

The **+ WITNESS**

JUNE 24, 1965

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THE WITNESS

TUNKHANNOCK, PA. 18657

Story of the Week

Episcopalians Played Varied Roles At General Board Meeting of NCC

By E. John Mohr
Editorial Assistant

★ The General Board of the National Council of Churches, meeting in New York June 3-4, strongly urged the American government to reappraise the present relationship between the military and political aspects of the conflict in Vietnam. In the face of attempts by some members of the board to have it adopt a mild generalization on the desirability of negotiations the body adopted a resolution first proposed by the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., especially raising questions concerning the American armed forces in South Vietnam. A substitute for Dr. Day's resolution merely expressing the hope that all sides will negotiate, offered by Peter Day, the Episcopal Church ecumenical officer, was rejected.

Members of the board opposing the resolution expressed the view in various degrees that the board was not competent to make a judgment in the matter, and that it did not have the requisite information to form an opinion on specific policies. Those supporting the resolution held that matters of war and peace were moral questions on which Christians may not yield

judgment to government or any other body.

After stating that the position adopted by the board in February was still relevant the resolution, as amended, said:

"Further, because of the events which have occurred since February, be it resolved that the general board urges our government to reappraise the relationship between the military and political aspects of the conflict in Vietnam and especially,

"The policy of emphasizing our determination to resist communist aggression by bombing North Vietnam, and

"The danger of further escalation of the war by continuing to increase the build-up of our armed forces in South Vietnam."

The resolution was further amended to express appreciation for the initiative taken by the United States government in seeking international cooperation for economic and social development in South and North Vietnam and other parts of Southern Asia, a policy the board had urged in February.

In another action involving considerable discussion the board, by an overwhelming vote, adopted a policy statement opposing any constitutional amendment which would in any way impair the one person-one

vote principle, opposition being voiced by some members of the Episcopal delegation and support by others.

While not limited to any specific legislative action the statement was concerned particularly with the Dirksen amendment now under consideration in Congress. The board based its opposition to such constitutional amendments on the ground that it does not "find in the nature of man as children of God any distinction of kind such that one man should cast a vote worth more than another's. Neither race nor religious adherence, neither property nor education, neither rural residence nor urban, entitles one man or group of men to a disproportionate share in the basic franchise by which their civic affairs are governed."

Under the Dirksen amendment one house in a state legislature could be apportioned according to factors other than population, allowing a small minority, in particular cases, to control the house, thus maintaining a check also on the other house. The board's statement held that such a development would be retrogressive, and said that "undervaluing the personhood of some of our fellow men," having already had undesirable consequences, should be replaced by a movement "toward the integrity and equality of every citizen's full belonging to the civic commonwealth of God's children."

The council's commission on religion and race had earlier adopted a resolution opposing the Dirksen amendment as "the gravest of threats to the cause of racial justice" because, it held, it could make possible inclusion of race as one of the elements in apportioning of state legislatures.

Episcopalians Split

Warren H. Turner, Jr., second vice-president of the Episcopal Church executive council, opposed the policy statement — because, he said, it did not encourage local self-government. Suffragan Bishop Hargrave of South Florida, held that the statement was inadequate because it did not include the federal government itself — the Senate, in which each state has two senators, not being apportioned on the basis of population — though he did not offer any amendments to the statement embodying such a proposal.

Bishop Crittenden of Erie, a vice president of the council, told the board he favored the proposal but that its theological basis should be strengthened by a positive statement of the Christian doctrine of man in relation to God. His amendment to the statement incorporating this was adopted.

In the voting 77 members favored the policy statement, including, in the Episcopal Church delegation, Bishop Crittenden, Bishop Coadjutor Cole of Central New York, the Rev. Dr. Day, George Livermore of San Francisco, and Mrs. George Price of Chicago. The 16 opposed included Bishop Har-

grave, Mr. Day and Mr. Turner. Mrs. Robert H. Howe of Orchard Park, N. Y., was one of the 7 members abstaining.

Bishop Crittenden's action was practical evidence of the need expressed earlier by the general secretary of the council, R. H. Edwin Espy, for the eventual development of a theological basis for the work of the council. He referred to the fact that the body does not have a theology of its own, and that it was not appropriate for it to forge one, but said that it "is nevertheless not possible for it to represent the churches soundly and effectively without some common theological assumptions."

Need of Theology

He pointed to the dangers in a "ministry-in-the-world theology" becoming a "theology of culture" and said that the "more the church is in the world, the more it needs to know what it is there for. And if the churches are to be in the world together they may need to proclaim their theological rationale together — for the sake of valid kerygma, diakonia, and koinonia," the latter being the three subjects to which he addressed himself.

Government Action

In a resolution adopted unanimously the board urged the government to propose a broadly based international conference on hunger; to shift its present emphasis in domestic farm policy from one of "restriction" to one of "utilization"; to recognize the necessity for both governmental and private programs of birth control and the strengthening of U.S. support of international agencies aimed at relieving this problem. It also authorized the council to initiate negotiations with the Roman Catholic "for the purpose of more effective

and ecumenical Christian relief, welfare, and service activities throughout the world — including joint operation where appropriate".

For the first time a meeting of the board was attended by an official observer of the Roman Catholic Church, in the person of the Rev. William Baum, representing that church's bishops' commission for ecumenical affairs. The step was taken in response to initiatives made by the commission for ecumenical discussions with Christian churches and the council.

Latin Americans

With respect to American military intervention in the Dominican Republic the board was informed of a telegram sent by the Latin American department of the division of overseas ministries to Protestant Christians in Santo Domingo expressing sympathy and concern and declaring that "we are seriously questioning our government's unilateral military action and insensitivity to implications of such action for inter-American relationships". In a resolution adopted by it the board took note of "the tragic strains upon relationships between Latin America and the United States" as evidenced by the communication received by the council from four leaders of Christian organizations in Latin America, the Latin American Board on Church and Society, Latin American Union of Evangelical Youth, Student Christian Movement, and the Commission for Latin American Evangelical Unity. The communication is printed in full in this issue.

In response the board authorized the president to appoint a committee which will enter into consultation with Latin American churches and directed its agencies to express to the U.S. government its concern regard-

It's Summer Again

So do not look for your Witness next week. There will be one dated July 8 and every other week thereafter until the middle of September.

ing the policy in the Dominican Republic.

Student Unrest

In a different context the board was told that the "revolution in the next decade is sure to revolve around the student's demand for responsibility in academic matters, social freedom, self-regulation, and social issues" when Reuben A. Holden, secretary of Yale University, delivered the Fay Campbell lecture on Christian faith and higher education. The new sense of social involvement on college and university campuses is most apparent among "students who are committed Christians" and "those activated by humanitarian zeal", he said, adding that a "small but growing group on the left—avowedly critical of American political, economic and social policy — is making itself heard. This group seems, however critical, to be motivated by some determined and constructive program, and they may well carry the seeds of real concern expressed in reflective action."

