

# The **+ WITNESS**

APRIL 18, 1968

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## SERVICES

### In Leading Churches

#### NEW YORK CITY

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**Sunday:** Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.  
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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

### Sunday Before Being Murdered Dr. King Jams Cathedral

★ Martin Luther King, on the Sunday before he was murdered, told a congregation that overflowed 1,000 strong onto the south transept and grounds of Washington Cathedral that the brakes cannot be applied to the Negro social revolution in America until there is "eradication of the last vestiges of racial injustice" in the U.S.

About half the congregation was Negro as the leader of the Southern Christian Leadership Conference reassured Washingtonians that his Poor People's Campaign set for April 22 will not be a "histrionic gesture," nor will he and 3,000 poor people participating be coming "to tear up Washington."

The rights leader, attracting possibly the biggest congregation ever assembled for a worship service at the cathedral, claimed racism is a way of life for the vast majority of white Americans. He termed the church the "most segregated island of racism" found in America.

Dr. King said he often is pressured to slow down the pace of the rights movement. But this appeal, he said, is "the myth of time" which argues that time will take care of many of the existing inequities now that legislation is on the books.

"History teaches us that human progress never rolls in on the wheels of inevitability," the Baptist clergyman said. Instead, he insisted, it takes work, determination and a willingness to persist in that which is highly unpopular.

A genuine leader is not influenced by a consensus or by polls, but rather influences the consensus and the polls, he held. There is no more important challenge than to be unrelenting "in getting rid of the disease of racism."

"Time," Dr. King said, "is neutral. It can be used constructively and it can be used destructively. Unfortunately, the extremist, right-wing elements use their time more effectively."

His sermon, "Remaining awake through a great revolution," laid heavy stress on the claims of the poor, both in the U.S. and abroad. "The destiny of the U.S. is tied up with the destiny of every other nation," he said. It behooves America to show compassion on hungering millions, particularly in light of millions of dollars spent annually to store foodstuffs which the poor direly need.

He emphasized the folly of a "bootstrap philosophy" being applied to American Negroes in their efforts for self—and group

—improvement within the framework of U.S. society.

Whites, he said, say Negroes should not expect help in advancing their way into the American mainstream. But because of white-inflicted deprivations of the past, including 244 years of slavery, he maintained the Negro is at a crippling disadvantage.

He likened the situation following the Emancipation Proclamation of 1863 to keeping a person in prison for a number of years, then, upon finding that he was not guilty, releasing him. "You set him free, but you didn't give him any bus fare to get to the city."

He blamed whites also for making color a stigma.

Dr. King said he realizes that when his Poor People's Campaign comes to Washington, "we'll be facing a Goliath," but added, "I believe it will make the difference."

One of the main purposes of the campaign, he explained, is to "call attention to the gap between promises and fulfillment — to make the invisible visible."

He said the nation doesn't move on the questions of race when they are in the abstract. "They will not move unless confronted with demands in a massive show of determination."

Throughout his message Dr. King emphasized that he does not want to have the Washington march become anything but an orderly demonstration.

Dean Francis Sayre of the cathedral and the other ministering clergymen associated with the church extended the invitation to Dr. King in an effort to hear firsthand the objectives of his campaign. To date, some 60 church groups in Greater Washington, plus numerous secular groups, have given qualified to outright support to its stated objectives.

### Memorial at Cathedral

The Rev. Walter Fauntroy, a close associate of Dr. King, was so overcome by grief he could hardly complete his prayer at Washington Cathedral as an overflow congregation, led by President Johnson, mourned the death of the civil rights leader.

Immediately after conferring with rights leaders at the White House, the President and Vice President Humphrey led the group and other high government officials to the cathedral. More people crowded the building than had attended the memorial service for President Kennedy in 1963. Attendance was estimated at nearly 4,000.

Fauntroy's prayer caught the emotions of the congregation, and for the first time during the service, the sound of sobbing was heard. The young minister, vice-chairman of Washington's city council and foremost of the city's civil rights leaders, found it difficult to continue. He intoned:

"We don't always understand why we must walk, as we do today, through the valley of the shadow of death."

He closed the prayer by saying, "Forgive us, forgive us, God please forgive us. And now, God of our weary years, God of our silent tears . . . Thou has brought us this far, keep us . . . lest our feet stray from the places God meant, lest our hearts be drunk with the wine of the world . . . lest we forget thee."

