

The **+** WITNESS

DECEMBER 29, 1966

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post Office
at Tunkhannock, Pa., under the act of
March 3, 1879.

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Story of the Week

Nationwide Conferences on MRI Approved by Executive Council

By E. John Mohr

Witness Editorial Assistant

★ Debate on the controversial issues which usually take up much of the meetings of the Executive Council was held to a minimum when it met at Seabury House, Dec. 13-15, but a proposal to sponsor regional conferences to spur support for "partnership projects" led to extended discussion on MRI and the direction in which it is going.

The schedule of the December session is designed to allow extended departmental meetings, the time given to meetings of the entire council membership being reduced correspondingly. Before the meeting the council president, Presiding Bishop Hines, requested members to avoid placing controversial issues on the agenda to meet the schedule. At one point it appeared that this scheme might be upset.

In the course of reporting for the home department the chairman, Bishop DeWitt of Pennsylvania, made a vague reference to a letter in which Bishop Coadjutor Murray of Alabama had expressed a "concern", adding that the department had adopted a resolution supporting the action of staff members in proceedings involving the Office of Economic Opportunity (OEO) the anti-poverty program

headed by Sargent Shriver. Bishop Marmion of Southwestern Virginia, reporting as chairman of the Christian social relations department, referred to a similar resolution. This led Bishop Murray to rise on a point of personal privilege to explain that he had not wished to bring a controversial matter before the council, but that neither of the reported resolutions "had brought out the truth of testimony had at the hearings", a reference to conferences held the preceding Monday in New York, requesting that the matter be placed on the agenda of the February meeting. Dr. Hines said that this would be done. It appeared after the council adjourned for the day that officers and staff members of the departments preferred not to leave the matter hanging this way, leading to the preparation of a joint statement presented the second day by Bishops DeWitt and Marmion.

The issue arose out of a memorandum sent to all bishops by the Rev. George H. Woodard, co-ordinator of the joint urban program of the home department and the Rev. Reinhart B. Gutmann, executive secretary of the division of community services of the social relations department in opposition to the termination of a contract between OEO and the Child

Development Group of Mississippi for head start programs there. In the letter to council members Bishop Murray pointed out inaccuracies in the memorandum, including "the claim or implication that the law requires these OEO programs to be 'controlled and operated by the poor themselves'", while the law requires only that the poor have at least one-third representation on the board of the projects.

In their joint statement Bishops DeWitt and Marmion, without "altering the clear position taken by the resolutions" in support of the joint staffs, recognized "the validity of the protest of Bishop Murray", approved the "supportive attitude" given by the staff to the Mississippi Action for Progress program, which it had earlier suspected of being used by OEO to supplant the CDGM. Bishop Murray, while holding that the statement did not resolve all the differences involved, said that it was one with which he could be content.

The proposal for conferences to stimulate acceptances of "projects for partnership" came from the overseas department, reporting through the chairman, Mrs. John Foster of San Antonio, at the request of the MRI commission. Under the partnership program adopted by General Convention in St. Louis certain overseas missionary projects may be financed by dioceses or parishes in addition to those supported through annual quota payments made to

the executive council for the regular budget. These were planned to have a value of one million dollars in 1965, an objective which was achieved, and two million in 1966. However, so far only projects amounting in value to \$1,200,000 have been accepted. Walker Taylor Jr., MRI executive secretary, and Bishop Bayne, director of the overseas department, both held that the convention figures represented commitments, and that the younger Churches would suffer if they were not met.

Lots of Argument

Bishop Burrill of Chicago said that MRI was "supposed to be a spirit, a movement", but that the conferences might lead people to "think of it as a promotional scheme to get up the dough". Reflecting similar sentiment John Causey of Virginia suggested exploring other means or "defaulting on the commitment rather than spoil the spirit" of MRI. Dr. Burrill held that the "resolution acts as though MRI is overseas mission", that MRI should "activate its spiritual task", and that the proposal "sells MRI down the river." It was not clear to what extent the convention action was a commitment which the executive council was required to meet. Bishop Murray said that the partnership program was an emergency feature in MRI but not all of it. He felt that it would be appropriate to put projects forward as opportunities, thus emphasizing keeping the voluntary element.

In response to another question about the nature of the General Convention commitment Bishop Louttit of South Florida pointed out that each convention makes a commitment for three years on budget and program, but that the actual expenditures depend upon the income received. Bishop Hines

said that he felt the partnership commitment fell into exactly the same category. This appeared to relieve the council members generally, and the proposal for the conferences was carried unanimously.

In the course of the discussion Bishop Bayne said that though it was vital to reach the goals of the partnership projects he was nevertheless pleased by what had so far been accomplished.

In another matter related to MRI, Mr. Taylor reported for a committee studying changes in the nature and functions of the office of presiding bishop. As the office is now constituted a presiding bishop is president of the house of bishops, as such carrying out specific canonical procedures as may be required, and president of the executive council, a position which gives him wide appointive and administrative powers with respect to the national Church program. As a bishop, however, he has no direct relationships with the various jurisdictions within the Church.

It is with respect to the latter that the committee is considering making recommendations which would give the presiding bishop the right to make visitations within jurisdictions with some powers of inspection. Under the proposals he would be given the duty to visit dioceses as well as the right to officiate publicly within them, something he may not now do without permission from the ordinary. The committee is also giving consideration to election of the presiding bishop for a specific term, in place of the present provision under which he retires at a given age, and to the possibility of electing a coadjutor bishop sometime before an incumbent presiding bishop leaves office, thus allowing a period of preparation for the new one.

Because the annual Church and Race fund appeal has this year brought in less than \$50,000 Bishop Marmion attempted to get the council to appropriate \$35,000 from funds under its control toward the \$65,000 askings of the National Council of Churches for its religion and race commission and the Mississippi Delta ministry. Only \$26,000 has so far been given for this purpose out of the Church and race fund. The purposes for which the funds are used explicitly excluded from the regular Church program approved by General Convention, the Executive Council instead being authorized to seek voluntary contributions for them. When Dr. Marmion introduced the resolution Mr. Causey moved that it be referred to the finance department to determine what funds might be available.

Delta Ministry

When he subsequently reported for the department no recommendation was made, but it was suggested that if the resolution were adopted income from trust funds designated for Negro missions, amounting to \$8,692, might be used, the remainder coming from contingency funds. The discussion revealed that most of the members held the view that the council could not use general funds to make up for the shortage in voluntary giving, though Bishop Burrill, Bishop Burroughs of Ohio, and Dr. Wilbur Katz of Milwaukee, regretting the poor response, said that they would make efforts to get more support. After the appropriation failed of adoption, with only one vote in favor, the council authorized payment of the \$8,692 directly to the delta ministry, on the ground that General Convention did not restrict the council in the use of funds for which it is trustee.

In response to views ex-

pressed during the discussion by Bishop Burrill, and the Rev. Edward Tate of Atlanta, Bishop DeWitt moved that the council request the next General Convention to include the Church and race fund items in the regular budget.