In a message to the churches the board asserted that Christian responsibility for education extends beyond religious classes to encompass the total educational life of the child, both secular and religious, and, while affirming its support for the separation of church and state "as institutions" it recognized "the propriety of communication and cooperation between church and state in the discharge of their joint responsibility for the complete education of children and youth."

Other Action

In other action, the board responded to three overtures from the General Assembly of the Presbyterian Church in the U.S., meeting last month in Montreat, N. C. Two of these

overtures were forwarded without comment by the assembly from its presbyteries in Nashville, Tenn., and Birmingham, Ala.

The board reassured the Nashville body that NCC staff are clearly accountable in all their actions and statements to the general secretary and general board, and that "neither the NCC nor any of its subsidiary bodies is authorized to endorse particular political parties or candidates — nor have they done so." To the Birmingham overture, which expressed both repentance at the city's recent racial upheavals and dissatisfaction with the council's role in them, the board replied that "a major objective of the National Council in tension situations is reconciliation through the spirit of Christ, and we trust that such reconciliation can be cultivated by all concerned."

The third overture—a resolution from the Presbyterian assembly itself — dealt with voting procedures in the general board, whose reply explained and clarified requirements for passage of policy statements.

The board heard a panel of experts in international affairs emphasize that the world political scene is no longer one of east-west competition, but rather of a three-way competition among the United States, the Soviet Union and Communist China.

At the meeting, over which the council president, Bishop Reuben H. Mueller, presided, the board also authorized the NCC to act as intermediary between the Diebold Group, Inc., and the U.S. office of education to contract for the development of a pioneer adult literacy training process, to be used by the Council's Mississippi Delta Ministry. It will require \$600,000 to continue the development.

SAVANNAH PARISH'S LATEST PLAN

★ Through its rector, who has renounced his ministry in the Episcopal Church, St. John's announced it will remain an entirely independent congregation, regardless of any action taken by the diocese.

The congregation withdrew from the church and the diocese in April. It refused to comply with Church law by admitting Negroes to worship and membership.

According to the Rev. Ernest Risley, rector, 90 per cent of the 1,400-member congregation upheld disaffiliation. The action is definite and final, he said, although Bishop Albert Stuart is observing a three-month waiting period before accepting the congregation's withdrawal and Mr. Risley's renunciation of the ministry.

The rector said the church will remain "independent congregationalist." It will continue to provide financial support of the diocese only until the end of this year. "After that," he said, "it will be completely autonomous."

Risley holds that all properties of what was the diocese's largest church belongs to the local congregation.

SPEAK UP!

In Germany they first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me — and by that time no one was left to speak up.

— Pastor Martin Niemoller

Mississippi Plantation Strikers Backed by Delta Ministry

★ A special appeal was launched in New York by the National Council of Churches' Delta Ministry to aid some Mississippi farm laborers who were barred from their plantation shacks after they demonstrated for higher wages.

"Can you and your denomination help these farm laborers in this emergency?" asked a message issued by the Delta Ministry commission, which supervises a long-range relief, rehabilitation and education program for whites and Negroes in a poverty-stricken section of the state.

Since the laborers picketed on May 31, it was reported, the Delta Ministry has maintained a tent-city for them on land that had been obtained for a community center.

The walkout occurred on the A. L. Andrews plantation a few miles from Leland, Miss., when 12 tractor drivers protested long hours and low pay. About 70 field hands, many of them women and children, soon became involved.

The appeal from the NCC commission said: "A working day for farm laborers in Mississippi is from sun-up to sun-down. Choppers — those who hoe — usually receive \$3 a day. Tractor drivers are paid about \$6 a day.

"In some areas these laborers live in shacks on plantations. Some are born in these shacks and seldom leave the plantation during their lifetime.

"On Monday morning of this week (May 31) 12 tractor drivers, the whole complement of drivers of one plantation had had enough."

It was stated that the Negro laborers "now simply refuse to work" after having requested

higher wages in recent weeks.

On the afternoon of the tractor-driver walkout, notices were posted on the plantation shacks, the appeal said, and "the men had no recourse other than to move out their families."

An NCC race commission legal spokesman said that an injunction was served on the Negroes to stop demonstrations and attorneys for the laborers have moved the case to federal court.

"Present indications," the Delta Ministry commission appeal said, "are that this strike will spread . . ."

The plantation owner, after the walkout, told a reporter he couldn't understand why his workers went on strike. "I've treated the people mighty good," he said. "They never wanted for anything they didn't get."

The tractor drivers are members of the Mississippi Freedom Labor Union. They had met the night before and decided to ask, for a third time, for a raise in wages and better working conditions. They walked out when the request was denied.

The wage sought was \$1.25 per hour for an eight-hour day.

Nightly Meeting

The strikers are holding meetings each night in a store near the tent colony. Wives and children were first housed and fed by the Delta Ministry in a building it leased for a conference center at Edwards, near Jackson.

Warren McKenna, Episcopal priest from Mass., director of the Greenville project, later supervised bringing the strikers' families to that city, where a Negro private school belong-

ing to a Baptist congregation was obtained for the summer. Cots and furniture of the displaced farm workers were moved in.

Bulletins Urge Action

Stacks of bulletins handed out at the Greenville headquarters of the Ministry, the nerve center for the strike effort, urge all cotton choppers to "attend the meeting every night at Mr. Roosevelt Adams' store . . . join the Mississippi Freedom Labor Union, don't work on any plantation that is on strike," and "slow down your own work."

With such appeals spreading, some law enforcement officers have expressed the fear that violence cannot be prevented.

The organizing effort of the nineteen-thirties, accompanied the charges of communism, produced the Southern Tenant Farmers Union. Farm strikes were held at strategic harvest times in Arkansas, Mississippi, Tennessee and Missouri, but were too limited and too local to be effective, and were suppressed with violence.

Planters this time see the farm strike as a clear example of "outside agitators" stirring, a revolt among an otherwise contented people.

MINISTRY OF HEALING CONFERENCE

★ A ministry of healing conference is to be held at St. Stephen's, Philadelphia, Sept. 12-15, it has been announced by the rector, the Rev. Alfred W. Price.

As in former years, it is international in make up bringing together people from all over the world interested in this aspect of the church's ministry. It is sponsored by the Order of St. Luke the Physician which is both ecumenical and international.

EDITORIAL

Youth's Impatience With Religion

YOUTH says, in the first place, that the churches are insincere . . . What a spectacle — a bunch of prosperous American go-getters singing hymns and addressing prayers to a barefoot Jesus! The Galilean taught a morale which would be subversive of almost everything America most believes in. He cared nothing for possessions, and had none; and we worship him in his poverty one day in the week, and scramble for more money the other six. He trusted in spiritual forces alone, and would not lift a finger in self-protection or to forward his enterprise; but so-called Christian America believes in bank-accounts and atomic bombs. The admiration of Jesus as a commanding historic figure is one thing; but the acceptance of Jesus as lord and master is quite another. Youth says, with very much justice, that the church really stands for one thing and practices another.