Chief Justice Earl Warren and the eight Associate Justices of the Supreme Court attended the service in the church where Dr. King last preached. The service closed with the tolling of the big Bourdon bell, a reminder that in his sermon Dr. King had quoted "For Whom The Bell Tolls."

Both the President and Vice President followed the prayer book and made the responses in the service led by Dean Francis Sayre.

The service began with the processional hymn, "The Strife Is O'er, the Battle Done."

Rabbi Martin S. Halpern read Psalms 121 and 130, first in Hebrew and then in English. Bishop William Creighton read from Matthew 25:31-45.

The first hymn was the last one Dr. King had requested

before being murdered — "Precious Lord, Take My Hand."

Fauntroy read the President's proclamation calling for a national day of mourning on Sunday, April 7. Mr. Johnson had ordered U.S. flags to be lowered around the world until after the interment service in Atlanta. Congress adjourned in honor of Dr. King; many Congressmen attended the service.

Excerpts from the closing hymn "In Christ There Is No East Or West," captured the spirit of the man being mourned:

In Christ there is no East or West  
There is no North or South.  
But one great fellowship of love  
Throughout the whole earth.

Join hands, then, brothers of the faith  
What e'er your race may be  
Who serves my Father as a Son  
Is surely kin to me.

## Mrs. King Says: Our Concern is That His Work Does Not Die

★ Mrs. Martin Luther King said that her husband will have his "long deserved peace on the day the Negro people and others in bondage" are free and when poverty is abolished.

Addressing a congregation audience at the Ebenezer Baptist church, of which Dr. King was co-pastor with his father, Mrs. King declared that she and the followers of the slain rights leader intend to pursue the "more excellent way" which he charted to fulfill his dream.

The Rev. Ralph Abernathy, successor of Dr. King, introduced the widow. Her address was made two days after Dr. King was killed.

Mrs. King said she "would have preferred to be alone at this time with my children. We were always willing to share Martin Luther King with the world because he was a symbol of the finest man is capable of

being. Yet to us he was a father and a husband. Our far-too-brief moments with him are cherished personal memories, too precious to be adequately described."

She explained that she made the public appearance because thousands had been asking what they could do to carry on his work. She also made an appeal to persons to follow a non-violent way of settling the nation's racial problems.

"So once again I have put aside traditional family considerations because of my husband's work," she said, "for his people and for all poor people transcend our wish for privacy."

The text of her statement continued:

"My husband often told the children that if a man had nothing that was worth dying for, then he was not fit to live. He said also that it's not how



long you live but how well you live.

"He knew that at any moment his physical life could be cut short, and we faced this possibility squarely and honestly. My husband faced this possibility of death without bitterness or hatred. He knew that his was a sick society, totally infested with racism and violence that questioned his integrity, maligned his motives and distorted his views, which would ultimately lead to his death. And he struggled with every ounce of his energy to save that society from itself.

"He never hated. He never despaired of well doing. And he encouraged us to do likewise, and so he prepared us constantly for the tragedy.

"I am surprised and pleased at the success of his teaching, for our children say calmly, 'Daddy is not dead; he may be physically dead, but his spirit will never die.'

"Ours has been a religious home, and this too has made this burden easier to bear. Our concern now is that his work does not die. He gave his life for the poor of the world — the garbage workers of Memphis and the peasants of Vietnam. Nothing hurt him more than that man could attempt no way to solve problems except through violence. He gave his life in search of a more excellent way, a more effective way, a creative rather than a destructive way.

"We intend to go on in search of that way, and I hope that you who loved and admired him would join us in fulfilling his dream.

"The day that Negro people and others in bondage are truly free, on the day want is abolished, on the day wars are no more, on that day I know my husband will rest in a long-deserved peace."

## PEOPLE

### Clergy Changes:

ADAMS, RICHARD C., canonically of Olympia, is now teaching philosophy at Quinnipiac College, Hamden, Conn.

ARMSTRONG, ROBERT, formerly assistant at St. James, Richmond, Va., is now rector of St. John's, Chester, Va.

ATCHESON, CHARLES, vicar of St. Patrick's, Everett, Wash., is studying at the College of Preachers, D.C., expenses paid by the women of St. Stephen's, Seattle, where he was an acolyte.

