

# The **+** WITNESS

OCTOBER 21, 1965

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## SERVICES

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#### NEW YORK CITY THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:15 and sermon, 4.  
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## Story of the Week

### Problems Revealed by Poll Faced By England's Church Leaders

★ England's Gallup poll made a survey of 2,000 "carefully selected people" about their religious beliefs and practices. Some of their findings disclosed:

★ Only two in every 100 of those questioned said they did not believe in God; 14 per cent were undecided, and the remainder believed either in a personal God or a vital force or spirit which controlled life.

★ A fifth of those questioned claimed to go to church on most Sundays, but when asked what they had done the previous Sunday 79 per cent said they had watched television, 76 per cent had read a newspaper, 61 per cent listened to radio and only 10 per cent had actually been to church. On these results, churchgoing showed a decline from 14 per cent and television viewing an increase from 49 per cent on the results of a similar survey made in 1957.

★ Of those questioned, 43 per cent said they prayed regularly (one in three of the males and 53 per cent of the women). Only 12 per cent spoke of regular reading of the Bible.

★ Belief in the divinity of Christ was claimed by 64 people in every 100. Sixteen per cent said he was "just a man" and five per cent regarded the question of divinity as "just a story."

★ Life after death was believed by exactly half those questioned, 29 per cent saying they did not know and 21 per cent expressing disbelief.

The Archbishop of Canterbury appeared on a tv interview, based on the survey, along with Cardinal Heenan, R. C. primate, and Moderator Peter McCall of the Free Church council.

After being questioned about birth control, which the Cardinal disposed of by saying a commission was now preparing a report, he was questioned on the subject of churchgoing and religion generally. When it was pointed out that 18 per cent of Catholics who attend church most Sundays do not pray as individuals, he replied; "This is one of the things which the Vatican Council is trying to correct. Part of the reason is the use of Latin terms which most people don't understand, so the present liturgical movement is designed to involve people much more."

The survey also held that Catholics read the Bible less than members of other Christian bodies. Cardinal Heenan said: "It's very important for the Christian to read the Bible and it is a fact that in the past Catholics have been much less assiduous in reading the Bible, but, again, as part of the work of the Council, more and more

emphasis is being given to the reading of the Bible."

Questioned on the survey's report that only Roman Catholics seem to think that religion is increasing in influence, Cardinal Heenan said this probably meant that the Catholic faith is given much more attention now than a few years ago. This is in large measure due to Pope John, he said.

#### Archbishop Ramsey

The Archbishop of Canterbury was questioned on the disclosure by the survey that more Church of England members think their church is old-fashioned than do members of other denominations.

He replied that this was significant. "I think it is partly true," he added, "that our church is old fashioned for many historical reasons as the established church of this country, and I think it is also true that in our church there is vigor of self-criticism of members free to think and speak."

Asked if that brought a danger of a certain hypocrisy, Dr. Ramsey replied: "Well, hypocrisy is such a subtle sin that absolutely every kind of system can lend itself to hypocrisy. I wouldn't say that the Anglican does more than others. Every church has its qualities and its defects.

"In the Free Churches there is a wonderful evangelical zeal and there is a wonderful use of the laity in church work and church government and we need

more of that. In some respects there is in the Roman Catholic Church a very deep devotion and discipline, and that, too, is good."

On the survey disclosure that more people now think that Christ was just a man rather than the Son of God, Dr. Ramsey commented: "I think that the very essence of Christianity is the belief in Jesus as divine and the worship of Jesus as divine. Jesus is as divine as God the Father is divine, and I think that is the absolute heart and center of Christianity."

As for the report that 15 per cent of regular Church of England churchgoers do not believe in life after death, the Anglican primate said: "We believe that personality survives death and that there is a fullness of life hereafter in union with Christ. A personal life wonderfully different from the present life but yet in a real continuity with it, so that there will be personal recognition hereafter. That's what Christians mean by the resurrection of the body."

Dr. Ramsey refuted the suggestion that all men are in aspect God. "Most definitely not," he said. "There is all the difference between God the creator and we his creatures. What we do believe is that we are in God's image, which means that despite the distinction there is a likeness between us."

### The Free Churches

Mr. McCall told the interviewer that he was surprised to find that, according to the survey, 84 per cent of people actually said they believed in God. He said he was also surprised, so far as the free church was concerned, at the low percentage of young people shown to be among its members.

"I would have thought that the free churches had more young people," he said.

He added that he was worried by the fact that the survey showed non-conformists were the group having the largest "elderly" membership. "I would have thought with so many of our youth organizations that we had rectified that," he said. "I think probably it may be due to the fact that we have emphasized the Sunday school. Sunday school is declining. There is no bridge between it and the church. I think this may be one reason for it."

Questioned on the survey disclosure that one-third of non-conformists think religion is out of date, and asked if there was a way in which non-conformism itself could be brought more up to date, McCall replied:

"Oh, in many ways. I think non-conformists first of all have got to make their worship much more realistic. They don't have ritualistic worship, but nevertheless it can be dull if it isn't

related sufficiently to activities of life. I think in the free churches that religion is identified with a conventional way of life. It tends to sanctify the conventionalities, which they are trying to break away from."

Once, McCall said, the free churches were the leaders in "social and socially adventurous" programs but they seemed to have lost this today.

"I think the influence is much less than it was," he added. "I think at one time every government had to take into consideration the free church point of view. Today I don't think this is true."

"But there is a very strong influence brought to bear among free church people on members of Parliament. They know that those members of Parliament know that the free churches are still deeply concerned about certain social and moral questions."

## National Council Asks Federal Action on Hate Messages

★ A protest against recorded telephone "hate" messages has been registered by the National Council of Churches with the federal communications commission.

Episcopalian Charles H. Tuttle, legal counsel for NCC, asked the federal regulatory body to give "urgent" attention to what appears to be a growing use of the telephone service to make anonymous attacks on institutions and organizations.

In a letter, Tuttle quoted from dial-a-hate-message attacks on the National Council in four different cities. Each was associated with a movement called Let Freedom Ring, he said. Each claimed the NCC is Communist-dominated and urged persons hearing the message to withhold contributions

to local churches affiliated with NCC.

Phone numbers at which the messages may be heard are unlisted but are made known in various ways.

A professor in a theological seminary in Chicago reported that children in school had been given phone numbers for the attack on the NCC, Tuttle said.

"By the wide publicizing of the unlisted numbers, and even more importantly, by the refusal of the telephone company to release the name or identity of the subscriber," Tuttle wrote, "complete secrecy as to the sponsorship is protected, while at the same time that very secrecy whets public interest and curiosity."

"In addition, the broadcast is delivered so rapidly in the space

of two minutes that persons and groups defamed have the greatest difficulty in knowing of it and authenticating its text until the stab in the back has occurred and its effects are established in the public mind."