One of the commonest counts which youth has against organized religion seems to be in the support which the churches lend to what are called "outworn moral codes." The implication seems to be that moral standards change from generation to generation, as the intellectual outlook changes; and that the church ought to be behind the newest, not the oldest, ethical outlook. And if this means that the conscience of the church should grow progressively more delicate in regard to new situations which arise as the world moves on, then none of us can gainsay it. The church too long ignored, in some places resisted, the permeation of industry, politics, international relations with religion, as though these all belonged to a wicked and transient world. There is a Christian conscience about the liquor traffic, about war, about race relations, as there was a Christian conscience about slavery. We know a lot of Christians today, pious as nuns in their personal life, who never feel a twinge of concern about unemployment, about the conditions in famine-ridden countries, or underpaid people in their own employ. If youth hammers at that kind of "outworn moral code," then we ought to thank him. But we are afraid that it is not this which youth

means; he means that the code of personal morals which the church supports is outworn. That is, business honesty, the consideration of others' rights, and sexual purity are outworn.

And here we must put the other side. A moral code, like a telegraphic code is a short way of saying a long thing. It is a transcript of social experience. It is a convenient way of handing on to a new generation what men in past time have found, as your text book in chemistry is a convenient way of saving you from having to make all the experiments of which that book is the distilled knowledge. You may want to make some of those experiments again to convince yourself that they are true; but you are disposed to heed what the experience of others has shown.

Now that is all there is to a moral code. It is a way by which society protects itself against endless and inconclusive experimentation. Some things have simply been found to work better than other things. Most of us are content to use a knife and fork in the accepted fashion, and to wipe our mouths on napkins. Of course, we are perfectly at liberty to tear our meat to pieces with our fingers, and wipe our mouths on our sleeves; it is a curtailment of our personal liberty to demand that we do what everybody else does. But there seems to be something to be said for the value of codes and traditions; and when these unite upon some conviction, however inconvenient to the human desire for liberty, we had better give them some consideration. We commend to youth that they think once more about the church's alignment with the established moral code of the past. We know that the life can go out of the code; but let us remind you that that does not change the pragmatic value of the experience from which the code was drawn.

We know a very rich woman who drags her children, while they are young enough to be obedient, to church every Sunday morning. She owns her pew. She wants no one else to sit in it, certainly no one who does not belong to her class of society. She goes home and they hear her talk outrageously about other people; she spends money on herself like water, and it is perfectly clear to them that she does not understand in the least what the Christian enterprise is all about. Her religion is a mere matter of enjoying going to church, or being seen in church, or meeting her friends. It means absolutely nothing of sacri-

fice, of self-control, of being anything else but what she would have been if she had been an avowed pagan. And as her children get older, they revolt against that kind of emotional and sentimental religion. They ought to revolt. They would be hypocrites as she is if they did not revolt. We have a great deal more use for their revolt, which is honest, than for her conformity, which is sham.

Youth says that organized religion is in the hands of the old. And to that we see no reply. It is in the hands of the old. Most of our ecclesiastical leaders, most of our vestries are of grey-haired men. Some of them are men whose sons and grandsons have not the slightest interest in the churches which they themselves support, and never will have. These younger men feel something stiff-minded, conventional, safe, on the side of law and order, desperately trite, in some of these older men. Youth sees the absurd anomaly of the most conservative men in our society supporting the institution which was founded by men who turned the world upside down.

Youth knows that these men do not believe in Christ for one single moment: they only believe in a theology about Christ, a tame shadow of

Christ, a kind of forlorn and lovely echo of Christ, not a man who could fast forty days, and scatter the money-changers tables about with his own two hands, and get the safe authorities by the ears till they had to destroy him to save their faces and their safety. There isn't any use in telling youth that anomaly isn't there and doesn't exist. It is there and it does exist. The only remedy for it is to acquaint youth with the real purpose of the church, and to confess to youth perfectly frankly that about nine-tenths of what the church is doing is too entirely insipid to represent Christ at all.

Youth wants something to coordinate his life, and bring his two or more selves into harmony. He wants to find a purpose in living. He wants to know what he should do with his life. He wants to have something with which he can actually help his friends. He would like to have a perpetual sense of going somewhere, and to participate in an adventure which would call to all his heroism and all his romance.

It is just that which some of us are finding already in Christ, and if youth could only know it, Jesus the young man holds the key for youth today.

DOMINICAN CRISIS AND LATIN AMERICA

A COMMUNICATION TO THE GENERAL
BOARD OF WCC FROM LUIS E. ODELL,
OSCAR BOLIOLI, NESTOR GARCIA, EMI-
LIO CASTRO. THEY ARE EXECUTIVES
OF LATIN AMERICAN CHURCH AGEN-
CIES WHICH ARE LISTED IN THE NEWS
STORY BEGINNING ON PAGE THREE

WE REPRESENT institutions and movements of the evangelical community of Latin America. We play a vital part in these movements — representing churches of the most diverse traditions — whose common goal has been to incarnate and spread the gospel of Jesus Christ in the countries of Latin America throughout the various stages of its history. These are churches which originated in Europe or the United States and have become today a part of our reality, constituting the heart of the nature, the sentiments, the problems and aspirations of the Latin American

people. In this double character — as part of the Evangelical Church which recognizes its continuity in time and space with the Universal Church, and as institutions solidly identified with the destiny of Latin America — we believe it is our urgent duty to make the following declaration about the grave events taking place in the Dominican Republic which affect every sphere of opinion in Latin America today.

NOTHING COULD possibly explain Christian indifference and silence — a silence of complicity — confronted as we are with events which are

daily causing destruction, death and terror in a sister nation. And yet it would be an act of irresponsibility on our part if we were to align ourselves with this elemental human problem without analyzing the political, economic, and military elements constituting the root of the situation. This is the aim which has brought us to an analysis of the facts and to a manifestation of our concern.

Information coming from various groups leads to little doubt as to the factors provoking the present crisis in the Dominican Republic. The closest point of departure would be the overthrow of President Juan Bosch, who headed the first constitutional government to be established after the long and dismal reign of the dictator, Trujillo.

From that day in September, 1963, until the unleashing of present events, the country returned to a military regime imposed by a junta which justified its rise against Bosch with a program based on an organized struggle against Communism. The junta obtained U.S. government recognition very soon after President Johnson took office. On April 24, 1965, a new military movement which seemed to have popular support succeeded in overthrowing the junta and was close to resuming power in the name of the constitutional mandate which is in force until 1967.

