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The + WITNESS

MAY 23, 1968

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In Leading Churches

NEW YORK CITY

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Story of the Week

Church Leaders at Columbia Deeply Involved in Protest

★ Columbia University's religious leaders have been deeply involved in the controversies that have brought that institution to a virtual halt since April 24th. Informed observers of the Columbia scene point out that the tension between the religious leaders on the campus and the university administration is of long standing. As early as 1963 the then Chaplain of the University, the Rev. John M. Krumm, and a majority of the clergy ministering on the campus to Jewish and Protestant students had protested the university's refusal to permit the cafeteria workers in the dining halls to be represented by a labor union. The clergy's letter to the President, Dr. Grayson Kirk, was rejected in what one clergyman called "an icy reminder that this was not our business."

The recent difficulties on the Morningside Heights campus were prefaced by an incident at the service on April 9th in memory of Dr. Martin Luther King, held in St. Paul's Chapel. Mark Rudd, president of the Students for a Democratic Society, interrupted the service with a denunciation of the "hypocrisy" of Dr. Kirk and Dr. David B. Truman, labelled as "racist" by Mr. Rudd, taking part in such a service. Mr. Rudd

then led a group of about forty followers out of the Chapel. The Rev. John D. Cannon, present Chaplain of the University, made a statement at the conclusion of the service, upholding the right of students to make such affirmations of principle in the chapel at any time, an announcement that is said to have caused great resentment and criticism in the university administration.

The Rev. William F. Starr, Protestant Counselor and priest of the Episcopal Church, and the Rev. Henry W. Malcolm, Presbyterian minister and Associate Protestant Counselor, have been outspoken in their support of the more militant wing of the Students for a Democratic Society, represented by Mr. Rudd. They have been joined in this position by Rabbi A. Bruce Goldman, Counselor to Jewish students, who has been quoted as calling for "No amnesty for Dr. Kirk" — a reference to the administrations' rejection of the demands of the sit-in students that they be granted amnesty from punishment. Rabbi Goldman was also involved in a fight with a parent of a conservative minded student who attempted to disrupt a Columbia parents' meeting in Riverside Church on the night of May 2nd.

One of the more sensational newspaper reports of the sit-ins described a "wedding" of two students in one of the occupied buildings, at which the Rev. Mr. Starr was said to have officiated. The students were reported to have decided to be married only a few hours previously and had no marriage license. Mr. Starr is reported, nevertheless, to have pronounced them "children of the new age." It is understood that Mr. Starr has denied the accuracy of the newspaper reports, claiming that the ceremony was only a "folk-rite" version of the custom of publishing the banns. He is said to have plans to marry the couple at a legal ceremony in St. Paul's Chapel before commencement. Starr, a priest of the Diocese of Western Massachusetts, has been serving at Columbia under license of Bishop Horace Donegan, for several years.

Police action in the early morning of April 30th has been criticized by observers, including students and faculty of neighboring Union Theological Seminary who were present. Reports indicate that although many incidents of alleged brutality took place on some parts of the campus, police behavior at other university buildings, notably at Hamilton Hall where the sit-in was exclusively by black students, was notably restrained.

The student protest centered originally around the construc-

tion of a university gymnasium in Morningside Park, bordering Harlem, and the university's involvement in government defense research. Most observers believe, however, that the disorders are part of a militant effort of such groups as the Students for a Democratic So-

ciety to shift academic power to students and faculty and away from administrations and trustees. In this struggle, it is believed that religious leaders are often giving support to the demands for new student and faculty power.

Aims of Poor People's Campaign Backed by Baltimore Churches

★ The Poor People's Campaign was dealt with in a statement made jointly by Bishop Harry Doll; the Rev. John S. Ryer, president of the Chesapeake Association of the United Church of Christ and the Rev. Fred Webber, Jr., general presbyter of Baltimore of the United Presbyterian Church at a news conference. Bishop Doll read the statement and then each of the three made a brief statement of his own support.

The statement was first approved by the governing body of each group. The executive council of the diocese of Maryland passed it by a two-thirds majority after considerable discussion.

In questioning following the statement, Bishop Doll and the others said that they were aware of the danger of violence, but expressed a belief that it would not come from the marchers trained by the Southern Christian Leadership Conference.

The statement declares that poverty in the midst of plenty, and failure to find adequate solutions, presents a moral problem of major significance.

