISHOP URGES DISARMAMENT

★ The East German radio quoted "with pleasure" a statement by Bishop Hans Niklot Beste, Lutheran of Schwerin, Mecklenburg, that he would welcome disarmament "with gratitude to God."

Writing in the organ of the Evangelical Church of Mecklenburg, Bishop Beste also urged the creation of "new social and church ethics," particularly in regard to the relationship between people of different ideological views.

"Mutual respect, even in the case of fundamentally different attitudes," he was reported as saying, "is one of the conditions for a peaceful living together. A Christian should extend his love also to the atheist and work for a good and fruitful relationship between Christians and atheists."

EARLY MARRIAGES BAD FOR CHURCH

★ An Anglican bishop charged before 500 young persons that early marriages were robbing Canada of the leaders it needs.

Bishop R. S. Dean of Cariboo told a diocesan vocational conference that "many brilliant young men to whom God gave

an 'A' mind were satisfied to finish college with a 'B,'" a lower grade resulting from obligations to a wife and children.

One of the workshop groups disagreed with the bishop, claiming marriage itself was a vocation. Those for whom such a vocation was willed by God would be helped to get through their studies, the youths countered.

The bishop, however, labelled their "if God wills it" approach as a "kind of blasphemy."

"I waited seven years to marry because I could not bear the idea of going through college bumming on my wife."

PRESIDING BISHOP VISITS PACIFIC WITH STAFF

★ The Presiding Bishop headed a delegation of officers of the National Council during a two-day conference at the Church Divinity School of the Pacific. Similar to conferences previously held at other seminaries, it was designed to acquaint seminarians with the plans and programs of the Church.

Following the visit in Berkeley the team of officers went on to Los Angeles for the weekend meeting of the National Council.

COLLEGE RETREAT IN IOWA

★ The Rev. Joseph Parsell, who just returned from Liberia where he was head of a mission of the Order of the Holy Cross, conducted a weekend mission for college faculty and students in the diocese of Iowa, November 18-20.

MIXED MARRIAGES ARE STUDIED

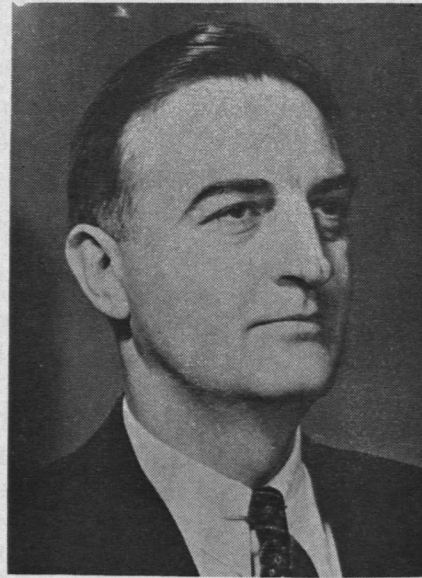
★ The Rev. Dudley Tyng, rector of churches in Thornton and Cranston, R. I., has made a study of the many mixed marriages in these congregations. He finds that 69 children are being brought up as Episcopalians as against 29 who are being reared as Roman Catholics.

What SHOULD The Church Be Doing?

ABOUT POPULATION EXPLOSION

By Richard M. Fagley

*Executive Secretary of the Commission of the
Churches on International Affairs*



Richard M. Fagley

AT LEAST three-fourths of the present annual increment of mankind, 50 million persons, is occurring in the underdeveloped world. But that figure is too conservative. The more accurate fraction is four-fifths — 40 million of the 50, in the areas least able to cope with the consequences of large increases in population. The 900 million of the more developed countries — which have learned to limit their families whatever their religious background — have reduced their overall rate of growth to 1.1 per cent a year. The 2 billion of the less developed countries, which in general find the problem of family limitation new and baffling, have a rising rate of growth which currently stands at 2.0 per cent. With the massive increases which have already taken place, assuring greatly enlarged numbers of parents-to-be, and with the prospect of continued victories in the field of public health as well as the cultural obstacles to family planning, this rate of increase is almost sure to rise for a number of years to come. During the remaining 40 years of this century, the reasonable forecast is that 6 of every 7 babies added to the sum will be born in the underdeveloped world.

Look briefly at two sets of figures. Since 1925 —roughly the time when the declining growth

rates in the west were first surpassed by the new population explosion of Latin America, Asia and Africa (considered as a whole) — the developed world has had a 200 million increase, from 700 to the present 900 million; the underdeveloped world has experienced an 800 million increase, from 1,200 million to the present 2 billion. These figures incidentally illustrate how non-sensical it is to speak of the population explosion as if it were an unproved theory. The billion increase of the past 35 years is probably 4 times the total world population of the 1st century. The population explosion is a demonstrable fact, and not merely a future hypothesis.

Secondly, let us look at the U.N. projections for the next 40 year which are not predictions but merely extend the curves of the graph to show what may be if present trends continue. If the world population growth in this 40 year period comes to 3½ billion, or 500 million less than the 'high assumption' projections, then the prospect is that one-seventh of this growth will take place in the developed world and six-sevenths—3 billion added human beings — in the underdeveloped world. Thus in the 75 year span, from 1925 to the year 2000, the industrialized societies bid fair to double (700 to 1,400 million) while the pre-industrial societies are quadrupling (1,200

million to 5 billion). This is the population explosion.