When the struggle appeared almost resolved, the North American Marine infantry stepped in, initially alleging protection of U.S. citizens and other foreigners in Santo Domingo. Because of the irrefutable evidence of their acts they had to admit later that the purpose of the intervention was to control the revolution due to a supposed participation of communist elements. During those days, dispatches of every international news service stated that the North American soldiers were taking over for the weakened forces of the official Dominican army and were presenting the final obstacle to the victory of the rebel faction.

The Dominican Congress gave its support to the revolution, naming Colonel Francisco Caamaño constitutional president of the country until the expiration of the lawful term. The North American intervention imposed a momentary truce, with the rebel forces confined to the central zone in Santo Domingo. The opposing faction took advantage of the calm to establish a civilian and military junta to reclaim legal power. The Organization of American States

(OAS), which was later to approve North American intervention, decided to mediate and to form a multilateral army with the decisive vote of the Dominican representative who was receiving his instructions from the civilian and military junta.

In view of the failure of OAS actions, the U.N. Security Council resolved to intervene directly. Repeated violations of the truce were committed by the civilian and military junta with the obvious support of North American occupation forces. The rebel government announced its decision to fight to the end and to set the entire city of Santo Domingo on fire should North American intervention continue. A 24-hour truce was agreed upon, and news releases reported more than 1,500 casualties; the city without water or electricity; scarcity of food; the wounded lying on the ground or in hospital beds by twos; surgery being performed without sterilization of instruments; and a procession of 200 women dressed in mourning who offered to place themselves in the front lines to force an end to the shooting.

American Interventions

THIS OBJECTIVE description of the events in the Dominican Republic forces one to reflect with great depth on the significance of U.S. intervention in the struggles of internal politics of Latin America. The present situation corroborates, with slight variation, the actual history of hemispheric relations. The U.S. has intervened, sometimes in the name of the Monroe Doctrine (the continental defense against European aggression); at other times for the protection of vested interests (goods or the personal integrity of North American citizens, so called Dollar Diplomacy); and finally, at other times under the banner of anti-communism, pan-americanism, or the preservation of democracy. These military interventions by the U.S. in Latin America, in the Caribbean and Central American countries, have been taking place since 1824 when the double focus was Cuba and Puerto Rico. This current demonstration of power, coming now one hundred and forty years later, in the Dominican Republic. Mexico, Honduras, Nicaragua, Puerto Rico, Cuba, Colombia, Chile, Panama, and the Dominican Republic have been, on repeated occasions, subject to intervention in 1853, 1854, 1857, 1858, 1860, 1871, 1881, 1885, 1901, 1903, 1904, 1912, 1919, 1926, 1934, 1954, 1961, 1962, and now in 1965.

These interventions are carefully recorded in

the histories written in every part of America. These are results of a doctrinaire conviction expressed in the theories of North American military intervention of such men as Monroe, Theodore Roosevelt, John Foster Duller, and President Johnson. In all cases they reflect U.S. abrogation of the right of Latin American countries to modify the course of events and internal politics in accord with their own interests.

On the occasion of the Pan American Conference in 1829, which was called by Simon Bolivar in Panama, this U.S. attitude brought forth a bitter sentence from the father of Spanish American independence: "The U.S. appears to have been chosen by providence to devastate Latin America with misery in the name of liberty." This sentence remains in the mind of the Latin American people and events throughout history do not permit it to be forgotten.

Causes and Effects

WHAT HAVE been the causes and effects of U.S. intervention for Latin America? At different times the government and politicians of the country in the north have expressed openly their intention to protect goods and vested interests — the system of life and economic affairs of North American citizens—in any situation which might endanger them. Frequently, this resolution has been exercised by the U.S. unilaterally, and also, we must note, frequently with the compliance of the Latin American governments involved. It has often been legitimized through treaties and at other times by force of action. The recent invasion of the U.S. is a violation of the non-intervention and self-determination accord established by the very Organization of American States which punished the Dominican Republic in 1960 under the dictatorship of Trujillo, and from which Cuba was expelled in 1961. The North American government is explicitly aware of the illegality of its action. And, even if a large majority of governments of Latin America and North America have consented, the results have been devastating.

More and more the possibility of understanding, communication and fruitful dialogue appears to recede. More and more the ill-will and resentment of the masses in Latin America against the people of North America is exacerbating. More and more the probability of a peaceful and sensible solution of the grave problems affecting

the social development of Latin America seems to fade away. Instead, the increase of hostility, ill will, and disillusionment of the Latin American people has reduced the hope of arriving at a real and necessary understanding between both peoples in the immediate future.

Back Wrong People

DUE TO THIS situation, Latin America cannot but trust in its own forces to bring to realization its hopes for modernization and progress. But within each nation there are other obstacles, and in every case, the moral or material support of the U.S. is given to the forces opposing progress and committed to the maintenance of the historically indefensible "status quo". The remaining alternatives confronting the vast popular sectors urgently demanding profound structural reforms in the economic and social systems are of a socialistic and nationalistic tendency, which contradicts the North American way of life. The latest events in the Dominican Republic and in other nations in Latin America corroborate the inevitability of such an option.

What then, is the hope for the future? How is there to be involvement toward the re-establishment — or should we say, a genuine establishment — of fraternal relations between the peoples of the South and North, and in short, among all peoples?

Job of Churches

IT IS THE BELIEF of the signers of this document that the specific contribution which we, as Christians, must make in this decisive moment is the difficult one of a ministry of reconciliation. From the humane and political points of view nothing seems as inappropriate at this time as an emphasis on reconciliation. But it is exactly at these tensest moments in history when God demands this particular mission from Christians. Who else is able to speak of reconciliation at this hour but he who reconciled the world to himself through the sacrifice of the cross? From what other source can the basis for real and permanent understanding between men be found but in the good news which announces God's will to make himself man in Jesus Christ to better express his love and concern for man?

But true reconciliation can only be realized upon the foundations of repentance, humility, responsibility and forgiveness, and the concrete

task which is demanded of Christians in every part of America in this hour is to speak the hard word of truth, pointing out our own guilt and the guilt of our governments in the events in the Dominican Republic, and also, to assume as much as possible our social, political and in short, historical responsibility, in order to contribute in a positive way to the overcoming of the conditions

which oppose the humanization of man in Latin America as well as in North America.

This is the concrete significance which the ministry of reconciliation assumes in this hour. We do not doubt that the task is heavy and difficult. Only through this thorny path did God offer in Jesus Christ the most difficult, sacrificial and also the most glorious reconciliation.

HITLER'S SOUTH AFRICAN PRODIGIES

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, and World Affairs

Chairman for the Diocese of Newark

SOME FACTS TO HELP THE CHURCH

MAKE UP ITS MIND ABOUT WHAT TO DO

FEW AMERICANS appreciate that the Union of South Africa is in the hands of a government which is virtually Nazi in outlook, although this is a fact which will have a far-reaching influence upon the future development of the whole continent of Africa — and as a result upon the entire world. It is a fact regarding which we have been given ample warning, but distance has made it unusually easy for us to turn a deaf ear.