America, says the document, must quickly devise effective means of dealing with the problems of the despairing poor as the only alternative to continued violent expressions of frustration and discontent.

The Poor People's Campaign,

the drafters believe, will make visible before the conscience of the nation the terrible plight of the poor and can demonstrate the validity and effectiveness of non-violent methods in overcoming apathy and achieving social goals.

The three Churches therefore endorsed the proposals of the Campaign: — the adoption by Congress of measures to promote:

- meaningful jobs for all
- adequate income for all
- safe, decent housing for all
- quality education for all
- adequate medical care for all.

The statement also calls upon the churches and the 88,000 members of the three denominations in the Baltimore area to be responsive to the human needs of the participants in the Poor People's Campaign who will be among them during the coming months and to provide whatever of the following specific supportive services are possible:

Housing: — some temporary and some for duration of Campaign (it is anticipated that some participants will need to be housed in Baltimore).

Transportation: — to and from Washington — for local people and those housed in Baltimore.

People: — to work on various committees locally.

Money: — make checks payable to: Southern Christian Leadership Conference, and mail to: Office of Metropolitan Strategy, 105 W. Monument St., Baltimore, Md. 21201.

Non-perishable foods: — detailed lists are available from the above office.

Printing and office supplies, medical, dental and legal supplies and other services including child care are also sought.

DR. KING'S ESTATE VERY SMALL

★ Dr. Martin Luther King Jr., left no estate large enough to probate, according to an announcement made in Atlanta.

The Rev. Andrew Young, executive director of the Southern Christian Leadership Conference, said Dr. King had faith that his wife and four children would be cared for.

In addition to an undisclosed amount of insurance, the slain rights leader left a home in Atlanta and two small bank accounts.

During his life he gave away the royalties received from his writings and the \$50,000 award that accompanied his Nobel Peace Prize. He made no will.

DEPORTING BISHOP MIZE DENOUNCED

★ The South African government's recent action in ordering the deportation of Bishop Robert H. Mize of Damaraland has been denounced by one of his colleagues.

Bishop Gordon L. Tindall of Grahamstown described the move as "another attempt by the South African government to intimidate and frighten the Church." He said, "There's no man in the whole world who is more saintly or loving than Bishop Mize. Those knowing him best know him to be totally committed to the practice of Christian faith."

A native of the U.S., Bishop Mize has headed the Damara-land diocese for eight years, but his tenure has depended on temporary residence permits which ranged in duration from three to six months. Early this year he was notified by the ministry of the interior that his permit would not be renewed after July 1, when he is scheduled to attend the Lambeth Conference.

The ministry gave no explanation for the bishop's expulsion, but in some quarters it was thought likely that it was

prompted by the fact that the bishop had had contacts with "runaway students" who had left South Africa without passports.

Bishop Tindall suggested that Bishop Mize's strong Christian commitment was perhaps the reason "for this latest act of persecution — for that's what it is."

"Bishop Mize believes that nothing must be done through coercion, but this kind of thinking is unacceptable to those who govern us. That's the fact and tragedy of South Africa today."

Mrs. King Leads Opening Rally Of Poor People in Capital

★ Mrs. Martin Luther King told more than 5,000 persons at rally officially opening the Poor People's Campaign that a re-evaluation of just what constitutes violence should be made by Americans. There are numerous unfrenzied and subtle acts and attitudes, she said, which are in reality acts of violence.

After leading a mothers day march through several burned-out areas in a largely Negro section of Washington, Mrs. King told her audience that now "are difficult and crucial days for the way of non-violence."

She said this is particularly so when "violence is almost fashionable," she added: "I must remind you that starving a child is violence. Suppressing a culture is violence. Neglecting school children is violence. Punishing a mother and her family is violence. Discrimination against a working man is violence."

Mrs. King called on the nation's women "to dedicate and rededicate themselves in re-making a society based on principles of love, non-violence, justice and peace."

She said: "I firmly believe that our last and best hope for a future of brotherhood and peace lies in the effective use of woman power."

About one in four of the actual marchers was white. Although the demonstration was billed as a mother's day march, men outnumbered women.

Many of the thousands of spectators lining the streets joined the marchers' ranks. What started out as approximately 3,000 marchers at one time swelled to about 5,000. Not a single disturbance was reported by police who were patrolling the demonstration from a distance.

Mrs. King appealed to her audience that if they "loved and understood my husband" they would be dedicated to non-violence and the principle of love and join the Poor People's Campaign.