When it was suggested that the date of the next Church and race fund offering, Feb. 12, came too close to the theological Sunday offering, the end of January close to the feast of the conversion of St. Paul, Bishop Hines said that it appeared that "St. Paul and Abe Lincoln were born too close together".

Other Action

Approved a recommendation from department directors with respect to grants made by the executive council. It established criteria for continuing lump sum appropriations, with provisions for consultations, and for special projects, requiring annual reductions.

Adopted a statement on stewardship previously approved by the House of Bishops and authorized appointment of a stewardship executive to promote it.

Received and approved of the special committee on diocesan boundaries, of which Bishop Burrill has been chairman. In addition to listing criteria for a viable diocese, previously reported, it makes recommendation to General Convention for the establishment of metropolitan councils through which two or more adjoining dioceses may administer a common program.

Authorized overseas missionary bishops to establish salary and allowance scales appropriate to local economic conditions, effective Jan. 1, 1968.

Abolished the professional personnel reference service in the division of Christian ministries, there having been little use of it.

Received a report from Charles M. Crump of Memphis for the interim committee on advance planning for General Convention suggesting information be obtained before each convention with regard to the site of the succeeding convention, and that an employee be placed on the staff of the secretary of General Convention to make advance arrangements.

On motion of Mr. Causey, authorized the president to appoint a committee to study investment policy of the council in the light of the council's June resolution calling upon itself and others "to consider the moral dilemma in which we are placed by our present investment policies whereby we profit from investments in South Africa." The council, through the secretary, the Rev. Charles M. Guilbert, had received a statement on the subject from a group of "concerned communicants", including the Rev. Clifford S. Lauder, rector of All Souls parish, the Rev. Chiron

W. Forsyth, rector of Crucifixion parish, the Rev. Wendell C. Roberts, rector Trinity parish, Bronx, all in New York City, and Malcolm Peabody, Jr., president, and the Rev. Albert R. Dreisbach, Jr., associate director, of ESCRU.

Heard Bishop Arnold Lewis, suffragan for the U. S. armed forces, describe the work of his office in an address in which he said the U. S. government has "no intention of getting out of Southeast Asia," that the military intervention in Vietnam would probably rise to a half million men, that "we are doing great things there", and that it is his hope that "we can have trust in our government".

Elected Charles D. Willie, a member of Grace Church parish, Syracuse, N. Y., and associate professor of sociology, on leave, of Syracuse University, a member of the council to succeed Dr. Albert Jacobs, president of Trinity College, who resigned because of press of business.

Millions in Deposits Withdrawn From Banks in N. Y. Protest

★ More than \$23-million is being withdrawn by individuals and organizations from Chase Manhattan and First National City Banks in New York to protest the banks investments in the economy of South Africa, it was reported by the committee of conscience against apartheid.

A. Philip Randolph, a labor leader, chairman of the committee, which was launched by the American committee on Africa and the university Christian movement, announced the figure at a press conference.

The committee, which has a large number of Protestant,

Roman Catholic and Jewish leaders among its members, is conducting a campaign to persuade depositors in the two banks to withdraw their funds on the grounds that the financial institutions should not do business with a government practicing racial discrimination.

The campaign reached its climax on Dec. 9, the day before human rights day, with a large public demonstration at the new Chase Manhattan Plaza in New York's Wall Street area.

Other demonstrations also were planned in Boston; Baltimore; Syracuse; Lancaster, Pa.; and Columbus, Ohio, fo-

cusing on American corporations doing business in South Africa.

In withdrawing his account from First National City Bank, actor Theodore Bikel wrote: "To sit by while discrimination is being practiced is bad enough; we know now that silence, too, must be considered both guilt and complicity. But actively to participate in the practice of discrimination is, at least for an American firm in this year of 1966, nothing short of barbarism."

Organizations which have withdrawn accounts include the

Methodist mission to the U.N., St. Mark's - in - the - Bouwerie Episcopal Church, the New York-New Jersey region of the National federation of Catholic college students, Mother A.M.E. Zion Church in Manhattan, and Christianity and Crisis, Protestant journal.

Randolph said the \$23 million withdrawal figure was based on pledges and that \$15 million already has been withdrawn. Another \$6.5-million was to be withdrawn shortly after Dec. 9, he added, and other pledges range from "\$4.50 to thousands of dollars."

A committee set up to administer the fund has agreed that no more than \$5 a month will be given in grants to each student. If a youth needed more than that — and he would without help from his family— additional amounts would be available on a loan basis, which the student would be expected to repay as soon as he is established after graduation.

By providing loans instead of outright grants or scholarships, the committee feels it is contributing to the student's feelings of self-respect by giving him the opportunity to work his way through college on the installment plan, as it were.

Missionary's Christmas Card Plan to Finance Scholarships

★ If an enterprising Episcopal missionary from Philadelphia has his way, the road to college for a number of boys in Pakistan will be paved with Christmas cards.

The venture began when the Rev. Richard Werkheiser met 18-year-old Nathaniel Das, an able youngster with an ambition to be a lawyer. But Nathaniel was one of 13 children of a Bengali Anglican priest whose monthly cash salary is about \$25. College education was not included in the family budget.

Bengali's Anglican community has a desperate need for educated leaders, so Werkheiser was particularly concerned that Nathaniel should realize his dream.

The Rev. William Graham, principal of Notre Dame College in Dacca, run by the Holy Cross Fathers, agreed to waive tuition requirements for the boy, but the cost of food, housing, clothing and incidental expenses remained. Werkheiser met this problem through letters to friends, both in Pakistan and back home in the United States.

His appeal netted \$2,000 — more than enough to take care of Nathaniel's entire college expenses. In addition, an American couple living in Dacca offered to underwrite the boy's entire education.

With Nathaniel provided for, Werkheiser decided that some orderly system should be set up to help other boys like him, and the St. Thomas education fund was established. But rather than rely on charitable donations, the clergyman and his wife, Ann, decided to finance the fund with locally designed Christmas cards.

Mrs. Werkheiser, an art historian, designed two of the cards herself. Others were created by Pakistani and American artists living in Dacca. The cards were put on sale both in Pakistan and abroad.

So far, there have been orders for about 15,000 cards from abroad and 10,000 locally. Werkheiser hopes that as the effort becomes known more widely, sales in future years will increase, turning more money into the education fund.

CDGM TO GET FUNDS FROM OEO

★ The executive council spend considerable time discussing the nearly three-month controversy between the Child Development Group of Mississippi and the Office of Economic Opportunity, as reported on page three.

Council members had hardly left Greenwich before Sargent Shriver, director of OEO, announced that CDGM would again receive federal funds to carry on its extensive anti-poverty program, principally serving about 12,000 children with a head start set-up.

The Mississippi group, which is closely associated with the Delta Ministry of the National Council of Churches, has been granted \$8-million — \$5-million during the present fiscal year, with assurances from OEO of \$3-million before the end of 1967.