Dehumanized Anthill

EVEN the most optimistic forecasts of expanded food production do not provide any permanent escape from the necessity of family limitation and wise population policy. For man does not live by bread alone, even at the material level. He needs education and recreation, some space in his togetherness, to develop the kind of personal and community life which God intends for his children. To have life more abundantly, from the Christian perspective, is to develop primarily a quality of life rather than to expand quantitatively into some kind of dehumanized anthill. The U.N. demographers tell us that 600 years of the present rate of growth would leave 1 square metre of land per person, a density roughly 20 times as great as that of New York City. Even if chemistry could provide nutriment for such a human mass, only the fanatic could regard the prospect as either tolerable or possible. There is no real escape from the doctrine of responsible parenthood.

Some fertility cult apologists speak as if space ships to greener planets might provide an alternative to facing the necessity of family planning. A paper which recently came to my desk, however, by Garrett Harden of the University of California, showed that even with expected improvement in missiles, the cost per person might well run to \$3 million. Moreover, there would need to be rigorous population control on the journey, since the trip in a highly confined vehicle to the nearest possible star would require some 350 years.

Another will-o'-the-wisp offered by some prophets of the fertility cult is the idea that disease control by improving longevity will automatically age the population and thus limit the birth-rate. This notion, put forward by Fr. Zimmerman and others, indicates that its advocates have not studied demography or skipped a key chapter. For medical improvements alleviate not merely the ills of old age; taken together they reduce premature death in each group, beginning with per-natal and infant mortality. Lower death rates do mean more old people, and also more young people and more babies. They do not affect the age composition very much. What does affect the age composition is the birth rate. A high birth rate means a youthful population such

as we find in Asia, Africa and Latin America where the majority are under the age of 20 — 18 may be the median figure. A low birth rate means an aging population as we find in the western world with the median age of 29. The difference lies in family limitation, as the students of the subject agree.

Meat and Fertility

A THIRD bizarre notion, which brings us back to the main focus of this presentation, is the thesis put forward some years ago by a Brazilian nutritionist, Josue de Castro — another favorite of the fertility cult. De Castro arguing from some limited experiments with rats, claimed that a high protein diet impaired fecundity, so that nations which could afford large servings of meat on their dinner plates had a built-in means of family limitation. So the struggle for food was also the struggle for an automatic population control. Now, it is conceivable that proteins may have some effect on fecundity, though in which direction is far from sure — our meat-eating ancestors did rather well at procreation. (Malthus, for example, found regions in pioneer America which were doubling every 15 years, a rate which even today's population explosion cannot top.) It is, of course, true that large meat consumption and smaller families are found in the developed countries. But no serious scholar argues that the smaller families stem from reduced fecundity. The western family, which can afford more meat on the table, can also afford the education and means for family planning. As the U.N. demographers state:

In recent years, there is almost universal agreement that the major part, if not all, of the decline in family size has been brought about by the practice of family limitation.

If we clear away some of the fantasies and illusions about what increased food production can do, the important point that stands out is the critical significance of the struggle for better food production and consumption in the less developed countries for the crucial decades immediately ahead. Enlarged food supplies offer no cure-all — any more than does the extension of family planning by itself — but there is no cure in sight which does not depend upon advances in this strategic sector in which the majority of men are economically engaged. That is one reason why the Committee of the Churches on International Affairs executive committee in

1952 set forth "Christian Concerns in Food and Agriculture"; and why the committee and related ecumenical agencies are actively concerned in the new "Freedom from Hunger" campaign, which

began last July. A stepped up effort to accelerate agricultural advance in the poorer countries is not only necessary, it is long over-due.

(Next Week: What Needs to be Done.)

DID WE HAVE A REVOLUTION ELECTION DAY?

Replies by Albert T. Mollegen,
Joseph Fletcher and J. N. Wittkofski

PROFESSOR CLIFFORD STANLEY STATED
LAST WEEK THAT AMERICAN LIBERTIES
WERE TRANSFERRED FROM THE CON-
TROL OF THE AMERICAN PEOPLE TO
THE ROMAN CATHOLIC HIERARCHY.
WE PRESENT THE OPINIONS OF THREE
DISTINGUISHED EPISCOPALIANS

By A. T. Mollegen

Professor at Virginia Theological Seminary

THE religious aspect of the recent election can be read in a way quite different from that of my colleague, Dr. Stanley. Admittedly, there is an element of risk in actualizing democracy. Sometimes that may come to the point of risking the structures of democracy itself although I do not believe electing Mr. Kennedy remotely approaches that point. Whatever the degree of risk, however, one can rejoice in the courage which takes calculated risks in the interests of realizing democracy.

Inasmuch as great blocks of voters can be wept over they can also be rejoiced over. I rejoice in what Roman voters did in the states and in Puerto Rico, in what some of the hierarchy and theologians did and in what Mr. Kennedy did. They transcended the claims of such men as Archbishop Davis.

I rejoice when theologians of the stature of Father Weigel and Father Murray see "freedom of religion" as a mark of the true state.

I rejoice that many Liberals were consistent for it has been said that anti-Romanism is the Liberals' anti-semitism. They, with the Jews and the Negroes, accepted Article VI as a personal moral obligation and voted for a candidate on the basis of a party's and candidate's policies and programs. They posed no "religious test" and thereby they admitted 40,000,000 Roman citizens to full citizenship. Perhaps this was dangerous

but it is not "a sorry tale." It is a tale of democracy's "courage to be" which are also Tillichian words.

I voted for a party's interpretation of our national role in world history and for the continuation of its struggle for human justice. It was not because Mr. Kennedy is a Roman Catholic that he was chosen to lead that party. I was satisfied by his position on all the issues where his religion made me especially attentive. The choice was made seriously and responsibly. I should not call Dr. Stanley a bigot but I am not yet ready to be wept over as a Liberal consistent to the point of irrelevance.

By Joseph Wittkofski

Rector of St. Mary's, Charleroi, Pa.