The following day the Rev. Ralph Abernathy initiated construction of "Resurrection City" near the Reflecting Pool and the Lincoln Memorial.

The shanty town of 3,000 is being readied for large contingents converging on the city

who will press their cause against poverty. They are expected to be joined by 100,000 or more on May 30 in what is to be the climax of the campaign for reform and help for the nation's poor — Negroes, whites, Indians and Latin Americans from the Southwest, Puerto Rico and Cuba.

The first of the vanguard into the city came early May 11, followed by 350 more from Atlanta. The first unit, largely small children and elderly persons, was cared for at a Catholic church in Arlington, Va.

The latter part of the vanguard arrived at All Souls Unitarian church only shortly before the march began. Afterwards, half a dozen churches in the city, with help from suburban parishes, served meals and accorded the demonstrators bathroom facilities and sleeping quarters.

At All Souls Unitarian, a contingent of Roman Catholic nuns from Trinity College manned a sandwich assembly line when the entire body of 450 demonstrators came for lunch. Later in the day, meals ranging from fried chicken to corned beef hash were served at Calvary Methodist, Central Presbyterian with help from Trinity Presbyterian in Arlington and Bethesda (Md.), the Shrine of the Sacred Heart, Holy Comforter Catholic church, and Canaan Baptist church.

Mrs. Abernathy told 200 persons at Ebenezer Methodist church that it will be very important that the out-of-town protesters and sympathizers "stick together more solidly than ever after we leave Washington."

Many, she feared, might lose their dwelling places and their jobs.

She described the Poor People's Campaign as "a colorless, united front — and that's what frightens Congress."

Mission of the Church Today Discussed at Conference

★ The special program dominated the agenda at a unity of mission conference held in Chicago May 9 to 11.

Sponsored by the MRI commission, the conference brought together 143 delegates from 75 dioceses and districts to review the "principal expressions of mission in the Church today," and included diocesan MRI representatives as well as diocesan ecumenical officers. Forty were lay people and 11 were bishops.

Although other areas of the Church's work were discussed, including overseas missions and the ecumenical movement, there was no question about the conference's preoccupation with the crisis in American life.

"The problem of the poor," Leon E. Modeste, special program director, said, "is that programs of assistance have been given to them, whereas they have their own ideas of what they would like done but lack the resources."

He said a main emphasis of the special program in spending nine million dollars over a three-year period would be "self determination," allowing poverty programs to be controlled by the poor, "to give power to the powerless."

Other objectives, he said, are:

- To persuade individual members of the Church to participate in the special program by becoming personally involved.

- To engage the corporate Church in poverty programs, including investment of Church funds in ghetto banks to aid in the economic development of the ghettos.

- To combat racist practices that exist in the Church. He cited the existence of a "white" Episcopal Church and a "black"

Episcopal Church and asked: "How can the Church point a finger at the secular world when it is not much different?"

Modeste described procedures used by the Church to appraise the value of proposed programs seeking grants through the use of field personnel and to consult with bishops in whose areas the proposed programs are to be conducted. He indicated that in some instances projects would be funded even when Diocesan approval was withheld.

He said the screening and review committee of the program would ask Executive Council, meeting May 21-23 in Greenwich, Conn., for approval of a half-million dollars in grants to various community organizations throughout the country.

Another speaker also concentrated his attention on the urban question. He was the Rev. Jay C. M. Allen, rector of St. Mark's-in-the-Bouwerie, New York. He described the work of his own parish involving persons of many races and cultures, including the "yippie" community of the lower east side.

"We are called," he said, "to be persons in our time and place."

He emphasized the nature of "personhood" and likened it to the role of the "parson" in a parish, who in an older sense of the word was the "person" of the community to whom others looked for example, help and guidance.

He spoke of the race crisis: "The crisis between white and black is an 'identity' crisis. Can we allow every man to be himself?"

He cited Vietnam: "This is a 'power' crisis, a crisis of violence. We haven't worked it

out but our young people are asking for another kind of peace."

He talked of the revolt on the campuses: "Young people are saying that we don't want somebody else's identity. They want their own. It is beautifully exciting and disturbing."

He quoted Bonhoeffer: "To love is to let men be, to leave them alone," and added that it also means "to cause to happen the situations where men can be."

"Somewhere in these situations," he said, "the Holy Spirit is moving. Let men be. Let things happen. The faith is belief in a Lord who lets men be. The Church today does not know who it is, in a nation that doesn't know what it is, in a world that doesn't know what it is."