"Any effort at a civil remedy in any given locality would be frustrated by the fact that unlisted telephone numbers of this character are scattered throughout the United States and widely publicized in various places and at various successive times," he said.

The National Council is not the only victim of this type of attack it was said. On August 31, the Anti-Defamation League of B'nai B'rith filed a similar protest with the FCC, recounting the same kind of telephone abuse. More recently, Parent-Teachers Associations have protested to AT&T against similar recorded hate messages directed against it.

Tuttle maintained that the continued use of telephone facilities for this purpose constitutes a threat to both individuals and organizations in the United States. "Obviously, if such practices . . . can take root as accepted in the United States, no one is secure and government has defaulted in its primary duty of protecting its citizens."

The attorney cited previous legal precedent to indicate that there is nothing in the first or fourteenth amendments to the constitution which protects as free speech such libelous publications and mechanized broadcastings.

One of the recorded messages which Tuttle quoted in his letter to the FCC was heard in Phoenix, Ariz., in early September. It accused the NCC of becoming "a paid political arm of Walter Reuther's AFL-CIO and in 1954 (or 1964) the Council

received a pay-off of \$200,000 from that labor organization for its cooperation in union politics . . . the Reuther brothers, the National Council of Churches and the Communist-directed Negro revolutionary groups have coalesced into a powerful phalanx for the purpose of giving a coup de grace to the United States of America."

Another Let Freedom Ring message, heard in Sarasota, Fla., in May, 1964, reportedly said there was "documented proof" that the "Communist-lining NCC" was arming

Negroes for revolution during the summer.

"We urge our listeners," the telephone message continued, "to send a dollar donation to Box 645, Sarasota, Fla., for our civil rights packet and we also urge our listeners to purchase a rifle or pistol for home defense.

"We are not — we repeat, we are not promoting insurrection as does the National Council of Churches. We are merely urging you to exercise your constitutional and God-given right to protect yourself and your loved ones."

## Churches Mark Hus Anniversary At Reformation Day Services

★ Thousands of Protestant churches will mark the 550th anniversary of the martyrdom of Jan Hus at Reformation Day services on Sunday, Oct. 31.

James I. McCord, North American secretary of the World Alliance of Reformed and Presbyterian Churches and president of Princeton Theological Seminary, urged the observance as part of the continuing reformation of the church.

"A reappraisal of the life and work of Hus is especially appropriate today, when churches of every tradition are concerned with their renewal and have been gripped afresh with the imperative to unity," Dr. McCord said. "While anniversaries may be the occasion for resurrecting ancient difficulties and refueling old conflicts, it is hoped that this anniversary will afford an opportunity for churches, both Protestant and Roman Catholic, to see more clearly the roads they have traveled and to set in perspective truths for which men have contested and died."

Jan Hus was rector of the

University of Prague and an eloquent preacher whose beliefs in the authority of the scriptures and the right of man to worship God without a clerical intermediary are considered forerunners of the Protestant Reformation under the subsequent leadership of Martin Luther and others. He was a contemporary and admirer of John Wycliff, the English reformer who held similar views with regard to the scriptures and who made one of the earliest English translations of the Bible.

"Hus' principle concern was not theological controversy, but the renewal of the church," McCord pointed out. "He rebelled against trafficking in holy things, urged a return to scriptural authority, and was eager to reaffirm the place of the laity in the church.

"He believed in the complete lordship of Jesus Christ and struggled to make him paramount in all things. Moreover, Hus lived during the conciliar period in late medievaldom, when it was hoped that councils would be successful in renewing and reuniting the church.

It is well known that these hopes were not fulfilled and that the following century saw the sundering of western Christendom."

"Today, we are in another conciliar period, produced by the ecumenical movement," McCord continued. "This ecumenical movement is inspiring churches to biblical and theological renewal, and the very issues for which Hus contended are again dramatically before the churches."

"It is for this reason that Hus is uniquely relevant today and that Reformation Sunday, 1965, presents an opportunity to realize in the present what was tragically missed in the 15th century."

In recent years some Catholic leaders have been calling for a "rehabilitation" of Hus, who was put to death in 1415 on 30 charges of heresy. Dr. Otto Feger, a Catholic layman and official of the German city of Konstanz, where Hus was condemned to death by the council of Konstanz, has initiated a petition urging the Catholic Church to review its condemnation.

A Benedictine monk in Saint-Germain-en-Laye, France, Dom Paul de Vooght, has pointed out the parallel between Hus' thought and many of the proposals before the Vatican Council.

Joining the Alliance of Reformed and Presbyterian Churches, the National Council of Churches and the National Lutheran Council have distributed material about the Jan Hus emphasis for Reformation Sunday.

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# EDITORIAL

## What's MRI All About?

IS IT ASKING too much to appeal for something like a better spelling out of MRI. It has been with us more than two years, and there is still a great deal of vagueness and uncertainty throughout the church as to what it's really all about. How to proceed in a practical sense baffles and frustrates many a clergyman.

Back of the call to Mutual Responsibility and Interdependence lies a deep and well-justified concern for the church's very life in an explosively changing world. Sometimes it seems we are being left behind in the rush of new thoughts and new ways. And is not our membership spread out all too thinly in the midst of a fast increasing population? In comparison the church's growth is much too slow; indeed we are on the static side in many places. Overseas and at home too we lack funds to get the job done. Despite our living in the most prosperous era in our nation's history, all-in-all the church gets but a meager fraction of the wealth. The question must arise in an observer's mind, how relevant is the church in this bewildering world that is speeding by us?

MRI is speaking to us over against this background. It is calling us to renewal. It is asking us to assess our ministry in every parish and diocese. It is appealing to us to leave-off our parochialism, to remember that east and west, north and south, we are members of each other.

So far so good, but we find ourselves wondering if MRI is the means to bring about rebirth and revival so much needed and wanted, at least MRI as it has been presented thus far. For example, just how much is going to be accomplished by many of these pairings of dioceses far distant from each other. Eastern ones have joined with western ones, and certain American dioceses are pairing with their African counterparts. At most a handful of clergy and laity will exchange visits in the majority of these tie-ins. There will be speeches and sermons back and forth in some of the churches and probably a few "projects", but how will this affect the rank and file, the grass-roots membership of the churches, the great army of the half-committed among us?

Would it not help to be more specific? We've

always thought "missions" ought to be more personalized. People are not inspired when asked to give to a "program" or even to the "mission of the church". But tell them of a specific need or let them know of a specific person who is doing an exciting job, and they are more likely to respond with their dollars.

What bothers us about MRI is that it remains, even after more than two years, much too amorphous. We've heard bishops on the subject. We have read The Episcopalian's numerous pages on the same, but it's still an up-in-the-air, vague business about "pairing" which we cannot believe is sufficient answer to the state of the church in our time.