SOME people, without doubt, will read the comments of Clifford L. Stanley on the recent election and decide that he is a foolish or dangerous alarmist. Actually, however, the article understates the danger which Americans face through the election of a Roman Catholic President.

In the official Roman Catholic Catechism, compiled by Cardinal Gasparri, in answer to Question 131, dealing with the power of the Roman Pontiff, we read; "That in this power of his there are two swords, the spiritual and the temporal, we learn from the Gospel . . . Both of these, then, that is the spiritual and the temporal swords, are in the power of the Church. One wielded by the

Church, the other for the Church, the one wielded by the priest, the other by kings and soldiers; yet by the latter at the beck and by the permission of the priests. For sword must be subordinate to sword; the temporal authority subordinate to the spiritual."

It has been reported that there is some disaffection in the Kennedy family for the Roman Church. Before the election, in Houston, the Senator held that he believed in the absolute separation of Church and state. At face value, the protestation clearly repudiates the authority of the Roman Church. But neither the Senator nor his Church has yet taken his words for what they seem to imply. It must be concluded, therefore, that Mr. Kennedy was here employing a mental restriction to win votes for himself.

The Roman Church knows how to handle its members. In the November 27 issue of the Roman Catholic "Our Sunday Visitor" the editor writes that the observations of reverse bigotry in the recent election are valid but that Mr. Kennedy should not count on such Roman Catholic bloc-voting in 1964. This, indeed, is a threat to the incoming President. The Roman Church has many means, spiritual and temporal, to bend a public servant to its will.

Except for the possibility of vote buying, it is difficult to discover why Negro people would join in the "Roman Catholic conspiracy" and accept the dubious promises of Senator Kennedy over against the indisputable gains of the last eight years. When this open repudiation is considered, few will be able to blame the Republican members of the Congress for seeking alliance with the Southern Democrats.

Jewish people may have thought it good business to support Mr. Kennedy but when the Roman Church is able to concentrate even greater political authority in its hands, these people, too, will find themselves out in the cold.

As a result of his Church's countless pronouncements in the area of Church and state, Mr. Kennedy will always find himself suspect. When the writer had a close relationship with Roman Catholic political action in the United States, he was told that the basic concepts of democracy are nonsense and that the Church must work to establish a government which will concentrate authority and divide responsibility. The election of Senator Kennedy to the office of President may well be the beginning of the end for American democracy. Surely, we must double the guard on "the ramparts we watch!"

By Joseph F. Fletcher

Professor at Episcopal Theological School

PROFESSOR Stanley's intensely sincere dislike, even horror of the Romanist hierarchical system and its absurd claim to be the only true Church of Christ is understandable and on the whole very soundly based. Nevertheless, I don't think he is sufficiently sensitive to the changes and chances of history — he still thinks almost in a stereotype about Romanism. He speaks as if John Kennedy and Father John Courtney Murray, with their belief in separation of Church and state, cannot possibly hold their own against the more traditional Church-over-state doctrine of the papists. It seems to me at least possible that the Americanization of Christianity, which has worn off the sharp edge of the Protestant faiths could do the same thing to Romanism — in fact, I think it is doing it!

Even if the old-style Romanist papalism dominates here in America, voting against Kennedy because he is a Catholic would have done no good. The issue about a Catholic in the White House is academic. In another fifteen years Roman Catholics will make up a majority of our voting population, and they can elect anybody they want. It is already true in the big cities that being a Protestant and a Negro is a political liability, and the cities run the country as a whole and elect its presidents.

Professor Stanley lives in cloud cuckooland; he imagines that past Church history is present reality — and it isn't.

Don Large

Protect Those Under Six

IN ONE of his recent columns in the Saturday Review, Cleveland Amory plaintively pointed out that New York last October was a rather confusing place to be in. Streets were barricaded in every direction whenever the visiting communists or other touchy characters were scheduled to drop by somewhere for dinner. Then there were the sirens of the special escorts moaning day and night into the small hours. And worst of all was the pervading feeling of tension and truculence which poisoned the very air.

As Amory put it, "At one time, when Khrushchev, Castro, Nasser, Tito, Nehru, and Macmillan

were all in town at once — and all going different directions in different cavalcades — it was extremely difficult to keep track of the proper attitude to be maintained toward each of them. Generally speaking, Khrushchev, Castro, and Nasser were roundly booed, Tito was greeted with stony silence, and Macmillan was cheered. As for Nehru, you never could tell.

“One day, as his cavalcade went by, a woman beside us started clapping loudly. Another woman glared at her. ‘What are you clapping for?’ she asked crossly. ‘He’s a neutralist.’ The woman kept right on clapping. ‘Neutralist or no neutralist,’ she said, ‘at least he’s trying.’”

Well, this little essay is not concerned with whether to cheer for Mr. Nehru or not. But I must confess that the woman doing the clapping was doing it for the wrong reason. For the obvious truth of the matter is that, in this partisan world of ours, there’s no such thing as an innocent bystander. It’s always ultimately a question of being on one side or the other. A neutralist, if he stays one, is either not trying (or at least not trying hard enough) or else he hasn’t yet learned the facts of life. And he’d better learn them quickly, for time is growing terrifyingly short.

It’s this very sense of neutrality about too many things which is causing our nation more agony than is necessary. For example, I’m launching a one-man campaign (and I’d love to have you along) against the unending demonstration of unrelieved violence on certain tv shows. These programs deserve to be boycotted. Nothing else will currently work. To name only one of many, please note the orders handed down by the sponsor — Blastwell Pistols — to the script writers of their blood-spilling atrocity, Johnny Contusion.