Bishop Francisco Reus-Froylan of Puerto Rico, chairman of MRI, in opening the conference spoke of the uncertain times in which we live.

"The whole world is being shaken," he declared. "The American way of life is being threatened and ridiculed. One of our goals is to prepare to evaluate the whole program of the Church in the light of today's problems. This conference could be an historic one. All of us are involved in a very uncomfortable and disturbing ministry."

An evening session on Thursday brought together a panel of three substituting for the

(Continued on Page Fifteen)

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EDITORIAL

Extensions of Freedom With Responsibility

THE EXTENSION of freedom in responsibility is one of the crucial questions in education today. We have already experienced this trend in academic terms. The renewed emphasis on learning through "discovery" has required extension of freedom with concomitant individual intellectual responsibility. This is true for modern mathematics, physics, chemistry and biology. It is true for the advanced placement courses in the humanities as well as in the sciences. It is true with respect to the various forms of independent study programs, and for other new courses of study in the secondary level including poetry, economics, Russian and Asian history and psychology.

This extension of freedom with responsibility is also felt in the experimentation with school scheduling, whether "modular" or "modified-standard." For example at Iolani, boys in grades 9-12, may in their free time in the academic day have the freedom and responsibility to choose whether to go to study hall, the library, or to talk with faculty. Attendance taking for these hours is a thing of the past. There are other innovations in the academic day that are making their appearance together with those mentioned above — the lecture, the seminar, reduced number of class meetings. All are extensions of freedom with responsibility to the academic life in the secondary level. For the most part these programs are demonstrating that youngsters learn faster, more thoroughly and more creatively thereby. They become more competent as they become better independent thinkers. We can confidently expect that this trend toward greater academic freedom with responsibility will continue and that the secondary school will take on more and more of the look and aspect of the college.

Extended to Other Areas

LIFE AT SCHOOL involves more than the academic process. If new freedoms with responsibility are being extended rapidly in the academic areas it is to be expected that they will follow in the social pattern of school life. As the old

"lockstep" academic school life gives way to a freer and more creative program of studies we can be certain that new freedoms — with responsibility — will be extended in the social aspects of school life.

The lockstep of conformity of dress, hair style, and expression will change to a freer atmosphere in which the adolescent student is given the enlarged responsibility to make dress a matter of his own taste and decision. At Iolani for example there is latitude in dress and haircuts because it is felt that:

- these are matters of individual taste and desire

- that a boy making up his own mind is a stronger person than one who has his mind made up for him

- that neither the length of hair nor the wearing of shorts have much, if any, connection with the depth of character or academic performance.

As the old song goes "you can't tell the depth of a well by the length of the handle on the pump." By the same token in the area of opinion, the school newspaper is completely uncensored. Freedom and responsibility are in the editors' hands.

We can observe from the thirty or more extra-curricular activities at Iolani rather spectacular growth and maturation among those boys who participate. Most of these activities are self directed and provide maximal opportunities for decision making with a high degree of freedom and responsibility.

In terms of student behavior we take very seriously the voice of the senior prefects who are members of the student behavior committee — they out-number the faculty members 5-4. Their freedom in making decisions on individual cases is untrammelled, and as a result the responsibility with which they act is extraordinarily dependable.

Achieving Independence

THROUGHOUT I have tied freedom with responsibility. Independence of mind and spirit is bred from these two aspects of our reality which at times appears to be in conflict. Freedom without responsibility is license, and responsibility without freedom is slavery. The two have always to be joined if independence is to be

achieved. The extension of freedom in responsibility in ever enlarging amounts is the most profound means of insuring the development of a boy into a creative, independent adult, who can act responsibly and with conviction, free from the inhibiting fear of either external or internal authoritarianism.

There are genuine risks to the extension of freedom in responsibility both in academic and social terms. Mistakes — sometimes bad — can be made. Prudence remains a watchword! A school that fears for its own image will not take such risks and consequently will maintain an authoritarian approach, benevolent or otherwise. But we are persuaded that the growth in maturity comes from freedom in responsibility, reduces fear to a minimum, turns mistakes into

learning situations, and makes for both faculty and students, a more pleasant and exciting community of learning and life.

The task of creating and maintaining the milieu in which freedom with responsibility may continually grow is the greatest challenge we have in our school. It requires competency, detachment, empathy and humor all at once on the part of all of us who are adults. It asks that each adult, whether parent, faculty, staff or administrator, be continually committed in his or her life to the ongoing search for independence of person through the continuing exercise of freedom in responsibility.