Owen Brooks, an Episcopalian, is the acting director of the Delta Ministry and John H. Mudd, who has been under fire by OEO, remains as CDGM director pending a 90-day evaluation of his capabilities.

EDITORIAL

A New Year's Message

THE WORD "happy" seems as inappropriate for New Year's day as "merry" was for Christmas. And yet there is a basis for happiness, for God is in heaven and in the end all will be right with mankind. There are those who find peace even in this shattered world. Truly it is a peace that passes man's understanding but it is within man's experience. The foundation of this peace lies in the assurance that God is love and that love and not hate will be the last word. Perfect love casteth out fear and fear hath torment. If the world ever needed love it needs it now and men are the instruments through which that love may be manifested. Collectively the world is pagan and relies on force to achieve its ends.

Christ would not be a welcome referee in corporations of business men who are more interested in profits than they are in concern for the laborer and yet there are individual employers who have a keen interest in their employees. Those who compose our labor unions are more concerned over wages and hours than they are over the character of their work. Both groups resort to force rather than reason in their relations to one another, even though their interests are the same. We need more employers who believe in the dignity of man and more employees who believe in the dignity of labor. Scientists are more concerned with physical forces than they are with human relations and politicians are more vitally interested in votes than they are in the welfare of the nation.

The hope of the nation lies in the number of those who are exceptions to the rule in which-ever group they belong. It is only when the leaven of Christ's idealism permeates the three measures of meal that the dough becomes bread. These three measures of meal would seem to be first capital and labor, next, statesmen and lastly education. Most of us belong to one of these three groups and after all they are all composed of individuals and it is through individuals that our nation will be rescued from the chaos that threatens society.

It is futile to say that the Church or the state has failed for they are not persons but groups of individuals which compose them. Every real

lover of mankind adds his influence to the whole and every censorious or bitter person does the same. It is the conflict between individual souls that finds its expression in wars between nations. Wherever men introduce the leaven of righteousness they make for the peace and prosperity of the whole and wherever men allow roots of bitterness to spring up in their private relations, by so much the whole group is defiled. Church and nation are not automatic stokers supplying the fuel of love but rather sensitive receivers of the fuel which the individual citizens furnish. It takes only a little leaven to leaven the whole lump. It often happens that the faith and love of a single person produces peace whereas the unbelief and hate of one aggressive leader will bring on the conflict whether it is between nations or between groups within the nation.

While we are each of us members of the whole, yet we have a personal responsibility for the influence that we possess. Men need to realize the fact that God holds each of us responsible in the area of our influence for the love that we generate. Moral respectability such as the Pharisees possessed does not satisfy the equation. God is not an abstruse formula for man's intellect to solve but a loving Father who never forces but always woos the love of his children. They may go into a far country and waste their substance and end in a pig-sty. It is only when they repent and seek him that he goes out to meet them. It is one thing to say, "Give me the portion that falleth to me." Man so often appropriates the substance in his own selfish indulgence. It is when men come to themselves and say, "Make me," instead of "Give me," that the Father goes out to meet them.

The Church has not failed but business men and working men, educators and politicians have wasted the substance of life. They are the ones who have had the assurance that they could make a happier world for men by the use of material forces and they are the ones that have created the mess that the world is in. Not all of the leaders have been guilty of going into a country far from God but as a whole the present world mess is the product of the prevailing attitude of the world's forces. We can have ex-

terior happiness only when men have interior peace which they have humility to seek. War solves no problems of human happiness and the last state of the conflict is worse than that which preceded it. We can not have hate and heaven too. What is true of the whole is also true of its several parts.

If one wants to make a Happy New Year for himself and others, let him have humility. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Secondly let him be meek, for such shall inherit the earth. Then let him hunger and thirst after righteousness for if he

ask bread, God will not give him a stone. Next let him be merciful and he will receive mercy.

It all leads up into peace-makers who are the children of God. It is the way of life by which men have found internal peace in a disordered world. Never have men needed more to seek the kingdom of God and his righteousness as the only antidote to the reign of mammon, whose promises are lies and whose end is destruction. The world has trusted in force rather than love and the result is chaos. May the New Year bring you joy and happiness in spite of the times.

MORAL ISSUES IN MEDICAL TECHNOLOGY

By Michael Hamilton

Canon of Washington Cathedral

FACING NEW AND DIFFICULT DECISIONS IN MATTERS OF LIFE, HEALTH AND DEATH

"In the beginning God created the heaven and the earth. And God blessed man and said unto him, be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth over the earth. And God saw everything that he had made and it was very good." Genesis: chapter I.

"We biologists who are aware of the facts — new possibilities of controlling human development — and their possible human implications conceive it to be our responsibility to expose these facts and implications to the public in as intelligible a way as we can, to discuss them publicly among ourselves, and to urge the public to assume its responsibility of contributing as wisely as it can to the formation of public policy." T. M. Sonneborn, professor of zoology, Indiana University, in his pamphlet entitled "The Control of Human Heredity and Evolution", published by Macmillan.

THERE ARE no secrets hid from God, but there is a lot of godly wisdom which men wish they had. Each age brings with it new moral questions, and the Church must seek to find the mind of Christ in relation to those questions. As Dr. Sonneborn points out, we are confronted with a relatively large number of new problems, and these have stemmed mostly from scientific discoveries and resultant technologies. Today I want to speak about some of the moral issues that are being raised in the field of medical technology and I will offer some guidelines of

my own towards the resolution of those issues.

My thoughts on these matters should not be equated with Church teaching however. Church people have not yet thought about these matters sufficiently to come to a common mind, and this is being written partly to encourage others to study this body of knowledge and its relationship to the traditional Christian faith, so that we may discover where God's will is presently leading us. Research scientists need to know the appropriate limits of experimentation, doctors need advice and consultation in their responsibility of treatment of patients, and all of us as potential patients are faced with new and difficult decisions in matters of life, health and death.

Some Assumptions

LET ME BEGIN by sharing some assumptions I make when approaching this subject, assumptions which I believe stem from our Judeo-Christian heritage. Firstly, that man has authority from God to exercise control over nature and his environment, and this logically includes his own body. Thus Genesis speaks of man having "dominion" over the animals and the natural environment around him.

Secondly, and this assumption is more clearly seen from New Testament stories, man is to cooperate with God in works of healing and re-

lieving suffering, and this is the primary goal of medical practice and research.

Lastly, and the argument behind this assumption is more involved and perhaps not convincing to all, I take medical knowledge and the whole enterprise of science to be deeply dependent upon the Judeo-Christian tradition, it is a fulfillment of the "dominion" and "healing" mentioned above. While scientific knowledge and power is always capable of misuse, essentially it is good because it stems from God's commandment to man to control his environment.

Hence, when a new horizon of technology opens up which continues the central tradition of research in that subject, one may presume that it is a trustworthy path to follow. Put succinctly and as a generality, as a Christian, I believe if we can do something by reason of new scientific discoveries, we probably should. What follows in this article is an application of these assumptions, of necessity in very brief form, on contemporary questions arising from biological and medical science.