Here are those amazing directives, as reported by Time: “Competitive methods of ‘death’ dealing, such as head-bashing, ax-hacking, plank walking or feeding to soldier ants are prohibited on our private-eye show Not all actors need be armed, but where it seems ‘natural,’ Blastwell pistols should be worn. It is absolutely essential that all pistol shots hit their targets. ‘Death’ should be swift and sure, but on the other hand there should be no shots of messy or dissatisfied-looking ‘corpses.’ Children under six should show a natural interest in Blastwell firearms, but should not be allowed to fire a gun, except in special circumstances.”

Like if the sponsor should dare to show his face?

AN HONORARY DOCTOR

THE REVEREND SAMUEL ENTWHISTLE,
RECTOR OF THE CHURCH OF THE
TRIBULATION, RECEIVES AN HONORARY
DOCTORATE FROM DEAR OLD DUNSAN

By Thomas V. Barrett

Rector of St. John’s, Tallahassee, Florida

“Isabel!” hollered The Rev. Samuel Entwhistle, rushing into the side door of the rectory like a tardy acolyte, “Guess what’s happened.”

There was a moment of ominous silence, as Mr. Entwhistle stopped at the door of the dining room and listened intently.

“Oh damn,” answered Mrs. Entwhistle with spirit from the depths of the utility room. “I know what’s happened. The washing machine has sprung a leak.” Mr. Entwhistle went with reluctant haste to the door of the “machine shop”, as he liked to call it, and stood like stout Cortez looking with a wild surmise upon his indomitable Isabel, surrounded by the incipient flood.

“Oh my!” Samuel said helpfully.

“Just don’t stand there, do something”, commanded Isabel, falling back in the time of crisis upon the tried and true order of the day that goes with real domestic generalship, “Get a mop.”

“Where?” asked sergeant Entwhistle, saluting with both arms.

“Where?” shouted Mrs. Entwhistle in the voice of complete unbelief. “In the linen closet, on top of the double sheets.”

Mr. Entwhistle spun on his obedient heels and trotted half-way down the hall, before he began to think like a second lieutenant.

“That’s no place for a mop”, he complained, and dove for the front hall closet. He meditated momentarily on the array of coats, sweaters,

snowshoes and golf clubs, and left for the garage. Within six minutes he had returned with a battered bucket.

"Couldn't find a mop," he announced in a hurt voice, and arranged himself close to the floor preparing to bail. "Where's the water?"

"Oh I got most of it up," Mrs. Entwhistle said casually, "and turned the machine off. We simply must see about getting another one. After all it's three years old."

"I thought it was guaranteed for fifteen", protested Samuel in the voice of righteous indignation.

"Oh Samuel," Isabel said gently, as though she were reciting 'Do you know how many children, Rise each morning blithe and gay', "they never guarantee anything inside. It's only the legs and this manhole cover on top that are guaranteed for fifteen years. Why can't you remember these things? After all, the dynamo on the Mayflower six exploded when we'd had the car only two weeks, and you took it back, and they said the guarantee only covered the superstructure or something. What's the letter you've got in your hand?"

"It couldn't have been the dynamo," mused Mr. Entwhistle, rubbing creases into his forehead. "Oh, the letter. Oh yes. I forgot. Guess what's happened!"

"From the tone of your voice I suppose Mrs. Isincollop has run off with the new organist," answered Mrs. Entwhistle, leaning against the deep-freeze.

"Look!" said Samuel, offering the letter to his wife. "I can't believe it." Mrs. Entwhistle knitted her brows over the rumpled paper, blinked, gasped and leaped joyfully toward her husband.

"Why Samuel," she cried, in what he often referred to as her 'But lo, there breaks a yet more glorious day' tone of voice, "They're giving you an honorary degree!"

"Dear old Dunsan University", beamed Samuel. "My new Alma Mater". The excitement in the Entwhistle household lasted for the afternoon and well on into the night. Samuel thought there might be some mistake about the honorary degree, but Isabel thought it was a mistake he hadn't received one from his own dear old Alma Mater, Willpitts U.

"You know the old saying," Samuel quoted gaily, "a prophet is not without honor . . ."

"I wonder why they are giving you the degree" Mrs. Entwhistle pondered with cool reasonableness as Samuel's gaiety took a turn for the worse.

"Well, of course . . ." he began, with a pat at his receding hair line.

"It couldn't be because they're after your money," interrupted Isabel with uncanny logic.

"Possibly for my work with various civic agencies," Mr. Entwhistle suggested vaguely, trying to recall which civic agencies had benefitted by his work.

"It could be on account of the sermon you gave in the Cathedral," Mrs. Entwhistle rationalized.

"They don't give honorary degrees for a sermon," Samuel reminded her, "but of course there was the work with students at St. Dorcas-by-the-Campus."

Mrs. Entwhistle abandoned speculation and turned to practical matters. "I hope they give you a beautiful hood," she said. "What are the college colors?"

Samuel scratched at his memory. "I've only been there twice, but I think they were blue and orange . . . or perhaps purple and orange."

"If it's purple and orange," Mrs. Entwhistle decided wisely, "You'd better refuse it, and wait for a degree from Willpitts."

"At some Universities you have to buy your own hood," said Samuel less joyfully. "At least that's what I've been told."

Several weeks later, having purchased a new pair of shoes and two new clerical collars, Mr. and Mrs. Entwhistle set off for Dunsan. "I'm so glad this has happened," giggled Isabel. "Otherwise I wouldn't have gotten a new hat till next Easter."

"A new hat," growled her husband, "plus two new dresses, a camera, a hundred and sixteen flash-bulbs, and those blue and orange walking shoes. Anybody would think you were the one to get the degree."