We'd like to see something really being proposed and done about theological education in this church. The number of seminaries and the quality of some of them is a glaring weakness. About Prayer Book revision too, and how much it's needed! About a new look at 815 Second Avenue under the superb new Presiding Bishop we have. These are but a few of the things needing attention.

But meanwhile we have Mutual Responsibility and Interdependence, and it is going to be with us for some time to come. Please then, we urge, get it down to earth. Let it be more than "pairing" which isn't very practical when all is said and done, at least as we see it in action to date. Tell us what you want us to do. Already some of us are working night and day in trying situations to make the church's worship and witness, its entire thrust, a more effective means in God's hands. We need help in this, and we look for it from our chosen leaders.

## Rector Returns Home

THE RECTOR got back on the job after taking a bit of a vacation and he has been pretty busy in the three weeks since.

A few of the good ladies of the parish joined other area churches and charitable groups in the Fall Festival at the major shopping center. It lasted a week and since the rector's women were selling home made goodies that had to be fresh every day, the rector had to put in a lot of time running odd errands. But they enjoyed it, even if he sometimes thought he had better things to

do. It did add about \$200 to the church coffers, though the rector, as he drove about picking up cakes and things, asked himself a couple of times if a better way ought not to be found to raise money for worthy causes.

Then came the Rummage Sale, held each fall and spring. There is real cooperation between the Episcopal churches in the area—which they now call MRI. So the rector spent hours picking up large assignments of stuff — he underlined the word — from other churches and carting it to his. It was left-overs from previous sales, kindly assigned to the one yet to be. But it was a big day, everything considered except the rector, and a few more bucks got in the till.

The Bazaar is something else again — only first class stuff which the women solicit from merchants. It has become increasingly important year after year and requires a lot of planning.

One of its features, money-wise, is the parish directory. So the rector polishes himself up in his best clerical outfit to make the rounds soliciting ads. A brazen business, he thinks — this particular parson called it “wholly wrong”. But he had to do it because of the shortage of laymen in the parish.

A bit of an aside on this ad business — the Bazaar chairman, knowing the rector’s views on some matters, warned him before starting out; “Be careful not to upset anyone with your views or it might cost us.”

This is what it means to be a priest in what we call the Church of God in far too many parishes at this critical stage of history. Parsons fight it, maintaining that they have greater responsibilities. “But now I have no alternative,” one rector tells us, “if the parish is to survive financially. So I find myself forced into the position of being a high-pressure money-raiser, trying to extract more and more cash from fewer and fewer people.”

This parson, and a lot of others like him, have been telling the powers-that-be that the changing nature of many areas throughout the country call for a wise over-all strategy. Nothing happens, so they are left a motley group of little parishes, all losing ground, all resorting to desperate measures to keep going.

And all, incidentally, getting more and more demands from the national and diocesan offices for more cash to pay higher salaries to execu-

tives, which, after all, must be increased so they can “keep up with rising living costs.”

“Read all about it,” as the newsboy shouts on the corner. It was the Story of the Week in the issue of October 7th.

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## Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

*Professor at Church Divinity School of the Pacific*

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WE WERE looking through some articles in a psychological journal the other day, and came across an interesting fact or two about the herring-gull. Since we do not spend much time outdoors except on the golf course we had never had the opportunity to observe the habits of this bird, but apparently it has a lot to teach us.

“The herring-gull”, says this article, “in a situation calling for attack or flight, neither of which it can carry out, may resort to grass pulling, part of a nest-building pattern that is completely irrelevant to the situation.”

At first we thought, “What more could one expect from a stupid, stupid bird?” Then we began thinking about the human beings who often act like herring-gulls, and the thought sobered us. We remembered various occasions when a man who is frustrated in his desire to attack or to flee will begin doing something entirely inappropriate to the situation — completely irrelevant.

There was a fellow we knew who had a nagging wife. He was too much of a gentleman to belt her in the nose, and too timid to run away from home, so he went down to the cellar every Saturday night with a bottle of bourbon.

And there was the baseball pitcher Joe Garogiola told about who, in the last of the ninth with the score tied, allowed two hits in a row, and looked up to see the top of the batting order ready to hit. He couldn’t flee because the manager didn’t take him out, and he had no inclination to attack, so he began tying and untying his shoelaces. Inappropriate to the situation. The catcher came out and told him he couldn’t wait forever, he might as well pitch the ball.

“If I wait long enough”, said the pitcher, “he might get a long-distance telephone call.”

Then it occurred to us that there are also times

when the action which appears to be inappropriate may very well be exactly the right thing to do. When they come over with the atom bombs and you have no fall-out shelter, attack or flight may be out of the question. You might just as well sit in the den and play gin-rummy.

We recall that St. Paul tells of being in an awful storm at sea; they couldn't get to shore for fear of being dashed on the rocks, and they

couldn't put out to sea for fear of being capsized. So they "cast their anchors out of the stern, and wished for day."

We consoled ourselves with the thought that there are often times when to do something inappropriate to the situation may be the way to remain sane. And having decided the herring-gull may not be as stupid as we once thought, we plan to finish reading about him.

# SOURCES OF PROTESTANT-CATHOLIC UNDERSTANDING

By Lee A. Belford

*Chairman of the Department of Religious Education,  
New York University*

ADDRESSES GIVEN AT ST. PAUL'S CHAPEL,

TRINITY PARISH, N. Y., SECOND PART

A NUMBER of years ago the Episcopal Church and the Presbyterian Church of the United States were discussing unity. The theologians were able to show that we have similar concepts of the church. They pointed out that the presbytery is a collective episcopate. They pointed out that in theory the concepts of the sacraments were not radically dissimilar.

But then, just before a concordat of unity was to be approved, people began to comment with increasing frequency that when all is said and done, Presbyterians and Episcopalians do not worship alike. That is true. And because they do not worship alike, they have different feelings about worship, about the church, and about the sacraments.

## Many Changes

NOT ONLY have the differences in worship separated Protestants, they have also separated Protestants and Roman Catholics. But changes are now in the air. We have a new catholic chapel at New York University which is simply beautiful. There are no candles and no crucifix as permanent features of the altar. The crucifix on a staff, carried in procession, is placed in a receptacle in the pavement between the priest and people if the priest is to celebrate facing the congregation. If he is to follow the older custom of celebrating with his back to the people, the

crucifix is placed to the east of the altar. The two communion candles, carried in procession, are placed in receptacles on each side of the altar. The service is in English, almost everyone sings, and almost everyone receives communion. The changes from the way things used to be are enormous.

No wonder that a lot of Roman Catholics are nostalgic for "the good old days," as expressed so well in the following verses from a source unknown.