Let me speak first of a medical issue about which I believe there is a growing consensus. In talking with doctors, clergy, and those who have had members of their families die painfully slow deaths, I find an almost unanimous agreement that human life should not be unduly prolonged by mechanical or other medical means. The Hippocratic oath, which demanded of doctors that they preserve life at all costs, was not composed in light of 20th century medicine. As a Christian I believe a patient should have the right to ask only for pain killing drugs, rather than heroic medical measures to preserve his life, when he is in a terminal illness.

Body and Mind

A RELATED QUESTION arises in cases where, by accident or illness, irreparable brain damage has taken place resulting in the permanent loss of a patient's consciousness. Should the body of that person be kept functioning? Apart from the fact that this often involves major costs to families who seldom can afford it, and apart from the fact that it absorbs a considerable portion of hospital equipment and staff time, as a Christian I believe it is not supportable on theological grounds.

I think we will have to revise our understanding about the nature of man to the extent that we avoid tying man's personal identity ultimately to his biological functions, but rather relate

it to his consciousness. This would be consistent with the biblical understanding that man's uniqueness is in having rationality or freedom for moral choice, rather than his having a body. Render unto the body the things that are of the body, and unto the mind the things that are of the mind, might be a helpful adage.

If it is no longer possible to maintain a strict psychosomatic understanding of the nature of man as it has hitherto sometimes been held, then where does a theory of human identity related to consciousness lead us? What about the manipulation of consciousness, of men's minds, for instance? Some time ago we made our decision to treat mental illness. Thus we believe that, where possible, we should heal the mind and restore rational normalcy by one means or another.

Today a new technique of mental manipulation is available, sometimes referred to as the "happy button". It is possible to insert electrodes in the animal or human brain and stimulate selected parts to produce a variety of very powerful effects on the consciousness and behavior of the subject. Thus a man with uncontrollable feelings of hostility may press his "happy button" and achieve a measure of mental peace. The prospect of a political dictator having control over a large number of the "happy buttons" of his citizens is a nightmare, even though no further than the dream stage at present.

As a Christian I believe when it is possible by electrical stimulation such as some kind of "happy button", to restore a measure of normalcy to an otherwise deranged mind, such a procedure is justified. But to depart from normalcy, whether it is by alcohol, drug addiction or electrical stimulation, is clearly morally wrong as well as being socially evil. Incidentally, if by chemical means someone does discover the way in which knowledge may be reduced to chemistry and then injected into a brain, such instant education would seem to be of advantage for a large number of reasons.

Transporting Organs

WHILE the transplantation of knowledge would be an obvious good, one cannot be quite so categorically enthusiastic about the transportation of organs from one man's body to another. We are all familiar with the great work in skin grafting, bone transplantation, and experimental work in kidney and heart transplantation. Administrative precautions must be taken how-

ever, so that one patient's death be not hastened so that an organ of his can be transferred to another who needs it.

By the same token, as a Christian, I believe that a man with family responsibilities is not clearly bound to endanger his own health by, let us say, donating a kidney to his brother. It seems wise that more people than the doctor and the individual concerned be included in these decisions about donations. Such operations raise legal, psychological, moral, as well as medical questions, and a team of advisors which includes these disciplines should be involved or at least available.

Artificial Insemination

WHAT HAPPENS when a wife could bear a child but the husband is sterile? Adoption used to be the only answer for such couples who wanted children. However, now by artificial insemination of the wife, more of the experience of parenthood can be achieved. The wife has a normal pregnancy, both parents experience the excitement of birth, and the mother's genes are present in the child. Thousands of such pregnancies take place in the United States each year and the process is called A. I. D.

To refer to such insemination as adultery seems to me to reduce humanity to the level of biological organisms. As this practice gains popularity and availability, we may expect that wives may be able to choose from a variety of anonymous donors those biological fathers who have qualities which are most attractive to the couple. Proceeding a little further along this path, it may well be possible for a prospective mother in a normal pregnancy who develops a condition which threatens the life of the embryo, to transfer her pregnancy to another woman who eventually delivers the baby. It is now possible for an embryo to be transplanted from the womb of one animal to the womb of another, and there is no theological reason why such a procedure should not be followed amongst humans.

As a Christian I believe the important condition in all these cases involving pregnancies would be that a married couple be willing to accept full parental responsibility for the baby.

Nature of Man

IF WE ARE WILLING to accept artificial insemination and the right of some women to choose the kind of donor she and her husband

wish, are we then willing to approve of the manipulation of the genetic structure of man more directly? If we gain sufficient knowledge about how our bodies grow, about DNA and RNA molecular activity, should we exercise our freedom to influence the evolutionary process? For years I have read and struggled with this question, and of course so have many others who are actually doing research in the field. The research is in the main line of bio-chemical experimentation, and it can no longer be considered idle speculation.

We have of course affected our own human evolution by civilization and urbanization, but to take direct steps to influence it would make the changes revolutionary in their speed. While in no way do I presume to confuse physical refinement of the species with moral progress, while I have no illusions in thinking that if we could make major increases in the intelligence of humans we would in any way become more virtuous, but as a Christian I do believe that it would be a desirable step to increase intelligence, to remove medically undesirable genes, and generally to better man's health if we can. Even if all these steps were taken, I do not think the essential nature of man would be changed, or the New Testament teaching about man's morality and salvation be less relevant. I'd like to stress this point. Let us not be unduly alarmed by these new possibilities. This is still God's world and he watches over us his children. In fact he knew about the world's science and technology before we did — after all he made it all! It is change, not destruction, we are facing, and medical technology is opening up for mankind wonderful dimensions of richer life, of hope in the face of suffering, and for this we can respond in thanksgiving.

Test Tube Babies

THE LAST TWO MATTERS I wish to lay before you are very difficult upon which to give opinion. The knowledge of how fertilization in animals and in man takes place, how embryos develop and what happens during pregnancy, would be most valuable in understanding the process of growth and aiding in normal or womb pregnancies. Ways to acquire this knowledge are now possible through in vitro or test tube experiments. Scientists have been able to extract female eggs from some animals, and by the introduction of male sperm, to observe the

fertilization of those eggs. So far no resulting embryos have been brought to full term or birth.

The natural advance of this research has led to the same experiments being made with human materials. We are in fact moving into the age of test tube babies, and these kinds of experiments will continue to take place in various parts of the world. Undoubtedly they will make very important additions to medical wisdom, but the practice does raise some grave moral questions.

Some Christians will say that men should not tamper this way with the process of the creation of a human life, rather should leave it to the providence of God alone.

Some will argue that the knowledge gained will be of such value that we should support these experiments for the sake of other babies who will benefit from them.

Some will say that since in the present state of technology, all such embryos will die, to begin such an experiment is murder.