BABBIT, ALMON, formerly rector of Christ Church, Manlius, N. Y., is now rector of Christ Church, El Reno, Oklahoma.

BROWN, DON, vicar of the Messiah, Pascoag, R. I., becomes rector of St. Andrew's, Ayer, Mass., July 1.

CAMPBELL, MARTIN J., formerly vicar of Holy Faith, Port St. Lucie, Fla., became also priest-in-charge of St. Simon the Cyrenian, Fort Pierce, Fla.

CARY, HUNSDON, formerly rector of St. John's, Youngstown, Ohio, is now rector of Bethesda-by-the-Sea, Palm Beach, Fla.

CONNELLY, ALBERT P. III, formerly curate of St. Thomas, St. Petersburg, Fla., is now a navy chaplain.

FAIRCHILD, HOWARD L., formerly rector of St. Matthew's, Newton, Kansas, is now rector of Leeds Parish, Markham, Va.

FLETCHER, CHARLES R., rector of St. Luke's, Fort Madison, Iowa, becomes assistant of the Cathedral of St. John, Providence, R. I., May 1.

GIANNINI, ROBERT E., formerly curate of St. Boniface, Sarasota, Fla., is now vicar of St. Simon's, Miami, Fla.

GIBBS, THOMAS W., formerly with the dept. of education of the executive council, is now assistant to Bishop Bayne, deputy for program of the recently organized staff program group at 815.

HARMON, DALE R., formerly rector of St. Andrew's, Mount Holly, N.C., is now curate of Holy Trinity, Melbourne, Fla.

HUMMEL, BERNARD, is to retire as rector of St. Stephen the Martyr, Edina, Minn., effective Sept. 1. He gives age, uncertain health and the need for younger leadership as reasons for leaving the parish

he has served with distinction for over 25 years. Evidence of esteem was a European tour given him and his wife on their 25th anniversary with the church.

HUGGINS, KENNETH R., seminarian assistant at the Epiphany, New York, becomes a full time assistant there, following his ordination as deacon in June.

IOPALIAN, B. STEPHEN, rector of St. John's, Cuyahoga Falls, Ohio, has been given a three month's leave to study at the Jung Institute in Zurich, Switzerland. Financed, including salary, by donations from the vestry and parishioners.

JARVIS, GEORGE M. IV, formerly vicar of St. Patrick's, Ocala, Fla., is now curate of St. Mary's, Daytona Beach, Fla.

JOHNSON, JOHN W., has resigned as vicar of St. Simon the Cyrenian, Fort Pierce, Fla.

PERRY, CHARLES, formerly associate at St. Paul's, Charlottesville, Va., is now rector of Trinity, Bloomington, Ind.

SMITH, R. BENNETT, formerly assistant at Calvary, Utica, N. Y., is now rector of St. Mark's, Syracuse, N. Y.

TOTTEY, ALFRED G. Jr., formerly vicar of St. Paul's, Chittenango, N. Y., is now associate minister of Zion Church, Rome, N. Y.

### Ordinations:

CHAMBERS, RICHARD G. M. was ordained priest by Bishop Hutchens on March 30 at St. Stephen's, Ridgefield, Conn., where he is curate.

CROCKER, GEORGE W. was ordained priest by Bishop Hutchens on April 6 at Christ Church, Ansonia, Conn., where he is curate.

IHLOFF, ROBERT W. was ordained priest by Bishop Gray on March 30 at St. Mark's, New Britain, Conn., where he is curate.

JONES, C. JAMES was ordained priest by Bishop Scaife on March 9 at St. Stephen's, Niagara Falls, N. Y. He is missionary of St. John's, Elmira Heights and St. Mark's, Millport, diocese of Central N. Y.

KILBOURN, THOMAS L. was ordained priest by Bishop Esquirel on March 30 at St. Paul's, Fairfield, Conn., where he is assistant minister.

OLICER, MARC was ordained priest by Bishop Haden on March 23 at the Ascension, Vallejo, Cal., where he is curate.

TEN BRINK, EUGENE L. was ordained priest by Bishop Blanchard on March 17 at Calvary, Cincinnati, where he is assistant.

# Distinguished Speakers Discuss Christianity and Marxism

★ Lord (Donald O.) Soper, Methodist leader from England, extolled the virtues of pacifism and socialism as he spoke to a conference on conscience and faith sponsored by World Fellowship.