## A Conservative's Lament on the Updated Church

Latin's gone	Rosary is out
Peace is too.	Psalms are in
Singin' and shoutin'	Hardly ever hear
From every pew.	A word against sin.

Altar's turned round	Listen to the Lector
Priest is too.	Hear how he reads,
Commentator's yelling	Please stop rattlin'
"page twenty-two"	Those Rosary beads.

Communion rail's goin'	Padre's lookin' puzzled,
Stand up straight!	Doesn't know his part.
Kneeling suddenly	Use to know the whole deal
Went out of date	In Latin by heart.

Processions are forming	I hope that all changes
In every aisle.	Are just about done.
Salvation's organized,	That they don't drop Bingo
Single file.	Before I've won.

The Holy Week services were revised a few years ago, and tenebrae with its reading of the psalms and darkening of the lights and final clash of a cymbal was eliminated. As a Roman Catholic observed, if you have a yearning for the way things used to be, there's nothing to do but go to St. Mary the Virgin's, New York, an Episcopal church as you know.

### Anglo-Catholics

THE HIGH-CHURCH movement in the Anglican Church, which began well over a hundred years ago, was definitely imitative of the Roman practice, taking over elements of worship and theology almost without modification. And in response to the challenge, "Why be an Apist, why not be a Papist?," John Henry Newman and Henry Edward Manning left the Anglican Church and became Roman Catholics to be followed by countless others.

What caused the development of the Anglo-Catholic or high-church movement? What was wrong with the Anglican Church that there should be such a defection to Rome? The Whig bishops of the Anglican Church were often men of letters rewarded for their literary achievements with a substantial living awarded by the church. There was little awareness of the church as a divine organism, very little concern with the church as the body of Christ, and very little awareness of sacramental power and grace. The church was merely an institution that stood for good manners and everything in proper taste. Like every reform movement, those in the vanguard often went too far. And like every reform movement, its influence was great even upon those who opposed reform most avidly. It can be said without fear of contradiction that the entire Anglican Church reflects the tractarian movement of over a century ago.

### Liturgical Movement

WHAT LIES in back of the liturgical movement of today? There is a general recognition that our forms of worship have become frozen. We know that they reflect practices of a relatively recent date when the liturgy had ceased to be truly the "work of God," a literal translation of the word liturgy. The liturgical movement has involved a process of going back, back before the Reformation and back to the traditions of the early centuries of the Church's life. There were not any Protestants or Catholics then in the

sense of denominations. Just as St. Augustine is the property of Protestants and Catholics alike, so too are the practices of the early church. Protestants and Catholics alike can study the past. They can study The Shepherd of Hermas and the Apostolic Constitutions. It is not surprising that almost every Catholic writing on the liturgy should quote Protestants like Gregory Dix and Oscar Cullman, and that Protestants should quote Louis Bouyer and Romano Guardini.

### Worshipping Alike

ADMITTEDLY there is a virtue in Catholics and Protestants studying together. Far more important is the fact that the new liturgical forms that are being developed are similar so that Christians are, increasingly, worshipping alike. Reforms in our service are taking place. Witness the priest celebrating a part of the service behind the altar and facing the people. The Holy Communion is being celebrated with greater frequency and may well become the major service every Sunday in every church. Additional reforms are being proposed for the next edition of the Book of Common Prayer.

It may well be asked whether these liturgical changes are merely a fad. Remembering the last hundred years when all new Episcopal churches were Gothic in style with the altar stuck to the east wall, we may well ask whether we are going through a phase now which will pass. That is a possibility. But there is something quite significant that is happening in the liturgical changes. There is far more emphasis upon the laity. In many parishes a different family provides the bread and wine for communion each Sunday and a husband and wife present them. The elements symbolize all the material things of life, the bread, made from the wheat grown in the west, the flour ground in mills and transported by train or truck, and the wine from the grapes, processed, and then delivered. They symbolize the way we make our living in commerce and industry, the way we spend our money.

So often today a layman comes forward in his street attire to read the epistle and to serve at the altar — not as an acolyte bedecked like a junior minister but as one of the people and representing them. And with the altar, now more like a table and pulled out from the wall, it is possible in many instances for the congregation to surround it, symbolizing the unity found in Christ.

Is it not strange that the service of the altar, which should be the great unifying force in Chris-

tianity, became the one thing that divided us most completely? Let us pray God that the divisions may soon be healed. The liturgical movement, embracing Catholics and Protestants of all denominations, is actually bringing us closer together in the ways we offer our praise and thanksgiving, in the ways in which we offer ourselves, our souls, and bodies as a living sacrifice to God; in the ways in which we present ourselves to receive the bread of life given to us by our heavenly Father through our Lord Jesus Christ. Let us thank God.

### Social Action

ALL CHRISTIANS believe in the Fatherhood of God through whom we are made brothers, one of another. All Christians acknowledge that our redemption through Jesus Christ is a redemption of all people. If anyone rejects these two principles, he is not a Christian. It is as simple as that.

But principles are meaningless unless they are applied; it is only in their application that they come alive. It has been suggested that every Christian ought to hold a newspaper when he says his prayers, for the newspaper tells him of the world in which he lives; it tells him of his neighbors and what is happening to them. He and his neighbors, all citizens of God's world, are all God's children. What happens to them, what concerns them, happens to and concerns the individual Christian.

The call of Isaiah epitomizes religious experience. Confronted by the winged seraphim, symbolic of God's presence, Isaiah was aware of his own unworthiness. But his lips were cleansed and he could respond, "send me."

And for us, if we sense the presence and reality of God, the response is also "send me." Send me to the world as it is that I may proclaim God's goodness. Send me that I may do what I can to remedy the causes of poverty and corruption. Send me that I may do what I can to remove the barriers that divide brother from brother, those barriers that prevent some people from realizing their potentialities because of discrimination based on race, religion, or ethnic background.

### Acting Together

FOR TOO LONG Catholics and Protestants thought that they had all the time in the world to discuss, on a theoretical level, the application of social principles. Casuistry, the discipline concerned with the derivation of specific norms from general principles, became a tedious, slow,

and often futile game. The key word for describing the mood was gradualism.

But the evils that needed correction became too urgent. Furthermore, it became increasingly clear that it was only in action that the validity of universal principles could be grasped. This became especially true in regard to racial discrimination.

Our generation has witnessed the beginning of a Negro revolt. Citizens began to ask why they could not vote, why they could not receive justice in the courts, why they could not receive equal pay for equal work, why they could not be accepted like other people. When questions were asked like that, there could be but one answer. Thank God, most of our churches, Roman Catholic and Protestant, responded with a single voice.

I say most of the churches, but not all. And, of course, not all the individuals in all churches responded. But, and this is the significant fact, the response or failure to respond was not determined by whether a person was a Catholic or Protestant.