Others will claim that one cannot regard an embryo or a foetus in the same light as a baby, so that the charge of murder does not apply and that the experiments are therefore morally justified.

My own thoughts are that we should not experiment with human materials in test tubes to a stage where the foetus becomes 'quickened' or viable, unless there is an excellent chance of that foetus developing into a healthy baby. This position argues that we should continue research with animals and not attempt human experiments beyond embryo stage until they have an excellent chance of being successful.

Abortions

IF ONE ADOPTS this latter position one is likely to approve of therapeutic abortions in the early steps of pregnancy in cases of rape, incest, where the chances of an abnormal baby because of genetic defects are high, and where the mother's life is threatened by pregnancy. In these situations the needs of the mother and society are balanced with the rights of an embryo, and judgement made. It might be pointed out here that nature itself brings about a large number of abortions, and that therapeutic abortion is best seen as an extension of man's rational control over this natural processes.

Let me stress the importance of accountability in making decisions in these matters. In

research work the surgeon general of the United States has stressed the prime importance of doctors acquainting adults with all the pertinent information before they are asked to cooperate in experiments. Doctors who wish to experiment must be able to convince their associates of the need to do this work, of the appropriateness of the methods in reaching free consent of the patients, and of their realistic understanding of the dangers and benefits of the procedures.

I think the principal of review by one's associates is an important one, and I suggest it applies to many of the situations that we have looked at. Particularly it applies to decisions concerning organ transplants, therapeutic abortion, in vitro experiments, and genetic manipulation.

In conclusion, let me remind you that the purpose of this article has been, in the name of Jesus Christ, to raise for your examination issues of importance in the field of medical technology. My own opinions are not final, nor has our Episcopal Church spoken on many of the matters. To some of you these problems may inspire fear, even distaste.

However, I believe Christians must face up to these questions because many other people's lives, their suffering and welfare, depends upon how our civilization thinks through its responsibilities in relation to these new opportunities. In order to come to the best solutions, let us in the name of love cast out fear. In gratitude for new gifts, as well as apprehension about man's propensity to misuse all God's gifts, let us ask that the Lord of Life himself may grant us the wisdom to know and the means to implement his will.

War and Children

By William Wright Rankin II

Curate at Trinity Church, Elmira, N. Y.

WAR IS HELL said the man in the days before napalm and saturation bombing. Since General Sherman's time men at war have learned how to spread "hell" over a wider area, and, predictably, there are more accidental victims. To the world's sorrow, Vietnamese children are now among war's mutilated victims. The most gruesome instrument of their destruction is napalm, a jelly-gasoline substance

dropped from military aircraft with the hope of destroying the enemy or intimidating the civilian population. Napalm clings to whatever it strikes, and it consumes enough oxygen so that one may die either from burns or by suffocation. For those who are only wounded by napalm there may be a doctor — there is about one Vietnamese doctor for every 100,000 civilians — or there may not. The doctor shortage is exacerbated by hospital conditions which two Dutch doctors report are “indescribable”. In most population centers thousands of burn victims regularly arrive from the hinterlands, and are met by overcrowded hospitals each of whose beds often contain three small patients. There are few nurses in many of these places, and none at all in others.

In Lausanne, Switzerland there is located a non-partisan organization which is, in its own words, “a stranger to all pre-occupation with political, confessional or radical order.” In keeping with the spirit of its charter, *Terre des Hommes* (“World of Mankind”) passes no judgement on a nation’s political methods or objectives. It confines itself purely to aiding and consoling the child victims of war. *Terre des Hommes* was founded principally through the work of its president, M. Edmond Kaiser, and its efforts to help burned and wounded Vietnamese children are impressively relentless.

Terre des Hommes

THE HISTORY of *Terre des Hommes* activities is brief. In early September 1965 the International Red Cross Committee (IRCC) notified the Swiss organization that the provincial hospitals in Vietnam were seriously crowded, especially with victims of severe burns. The letter stated that “many children” were wounded or burned because of the war, presumably by napalm, phosphorous, and flares, in addition to the perhaps more familiar bombs and bullets. *Terre des Hommes* immediately notified the governments of South Vietnam, North Vietnam, and the NLF (Vietcong) that it was prepared to offer immediate and direct assistance to Vietnamese children. The South Vietnamese government responded positively; the others did not.

On October 17, 1965 two representatives of *Terre des Hommes*, one of them a doctor, departed for Vietnam. Their mission was to discover how best to render immediate and

adequate aid to a maximum number of children, either by treating them locally or, if necessary, by treating them in the relatively few medical centers in the world which can treat severe burns. In the case of the most critical wounds, transportation of the children outside of Vietnam would be a problem. With them the Swiss agents carried guarantees for about 400 hospital beds in various European countries. With them also was a recommendation from the American state department representative in Geneva, that they contact Doctor J., an American General in Vietnam. Dr. J. and other high-ranking army doctors have continued to encourage the Swiss efforts, and particularly to support the subsequent Swiss attempts to obtain medical aircraft on loan from the United States.

After a brief stop in Thailand to arrange for hospital treatment of Vietnamese children there, the Swiss team arrived in Vietnam. Here they received the unanimous encouragement of Vietnamese and American military officers. They then proceeded to visit orphanages, baby centers, and four provisional hospitals throughout South Vietnam. The report of their visit, and the photographs which they made, are sickening and fantastic.

Problem Compounded

THE HOSPITAL at Rach-Gia is fortunate in having American medical assistance, but in hospitals in Cantho, Mytho, and especially at Hue, there was a “frightening spectacle of immense distress”. The agents reported that there were children “burned from head to foot who are treated only with vaseline”, because there is little or no burn ointment, gauze, or cotton. The report continues: “In places with the atmosphere of slaughter houses for people, where flies circulate freely on children who have been skinned alive, there are no facilities for hygiene, no fans, and no air conditioning.” The Swiss visitors were assured by medical officials that identical conditions prevail in many Vietnamese hospitals. Yet the children who get as far as a hospital who get as far as a urine-soaked bed with two other cooked youngsters in it, are fortunate. Many children perish in straw huts, in fields, or by the roads.

The problem is compounded. In addition to those children who have been orphaned by war, there are many who have been orphaned by society. These are the Amerasians, children of American servicemen and Vietnamese women,

rejected by their fathers and usually shunned by most Vietnamese except their mothers. Even one year ago, according to authorized official sources, there were thousands of abandoned children — including 11,000 orphans — and thousands of undernourished children among the approximately 700,000 refugees.

After their return to Europe the Terre des Hommes representatives in cooperation with the IRCC sent a certified nurse to Vietnam, whose task was to gather the seriously wounded Vietnamese children, to select the most urgent cases for removal to Thailand and European hospitals, and to arrange for their transport.