"I believe it is quite impossible to reconcile war with Jesus," he declared. "If the only way I could keep my daughter from stealing jam is to cut off her hand, I wouldn't do it."

The outspoken British clergyman said that violence always corrupts, and that ultimately, it prevents the "profitable use of constructive social measures."

He claimed that there was growing opposition in Britain to the U.S. war policy in Vietnam, but that until England disarmed, "we are a satellite of the United States. We could only be free if we ceased to be a war partner."

Lord Soper, who achieved an international reputation as superintendent of the West London Mission at Kingsway Hall, also said he believes socialism was "prefigured in the sermon on the mount."

Pointing to the communal life of the early Christians as recorded in the Acts of the Apostles, he commented that "if the first thing the Christians did under the influence of the Holy Spirit was to make a mistake, then we had better re-evaluate our understanding of the Holy Spirit."

Lord Soper made his comments at a dinner in Christ Church, Methodist, the evening before the day-long conference at the Church Center for the United Nations. World Fellowship is an inter-religious, inter-racial organization formed to provide a forum for persons of different beliefs.

Speakers at the U.N. church center included the Ven. Mahathera Piyananda, president of the Buddhist-Vihara Society of Washington, D.C.; Ollie Hassan Abdel Kader, director of the Islamic Center in Washington; Maurice Friedman, department of religion at Temple University, Philadelphia.

A Roman Catholic priest and an American Marxist scholar agreed during the conference that religion and Marxism are growing closer together as they tackle common human problems.

Father Quentin Lauer, S. J., of Fordham cited new Catholic concerns for social justice and claimed that the Church in some parts of the world is not nearly so afraid of communism, if the latter can raise the standard of living.

Herbert Aptheker, executive director of the American Institute for Marxist Studies, suggested that a "deeper theoretical kinship" exists between Marxism and Christianity.

"The deepest and classical content of Christianity was revolutionary," he claimed, "and early Christianity was a revolutionary movement of the oppressed and enslaved."

Until Christianity won official sanction from the state under Constantine, Aptheker said, it was a challenge to the status quo. He criticized the present wealth of the church, and warned that if the church "ties itself to capitalism, it is tying itself to a corpse."

Also featured at the conference was a jazz service, "Faith of a Radical," honoring the late pacifist A. J. Muste, and an award to two members of the draft resistance.

The "One World Award" to Edward Oquendo of Brooklyn, a

member of the black anti-draft league who has been sentenced to five years for refusing induction, and to Vincent McGee, Roman Catholic student at Union Seminary who is under indictment on similar charges, was made by Willard Uphaus, executive director of World Fellowship.

"You have with courage and depth of insight expressed in a unique way your faith in a

(Continued on Page Ten)



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# EDITORIAL

## The Drum Major

MARTIN LUTHER KING is best honored, we think, by standing for what he stood, in-as-much as it is possible for us to do so.

He was to have given an address in Arlington Cemetery at the time of the Peace Mobilization in February of this year. He was forbidden to do so by the U.S. army. It was therefore delivered in the New York Avenue Presbyterian Church, Washington. It was printed in these pages at the time. It is reprinted in his honor.

It was also in February that Dr. King told his congregation at Ebenezer Baptist Church in Atlanta what he wanted for a eulogy.

"Every now and then I guess we all think realistically about that day when we will be victimized with what is life's final common denominator—that something we call death," Dr. King said in a sermon.

"We all think about it and every now and then I think about my own death and I think about my own funeral. And I don't think about it in a morbid sense. And every now and then I ask myself what it is that I would want said and I leave the word to you this morning.

"If any of you are around when I have to meet my day, I don't want a long funeral.

"And if you get somebody to deliver the eulogy tell him not to talk too long.

"And every now and then I wonder what I want him to say.

"Tell him not to mention that I have a Nobel Peace Prize — that isn't important.

"Tell him not to mention that I have 300 or 400 other awards — that's not important. Tell him not to mention where I went to school.

"I'd like somebody to mention that day that Martin Luther King Jr. tried to give his life serving others.

"I'd like for somebody to say that day that Martin Luther King Jr. tried to love somebody.