In opposition to the government of General Smuts during world war two, several of South Africa's present-day leaders openly looked forward to Hitler's victory. Its present minister of justice, Mr. Balthazar Johannes Vorster, was interned at that time for sixteen months, being eventually released on parole and placed under house arrest, for his avowed espousal of the Nazi cause. Its present minister of railways, Mr. B. J. Schoeman, then an opposition member of Parliament, declared in 1940 — "The whole future of Afrikanerdom is dependent upon a German victory."

Violently anti-Semitic, Mr. Eric Louw — later to become foreign minister from 1948 until very recently — in April 1942 spoke freely of the coming day of German triumph. In the same year, attacked in the columns of a Johannesburg English-language newspaper for the overt assistance he was allegedly giving to Nazi propaganda, its present prime minister, Dr. Henrik Vrewoerd — at that time editor of an Afrikaans-language paper in the same city — sued for damages. He

lost his case, the judgment of the Witwatersrand division of the Supreme Court being that "He did support Nazi propaganda, he did make his paper a tool of the Nazis in South Africa, and he knew it."

Such is the war-time record of the members of a government which recently had the astonishing audacity to insert a full page advertisement in the New York Times, among other things taking pride in the fact that "South Africa has in the past stood shoulder to shoulder with the United States and other Western powers in the struggle against aggression" — a perfectly true statement, but hardly one for which the present South African government can claim much credit!

It is true that the reference was primarily to the struggle against communism, but even in this regard there are the strongest grounds for questioning South Africa's right to consider itself a bastion of the western world. Freely labelling all their critics as communists, sometimes with reason but more often without, it has been said that they have created the same situation as could have arisen in the U.S. had the late Senator McCarthy been elected to the presidency.

In an early pamphlet on "The Communist Danger" Mr. Eric Louw's main charge was that communism "recognizes no distinction of color or race." Under these circumstances it is understandable that it should have been said by an African leader — by no means wholly in jest — that the ministers of the South African govern-

ment are the best recruiting agents for communism in the republic.

Which of us can recall without shame the reply of the saintly Chief Luthuli, 1960 Nobel peace prize winner, when accused of Communist sympathies?

"No, we don't know communism: all we know is that these men and women came to help us. I don't deny that some might have ulterior motives: all I am concerned about is that they came to help us in fighting racial oppression; and they have no trace of racialism or of being patronizing — just no trace of it at all."

Clearly it is no exaggeration to suggest that the Republic of South Africa is now a hideous liability rather than an asset, in the struggle for democracy and freedom.

Pressure Needed

NOR IS THERE any reason to hope for a change of heart, unless extreme pressure be brought to bear, for Dr. Verwoerd has consistently adhered to his belief in the theory of the master race. In 1953, about to take charge of African schools as minister of native affairs, he asserted bluntly —

"When I have control of native education, I will reform it so that natives are taught from childhood that equality with Europeans is not for them . . . People who believe in equality are not desirable teachers for natives."

And ten years later, as prime minister, he added even more distinctly in the House of Assembly —

"Reduced to its simplest form the problem is nothing else than this: we want to keep South African White . . . 'Keeping it White' can only mean one thing, namely White domination, not leadership, not guidance; but 'control,' supremacy."

Such a government has indeed controlled the Union of South Africa for the past seventeen years, during which it has pursued its policies with ruthless efficiency and with a total disregard for human rights. Whatever their race, its opponents have been subjected to house arrest, imprisonment, and solitary confinement, there being at present some 5,000 political prisoners in South African jail cells. Some 1,000 of the most "dangerous" are known to be in the notorious "maximum security prison" on Robben Island, seven miles off the coast of Cape Town, concerning which the most appalling — and well-

nigh unprintable — facts have become known. According to the minister of justice, at least one African leader, Mr. Robert Sobukwe, is destined to remain there "this side of eternity."

Africans of lesser importance are literally whipped into line, approximately 17,000 of them receiving 80,000 strokes per year for criminal offenses of various kinds. During the past ten years an average of just over 1,000 a day have been convicted, and subject to fines or detention, for violations of the supervision and control regulations which break up the family and have been repeatedly condemned as an affront to human dignity.

Sharpeville Massacre

DEMONSTRATING against these at Sharpeville in 1960, 67 Africans were killed by the police and 186 wounded. Although official statements maintained that the shots had been fired in self-defense when an armed crowd of Africans attacked the police, it was later established that the majority of the victims were shot in the back when running away. Hearing the news — before the full extent of the disaster was known and the casualty list complete — Dr. Carol de Wet, now ambassador for South Africa in the United Kingdom, is reliably reported to have exclaimed in disappointment at the small number of the dead.

There is also horrifying evidence of the practice of torture in police stations and prisons throughout South Africa, carried out by trained investigators in accordance with a single, predetermined basic pattern. It is significant that a South African military mission went to Algeria to study French methods in that war, and in regard to torture it has been suggested that they brought some ideas home with them.

Later denials by the government that the case was other than exceptional still leave on record the sworn statement of a police officer in Bloemfontein in March, 1964.

"I don't think there is a police station in the country that doesn't use violence during questioning."

The Plastic Bag

THE USE of a suffocating plastic bag he avowed to be "common in investigations." He said he had been taught in the Bloemfontein police station to suffocate natives, to make them helpless by trussing them with handcuffs and a stick, and to use the electric shock machine. Knowing this

to be illegal, he always "tried not to leave marks."

Another story of an experiment with the "water-treatment" on an African prisoner, as recounted with horror by Patrick Duncan, son of a former governor-general of South Africa and a former member of that country's Liberal Party, brings back memories of the ways of the Gestapo and the Kempitai at their worst. A more recent refinement was the application of the "statue torture" to a 56 year old woman, suffering from a weak heart, who was forced to stand in one spot for 13 hours without moving.

The Economy

THE WHOLE ECONOMY of the country is organized for the benefit of the 3½ million whites at the expense of the 11½ million Africans — not to mention 1½ million colored of mixed ancestry, and a ½ million Asians — who provide a cheap labor supply, being prohibited by law from organizing unions, bargaining collectively, or moving without permission. According to leading officials of the Bantu wage and productivity association, as quoted in the Rand Daily Mail recently, more than 45% of Africans working in industry and commerce are paid below the poverty level. These ridiculously low wages — slightly more than one fifth the amount paid to whites — make possible the latter's high standard of life, and the more than ample dividends paid to investors both in South Africa, and in Europe and America.

It is not surprising that the general infant mortality rate of African children is one of the highest in the world, varying from over 200 per 1,000 in the cities to 300 to 400 in some of the rural areas. The corresponding figure for white South African children is 27, one of the lowest in the world. Nor is the position helped by the fact that in 1963 — for example — the South African government's per capita expenditure for the education of African children was less than one-tenth that on white — although the newspaper, the Natal Mercury, has estimated that African parents actually pay three times as much in direct costs as do whites.