But it is over the matter of transportation that progress has stalled. Realizing that only by removing the severest cases to foreign hospitals could the children receive adequate treatment, and knowing further that close contact between the victims of war and the people of a distant nation may encourage medical and financial assistance within that nation, Terre des Hommes asked the President of the U.S. to loan aircraft to fly children to distant hospital beds. The U.S. has always been able to fly its wounded soldiers home, and indeed there are occasions when many vacant seats appear on American planes. It was hoped that the American government would assume at least partial responsibility for the maimed children, and thereby allow Terre des Hommes to direct its funds entirely to medical expenses.

The White House reply to the Swiss request came on January 17, 1966. It stated that "U.S. military aircraft cannot be provided for airlift to Europe of Vietnamese children who may need medical treatment, and no U.S. funds are available to support your activities in Europe". The letter explained that it would be better instead for children to be treated "near their families and in familiar surroundings".

Terre des Hommes agrees in principle, but points to the horrors of most Vietnamese hospitals, and it repeats that many burns are untreatable in Vietnam. Furthermore, many children have no families, and often "familiar surroundings" are bombed-out huts or caves. One suspects that the real reason for American reluctance to fly the children to foreign hospitals is that the sight of mutilated children is poor advertisement for the war.

One airline, Swissair, has agreed to fly children out of Vietnam for half fare. The planes' interiors are altered so that a partition sepa-

rates the grotesque children from the regular passengers. There are usually six children and one or two Vietnamese interpreters per load.

Help of Doctors

SOME DOCTORS in the U.S. have already donated their services to treat whatever children can be brought to this country. It takes a great deal of money and about two years of repeated operations to rebuild a face burned by napalm. Although Terre des Hommes members are not salaried—the entire administrative cost is 3% of the organization's budget — there is a critical need for financial help. Terre des Hommes needs medical supplies for its agents in Vietnam, and it needs resources to transport badly burned youngsters to foreign hospitals. Terre des Hommes hopes that individual Americans will help.

Three days after the White House denial of aircraft to Terre des Hommes, a message was received in Switzerland from the Red Cross. It read in part, "Hundreds of thousands of refugees are piled up in the vicinity of large cities and survive in the greatest misery. Incalculable numbers of families are torn apart. Abandoned children and orphans can no longer be counted."

Does it not seem that Americans have a responsibility towards the children maimed in this war?

Harry F. Ward: A Tribute

By Lee H. Ball

*Executive Secretary of the Methodist
Federation for Social Action*

Harry F. Ward, one of the five Methodist ministers who founded the Methodist Federation for Social Action in 1907, died at his home in Palisades, N. J. Dec. 9. The past years he had been working on his autobiography. He began as a contemporary of Walter Rauschenbusch, and he taught the social gospel to generations of Protestant ministers. One of his students at Boston University school of theology was G. Bromley Oxnam, later a bishop in the Methodist Church. Another student, in the first class he taught at B. U. was Henry Hitt Crane, long the distinguished minister of Central Methodist Church, Detroit. Dr. Ward taught Christian social ethics at B. U. 1913-1918, and at Union Theological Seminary, New York 1918-1941, when he "retired".

Dr. Ward was ordained a Methodist minister in 1898. 1898-1900 he was head resident of the Northwestern University Settlement in Chicago. Then he had a parish back of the stockyards in Chicago, where he took part in a fight to organize a union, and saw the big packing house workers' strike of 1905.

In 1908 he was one of the drafters of the social creed of the Methodist Church, which shortly thereafter was adopted and enlarged by the Federal Council of Churches, now the National Council of Churches.

On Many Fronts

He was the general secretary of the MFSA, 1911-1944, and contributed to its Social Questions Bulletin until 1964.

He made many trips across the U. S. and Canada, and spoke to thousands. His analyses of crucial situations was remorseless, his logic inexorable. He challenged his hearers, while he left them somewhat dismayed; for there was small comfort in the thought that in his forebodings, Dr. Ward was virtually always right.

For nearly five decades he was active in organizations which were on the front line in the struggle to uphold civil liberties, to end racial discrimination, for better understanding with the socialist countries, and against the arch-enemy, war. He was chairman of the American Civil Liberties Union, 1920-1940; 1934-1940 he was chairman of the 8-million member American League for Peace and Democracy. He was an executive member in the 1930s of the United Christian Council for Democracy; in 1950 he was chairman of the Civil Rights Congress. He was closely identified with the American Committee for the Protection of Foreign Born and the National Council of American-Soviet Friendship.

When he "retired" in 1941, he intended to write, and care for his rose garden, for many of whose exhibits he won blue ribbons at the flower shows. But at the age of 80 he became active once more, in the fight against McCarthyism. In the "secret hearings" held by the House Un-American Activities Committee in the summer of 1953 hundreds of Protestant ministers and rabbis were named as part of a "Communist conspiracy" to "destroy religion". The Religious Freedom Committee was formed that same summer to defend the freedom of religion

clause of the first amendment, holding it to mean not only freedom to pray and preach in the church house on Sunday morning, but also to apply religion in the market place and everywhere else men and women were busy in their life situations, the rest of the days of the week. Dr. Ward, with the late Royal W. France, became consultants of the committee. This committee, among a number of helpful achievements, played an outstanding role in the defense of Willard Uphaus, New Hampshire's "prisoner of conscience", who was then near 70, and who had come under Dr. Ward's influence 50 years before.

Dr. Ward also devoted himself to the efforts to repeal the McCarran act, and to end the war in Vietnam.

His first visit to the Soviet Union was in 1924. He lectured on the social interpretation of the gospel, in China, 1924-1925, under the auspices of the Chinese Christian Council, and he was also invited to speak in Yokohama and Bombay. His next visit to the Soviet Union was in 1931-1932, and his observations on this trip were put in his book, "In Place of Profit", which was translated into Chinese.

The Ethic of Jesus

Through his writing, Dr. Ward has had an important influence on the social and religious thinking of three generations. He has written innumerable pamphlets and magazine articles.

The books he wrote were "The Bible and Social Living", "The New Social Order", "Our Economic Morality", "In Place of Profit", "Democracy and Social Change", and "The Soviet Spirit".

His writings centered in the ethic of Jesus, Jesus' prophetic role in the life of his time, and the relevance of Jesus' imperatives to human problems today.

One thousand persons came to New York's Carnegie Hall Oct. 15, 1963 to celebrate Dr. Ward's 90th birthday. Ward spoke on "What Needs Now To Be Done?": we must stop all nuclear tests, halt the attack on our political freedom, and end the cold war. He expressed a familiar insight: "We expect this . . . attack upon our constitutional freedoms to grow worse instead of better, for behind it all is the . . . cold war." His prophecy, alas, again is proving only too true, and these things still need to be

done, including ending the cold war, before it ends us.

A memorial service for Dr. Ward will be held in James Chapel, Union Theological Seminary, New York, at 8:00 p.m. Wednesday January 4,

1967. Those who will participate in this service, who can be announced at this time, are President John C. Bennett of UTS, and Bishop Lloyd C. Wicke, of the New York area of the Methodist Church.