I was one of many who went to Selma, Ala. I was in Selma, Alabama, because our Christian brothers had cried out for help in their campaign for the right to vote. I was there, like so many others, to show them and the world that those in more secure places really care.

There we were, Catholics and Protestants, Jews, blacks and whites together. We sang arm in arm, and we prayed arm in arm. How joyful an experience! For the moment we forgot about the things that divide. We were one.

### Worship in Selma

ON THE SATURDAY before the march from Selma to Montgomery, the Episcopalians had planned a *corporate communion* at the segregated Episcopal church. In the absence of the rector we asked the Alabama bishop's permission to have the service, but he refused, and the police forbade us even walking toward the church. Shut out, the communion was celebrated in the open. Bishop Kilmer Myers of Michigan was the celebrant, assisted by Bishop Millard of California. Never have I attended a more inspired service.

Caught up in the feeling of oneness, some Roman Catholics joined the rest of us in receiving the consecrated elements. For the moment we were merely Christians, and yet to be merely a Christian was everything.

Last spring there was a service and rally concerned with civil rights at the Church of the

Reformation in Washington. In the delegation from New York was Monsignor Joseph O'Brien, vice-chancellor of the archdiocese of New York, and other Catholics. Imagine that — Catholics at the Church of the Reformation!

There was a memorial service at the Cathedral of St. John the Divine, New York, for the Rev. James Reeb, a Unitarian, and James Lee Jackson, a Baptist. The second lesson was that glorious treatment of the resurrection found in the fifteenth chapter of I Corinthians. It was read by Monsignor Gregory L. Mooney. How thrilling to participate in this great witness to those beliefs we share in common!

Many of us wonder about the relevance of Christianity to anything. A backwards collar so often seems to suggest a person so good he is good for nothing. How disgusting it is for a person to apologize for saying damn when he is in the presence of a clergyman. What a travesty, for a clergyman should be a confidant to whom men bring their woes. Certainly he should be a man acquainted with the evils that beset us as individuals and as citizens of this world.

To say the least, he should be a man who reads the newspaper. How thrilling it was to be cursed

in Selma because you are a clergyman. This was an experience shared by many. We were thrilled because being a clergyman made a real difference to some people.

Only 300 people were permitted to march all the way from Selma to Montgomery. It was decided that only twenty-five of these would be outsiders, i.e., not inhabitants of Dallas and Lowndes counties. There was room for only one nun. She, with her long habit and stiff collar, marched all the way in rain and shine, cold and heat. She marched with other Catholics and with Protestants, with other whites and with blacks. She was witnessing to man's unity and she witnessed well.

If all of us can become more fully concerned with the implications of Christianity for the social order; if we proclaim more fully what we believe is right; and if we fight more vigorously against what we believe is wrong, then perhaps Catholics and Protestants can find a unity they have never enjoyed before.

In regard to social action, the Bible, the study of philosophy and theology, and the ways we worship, Catholics and Protestants are drawing closer together. Let us thank God.

## CONCERNING THE LESSER BEINGS

By Marion L. Matics

*Rector of Christ Church, Brooklyn, N. Y.*

### TESTIMONY PRESENTED TO A HOUSE COMMITTEE CONSIDERING A BILL FOR THE PROTECTION OF ANIMALS USED IN LABORATORY EXPERIMENTS

WHETHER OR NOT it is justifiable for a living being to vivisection another, just because he is stronger and smarter than the creature who is his victim, is a serious ethical problem for which there is no glib and easy answer: but that tormenting problem is not involved in the consideration of House of Representatives Bill 5647. All that is asked by the proponents of this bill is that cruel, painful, and deadly laboratory experiments be subject to reasonable controls which will be enforced by fair and impartial observers.

There can be no question that brutal and cruel treatment of animals continues on a wide scale

in the laboratories and research centers of the nation. The various humanitarian groups concerned with the problem have done splendid service in documenting this terrible fact, and when one considers the enormous difficulties which they face in obtaining such documentation, their evidence is all the more forceful. The poor lesser beings who are sacrificed for the good of mankind have no one but the members of such societies to speak for them: they are mute, these millions of animals who are tortured and killed each year in the name of science, and for help they must rely upon the conscience of mankind.

### Dehumanizing Effect

AT THE SAME TIME, nothing specified in H.R. 5647 could by any conceivable stretch of the imagination be construed as standing in the way of any further scientific advance for the good of the human species. Its total purpose is the limitation of pain, both directly as concerns the lesser beings who are the objects of experimentation, and indirectly with regard to the brutalizing effect which insensitive and cruel treatment of animals is bound to have upon those who experiment.

Some persons, scientists and others, have little regard for non-human life, because any form of it which we know now is manifestly inferior in intelligence to man — although this is not a theoretical necessity, and we have no way of knowing what we may someday bump into in outer space: but the issue here is not intelligence, the issue is pain. When any being with a central nervous system — whether that being is a dog, cat, monkey, rat, mouse, or anything else that is sentient — is subjected to unnecessary pain, it should be obvious to the conscience of man that an act of evil has been performed.

Virtually every religion of the world, in one way or another, teaches respect for living beings and an ethic of kindness, gentleness, and compassion. Judaism in its law of ritual slaughter was far in advance of other cultures in the ancient world: the religion of Jesus stressed in a most decisive and drastic manner the obligation of all of us to be kind in every relationship, and within Christianity there is a specific tradition extending from the church fathers to St. Francis of Assisi to Albert Schweitzer, which specifically applies this humanitarian ideal to non-human life.

The venerable religions of the east are even more concerned with the ethical responsibilities involved in dealing with non-human life and the whole problem is part and parcel of their various theologies.

### Religious Conscience

THE COLLECTIVE religious conscience of man cries out across the ages in support of the ideal advanced by Albert Schweitzer, "reverence for life," and it should be obvious even to the so-called secular man of the present age that human life is not worth living if we renounce the intangible values which give all of our material and scientific achievements whatever genuine meaning they have: and this includes gentleness and sympathy in the face of pain.

If the least of God's little creatures suffers

unnecessary pain, that is a fact of evil; and the man who inflicts such pain, no matter how distinguished he may feel himself to be, is brutalizing himself and those about him. One of the principle reasons for the great concern of humanitarians for legislation such as that represented by H. R. 5647 is their realization that both scientist and student, and indirectly the whole civilization in which they play such an important role today, become brutal when cruel and insensitive experiments upon living things are allowed in secrecy behind the laboratory walls.

### The Charity Patients

A STRAW in the wind is the article in The New York Times of March 24, 1965, reporting an address by Dr. Henry K. Beecher, Henry I. Dor professor of research in anesthesia at Harvard University and chief anesthetist at Massachusetts General Hospital in Boston. He described experiments practised upon living human beings without their informed consent which "cannot by any stretch of the imagination be construed as for (their) benefit." He labeled these experiments, which included the death of 23 charity patients who were deprived of the standard treatment for typhoid fever, and which included also the crippling for life of 25 United States servicemen who were denied ordinary techniques in treatment of rheumatic fever, as "breaches of ethical conduct."