The South African government attempts to defend its position by referring to the plans for the "separate development" of Africans in areas set apart for them, but the blunt truth is that these are an irrelevancy — and have been recently so described by a highly responsible

special commission of the British Council of Churches set up to study the whole subject of apartheid. (That commission's report is the source of many of the figures in this article.)

In hard fact, 87% of the land area of South Africa has been set apart for the white minority. In this area today 60% of the over-all African population — some seven and a half million people, who cannot possibly be accommodated in the specially set apart African areas — are now by law temporary residents without family rights, segregated and discriminated against daily.

Family Life

INCREDIBLE though it must seem, stringent regulations compel many African men to live for 353 days of the year away from their wives, visits to husbands being by permit and for limited periods. In some cases, according to a reliable source, husbands who wish more children in their family have to apply for, and appear before, a white board for a "conception permit" so that they may spend time with their wives.

It is true that all this has been described by Dr. Verwoerd as "a policy of good neighbourliness." To which the most apt comment was that of Mr. Nehru, when he retorted that he was glad that India was not one of South Africa's neighbors!

Dr. Verwoerd's nearer neighbors in Africa hardly share his views on the matter, and are ever increasingly indignant at the fate of their oppressed brethren on the southern tip of the continent. Speaking in the name of the newly independent states, the secretary-general of the organization of African unity recently declared that the whole policy of apartheid was "the most abominable symbol of the worst humiliation that the centuries have imposed upon Africa" — a view which has been endorsed by repeated United Nations resolutions during the past twenty years.

Britain Speaks

SINCE the South African government remains deaf to all protests, there is good reason for the fears of Lord Caradon, United Kingdom minister of state at the U.N., and a diplomat with an honorable record in her Britannic majesty's foreign service, and incidentally a devout Methodist. Speaking last October, he declared that in his opinion the greatest danger facing the world was "racial conflict beginning in South Africa

and involving the whole of Africa, and eventually the whole world."

"This is far beyond anything we have seen before in the Congo or Cyprus or Suez. This is a much bigger possibility of a color war in which the world will inevitably be involved."

Nor need we be surprised at the comment of Mr. Charles Pettengill, president of Rotary International and a member of the board of governors of the American bar association, speaking as a lawyer rather than a Rotarian after a tour of South Africa last year. Referring to one of the harshest and cruellest laws of the South African government, permitting the police to impose virtually indefinite sentences of solitary confinement on suspicion and without reference to the courts, a law now temporarily suspended but rigidly enforced for many months, Mr. Pettengill said —

"If a government is sound, if its policies are right, it does not need this kind of legislation. What the 90-day law means is that the government is running the country like a police state No civilized western democracy has such a law."

Our Help Needed

SUCH IS the tragedy of present-day South Africa, a unique throw-back to Hitlerism twenty years after his death. It is a situation fraught with explosive consequences for the world. Desperately conscious of its possible implications for the future of the gospel throughout Africa and beyond, not a few South African Christians — with many heroic Episcopalians included — are bearing their witness under the most trying circumstances.

Their plea for our assistance is perhaps best expressed by the message sent to the Newark diocesan convention by the Rt. Rev. Joost de Blank, former Archbishop of Cape Town, former Metropolitan (Presiding Bishop) of the South African Church. It is a message which needs to be heard by all the church people of America. "Absolutely essential for rest of world to show convincingly its abhorrence of South Africa's racial policies. If practice of white domination be allowed to continue, the west is throwing the whole of African continent into the hands of growing subversive elements. First from a Christian but also from a practical standpoint, present policy is suicidal and can only further racial distrust and hostility throughout the world as well as ensuring economic disaster. Those who know

South Africa look to American Church for strong and sacrificial lead in which self-interest is forgotten in Christian obedience."

Upward and Onward

By W. B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

" . . . so, as you, the graduating class of 1965, face the many decisions of the future, we express to you . . . " . The usual "upward and onward" themes had been hit by the valedictorian, the salutorian, the main speaker and the invocator and benedictor at the end. Across the stage, with rigid smiles under unaccustomed mortar boards and over unfamiliar academic gowns, came the class, over 600 strong. In many different ways the members had been told that the "Horizons Unlimited" were before them. Always, it was implied that the horizons were good, beneficial and creative. And, overhead, someplace, two fit, middle-aged men were circling in orbit and one of them, with a hand jet, had propelled his way around the cone on the outside!

The faces in the graduating line didn't all express the security that Horizons Unlimited was supposed to bring. Or, perhaps, they were just tired. The night before the class had held its annual all-night party. The program was a dance from 8 to 12; a movie ("Beach Party" yet, which we are happy to report most of the attendors slept through); then an early dawn picnic up on one of the plateaus surrounding the city and then back to respective homes for some scrambled eggs and bacon, during which it was implied that it had been adventurous but a lot duller in reality than it had promised to be in prospect.

Some years ago, D. Elton Trueblood wrote about the common ventures of life with which the church family is concerned. Birth, marriage, vocational decision, illness, death — the parade is well-known. To each, the church has attached the appropriate sacrament.

This week-end, too, was a common venture of life and, as such, it had its built-in crisis aspects. Two members of the class were in the local "tank" from having drunk too much beer and having mishandled a car. The beer was a symbol of their new-found freedom. The tank was the symbol of the need for mature responsibility.

They were "sprung" in time to walk across the stage.

Two weepy underclass girls came into the office. Graduation meant a real change in their lives since the boys with whom they were "deeply in love" were graduating and going off to Horizons Unlimited and they weren't able to do that for another year. And instead of the horizons, there was a deep feeling of emotional death . . . and the pain of loss.

Another came in angry and bewildered. He had applied to but one top-rate college. "If I couldn't get in there, I couldn't get in anywhere!" He didn't get accepted . . . and he had no other irons in the fire. Now, what to do.

And so it went! A weekend which was supposed to be a joyous climax turned into a never-ending, heavy pastoral chore. One by one they paraded through the office, even as they paraded

across the stage to pick up a piece of cardboard stating that they were now graduates.

We had been scheduled to attend a conference on urban pilot programs in a town one-hundred fifty miles away. We cancelled our attendance, feeling that there was no sense in programming and planning for the "world to come that now it" if these new, free adults weren't helped to jump the first hurdle into it.

So add this common venture of life — graduation — to your list. And, for God's sake, and the future's sake, don't schedule conferences away from the pastoral charge on that week-end. It's set aside for growing up, and new experiences, and unfamiliar pains. The high school class of '65 has gone into mild orbit and its a heady experience, which we have to understand, share a bit and, when asked, respond to with guidance, and a humble remembrance of the class of '38.