"You wouldn't want to appear at Dunsan with a dowdy wife, would you?" asked Isabel with magnificent self-defense.

They were met at the airport twenty miles from Dunsan, and whisked away in a station wagon by a sleek young man who quite obviously thought that clergymen should be tolerated like cocker spaniels and antimacassars. In answer to Mr. Entwhistle's question he disclaimed any direct connection with the intellectual life and said he was the assistant executive director of the public relations department. Then he extolled the virtues of Dunsan for ten minutes, dwelling on its new stadium, its new science lab, its new "poet in residence", and its old traditions, including the tradition of having only thirteen stu-

dents in each class, in order to preserve the liberal arts tradition.

"When did you graduate?" asked Samuel, becoming enthusiastic about his new alma mater.

"Oh I went to Yarvard", explained the young man. "I've only been here since September."

"Wasn't it difficult to get immersed in the Dunsan tradition so soon?" asked Samuel, a little shaken.

"Not at all," enthusiastically responded young Mr. Snooden, "It's just a matter of an orientation class or two, plus a thorough knowledge of public relations. It's not just knowing the college that's necessary these days, you have to know how to sell it. Keep it in the public eye, and all that."

"I see," nodded Samuel a bit gloomily.

"What newspapers do you wish to carry the story?" asked Snooden.

"Huh?" grunted Mr. Entwistle, looking singularly stupid for a man about to be granted a higher degree. "What story?"

Snooden twisted around in the car in order to give the Reverend a chance to look at sheer worldliness unashamed.

"The story of the D.D., Reverend," he explained patiently. "You want the folks to read all about it, don't you?"

"What folks?" inquired Samuel, dully. Isabel came to the rescue of her floundering husband with the bright cheeriness of a hidden persuader.

"The New York Times, the Onterioria Falls Gazette, the Smithtown Crusader, The London Times, Chicago Tribune, and the Melbourne Sentinel," she reeled off happily. "And of course the papers in Pittsburgh, Cleveland, Miami, and Atlanta."

"Fine," said Snooden, discovering a companion in mid-century techniques, "Melbourne, Ohio?"

"Heavens no," said Isabel, with a crushing condemnation of all provincialism, "Melbourne, Australia."

"Oh," nodded Snooden, beginning to be impressed. "Well, there's the Chapel Tower. You'll be staying at the Student Union. And here's your schedule."

It turned out to be a busy schedule. At three that afternoon there was a badminton game on the front campus between members of the class of 1930, dressed as Venetian gondoliers, and the class of '31 clad in uniforms which Isabel insisted had been designed by Amelia Bloomer. Both teams were allowed unlimited substitutions, and play was to be terminated by four o'clock. Since the class of 1930 had more members in reunion,

they developed a platoon system early in the game and wore down the youthful alumni of 1931 by three-thirty p.m. By that time three players had been carried from the field to the infirmary, the Venetian gondoliers were paddling through their second keg of beer, and the lone alumnus of the class of 1901, who had been appointed score keeper was so confused he had to be shuttled off to the University psychiatrist. All in all, as Isabel bluntly stated, it was a "fine display of post-graduate intelligence."

At four o'clock Samuel departed for the gym for a rehearsal of the academic procession. He returned to the Student Union at six, awed and voluble.

"It's very high church", he explained to Isabel, as they dressed for the alumni banquet. "All kinds of ritual, and ceremonial. First they had to get in line according to seniority. That took quite a while, because the professor of Medieval English got in an argument with the Wyclif professor of History in Germany before 1066, and refused to budge until the Wyclif professor of History in Germany before 1066 moved up two places in front. Then two assistant professors in economics had a panel discussion as to whether a degree from Coxford was to be preferred to a degree from Ombridge; that held things up for ten minutes. Then they couldn't find the mace."

"The what?" asked Isabel.

"The mace." Samuel explained patiently. "It's like the bishop's crozier. Except it's not a crozier. It looks like a big shillelagh, or an ogre's cudgel, with polychrome decoration, only it would be more impressive if they lit a fire on top, like those things they run with in the Olympia games."

"You're unusually imaginative, darling," cooed Mrs. Entwistle, "and almost totally incoherent."

"Anyway," continued Samuel, wrestling with his necktie, "they found this mace thing, and we started off across the campus to the temporary podium, and then we all reverse the procession when we get to the big hemlock tree, so that the last shall be first and the first last, if you see what I mean. I mean, they don't all stop at the big hemlock tree, but that's where I stopped; so I'm using it as a guidepost."

"Were you the first or the last?" asked Isabel with her customary directness of perception.

"I was the third from the first starting out and the next to the next to the last winding up."

"It really does sound like an acolytes' festival, Samuel" complained Mrs. Entwistle. "Is there any place where you grovel on the floor the way

Eustace used to do?" Mr. Entwhistle made a wry face at the mention of Eustace.

"Not quite," he said. "But when it comes time to get the degree, you walk solemnly across the podium and kneel in front of the President, and he says something in Latin." He paused momentarily. "It sounded like Latin . . . at least part of it. It's all the ancient Dunsan tradition. The Assistant to the Assistant Dean arranges the hood over your neck, and then the President said some more in Latin. I got the first part of it, but the last part doesn't seem to fit."

"You mean the hood?" asked Mrs. Entwhistle.

"I mean the Latin. He tapped me on the shoulder and said," Mr. Entwhistle paused and chewed his lip. "No, that can't be right," he mused.

"What did it sound like?" asked Isabel encouragingly.

"It couldn't have been what it sounded like," said Mr. Entwhistle. "It sounded as though he said, 'Surge Baccalaurei resurge, regurgitate, and step to the back of the car.'"