He further stated that such practices "are by no means rare but are almost, one fears, universal." This is only the testimony of one distinguished physician, but it deals with specialized knowledge which no layman could easily acquire, and which his colleagues might well wish to keep quiet. It is only a straw in the wind, but a strong wind is blowing. Many of the choicest minds of our generation are turning to scientific research, and if we first allow them to be brutal in their treatment of innocent animals, we must not be surprised if they become brutal in the treatment of helpless humans.

### Principles of Bill

H.R. 5647, in essence, provides for the enactment into law of six principles which have undergirded British legislation dealing with this subject for the past 90 years and which have caused not the slightest detriment to the advancement of British science. The Littlefield report issued by the home office of Great Britain in May of this year, after careful study of the entire field, respects these principles and recommends their continua-

tion, although it makes many suggestions for improved enforcement. Essentially they are as follows:

- ★ unannounced inspection by qualified full-time inspectors of any place where animals are used in experimentation

- ★ individual licensing by impartial governmental authorities of all those desiring to experiment upon live animals, and the right to revoke these licenses when they are inhumanly used

- ★ provision that animals suffering severe, enduring pain be painlessly killed instead of being allowed to linger in agony or be used over again

- ★ provision for humane care and housing

- ★ the requirement that all student work be painless

- ★ the requirement that records be kept so that there will be some way of checking what is done. No bill can be considered adequate which does not contain these principles, and a weaker bill is morally indefensible: human beings being what we are, in laboratories as well as everywhere else, the goal of humanitarian treatment cannot be expected without mandatory controls.

### Pulsating Life

HUMANITARIANS often are accused of sentimentality with regard to animals, and if this is sometimes so, it is a better mistake than heartlessness and insensibility in the face of pulsating life: it is far better to go overboard in the interest of an intangible value, such as sympathy, than to be coldly and selfishly interested only in material fact or profit.

Yet there is no need to go overboard in either direction, and the humanitarian spirit embodied in H.R. 5647 is as reasonable to the claims of science as it is sympathetic to the plight of God's lesser creatures who must suffer for our benefit. The companionship and love of animals is an experience which many have enjoyed with household pets, and there is no reason to be ashamed of it; and the great awe which we all should feel before the wonder of God's creation, and especially the creation of life, is nothing of which to be ashamed.

Yet the difference between the pet at the hearth, and the animal in the wild, and the same poor beast in the laboratory — perhaps a pet stolen to be sold for experimentation—is a thing of chance. It does not depend upon any economic talent, individual initiative, or moral factor: it is just that the animal who might be the

beloved pet is unlucky enough to be lying upon the laboratory table.

And even if he is not an animal whom we would wish to have for a pet, he still suffers pain no less than we: and so he has a claim upon our conscience. Schweitzer said that everyone should do something for which they received no thanks and from which they expected no profit: the protection of laboratory animals is such an area of human concern.

Even the animals will not thank us, but the bill should be passed.

## One Woman's View

By Barbara St. Claire

*Of Mandelbaum Gate*

THERE IS no gate at Mandelbaum, and no material wall. There are only war shattered houses and a custom's check point in this particular section of the no-man's land between Jerusalem Jordan and Jerusalem Israel. Once, in some past period of uneasy peace, a prosperous family called Mandelbaum lived here. They are gone; few know or care what became of them. Their name is their legacy to a desolate place, to a gate that is no gate, to a narrow strip of land that has become a monument to the separateness of men.

Because we wanted to visit Jerusalem Israel, we drove in a taxi to the Jordanian limits, got out and walked a few hundred yards to a corrugated iron custom's shed on the Israeli side of the United Nations manned neutral strip between Jordan and Israel. It was an afternoon in early spring. The sun shone hot. There was the same diffused and lambent quality in its light that we had noticed often in the Holy Land. Jerusalem anemones, scarlet in the sun-light, tossed their poppy-like heads in a gentle breeze, and swayed in the shot-riddled doorways and around the bomb shattered walls of a few houses still standing since the 1948 war between Israel and the Arabs.

It was hot in the custom's shed. A few of us left it, and wandered off toward a ruined house across the road that seemed to be held upright only by the piles of sandbags leaning against its walls. Twisted strands of rusted barbed wire meandered haphazardly and lay in coils in the doorway. But there was someone in it. We saw an arm only, muscular and brown. It appeared suddenly out of an aperture that must once have

framed a second floor window. We watched the arm draw back, thrust forward, saw a stone fly from a hand and thud heavily at our feet. We walked away. We never saw a face, or heard a voice.

It is difficult to imagine a gesture such as this occurring in the garden of Gethsemane, or on Mount Zion, but in the Mandelbaum Gate area it seemed appropriate. There are correct settings in life and literature for certain things to happen. One thinks of King Lear's blasted heath, Macbeth's castle where even the ravens were hoarse. The hatred of Arab for Israeli, exceeding that of Israeli for Arab, is almost palpable in the narrow, neutral strip of land separating them. The Mandelbaum Gate is a place, but it is also a symbol of a state of mind and emotion that well fits a stone spitefully thrown, a petty action made meaningless by the anonymity of the thrower.

Anonymity is the clear and inevitable symptom of a mandelbaum state of mind and emotion. Whenever it appears, we can accurately diagnose the sickness of hatred and its concomitant insecurity and fear. In the embattled diocese of Pennsylvania, there exists, instead of an anony-

mous arm throwing a stone, an anonymous group of people who sign their surreptitiously distributed letters "The Voice from the Catacombs". The men and women comprising this group claim to love their church and their God. Undoubtedly they do. But the church they love is a confined and a confining one, and their God is too small. They are disturbed at the church's out-reach into the world, at its situational response to civil rights issues, at its concern and attempt to all-viate injustice where it is found. That this preoccupation of the church is imitative of Christ seems not to have crossed their minds. Instead, they are exploring ways to cripple financially diocesan activities in these areas.

The people who speak "from the catacombs" may think as they like. This is a human prerogative in the free world. But until they have faces, until they are secure enough, and free enough from fear to enter into confrontation and dialogue with what is slowly, inch by inch, coming to be the mutual body of Christ, their voice is blown away on the wind, and the sound of it is no more meaningful than the thud the stone made when it fell at our feet at Mandelbaum.

## TESTIMONY BY MATICS ON BILL IN CONGRESS

★ The article on page twelve was presented to the house committee in support of the Clark-Cleveland bill. It was distributed in printed form, not presented personally by Dr. Matics, since he was notified that the hearings were not to be continued until January. There is an identical bill in the Senate — 1071, in case you wish to write your Senator as well as your Congressman.