What's Wrong with Sunday School Discussed at Cathedral Clinic

By John C. Leffler

*Dean of St. Mark's Cathedral,
Seattle, Washington*

★ One of the most significant and exciting experiences in my ministry, was the senior warden's first religious clinic. To have close to 150 people turn out, including several clergy and lay people from other parishes, certainly indicated that the subject was a hot one: "What is Wrong with Sunday School"?

The panelists were well chosen, and the applause following each presentation was witty and in good spirit. Before we were through, everyone involved in Christian education: clergy, teachers, parents, curriculum planners, the vestry and the congregation — felt some well-placed barbs.

Dr. Richard Jarvis, psychiatrist, lead off by suggesting that the sickness in Sunday School was part of the sickness

of our society in which God plays, at best, a secondary role. This is true of the majority of church people as well. Therefore, since God is not too important, learning about God and coming to know God isn't very important either to parents or the congregation in the average Episcopal Church.

He drew on his experience with troubled people, mostly adolescents, to point up the failure of Sunday School to answer the questions: Who and what am I? How do I relate to God and to other people? He made barbed reference to the failure of contemporary religion to establish any relationship with contemporary society. Religion lacks relevancy to the life of our times.

Father Arthur Fenton of Tacoma picked up the same theme and with disarming frankness castigated himself and other clergy for considering

Sunday School an unpleasant chore or "a monkey on his back" to be dumped into the inexperienced hands of a curate or lay people. Nor did he spare teachers, some of whom prepare their lessons just before class, and who are ill-prepared for their job. He questioned whether either vestries or congregations ever got vitally concerned about children's education, and were content to let the well-intentioned few struggle along as best they could, without adequate training.

Showing us a chart of attendance at his own school he paid his "compliments" to parents by indicating the dips in the graph thus: "this was the week-end of the U.W. - W.S.U. game; this week-end when stream-fishing opened, those week-ends when skiing was excellent" and so on. It was all good-natured but we all got the points directed at us.

The final panelist was Mike Turnsen, one of our fine youth-leaders, and a product of our Sunday School. He was gentler than the others, but emphasized

many of the same faults from the pupils angle. Reciting the familiar child's prayer: "Now I lay me down to sleep . . . if I should die before I wake, I pray the Lord my soul to take" as an example, he spoke of the incapacity of the child to grasp the meaning of these and other words taught them, or if they did grasp it, how terrified they would be. He compared teaching in Sunday School with that in public school with devastating effect.

Perhaps we didn't come up with any world-shaking solutions, but everyone saw the problems more clearly and realized where we had to begin to solve them. And we all had a good time being lambasted!

SELMA HOSPITAL SEEKS FUNDS

★ "I'm here to hold out the tambourine," Father John P. Crowley, chairman of the board of trustees of Good Samaritan hospital in Selma, Alabama, said upon his arrival in San Francisco.

He said he hoped to collect a part of the \$500,000 which that "surprising oasis of integration and charity" — as he characterized the hospital — needs for annual operation and expansion.

Good Samaritan hospital provided lodging for numerous clergy of all faiths and to some extent served as a headquarters during Selma demonstrations in March.

Father Crowley called those demonstrations "a tremendous national success" by influencing "the new voting rights law, a unified Negro community, and new hope and confidence for Negroes that things would change."

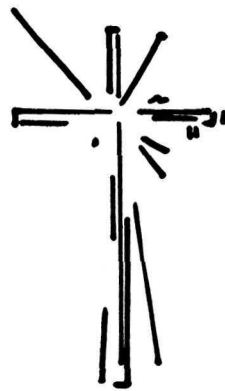
However, no significant changes have taken place, the priest said, although he expects them to come when the voting rights law becomes effective.

News Notes

Charles Coburn has declined election to be bishop coadjutor of Ohio. When he was elected to the same office in Washington in 1958 he also declined. In that instance he had stated prior to the balloting that he would not accept and asked that his name be withdrawn. But a cleric made a speech about let's elect him anyway, adding that he was sure he would accept. He didn't, stating that he considered being dean of Episcopal Theological School the job for him. More recently Union Seminary in New York made every effort to get him as president and dean, but again he said he wanted to stay at ETS. Why the diocese of Ohio, in the light of this history,

thought he would accept is difficult to understand. They did elect him on the first ballot. They will now have the job to do over again, though a phone call to Cambridge presumably would have made this unnecessary. They will eventually elect and whoever comes out on top will know that he is second choice — a lesson in humility which may not be a bad thing.

Urban Training Center had figured in a big way in the demonstrations in Chicago against segregation in the schools. The interchurch set-up, which aims at giving parsons an idea of what living in slums is like, sends them into the streets with three bucks and tells them to exist for three days. It is called "taking a plunge" and one of them plunged himself into jail. Donald Dallman, 27, Lutheran of



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Oklahoma, after a night behind bars, said; "We were supposed to take a plunge and this is it." He added that such civil rights participation by a clergyman "may be ambiguous, but it must be undertaken with a good Lutheran sense of fear and trembling." Another of the urban training center participants, the Rev. Francis Geddes, 41, Episcopalian from San Francisco, commented on the presence of "outsiders" in the march. They took part, he said, for "the same reason outsiders went to Selma . . . I know, because I was there, too." Six nuns placed under arrest were led by Sister Jane. All were of the daughters of charity of St. Vincent DePaul.

Worried? What about? A sampled opinion survey puts non-church attendance high on the list. But people worry more about over-eating, being out of shape physically and doing too little reading. Other things that Americans worry about — further down on the list than the four above — are wasting too much time, not being considerate enough of parents, not being active enough in the community, spending more than can be afforded, not contributing to charity, not being considerate enough of children. Also being too deeply in debt, not voting, drinking too much, taking advantage of somebody to get ahead, losing more at gambling than can be afforded, padding an expense account, and being unfaithful to a spouse. A majority of adults

admitted at least some concern over 13 of the 18 subjects surveyed. The poll, conducted by Harris Survey, also revealed that in the population as a whole, the "index of concern" is by far the highest among people with the most dough. So stay poor and stop worrying.

A Hospital in Charlotte, N. C. run by Presbyterians has cut itself off from federal funds for refusing to comply with the civil rights act. The man bite-dog angle here is that the hospital is integrated but puts Negroes and whites in the same room but only when the patients agree.

New Hospital and nursing school, partially sponsored by the Episcopal Church in Liberia, has been completed in Suakoko, near the central part of the republic. The medical complex has 63 hospital beds and can treat up to 500 patients a day in its clinic. Cuttington College, an Episcopal school joining the new institution, will provide academic training for the student nurses. The two million dollar hospital and school of nursing is a joint institution of the Lutheran, Episcopal and Methodist Churches of Liberia and the world mission board of the Lutheran Church in America. The Episcopal Church's contribution to the total cost was \$750,000. The

hospital will be staffed by 130 people, including 16 medical missionaries. The hospital will handle obsteric, pediatric and general medical and surgical cases. It will also have a nursery for premature babies. It was dedicated by President William V. S. Tubman of Liberia who is an Episcopalian.