— **Burton A. MacLean**
Headmaster of Iolani
School, Honolulu

USE OF DRUGS BY STUDENTS

By **Charles Martin**

Headmaster of St. Albans School, Washington, D.C.

THE NATIONAL CATHEDRAL SCHOOLS HAVE EXPERTS DISCUSS PROBLEMS WITH THE PARENTS AND STUDENTS

A PANEL DISCUSSION at St. Albans on the use of drugs by students would have been unthinkable a year ago. Yet a few weeks ago St. Albans and National Cathedral School sponsored such a panel for the parents of our two schools. The meeting was well attended, the panel was stimulating, the questions from parents were informed. Drugs had become a concern within a year. The world moves fast.

Two members of the panel, a young dean and a senior medical student from Yale, remained overnight to speak to the student body of each school and to meet with members of the faculties on the use and abuse of drugs. As did our parents, the students and faculties found the meetings interesting and helpful.

All of this is not to suggest that the use of drugs among our students has suddenly become a problem. Quite to the contrary: it has not. However, it is to say that the use of drugs among young people, especially those in college, has become quite common and that National Cathedral School and St. Albans are in the world and cannot be isolated from the world. We can prepare our young people to meet the world and its problems — we cannot isolate them.

The suddenness with which the use of drugs has flared upon the world is startling. The medical student commented that he graduated from Princeton in 1965 without ever having heard of a student's using drugs. He returned to Princeton after a year in Greece and found their use quite common. Each member of the panel spoke in the same vein; drugs belonged to another world until a year or two ago — and then all at once they were very much with us.

This suggests that the use of drugs may be one of those aberrations which suddenly appear among young people and just as suddenly disappear. Somewhat supporting this is the dean's estimate that whereas 50% of Yale undergraduates have at one time or another smoked marijuana, a much smaller percentage are frequent users, and that a very small per cent indeed are psychologically addicted to its use. Those smoking marijuana who deeply trouble him are no larger in number than those abusing alcohol. Even more significant, he reported that the use of drugs is confined to marijuana—pot. LSD, which the students recognize as clearly dangerous, is almost non-existent.

Rules of the Game

THE BASIC NEEDS of boys today, as of all humans, remain the same as they were yesterday or any other day. Boys need to be accepted and respected for what they are and not measured by what parents or others think they should be; boys need to be loved in pain and joy, in failure and success, when they are loveable and unloveable. And boys need discipline, rules of the game. They need to know what they can do and what they cannot do, what is right and what is wrong — a discipline that initially comes from without but which eventually must come from within — self discipline. These basic needs are surely more likely to be found in a home where there is intensity of feeling, depth of relationship — “gut involvement” — than in a home without these characteristics.

Having written that, I am troubled, for I think at once of the many fine parents whose problems with their children have been severe and painful. There are many such parents, and problems arise because of what may be in the genes, or for reasons that are completely beyond our understanding. Regardless of what might be the cause of the problems, I frequently remind parents that often the boy who has the most difficulty in growing up learns the most and develops into the adult who contributes to life far beyond the boy who goes from strength to strength and seems to have no troubles. Still, when these facts and others like them are fully recognized, the home that is loving, firm, and strong, is the home that is most likely to nurture the kind of boy who faces alcohol, drugs, and all the other problems of life most wisely.

Of this we can be sure, that in spite of their departure from the values of the past, with all the difficulties of understanding between generations that these differences create, the young people of today are no less fine than those of any other generation. Whenever I really meet the mind and spirit of one of our boys, not just the surface boy but the inner boy—even though that boy is troubled by what to me are strange ideas and strange practices—I know an honesty, a sensitivity, and a goodness that bring respect.

And we can also be sure that today, even as in any other day, with wisdom and understanding, deep caring and generous affection, a generation will rise up that will call their fathers blessed — better yet, will bless each other and their times.

This is not to minimize the danger of marijuana and the wrongness of its use. After all, whatever the rationalizations, marijuana is illegal, its procurement and its distribution are associated with the dregs of society, and while its dangers have not been fully proven, they are sufficiently evident to make the only safe use, no use at all. But whatever it is — a passing aberration or a permanent problem like alcohol — marijuana is probably more troubling as a symptom of a malaise among young people than as a danger in itself. If the problems of marijuana are to be met, they must be met in the total context of living and not in isolation.