Rhodesia and Vietnam Protests Mark Year-End in England

★ All of Britain's major Protestant Churches are supporting the government's efforts in the U.N. to seek mandatory sanctions against the illegal regime of Ian Smith in Rhodesia, according to a joint statement issued in London.

The statement was signed by nine Church leaders headed by Archbishop Ramsey of Canterbury.

Catholics Also

Roman Catholics did not sign the statement but their attitude was reflected in a long editorial in the Catholic Herald which declared: "The Smith regime's decision to repudiate the working document with Mr. Wilson is a unilateral declaration of insanity, which could have disastrous consequences not only for Rhodesia but for Britain and Africa as a whole."

The statement signed by the churchmen said: "The long and patient attempts by her majesty's government to secure agreement on the future of Rhodesia have failed. Mr. Smith and his colleagues have insisted on the continuance of their illegal regime with its full powers while a settlement was being worked out and the views of all the people of Rhodesia were being ascertained.

"Such insistence is unacceptable from a regime which, whatever its words, has in the past year continued and even extended racial discrimination and the denial of personal rights.

"As the future of the Rhodesian people is a moral responsibility of Britain we cannot, without dishonor, acquiesce in this state of affairs. If sterner measures requiring international action have now to be taken, our readiness to apply them will be felt by the world to be a test of our sincerity.

"Our hearts go out at this time to all the people of Rhodesia, both white and black, praying that God will show to all of us the way of justice and brotherhood, and enable us to follow it.

"To our fellow-Christians of all races in Rhodesia we say: 'God bless and strengthen you; may we maintain our links with you; support work in any way that we can; and may we still pray with you and work with you for that free and equal society which our common faith requires.'"

Their statement sparked strong new comment in several religious journals.

The Catholic Herald also wrote, "The outlook is grim but the blame for the mess now rests squarely on the Rhodesian leaders."

The Baptist Times stated, "By their action a small group of wealthy Rhodesian extremists have set their country against the rest of the Commonwealth and the world, except perhaps South Africa. And they blocked the way to peaceful development in Rhodesia."

According to the Methodist Recorder, "Two hundred thousand white people hold supreme power over nearly four million Africans, and they have refused to surrender their power. For more than a year since UDI (Unilateral Declaration of Independence) in November, 1965, her majesty's government has spoken strongly and acted hesitantly. It is time now to match words with deeds."

The Church of England Newspaper said, "We are responsible for the people of Rhodesia, and it is impossible to tolerate the continuation of white supremacy in such a way as to deny black Rhodesians a light at the end of the tunnel."

Vietnam Protests

Observers linked the Churches' attitude on the Rhodesia problem to the way they marked human rights day. There was special emphasis on Vietnam.

Events included a torchlight procession through the west end of London, ending with carol singing in St. Paul's Cathedral and a prayer vigil at St. Martin-in-the-Fields.

A day of prayer and witness for peace in Vietnam was also observed by the right to life campaign, sponsored by nine Christian organizations. The day of prayer was announced by Fr. Simon Blake, chairman of the Christian campaign for nuclear disarmament, who said that "somebody had to speak up for the voiceless peasants of Vietnam who are the innocent victims of a clash between two opposing ideologies."

Many Protestant Churches and Church organizations ar-

ranged special events this year, including meetings, fasts, processions and intercessional services, particularly for Vietnam, following appeals by several leading churchmen including the Archbishop of Canterbury.

NEW G.T.S. DEAN INSTALLED

★ Samuel J. Wylie was installed as dean of the General Theological Seminary on December 12, 1966. The installation took place following the regular service of evensong in the chapel. Presiding was Bishop Horace W. B. Donegan of New York and chairman of the board of trustees. Also participating were the Rev. John V. Butler, rector of Trinity Parish, New York, and chairman of the standing committee of the board of trustees, the Rev. Powel M.

Dawley, sub-dean of the seminary, and Mr. Andrew Oliver of the board of trustees.

Distinguished guests included the deans of the other Episcopal seminaries and other educators, including Bishop Lichtenberger, former Presiding Bishop who was on the G.T.S. faculty for a number of years.

PROMOTING GOODWILL IN ENGLAND

★ Promotion of good race relations was one of the aims of a special service held in London Sunday, Dec. 18, when carols were sung to the music of a Caribbean steel band and the light of 500 candles.

The service was held at Emmanuel Church in Hampstead. The vicar, the Rev. J. Dover Wellman, and Mrs. Wellman, have been members of the Brit-

ish-Caribbean Association since it was founded in 1958 to promote good relations and understanding between West Indians and the British.

Taking part in the service was Larry Adler, internationally known harmonica star, Nadia Cattouse, Edmundo Otero and Russ Henderson and his steel band. Lessons were read by representatives of the high commissioners for Jamaica, Trinidad and Tobago.

On Monday, Dec. 19, an international service of carols by candlelight was held at All Souls' Church in fashionable Langham Place in London's west end. Especially arranged for visitors from overseas, it provided for nine lessons to be read by representatives of different countries.

ACTION ON UNION IN CANADA

★ The national executive of the Anglican Church of Canada and the general council of the United Church of Canada have agreed on procedures to be followed in appointing a general commission recommended in the "Principles of Union" endorsed by both bodies.

The Churches have signified intentions of uniting. Observers feel union may take five to 10 years.

Made up of 20 members from each communion, the general commission will have wide responsibilities in continuing inter-Church conversations. They will also promote conversations at the local level.

The commission will appoint sub-commissions to deal with constitutional and legal questions, doctrine, legislation, liturgy and worship.

Officials here expect other Churches will be invited to send observer-consultants to commission meetings.



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A Call to Clergymen ---

VIET-NAM:

THE CLERGYMAN'S DILEMMA

An Education-Action Mobilization

January 31 — February 1, 1967 — Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time leaders in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

We want you in Washington with us on January 31—February 1 to gain new insight for local involvement through workshops, to meet with both elected and appointed government officials, and to stand with members of all faiths in a vigil for peace.

Dr. John C. Bennett
President, Union Theological
Seminary

Rabbi Abraham Heschel
Professor, Jewish Theological
Seminary of America

Father John McKenzie
Notre Dame University

Dr. Robert McAfee Brown
Professor, Stanford University

Rev. William Sloane Coffin, Jr.
Chaplain, Yale University

Rabbi Maurice Eisendrath
President, Union of American
Hebrew Congregations

Bishop John Wesley Lord
Methodist Bishop of
Washington, D.C.

Rabbi Jacob Weinstein
President, Central Conference
of American Rabbis

Sister Mary Corita

Dr. Harvey G. Cox
Associate Professor,
Harvard Divinity School

Father Joseph F. Mulligan
Dean, Graduate School,
Fordham University

Father Donald Campion
Former Editor, America

Father Peter Riga
Professor, St. Mary's College

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NO ONE CAN TAKE YOUR PLACE!

This mobilization is sponsored by Clergy and Laymen Concerned About Viet-Nam—A National Emergency Committee. We intend to assist local groups in arranging chartered transportation wherever possible. If you cannot come and would like to help defray the cost of the mobilization, checks may be made payable to: "Clergy and Laymen Concerned About Viet-Nam."