Niobrara convocation of Dakota churchmen got underway on June 17, on the Rosebud Indian Reservation in South Dakota. The guest of honor, Bishop John M. Burgess, suffragan of Massachusetts, preached at the outdoor service on June 20. More than 1,000 persons, most of them delegates from Dakota

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A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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THE WITNESS

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reservation churches and chapels, camped on the prairie for the yearly meeting. Chairman of this year's convocation, which is celebrating the 90th anniversary of the Rosebud Mission, is the Rev. Noah Broken Leg, director of the Bishop Hare home for boys, at Mission. Other guests at the Convocation were Dean Charles H. Buck Jr. of St. Paul's Cathedral, Boston, Dr. and Mrs. Henry F. Allen of Boston, Bishop George T. Masuda, newly consecrated diocesan of North Dakota, Dean Sherman E. Johnson of the Church Divinity School of the Pacific, and the Rev. Frederick M. Morris, rec-

tor of St. Thomas' Church, New York. Bishop Conrad Gesner invited churchmen from many part of the United States to attend the convocation.

James Hall, Negro priest formerly of South Florida, has been appointed vicar of St. Andrew's, Polson, Montana, by Bishop Sterling. It is a white congregation and the appointment was made upon the unanimous request of the congregation. He has been supplying there for nine months while completing work for a master's degree.

Rev. John Romig Johnson, Jr., a doctoral candidate in psychology and religion at Union Theological Seminary in New York, has been appointed director of field work and instructor in pastoral theology at Berkeley Divinity School. He will supervise the work seminary students do in local parishes on weekends, as well as having a concern for the various summer training programs students enter into between terms. He will teach the second-year course in pastoral theology, "An introduction to the theological and psychological aspects of the parish and its members", and will offer electives in psychology and religion.

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

- NEW BOOKS -

E. John Mohr
Book Editor

CULTURE AND LITURGY, by
Brian Wicker. Sheed and Ward.
\$3.50

A real temptation and one of the easiest and most dishonest ways to review a book is to copy portions of the publisher's blurb on the inside flap of the paper dust cover. But to do so in this case would force us to become accomplices in exaggeration and sales pitch. Attractive as the cover may be, the text proved to this reviewer a real obstacle to grasp Brian Wicker's objectives. The young author is an English Roman Catholic, currently serving as staff tutor in the department of extra-mural studies at Birmingham University.

Within the frame of reference of the Roman Catholic Church in Britain Wicker suggests that modern Christianity lives as a minority in a civilized but pagan world, and that this amiable pagan world does not, and cannot, take the church seriously. An articulate Christian thus lives really in two cultures. In order to remove the alienation which exists between these two worlds, Wicker suggests that the liturgy of the church be reformed on a massive scale, borrowing freely from the terminology of our pagan society.

One can accept Wicker's objectives, but surely there must be a less laborious means to communicate them.

— ENRICO S. MOLNAR

Dr. Molnar is Director, Theological Training School at Bloy House, Los Angeles.

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- BACKFIRE -

Reuel Lahmer

Layman of Allison Park, Pa.

I was shocked and chagrined to read "Talking it Over" in the June 10th issue of the Witness in which the Rev. W. B. Spofford Sr. writes about the recent meeting of the music commission in New York. Instead of praising the very worthwhile efforts of this fine commission of talented gentlemen, many of whom came from long distances taking time from busy schedules, he makes light of their meeting and is "a bit scared that they may raise the standards of church music and spoil all the fun." I hope they are able to scare him, and all others who take the work of the church so lightly, and more than "a bit."

Mr. Spofford should sit down and do a little thinking on this subject — a very serious one. Does he and Mrs. Spofford who selected the hymns for Sunday "just for fun" also sing "God of our Fathers", "Were you there when they crucified my Lord" and "When wilt they save the people," "just for fun?"

There was a time when music was the first subject in education, arithmetic only the second. The Greeks believed that music could affect the moral qualities of the nation — strengthen or weaken the character. A hymn tune, like a person has special characteristics — strong, weak, noble, dull, interesting — and the singing of a noble tune can probably have more affect on an individual than any words preached at him, for he must at least take on momentarily the character of the tune. To some extent we are "known by the company we keep" and the tunes we sing. We should learn to use this power of music more

effectively and need the co-operation of the priests of the church to help teach the very finest tunes and music to our young people and adults so that they will grow more Godlike and not just "for fun."

Witness is one of my favorite magazines and when one of its editors writes such an article about music in the church it must mean that there are many other priests who hold similar views. It is my experience that church musicians are as a whole just as dedicated a group in working for the church as are the priests, and with but few of the privileges — financial, pensions, housing, etc. It should be the duty of The Witness to give a complete airing to the problems and aims of the musician in his ministry within the church. I suggest that you request articles from the music commission as a start in this direction.

William B. Gray

*Rector of St. Luke's,
Cedar Falls, Iowa*

I read your June 3 editorial with a bit of dismay for it seems to me that it was directed to seminarians of the past, the distant past. It seems to me that it has relevance, certainly, for your understanding of what is "vital in the preacher" contains truth.

But, the seminarian hasn't much chance to become a vital preacher until he has a chance to gain experience in the pulpit. Unfortunately if he serves a curacy he's not likely to get much experience for a few years anyway.

The point is that many, perhaps most of our seminarians today, are not youngsters fresh out of college, but older men who have left going careers to give service as ordained men. They are married, often with families.

In my class, four years ago, I was of the average age: 33. Only a few, probably less than 10, of my classmates would fit the image that your editorial paints. The others were prophets; they were missionaries; they loved people, God and the church, I think, but few of them would have been interested in becoming a club manager which sometimes seems to be the parish's image of the priest.

In fact, if there are many young men who fit the image of your editorial, the club-type parishes had better grab them off in a hurry. For a lot of dead parishes will decay before they can find a man today who is willing to spend his time being president of the corporation.

It is true, as you say so well, we need priests, always, who love people, all people not just those in his chapel; who have a real message to souls, even if it shakes those souls to action. We need prophets. We need missionaries who reach out into the community where God's other sheep are looking for a home, even if those in the home don't want them in.

I think that our seminaries are turning out such men. I think that they will shake the foundations of status quo complacency, too, and this will be painful for a lot of parishes even though it might bring about a resurrection and vitality such as the church has not known for ages and ages.

William B. Murdock

Rector of Trinity, San Jose, Cal.

Your editorial, "The Youthful Prophet", in the June 3rd issue deserves some fan mail. I thought it was great. Who wrote it? I'll nominate Tom Barrett as a likely author. Incidentally, I always enjoy his column — have even cribbed a few sermon illustrations.

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