In one of the sessions with members of our faculty, the dean spoke at length about student-family relationships. He found that those who are most frequent users of marijuana come either from disturbed homes or from families, to use his own words, “without gut involvement.” I like that phrase, “without gut involvement.” It is not very elegant, but it is very expressive. It means to me without deep or meaningful relationships, without relationships that cost greatly, without emotional involvement, without deep caring.

I think of a family “without gut involvement” as a family in which there is a father — a fine man, busy with many responsibilities, unable to spend much time at home — who faces up to his family responsibilities, when he must, with a keen mind, meeting problems objectively, making decisions, settling things. The difficulty is that in so doing he seeks to deal with human relationships, nurture a boy, in much the same way as he meets business problems — intellectually and detached. He doesn't realize that one doesn't settle human problems: one lives through them. One doesn't direct a boy how to grow: he grows with him, grows with him in all his pain and joy, being useful as he is allowed, standing by when he isn't.

Or I think of a family “without gut involvement” as a family in which the mother has only a peripheral interest in the children, however much she may protest to the contrary; or as one in which all interests and personalities are such that warm relationships and free communication are difficult. In simplest terms, I suppose, a family “without gut involvement” is one that is impersonal, with something of the impersonal that is true of so many colleges, universities, and communities.

HOW TO BECOME AN ADULT

By Hollis S. French

*Former Headmaster of Miss Porter's School
Farmington, Conn.*

COMMENCEMENT ADDRESS AT SAINT MARGARET'S SCHOOL, WATERBURY, CONNECTICUT, ON JUNE 8, 1967

IN GOING OVER my own education, I sometimes ask myself what was the most important thing I got out of it. Since I followed the schoolmaster's peripatetic pattern and attended no less than seven institutions of higher learning, surely something must have stuck and stood out more than anything else. Was it facts at my fingertips? Was it knowledge of my own language or the mastery of foreign tongues? Was it taste for reading, art or music? Was it inspiration from history or the lives of the great?

All these aspects of education would get some votes, for they all loom large in the lives of educated persons. But I think there is something else that deserves the most votes — at least there was for me, of which I am now aware, and which I should like to call to your attention, now while you are still in the process of receiving formal education. I am talking about the ability to accept certain things as they are. W. S. Gilbert put it this way — I'll spare you a musical rendition:

Life's a pudding full of plums
Wherefore waste our elocution?
Life's a pleasant institution
Let us take it as it comes.

John Dryden phrased the same philosophy more succinctly:

Take the good the gods provide thee.

Mark my words — or those of Gilbert or Dryden — closely lest I be misquoted. I am not saying that all is for the best in this best of all possible worlds. Anyone alive today who subscribes to that theory would have to be stuffed to the eyebrows with LSD. Nor am I talking about apathy, saying that you must be satisfied with everything — never innovate, resist change. I am saying that there is so much in life that is (a) acceptable, and (b) unavoidable, that there are great advantages in learning to

live happily in our world, accepting the bad with the good, without grumbling, and without trying to change everything to suit our individual tastes.

The philosophy I am talking about is one that to a large extent characterizes a mature person, an adult. And very few of you can escape just because you are still young, for do you know that by definition, in many states, the term "adult" as applied to females legally takes effect after the age of twelve? At all events, in the words of Paul you have by now put away childish things. So I am going to try to suggest what maturity should mean to you in terms of a philosophy of acceptance of our world.

"When I was a child I spake as a child, I understood as a child, I thought as a child." How does a child speak and think as opposed to an adult? The difference is not just a question of longer words, better organized sentences, deeper or more sustained thought. The real change of course is one of point of view. The child speaks and thinks in terms of himself. He is self-centered. And why not? What did he do as a baby? He cried if everything was not exactly to his liking. He smiled if you paid attention to him.

Painful Process

GROWING UP is a painful process of change from that point of view to one of thinking of matters outside of yourself. For example, the youth in school thinks of the rules of neatness, or of attendance at certain exercises, as restrictions to his liberty. He resents picking his things up. He may resent looking neat. I have known those who do. He resents being told he must go here, he can't go there. I am old enough, he says, to decide these things for myself. But the minute he sees his neat room, his clean appearance, as a pattern for making his environment a better place — better for the

others — then he has indeed put away childish things, and is no longer thinking as a child.