"I'll bet that's exactly what he said," Isabel said firmly. "He had to get you out of the way for the next honorary; otherwise you'd be kneeling there yet."

"Well," answered Mr. Entwhistle dubiously, "you listen carefully tomorrow."

"What happened next?"

"Well, the person receiving the degree stands up and waits a moment before stepping to the back of the car, so that fifteen men with cameras can take his picture for the year book, the press releases, the pathe news, the alumni journal, the freshman handbook and Mr. Snooden. Public relations, you know."

"It sounds quite complicated," Isabel said. "I hope you remember your part, and don't get all mixed up the way you did in the Junior League Flower Show last year."

"I didn't get mixed up."

"You certainly did," chided Mrs. Entwhistle. "You started praying for farmers instead of gardeners. Mrs. Chiddenden Chwerz never got over it."

Following the alumni banquet, during which several speeches were made concerning the wonderful old traditions of Dunsan and the urgent need for more endowment, and more responsive alumni, the Entwhistles attended the Annual Academic Ball, which Isabel said was the most un-academic dance she'd ever attended.

"What with the Amelia Bloomer veterans, and

the gondoliers, and the class of 1940 in those Mexican uniforms," she said somewhat unreasonably, "I thought I was in a technicolor production of Ben Hur. The punch must have been spiked."

"My dear Isabel," said Samuel gently and knowingly, "That wasn't punch. In this part of the country it's called Bourbon."

The academic procession went off with only one slight hitch. As the graduating class walked somberly between rows of learned professors through the main corridor of "The Old Administration Building", an upstart instructor in the chemistry department began to whisper "Faster, Faster, Faster". With immediate obedience to the instructions of the faculty, the students picked up the tempo until they were hurtling through the door and down the front steps onto the campus where they over ran the chief marshal with the mace, and took him completely out of the play until he was rescued by a tail-back from the Office of Admissions and restored to his rightful place at the head of the line. From there on the commencement proceeded with dispatch, if not with rapidity. The senior class swept in a long tired line up one end of the podium and down the other, like stragglers from the army of Virginia retreating from Gettysburg; the graduate students received their degrees with appropriate and noticeable pomposity, and the candidates for honorary degrees, numbering five, were tactfully humble and modest of countenance, though stiff in the knee joints. Samuel Entwhistle, trembling in the moment of his greatest triumph, started to kneel, though better of it, waited, and finally looked at the Assistant to the Assistant Dean who muttered "Get down". When the President began his resonant Latin chant, Samuel waited for the cue and got up majestically on the line "step to the back of the car".

Later, slumped into the window seat of the plane, he conceded to Isabel the sin of pride. "Never thought I'd be a Doctor of Divinity" he said. "My, My!"

"It was just wonderful," Mrs. Entwhistle said joyfully. "I was so proud. And such a beautiful citation. So complimentary. Let me read it, Samuel. You do have a copy, don't you?"

"It was wonderful," said Samuel, hauling a copy of the citation from his pocket. "I could hardly realize they were talking about me."

"'Mr. President'", Isabel began to read. "I have the honor to present for the degree of Doctor of Divinity: Samuel F. Entwhistle . . .'" Mrs. Entwhistle paused. "I'd forgotten you had

a middle initial, Sam," she said, "Did you ever tell me what it stands for, or did you just use it for this occasion?"

"It stands for Finney", Mr. Entwhistle admitted defensively. "Sounds rather fishy".

"Definitely", Mrs. Entwhistle agreed, "I don't blame you for keeping it secret." "Native of Ohio", she continued reading the citation, "graduate of Willpitts, and of the National Theological Seminary, clergyman of the Episcopal Church. He has ministered in Ohio, Connecticut, and Kentucky, serving faithfully as Rector of St. Dorcas-by-the-Campus, and the Church of the Tribulation, for the past ten years. His services and dignified sermons' . . ." that's a fine way to describe a sermon," Mrs. Entwhistle interpolated.

"It's the other way around," corrected Samuel. Mrs. Entwhistle looked at the citation. "Well," she conceded, "I did read it wrong, but it sounds stuffy either way."

"Go on," said Samuel, adjusting himself into a more dignified position in the seat.

"Fill his church," continued Mrs. Entwhistle. "his generosity and understanding and devotion to all high levels of spacious thinking . . .", she paused and knit her brows quizzically. "It makes you sound like an airline pilot", she objected.

"Read on", urged Samuel, trying to put on the eagle look of airline pilots.

"No categories of High or Low contain him. In unstinting service to his Church he has led many to the fountainheads of truth, and brought to the meek and lowly his noble idealism, and a renewed trust in spiritual values. His broad sympathies are a benediction to all who have come within the range of his beneficent and sweetening influence."

"That's enough", suggested Mr. Entwhistle, sinking a little lower in the seat. "It sounded better the first time I heard it."

"I guess you're right", sighed Isabel. "It makes you sound like a cross between Grandma Moses and Norman Vincent Peale. But anyway, the hood is very decorative. Even if we can't figure out why they gave it to you."

The Rev. Mr. Entwhistle looked glumly out of the small window at a small cloud. The airplane hit an air pocket and dropped a few thousand feet.

"When do we land?" he inquired of a passing stewardess.

"Half an hour, Mr. Entwhistle. I hope you're enjoying your trip."

"Yes, it's fine", Samuel answered, "But it's al-

ways nice to get back to earth again."

Mrs. Entwhistle folded the citation and put it in her handbag. Then she sighed contentedly. "There's one good thing about it", she told her husband, "I mean now that you're a doctor. They won't have to say 'Good morning, Reverend' anymore."