Dr. Matics writes The Witness that, as of the moment, protection of animals used in laboratory experiments are virtually non-existent; this in spite of the fact that the federal government, through the national institutes of health, gives over a billion dollars a year for such experimentation, not to mention grants from foundations and other institutions. Over 300 million animals are used in experiments annually.

"Cruelty and brutality is inevitable in such a vast program without mandatory controls," says Matics, "and incredible atrocities have been documented time and time again by various humanitarian groups."

The Witness urges readers to ask Congressmen and Senators to support House bill 5647 and/or Senate bill 1071.

## URGES U.S. TO QUIT VIETNAM WAR

★ The Episcopal Pacifist Fellowship appealed to President Johnson, "in the name of humanity and for the peace of the world," to act for an immediate cease fire and withdrawal of American forces in Vietnam.

It asked the President to negotiate at once "not with governments indirectly concerned, such as North Vietnam, but with the National Liberation Front itself."

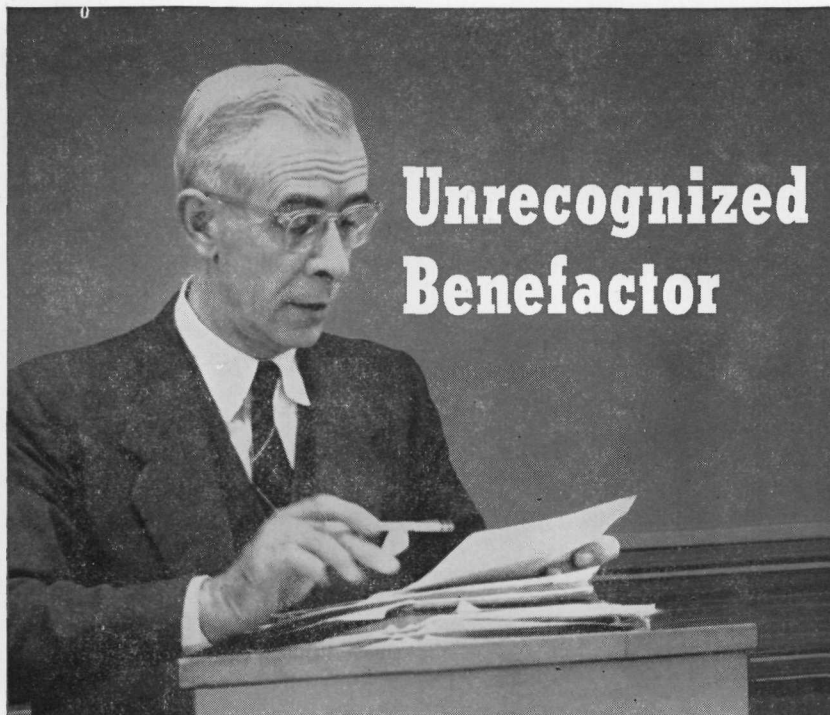
The plea, to "prevent the death of thousands of American

young men" and avoid the risk of a nuclear war, was made by the unofficial Episcopal fellowship in a letter to the White House. It was signed by the Rev. John Nevin Sayre, the fellowship's chairman.

"As Christians," the letter said, "we hold that war, involving its terrible sacrifice of human life, when used as means to settle conflict between nations is not only immoral in itself but utterly ineffective in the achievement of any meritorious end."

The fellowship asserted that the U.S. was guilty of military intervention "in what is essentially a civil war" — the "same type of intervention in the affairs of another nation which we condemn when practiced by others and therefore cannot justify on the part of our government."

America military action in Vietnam, the letter continued, "has added immensely to the



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tragic situation in which the people find themselves today after 25 years of incessant war."

It said that "saturation bombing by our American pilots has poisoned and laid waste vast sections of the Vietnamese country side.

"As Americans and Christians, we vigorously protest both such destruction and the barbarous jungle warfare in which our American soldiers are made to burn whole villages over the heads of defenseless men, women and children."

## News Notes

Edited by  
William B. Spofford Sr.

Miriam Van Waters, whose letter is in Backfire, apparently thinks she needs identification. Everybody over forty knows of her great accomplishments — everybody under forty better find out.

NCC's department of information tells us that top people in the social security set-up warn of a medicare racket. Individuals posing as representatives of the social security administration are duping elderly people in a racket which is spreading across the country. The warning states that elderly citizens should not pay money for medicare coverage to anyone. In this latest racket, the con man alleges he is authorized by the social security administration to sell medicare insurance policies. "He may offer a discount to those making immediate payment but, any event, he will collect what money he can and then disappear," says the warning. There have been other rackets at various times, it adds, including impersonators who offer people money, which they claimed rep-

resented an increase in social security benefits, as a device to gain entry in homes and find out where money is kept. Often the purse or wallet is then stolen. The agency stresses that all those now receiving social security benefits qualify automatically for hospital insurance and will receive application cards for medical insurance by mail this fall. Both go into effect in July, 1966. All others over 65 must apply for hospital insurance which they will receive at no cost. Any such contract in which cash is requested should be reported to the local social security office immediately, says the agency, which adds that all bona fide representatives carry official cards bearing their photos.

**St. Paul's Cathedral**, Los Angeles, is having big doings October 18-24 to celebrate its 100th anniversary. On hand for the events scattered through the week are Presiding Bishop John Hines, Bishop Robert Stopford and wife of London, Bishop Bloy of Los Angeles, Dean Lloyd Gillmett and Canon Rankin Barnes of the cathedral. The Rev. Ian D. Mitchell of Bluff, Utah, composer and director, is to lead a 50-voice choir in a folk-song mass, with a hootenany in the cathedral house afterwards.

**Free Churches** in England — Methodists, Congregationalist, Presbyterians and some others — are getting a going-over. They are organized in a federal council and its executive council had a study made by a former moderator, the Rev. R. E. Fenn. He said there was "general disquiet" among member churches, adding that "The denominations, doubtful of the present value of the organization, have become restive under the requests for increased grants in recent years. In the localities many thoughtful

people question the value of the council in view of other developments . . . There is doubt in the minds of some as to the justification for the continued existence of an organization which, they feel, is losing or has lost its sense of purpose and may continue only because of its financial viability."

**All Negro** congregation of a Baptist church in Elkridge, Md., is using the facilities of Grace Episcopal. A fire destroyed the Baptist church so the rector and vestry of the PE church said, "Use ours." A white man is out on bond charged with arson. Cops are hesitant to ascribe racial motives because of the long history of harmony in the community, but both churches have been plagued by vandalism lately.