"I want you to say that day that I tried to be right and to walk with them. I want you to be able to say that day that I did try to feed the hungry. I want you to be able to say that day that I did try in my life to clothe the naked. I want you to say on that day that I did try in my life to visit those who were in prison. And

I want you to say that I tried to love and serve humanity.

"Yes, if you want to, say that I was a drum major. Say that I was a drum major for justice. Say that I was a drum major for peace. I was a drum major for righteousness.

And all of the other shallow things will not matter.

"I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind.

"And that is all I want to say. If I can help somebody as I pass along, if I can cheer somebody with a well song, if I can show somebody he's traveling wrong, then my living will not be in vain.

"If I can do by duty as a Christian ought. If I can bring salvation to a world once wrought.

"If I can spread the message as the master taught.

"Then my living will not be in vain."

As everybody knows, Dr. King had a very long funeral. It really began in Memphis on April 8 when Mrs. King and her three elder children led a march of many thousands from all over the nation. They were all there to honor him and to support the cause he had come to the city to fight for — the demands of predominantly Negro garbage men for union recognition.

And so in Atlanta the next day when the high and lowly joined in a day-long tribute to the champion of civil rights and world peace. And the eulogies were long — how could they be anything else — and the mourners were many thousands in Atlanta, and other millions throughout the world.

So Dr. King's funeral was very unlike the one he had outlined. But he doubtless would have liked the coffin made of mahogany from Africa and the crude farm wagon pulled by two Georgia mules — symbols of his identification with the poor.

He also would have been glad to see Big Lester, a bull-necked man with an African carving hanging over his blue shirt, leading the marshalls. He had quite a few battles with the police before joining Dr. King's nonviolent movement.



# THE CAUSE THE DEAD ARE PLEADING

Martin Luther King

ADDRESS GIVEN IN FEBRUARY  
OF THIS YEAR IN WASHINGTON  
AT THE MOBILATION FOR PEACE

WE GATHER here with strict instruction. There shall be no special pleading in this place. They are instructions to the living, which we the living gladly heed, for others here can plead our cause more nobly than ourselves.

In this place there is no need for us to plead a cause. The dead plead for us in our stead — their silence eloquence beyond all speech of ours, their stillness more compelling than our movement.

Can we listen to the cause they plead? Can we hear the words that speak across their silence? Can we be open to the stillness that cries out from this vast grave, that shouts to us from every cross and every star of David?

Let us learn from the terrible fraternity of the dead, the awful lesson that the only place on earth men have true equality is in the graveyard. Let us hear their anguished witness that only the sod does not distinguish black from white, northerner from southerner, Jew from Christian, bond from free.

Earth folds her children to herself and gives them in death the gift that they deny themselves in life — a full equality, but purchased at too great a price.

We have not learned to heed the lesson that they teach us. Instead, we still reverse the ancient dream and beat our plowshares into swords, our pruning hooks into spears, our research into warheads, our insights into bomb-sights; nations still lift sword up against nation and we learn war once again. Can we not hear the voice of cross and star? Can we not honor our dead and their silent, shouting plea to us that enough have died; enough have died long since, and that instead of being able to honor only those who find equality in death, we must learn from them to grant equality in life?

## We Mourn For All

AND SO WE, who have not heard their lesson, mourn this day all those who died long since and here are buried — men from Chateaux-Thierry,

Dunkirk, Iwo Jima, Pan Mun Jon. But even more we mourn those who died today most of whom will never rest where we now stand. We mourn all soldiers dying in a sure conviction that their cause is just. We mourn the men bewildered by conflicting aims, those torn apart as much by inner strife of spirit, as by bullet, shell or shrapnel-burst. We mourn the peasants whose land and home all sides have ravaged, and whose bodies have become incinerated hostages of brutal war. We mourn the children, cowering in mute or shrieking horror, whose last remembered sound was but a bullet or a curse. We mourn the loss of hope bequeathed to all who find them, bind them, carry them and bury them; and we mourn the sorrow borne by those condemned to live a living death, psychically destroyed by what all men have done to all.