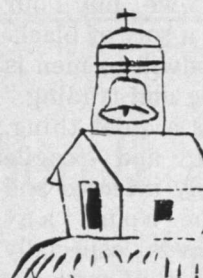
"Also", Samuel pointed out, brightening up around the corners of his mouth, "M.s. Thorwaldson has been calling me doctor for five years. Now it will be legitimate." He pulled a piece of paper out of his pocket and stared at it.

"What's that?" asked Mrs. Entwhistle.

"Just a form", he said as casually as he could.

"For what?" Mrs. Entwhistle insisted.

"In case I should want to make a bequest to Dunsan University", said Samuel gently. "Apparently it is also time for me to pay my dues; now that I'm an honorary alumnus."



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THE WITNESS

Tunkhannock

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Pennsylvania

McCANDLESS DISLIKES CHRISTMAS CROWDS

★ The Rev. Hugh McCandless told his congregation at the Epiphany, New York, that the ever-present Christmas crowds are a danger to devotional life.

"How prophetic it was that crowds meant that there was no room at the inn for the birth of Jesus," McCandless said. "Right now, for the sake of crowds, for the sake of numbers, stores are rigging up all sorts of recording machines where they will play records that are manufactured by the thousands, to play Christmas music thousands and thousands of times.

"This is to remind people by the million to buy billions of dollars' worth of Christmas presents. Instead of teaching us new carols, the result is to tarnish the old ones. Under these pressures, we buy our peace on earth as a sort of blackmail, and our goodwill to men is a kind of haggling and trading."

Religious life is a quiet thing, McCandless said, and fragile enough to be easily infected and distracted by the constant presence of crowds, especially during the season that precedes Christmas.

"Crowds are not only bad for our devotional lives," he continued, "they are bad for our moral stamina. The things that crowds wink at are sins, and we should remember they are sins. Crowds treat each other as tools, as things, and this is not good for our personal life. I am sure that many a sincere Protestant begins to think in Advent of the peace and devotion of a Trappist monastery with great longing."

BISHOP VOEGELI WARNS AGAINST COLONIALISM

★ Bishop Voegeli of Haiti warned against "ecclesiastical colonialism" in the missionary field.

"There is no such thing as a 'foreign mission,'" he declared in a sermon at the Cathedral of

St. John in Providence, R. I. "The world all belongs to God," he said, "and there is no part of it that is foreign to God. Therefore, it may not be foreign to his Church."

Addressing more than 900 members of three women's organizations in the diocese, Bishop Voegeli said it was "tragic" to think that people in other lands "should be grateful for anything we give."

"Nothing is good enough for anybody," he said. "We must give of our best — our time and our energy."

In introducing the missionary bishop, Bishop John S. Higgins of Rhode Island noted that his diocese was now a "companion diocese" to the district of Haiti.

Bishop Higgins said the "companion diocese" plan apparently was a good method of increasing interest in the work of the Church overseas.

"It must be encouraging to those in the difficult position of missionary work to know that they have back of them the loyalty, affection, respect and prayers of the people back home," he said.

The missionary district of Haiti, he noted, numbers 60,000 Episcopalians in 83 churches; operates 62 small mountain schools, a theological school and a two-year college; and has 22 clergymen — all but three native Haitians — and four nuns.

CORPORATE COMMUNION AT CONFERENCE

★ A corporate communion, followed by breakfast, will be held at St. John's, Lafayette

Square, for those attending the White House conference on aging persons. Time is 7 a.m. and reservations should be sent to the sponsors, the department of social relations, Mt. St. Alban, Washington 16.

RECTOR LEAVES AFTER BACKING KNEEL-INS

★ A clergyman whose sympathetic stand on kneel-ins drew hostile reactions from his Savannah, Ga., parishioners has transferred to a suburban church in Milwaukee.

The Rev. Albert H. Hatch chose to leave his Southern pastorate where, he said, his attitude toward Negro kneel-in demonstrations "had a serious effect on my ministry."

"I was convinced that all things considered, it was better that I move away," said Hatch, now vicar of St. Francis church, Menomonee Falls, which serves an all-white congregation of about 200.

Soon after kneel-ins were begun in other Savannah churches in August, Hatch sent a letter to his parishioners at Holy Apostles' Episcopal Church, expressing his hope that if Negro demonstrators came there they would be welcomed as "God's people."

The clergyman, who termed himself "definitely not a cru-

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sader," believes that interpretations given to the letter in Savannah newspaper headlines wrongly implied "that we were extending an open arm invitation to the colored people of Savannah, which was not the case."

Although "everybody stayed to the end" when Negro demonstrators walked into his church the following Sunday, the kneeling incident "put the members of the congregation under a terrific strain with their neighbors and friends," Hatch observed.

He reported that he was besieged by anonymous calls, white citizens' council members and "dear old ladies from downtown parishes who just couldn't understand my point of view."

Five of the 90 families in the parish resigned in the next four weeks, Hatch said. Those who left included the senior warden, treasurer and two vestrymen.

"When I talked to new people about joining the church they refused to talk about salvation but demanded to know if they would be required to sit next to Negroes in church and whether their children would have to attend Sunday school with Negroes," he noted.

Although no one asked him to

resign his Savannah post (his bishop supported him "100 per cent") Hatch concluded that "I could not continue my ministry."

CHURCH TEAM WORK AGAINST COMMUNISM

★ The Rev. Paul Musselman, Episcopalian who is head of the department of evangelism of the National Council of Churches, called for team work among the Churches to combat communism.

"We must close ranks", he told 400 men at a meeting in Columbia, S. C., "since a divided Christendom is at a disadvantage in the face of a united communism."