**Pope Paul** was hit hard for using the UN to give his views on birth control. Harald E. Fey, a professor of social ethics, told 500 church people in Buffalo, N. Y. that "by exploiting the extraordinary courtesy which had been accorded him of addressing the United Nations to advance a sectarian position, he largely canceled out the good effect of his remarks on peace and raised a question as to whether the most eminent spokesman for Christendom would again be accorded the same hearing, no matter how great the crisis. He set back the hopes of millions that henceforth his church would support, or at least not oppose, a world-wide policy of responsible parenthood and made it inevitable that the struggle against personal, family and social disintegration because of

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## - BACKFIRE -

**Miriam Van Waters**

*Churchwoman of Framingham,  
Mass.*

I am a life member of the Episcopal Church. I regularly attend St. Andrew's in Framingham, Mass. My father was George Browne Van Waters, rector of the Episcopal Church for over 50 years.

I rejoice in the article by Benjamin Minifie, rector of Grace Church, New York, in the September 16th issue of the Witness. His article is entitled "Holy Communion Rite — A Proposal." I am in hearty-agreement with the author's suggestion that some change in our communion service is long overdue. We are the only church where the worshipper prays for forgiveness of sin, and then prays, during the prayer for Christ's Church that "We beseech thee also, so direct and dispose the hearts of all Christian rulers that they may truly and impartially administer justice to the punishment of wickedness and vice."

This prayer is so deeply shocking, so alien to the teaching of Jesus that I can only conclude either that people are not listening, or else they do not understand what it means.

Wickedness and vice are both old Anglo Saxon words. Wickedness is defined by Skeat as something rendered evil; there is derivation from the root "wicca" meaning witch, or wizard. Can we believe that punishment will cure anyone "rendered" evil?

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over-population and famine would be prolonged and its consequent suffering be intensified." Fey maintained that "the most formidable single obstacle in the world to a rational and humane program of birth control is the minority which controls the papacy and the governmental machinery of the Roman Catholic Church."

**Billy Graham** will be welcomed by Anglicans when he puts on his show in London come June. Church of England Newspaper asked 160 clergy and 516 laity: Do you think the C of E is failing in its task of evangelism? Yes, 573; No, 54. Do you think there is a place for mass evangelism in England as it is today? Y, 619; N, 24. Do you think Billy Graham preaches the gospel faithfully? Y, 647; N, 11. Do you approve of his methods of evangelism? Y, 587; N, 47. Are you glad he is coming for a crusade? Y, 626; N, 30. The paper quoted some doubts by people who nevertheless voted "yes" — Billy is ok but his organization isn't so hot. It's his warmth and sincerity that gets across "while people think they are trusting in the power of the spirit." A clergyman wrote, "My own feeling is that while Billy Graham uses modern mass communication techniques very well, the content of his message is so old-fashioned as to be virtually meaningless to the great mass of the population of this country. I therefore deeply regret the coming of his crusade and think it will do far more harm than good." Another correspondent suggested that Mr. Graham should address the church assembly, while one commented, "There is also a place for evangelism in America, i.e., the deep south."

**Presiding Bishop Hines** told the 150 clergy of Maryland who attended the annual conference

at the diocesan retreat center that the dynamic tension between faith and order is the heart of Anglican genius. He goes back to the diocese next month as the headliner at the dinner of the churchman's club.

**Leonard F. Raver** is the new director of music at General Seminary. He is presently at Penn State where he is organist and a prof. of music and will start at GTS with the second term. He got his doctorate at Union and during the two years he was there was assistant to the late Ray F. Brown, director of music at General for many years.

**Arkansas** wages range from 43 to 99 cents an hour. Proposal to set a 80¢ minimum got licked. Cam Hall, NCC commissioner on the church and economic life, told the state's council of churches that "over half of the people in the U.S. are bread-winners who are in poverty because of substandard poverty wages."

**Maryland** has started a school for priests. Idea, like in other places, to provide education at a seminary level for men who decide to go into the ministry late. Bishop Harry Doll is headman, assisted by his board of examining chaplains.

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Vice is defined by Skeat as a fault or blemish. It is also used to describe an instrument for holding things firmly.

For 25 years I was superintendent of the State Reformatory for women in Massachusetts. It may be assumed that the wickedness referred to in the communion service is malice or the desire to cause suffering to others. By the term vice, as distinct from crimes of violence, or theft, I think, drug addiction, alcoholism and prostitution are meant. Alcoholism and drug addiction are medical and social problems.

I am now working with some 23 women who were previously drug addicts. Each one is now rehabilitated, but I shudder to think what would have happened to them had they been punished. Instead they were hospitalized and given therapy and the ministrations of a chaplain.

As to the problem of the excessive use of alcohol, it is well known that punishment merely turns the drinker into a drunkard. Prostitution is a problem of poverty, social disorder and political corruption. Along with gambling it furnishes the chief source of income to the underworld.

Punishment accelerates the evils it is supposed to cure.

Let us no longer pray for the punishment of these children of God while we implore forgiveness of our own sins.

The shortest book in the Bible has a far-reaching message to those who would work for the redemption of offenders. In the Epistle to Philemon, St. Paul tells of the conversion of a slave who has run away and stolen money from Philemon. He writes "receive this man as a brother in Christ and if he owes you anything put this to my account and I will repay you."

I am now working as advisor

to a remarkable group of men prisoners in the Concord Reformatory who have organized a self-development group. Their purpose is stated: "To be a little braver as we go along; to take responsibility for our own misbehavior and to accept co-responsibility for the misbehavior of others, everywhere; to learn so to live, work, play and aspire that it truly may be said of each of us, here is a real person."

Let us pray for more compassion, more understanding and humility in all our dealing with offenders.

**Frances (Mrs. H. W.) Benz**  
*Churchwoman of Cleveland Heights, Ohio*

The editorial, "Hard Facts to Face in Race Problems," (9/30) contains this unfortunate but provocative sentence: "There (in New York City and Los Angeles) Negroes can eat in any restaurant, along with inferior whites, if they have the price." The implications of this are interesting because they illustrate a blind spot in much of our thinking about integration.

For some reason, which has always been difficult for me to fathom, it is a prime joy of many Christians to discover how wicked "other people" are.

Many a member of the assault team of the civil rights army seems completely unaware that in addition to his fellow pickets, there is a force of literally millions of members of both races who by eating in the same restaurants, shopping in the same stores, working in the same plants, and living in the same neighborhoods are gradually bringing about greater understanding. In these places the real Negro meets the real white and respect is granted or withheld as circumstances dictate.

From among this large number there are many emotionally-secure individuals of both races who do more. They work on the same PTA, Scout, church, and civic committees. These are in no sense inferior people. Consciously and perhaps futilely for the time being they are trying to change the housing pattern from one of street by street total racial change to a pattern of infiltration and eventual stability.

All glory, laud, and honor to all those who leave the security of their homes to seek out the Negro and help him fight his fight, but don't knock the white who does not have to go seeking because the Negro is already his neighbor.

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