(Institutions for identification only)

Clip out the application below and send it to us at once. We will be in touch with you immediately with more information about the Mobilization.

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HELP MINISTER BUY HIS OWN HOME

★ Advice to the laity: why should your minister live in a church-owned rectory? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is the Rev. D. P. McGeachy, pastor of Westminster Presbyterian Church in Nashville — the son and grandson of Presbyterian ministers.

For the minister, says McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real estate business" and includes a housing allowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant."

It may even be cheaper for the church to pay "a substantial housing allowance" than cope with utilities, upkeep, basic costs, depreciation and the like. In any case, McGeachy argued, the housing allowance plan would permit church budgets to

operate with a more constant figure — avoiding sudden repairs, redecorating for a new minister or similar expenses that must be taken into consideration.

"The allowance, income tax-free to the minister, is worry-free to the board of deacons," he observed.

Owning his own home where he wants it — and not where some church committee of 40 years ago decreed it should be — gives the minister and his family an added measure of dignity and freedom, McGeachy believes. "If they want to add a room for grandmother, they should have that option without having to debate their personal life with the property committee."

Home ownership — or rental of an apartment, if that's what he wants — gives the clergyman the opportunity "to live in a house suited to his own family, and in a neighborhood where his children will be happy," the author stated.

According to McGeachy, the practice of church-provided parsonages began in and belongs to another era, an age when individuals were born, lived out their lives and died in the same house — or at least in the same community. The clerical calling, by contrast, carried with it a high degree of mobility.

"But today the average American family moves more often than the Methodist preacher," McGeachy pointed out. "The U.S. census bureau says that we are not expected to stay as long as four years in

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the same place. Your minister is one of the more stable residents in the community. And because of the population turnover, houses are easy to buy or rent. Some young business executives own three or four houses in their first decade of employment."

"So, since the minister is more permanent than his congregation, and since housing is readily available, it makes sense for the church to get out of the real estate business."

CATHEDRAL SPONSORS HOME FOR ELDERLY

★ The Cathedral Church of St. Paul, Detroit, is to sponsor a 13-story home for elderly persons to be erected with federal funds of the department of housing and urban development 202 program. The project will cost two and a quarter million dollars with anticipated occupancy by July, 1968.

To be known as the Cathedral Terrace, the building will have 165 rental units available to single persons and couples aged 62-years or more. Occupancy will be open to persons of all denominations. Income limitations for residents are established at \$4,700 annually for two persons, and \$4,000 for individuals.

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--- BACKFIRE ---

Walter H. Clark

*Professor of the Psychology
of Religion at Andover
Newton Theological School, Mass.*

Stephen Chinlund's article on drugs (Dec. 8) is well written and makes a good point, but it seems clear that he has never taken LSD. Otherwise he would not represent takers as unconnected with their own excitement. This is not the only motive for taking the drug, and most users are more apt to report that they "come to themselves." They are surprised at latent powers that are revealed, not to speak of frequent profound religious experiences that rehabilitate and not enervate.

The tragedy of the situation lies in the overly repressive laws that withhold the drug from qualified investigators while irresponsible teen-agers have ready access. The churches will be forced to face issues raised very soon; for many are finding a more effective faith, they feel, through LSD—like a hardened criminal I have studied or several former atheists of my acquaintance. Such data not only command respect but require hard and careful scrutiny. When the churches take a stand, it is important that they do so not out of prejudice and ignorance but in open-mindedness and knowledge.

Frances A. Benz

*Churchwoman of
Cleveland Heights, Ohio*

The editorial, *The Babe of Bethlehem* (12/15/66) is just great. The ideas expressed reflect with unusual clarity a new spirit which seems to be at the threshold of Christian thought.

After some years of being on the defensive, the faithful seem to be regaining confidence in their own ability to explain their beliefs. And I might add that these beliefs are far dif-

ferent from the grotesque caricature of them pictured by critics of the Church. In fact they are as different as a birth-right is from a mess of pottage.

Massey H. Shepherd Jr.

*Professor at Church Divinity
School of the Pacific*

I want you to know how much the current issue of the *Witness* (December 15) has meant to me, and especially the very moving and profound article of Bishop Paul Moore ("The Scarred Face Glowed"). Thank you for an outstanding series of articles on the meaning of Christmas.

Dan Matthews

Rector St. David's, Nashville, Tenn.

I seldom write "thank you" notes but this is one. The December 8 issue was so good I couldn't put it down—Cathedral, Drugs, Advent, Members—all so very fine.

Keep up the good work.

- NEW BOOKS -

E. John Mohr

Book Editor

LIFE WITHOUT LIVING: People of the Inner City, by James A. Gittings. Westminster. \$2.45

Life Without Living is a stodgy title for a fast moving, frank view of the Christian faith as a "con job." It is a book that bares a problem the Church has with its mission, and offers a solution.

James A. Gittings, a church-hired reporter, combines fictionalized fact and straight reporting to show how small town politicians, slums, deserted young mothers, addicts, clergy, social security pensioners, and others, are, in the words of the con artist, "marks", or targets for his trade.

Gittings tells about Lacock Street, an indispensable part of big Pitts-

burgh, slated for erasure by an urban renewal bulldozer. It is a necessary neighborhood for the deserted wives, addicts, ex-convicts, pensioners and bums who live there. It is also a necessary slumming place for the kids and adults across the river who have wheels and an "itch in their loins."

"Christian mission," Gittings writes, "to Lacock Street and to most other out-at-the-elbow streets of our cities, constitutes a Christian con of people who already have wide experience as victims of the confidence man's art."

"Increasingly, the men and women of the deep slums no longer rise to the bait. But would you or I? Would we, if in place of our six-and-a-bath we have a two-and-a-half latrine? Would we listen to the con if the diapers stank and the dishes stank and the old man was gone and the Church was a blackened old barn filled with only twenty women and dark shadows?", Gittings asks.

Prisons and small towns are also con "marks"—the prisons where first offenders are sent to be reformed while locked away with homosexuals and hardened criminals, away from their loving wives and "churched" people; and the small towns who disown big cities nearby except for the big cities' big roads, stores, electric power and jobs.

In his suggested solution, Gittings says the church's deacons, elders and couples clubs can be prime movers. Couples clubs can prod city halls to consider merging with larger communities. Deacons can leave their comfortable homes to live—just live, not preach-in the slums. Churches can be sponsors for parolees.

Couples clubs, deacons and churches can do these things, but the question at this point is, "Will they?"

The Gittings eye turned on the reader's hometown may fulfill the unanswered question.

It's a book, once past the title, that prods. It's the kind of book, having been commissioned by a Church agency, that indicates the Church's sincerity about looking at its mission.

— JAMES A. KALBAUGH

*The reviewer is a reporter for the
Elmira, N. Y. Star-Gazette.*

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