SEMINARY STUDENTS PRESENT PLAY

★ Students at the Philadelphia Divinity School are pre-

senting "A Sleep for Prisoners", the play by Christopher Fry, December 9, 10, 11 and 16. The first three performances are at the school, and the other at St. Luke's, Germantown.

HOSPITAL CHAPLAIN IN PHILADELPHIA

★ The Rev. Jerry E. Carpenter, formerly assistant director of community services of the diocese of Pennsylvania, is now chaplain at Episcopal Hospital, Philadelphia.

ACCEPTS NEW POST IN SACRAMENTO

★ The Rev. Charles H. Perry, rector of St. Mark's, Altadena, Calif., becomes executive assistant to Bishop Haden of Sacramento in February. It is a newly created job with the work centered chiefly on missionary expansion and fund raising.

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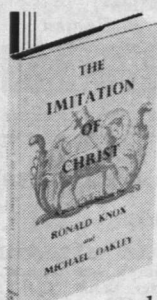
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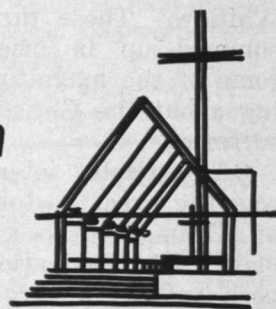
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-BACKFIRE-

Ernest N. May

Layman of Wilmington, Del.

What is all this fuss about Cuba in the newspapers and in politics? Only a year and a half ago many leading Church periodicals were asking their readers to pray for the success of Castro, the Savior of Cuba. Apparently the Lord answered those prayers and now why the fuss?

Who are we to question him in his infinite wisdom?

Alexander C. Zabriskie

Rector, St. Mary's, Anchorage, Alaska

May I commend you for your publication of the series of articles entitled *The Problem of Pain and Suffering* by Dean Whitlow. These three articles summed up in brief compass some of the magnificent teaching about the Christian use of suffering.

Of particular interest to me was the great pastoral concern of Dean Whitlow's point of view. His illustrations are superb and to me are extremely useful both as a Christian pastor and preacher.

I would like to see more of this kind of writing in our Church publications.

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Wilbur L. Caswell

Clergyman of Patterson, Calif.

Does Valerie Pitt's "Hard Look at the Church" in your Nov. 10th issue apply to most of our American churches? Fifty years ago the Ladies Home Journal printed an article by a man who visited a hundred churches of various denominations and was not greeted by anyone. But from my experience since my retirement I should say that greetings at the church door and invitations to meetings are almost overdone. An English friend resents what he calls intrusions on his worship. But many rectors might well take to heart the duty which goes far deeper than shaking hands at the church door.

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John E. Skinner

Prof. at Philadelphia Divinity School

Professor Fletcher's article "The American Shinto" clearly presents many of the religious ills of our nation, and it is an important statement concerning the mounting tension between what the Churches officially believe and what members of Churches actually believe. For the most part I agree wholeheartedly with his analysis.

One serious deficiency, however, can be detected. Fletcher states: "Tillich's focus upon ultimate concerns for which the God of the Bible is only a symbol and not the real thing is Number One in the Religious Revival Parade."

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fessor Fletcher could make such a statement. In one short expression he distorts a distinguished thinker's position, and places him (at least as it seems to me) in the same category with Norman Vincent Peale, Jane Russell, etc. If anyone on the American scene stands in judgment against our particular brand of Shinto (as he did against German folk religion), it is Professor Tillich.

Lewis W. Bailey

Layman of Simsbury, Conn.

We hear from time to time discussions on the subject of Religion in Politics. These could have been put into practical use in the Presidential election. The two principal issues are world peace and inflation. In regard to the former subject Vice President Nixon took a stand in favor of the armed defence of Quemoy and Matsu, two islands off the Chinese mainland controlled by Chiang Kai Shek. Senator Kennedy took a more moderate position, stating that control of these distant islands was not essential to our defense. Vice President Nixon later modified his position when he found it was criticised by peace advocates.

The subject of inflation is very important to everyone of us. Upon each visit to a store or market we find the prices of some items increased. Government statistics show a steady upward trend in the cost of living. Not only does this affect each of us but it is felt by institutions such as churches, libraries, museums and hospitals. This situation cannot be allowed to continue indefinitely or it will ruin the country. The subject seems to have been largely evaded during the recent campaign. During world war two it was found necessary to impose price and rent controls. They were repealed after the end of the war but seem to be again needed.

Alice and John Woodhull

Laypeople of Buffalo, N. Y.

How does your hero, Fidel Castro, look now? In Talking It Over you invited Church people to admire him for the lovely things he was doing for the Cuban people; and to brush off the "anguished wails" of the American firms whose property he had confiscated without compensation, as just one of those things that happen to exploiters, when reforms are instituted. It begins to look, even to the gullible, as if Castro's motives were not of the purest.

It should also be pointed out that those who put their money to work in businesses are no more to be called "living off the labor of others" than are clergymen, teachers, and other non-producers to be described as living from others' labor. We live, by the way, not in heavily-Kennedy Buffalo but in the suburb of Amherst, which voted overwhelmingly for Nixon. Let us hope that we neither get sold out to knuckle to Russia nor get plunged into a hot war.

We do, however, forgive you and the Witness your dangerous Communist-tinged "talks" for the many excellent writings

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which do appear. The delicious article, "The Efficient Counselor" alone in the Nov. 17 issue offset those things which make us see red.

Lovera M. Hass

Church Woman of Washington, D.C.

Birth control is at best a necessary evil. Is it the best program in a land like Puerto Rico where there is a lot of illegitimacy? And what is wrong with released time? Isn't that the issue in that country? And does the Episcopal Church want common-law marriages?

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