No, the ones who plead this day are not ourselves. The ones who plead are those for whom we mourn. They speak from here but not alone from here; they speak from crosses row upon row on Flander's Field, from far beneath the tumult of the Coral Sea, from the rotting stench of jungles in North Vietnam, from decay along the rivers of the Mekong Delta, from the sulfurous hell that is the D.M.Z. Their voices are American, but also, German, French and Russian; voices from Haiphong, and from Ben Suc, of generals and privates, of friends and enemies, of women and children. They plead with us for a world in which the lion may dwell with the lamb, in which the leopard may lie down with the kind, in which the daughter of Saigon and the son of Hanoi may love one another; in which the voice of the Prophet might be heard, "they shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Is such a dream no more than man's naive illusion? Must we dismiss the men who yearn for that? Are we doomed only to make a desert, and then call it peace?

## The Dream of Peace

WE DARE NOT leave this place believing so. If we can scarcely dream of more, we dare not work for less. There will be other moments for the formulas, the programs and the plans. Those must come. Those shall come, but only if we have the will to make them come, only if this can be our moment of a high resolve that the dream of peace remain a dream no longer.

The dead will not be honored if we swell their ranks. They will be honored only if we pledge, with the fervor the dead can demand of the living, that there shall be no need for fresh-dug graves in Arlington, that we today will pay the utmost price for peace that those in other days demanded that men pay for war.

## No Turning Back

**Ralph D. Abernathy**

*Successor to Dr. King as leader of the  
Southern Christian Leadership Conference*

WE ARE BOUND for the promised land and we aren't going to let nobody, whether it be Mayor [Henry] Loeb [of Memphis], whether it be the Governor of the State of Tennessee, whether it be the National Guard or the police force, whether it be Lyndon Baines Johnson or the Congress of the United States, we aren't going to let nobody turn us around.

I have been on top of the mountain, I have talked to God about it, and God told me that Martin did not get there but you have been so close to Martin I am going to help you get there. If God will lead me I am going to lead my people into the promised land.

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*From an address in Memphis on April 8.*

## The Worth of the Useless

**By Alfred B. Starratt**

*Rector of Emmanuel Church, Baltimore*

LUTHER G. JERSTAD is one of five men who reached the summit of Mount Everest in the National Geographic expedition of 1963. An

article by him was printed in the National Observer of March 11th, and it includes the following memorable paragraph:

"A fascinating aspect of all such experience is the communication the adventurer encounters with himself. The writings of such men refer to a strong sense of "ethereal" communication brought on by hardship, loneliness and stress. Their comments buttress the belief that man is always at his best when reaching for something beyond his grasp. Hardship conditions bring man to the frontiers of himself. From his new-found perch he can peer into the little-known aspects of his existence, thereby discovering a fresh understanding of his being. The man who can communicate with others is the man who can communicate with himself first. Self-knowledge and self-recognition are prerequisites to all communication, whether one be the agent or the receiver."

His reference is to those who test themselves against the powers of nature — who embark on adventures that are useless, but not worthless.

One could think of the ministry of Jesus of Nazareth in those terms. His courageous persistence in going beyond the frontiers of the ordinary brought him to death by torture. But in that useless way of life men have found the meaning of moral worth, and he has taught countless men the value of reaching toward the unreachable star.

One of the sad aspects of our modern urban existence is that there is so much pressure toward comfortable mediocrity. Thoreau thought that men of his time often lived lives of quiet desperation. Vast numbers of modern men feel neither frustration nor triumph. Their vision has faded. They have no desperation because they have no goal toward which they might struggle.

Those of us who are still alive to adventure, who can live a sport rather than watch one, who can imagine unrealized possibilities in our work, and who have things we really want very much to do for no utilitarian reason, but simply for the worth of the struggle — we fortunate few should thank God. For it is a sad thing to come to death without ever having really lived — or to die in your twenties and to continue to walk around for another forty or fifty years.



## CHRISTIANITY & MARXISM

(Continued from Page Six)

changing world," the citation read. "By resisting the powers of government, you have re-incarnated that something about our country that once gave dependent and oppressed people hope . . . You have put a deep moral sense and social responsibility ahead of your own comfort and security."

### CIVIL RIGHTS BILL IS PASSED

★ The day after the funeral of Dr. King, the House of Representatives passed the civil rights bill, 250 to 171.

The bill is designed to topple racial barriers in 80% of nation's housing.

## JOBS FOR POOR PASSES SENATE

★ The Senate, the day after Dr. King's funeral, refused to back down on its demands for \$75-million for summer jobs for the poor and \$25-million for Operation Head Start, a pre-school program for poor children. The so-called money bill still has to pass the House.

### GROUP OF BISHOPS BACK PRESIDENT

★ Twenty-three bishops of the Episcopal Church wired President Lyndon B. Johnson strongly supporting the President's directive limiting the bombing of Vietnam.

Referring to the President's action as "the first step in de-

escalating the Vietnam conflict," the telegram states that the signers are the same bishops who last September wired the president from the General Convention to take such means of deescalation.

### 120 MILLION WATCHED FUNERAL SERVICES

★ About 120 million watched the funeral of Dr. King in the U.S. alone. The services were also beamed by satellite to Europe where they were transmitted by the European broadcasting union.

The live television and radio coverage ran from 10 a.m. until 5:45 p.m. with a number of stations that evening having special programs analyzing the long-range implications of Dr. King's death.

# The Wilderness And The City

THE STORY OF A PARISH — 1817 - 1967

By George Gates Raddin, Jr., Ph. D.

A history of St. Stephen's Episcopal Church, Wilkes-Barre, Pennsylvania. Printed by The Haddon Craftsmen, Inc., Scranton, for The Rector, Church Wardens, and Vestrymen of St. Stephen's Church, Wilkes-Barre, Inc. 750+ pages. Twelve pages of illustrations. Limited edition of 1,000 copies.

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*Dr. Niels H. Sonne, Librarian, The General Theological Seminary.*

Publication date 1 May 1968. Prepublication price \$12.50; price after 1 May, \$15. Checks payable to St. Stephen's Church History Committee. Subscriptions and inquiries to be directed to:

Mrs. Eleanor Y. Strobe  
Parish Secretary  
St. Stephen's Church  
35 South Franklin Street  
Wilkes-Barre, Pa. 18701

### LUTHERAN THEOLOGIAN SUPPORT McCARTHY

★ Forty-eight Lutheran theologians have signed a statement supporting Senator Eugene McCarthy for the Democratic nomination for president.

They said they are supporting the Minnesotan, a Roman Catholic, "because of his courageous stand for the great ideals of America and his opposition to the tragic reversal of American priorities and the endless war in Vietnam which is draining American lives and resources."

### EPISCOPAL COLLEGE PLANNED AT STETSON

★ Plans for an unusual Episcopal college for Florida were announced by Bishop Henry I. Louttit of South Florida. An

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THE WITNESS

Episcopal complex at Baptist-related Stetson University in Deland is contemplated.

Because of this arrangement, "for \$3.5 million we can build a liberal arts college with all the required facilities that ordinarily would cost a minimum of \$20 million," explained Bishop Louttit.

Disciples of Christ and Lutherans are considering similar arrangements with Stetson, he disclosed.

The Episcopal college would not duplicate any of the courses offered at Stetson, the bishop pointed out.

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## --- BACKFIRE ---

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**George W. Wickersham II**

*Minister of the Tamworth Associated Churches, Chocorua, N. H.*

What a splendid idea of the Rev. William S. Hill in the Witness of April 4, 1968!

He suggests that clergy salaries be gradually reduced as our rectors find secular work with which to support themselves.

Marvelous! No more parish calling, no choir work, no training of Sunday School teachers — at least not with preparation — no more counseling, no meetings of this and that church group, no more community committees, no emergencies, no diocesan pow-wows, no weddings, no funerals — except on Saturdays—no more correspondence, no articles for the Witness and so on ad infinitum. Eureka! Give me such a parish!

My one objection to Mr. Hill's suggestion is that it does not go far enough. As the parish reduces its stipend to the rector, he in turn should increase his pledge to the parish. That way the church could afford to hire a full-time curate to do the work for which the rector no longer has time.

**Wilbur L. Caswell**

*Contributing Editor, the Churchman*

Under the plan of the Rev. William S. Hill, with clergy earning their salary in full-time secular jobs, would the parish priest have any activities except religious services, Sundays and evenings, and evening office-hours?

As for the preacher's independence of the parishioners' opinions, and freedom to be a fearless prophet, he might not have much of a congregation.

**Donald H. Feick**

*Rector of St. Peter's, Smyrna, Del.*

I should like to endorse the editorial by the Rev. William S. Hill in the April 4th. issue of the Witness called 'How about Lowering Clergy Salaries' provided however that this plan also included all bishops, all diocesan headquarters clergy and all clergy serving at the Executive Council, and staff people in New York.

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