He is changing his point of view from egocentric to altrocenic, if I may coin the word. To put it another way, the youth looks forward to freedom of choice — it looks glamorous to him to know he can make his own decisions about when to work and when to play, where to go and how to behave, and not be answerable to anyone. But the mature girl — you — must surely see that maybe you are not answerable any longer to your father or to your headmistress, but that now you are answerable to yourself. And you may find yourself a tough taskmaster.

The former principal of Miss Porter's School, Mr. Robert Porter Keep, used to quote from Thomas Huxley this sentence — and incidentally he lived by it himself, though he recited it for the benefit of the girls:

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.

What is the alternative to the acceptance of these tasks, to the acceptance of an "altrocenic" point of view? Oh, you can do all sorts of things to show you don't accept the world as it is. You can diet down until you look like a bag of golf clubs, wear outlandish costumes, or otherwise attract attention to yourself. If being messy or unconventional is too elementary, you can get out in the streets and carry signs. You can join the Hippies. Personally I am awfully tired of objectors, demonstrators, picketers and rioters. Now if it is a question of social wrong like discrimination or harassment, then object we must. But, as so often proves to be the situation, if it is a case of selfishness or exhibitionism, then I think we are dealing with acts of immaturity, with examples of non-acceptance of the world, and as such these should be avoided by the mature, educated person.

For instance a girl wants to run in the Boston marathon. The athletic committee that has been running the race for seventy-one years says, "No women." But that won't do for her. The girl gives a false name and runs anyway — because she refuses to accept the rule. And she refuses to accept it because she disagrees with it. So in effect she thumbs her nose at the world. I am afraid I brand her an exhibitionist — of course she had her name in all the papers

— a girl who has never grown up. Remember: you can only be young once, but you can remain immature indefinitely.

Or, a man wants to give a talk on birth control at a college. He asks permission to do so. The college says, no you can't. But he sets up a row, comes and does so anyway. Now here the rights and wrongs of birth control are not at stake; free speech is not at stake. What is at stake is the right of a private institution to run its own show. If the authorities say no, then he should accept the situation, and that's that. His not to reason why.

You know it's almost a matter of sportsmanship. "Play my way or I won't play" is typical of the poor sport, and typical of the child's point of view. Nobody likes to take a licking; but when a person can play by the rules and accept defeat gracefully, that in my book is not only good sportsmanship, but is a real sign of maturity.

Take Care of William

AT THIS POINT I want to read you a letter, from a headmaster to a headmaster. It was written by Dr. Thayer when he was headmaster of St. Mark's School to the head of Fay School:

St. Mark's School
Southborough, Mass.
October 20, 1904

My dear Mr. Fay:

Mrs. Thayer has asked me to write you a few words to assist you in the management of my son William, who has the good fortune to be taken under your instruction. Will you kindly arrange to give him a sunny alcove—we should prefer one that has the sun both morning and afternoon. His appetite is not very good, and he needs special attention in this regard. I beg to suggest that he be given a glass of milk, with a few biscuits at eleven o'clock, four o'clock, and at bedtime. As a rule he sleeps well at night, but sometimes he is wakeful between two and four in the morning. We should much appreciate it if Mrs. Fay could visit him at this time, and if he should be awake, it might be wise to read aloud to him until he goes to sleep. Mrs. Thayer has found this method very efficacious.

It is also necessary to mention that he is having his teeth straightened, and that his dentist would like to see him three times a week. Will you kindly arrange matters so that these visits to the dentist may not interfere with his playtime, for the poor little chap needs all

the fresh air he can get . . . I am ambitious to have him stand high in his classes, for all his former teachers have told me that he has a remarkable mind, though he lacks the power of application. He is very easily managed by kindness. You cannot drive him, but you can lead him with a kind word.

Assuring you of my pleasure in having my boy in your school, believe me

Very truly yours,
William G. Thayer

If this were to be taken seriously — and it's not as much of an exaggeration as you might think — it would indicate the very kind of immaturity I am inveighing against: the immaturity — in this case on the part of the parent — of non-acceptance of life as it comes.

The Balance Wheel

ALL VERY WELL, you are saying. We are urged to keep calm, to accept our fate, to follow the rules. But, you continue, how are we to follow that simple philosophy in this complicated world we are stepping out into? For we have been reading, you say, that there are forces — social, economic, technological, — which are virtually exploding around us. We can scarcely keep our hold on reality. If modern novels and magazine articles are to be believed, you add, man is in danger of becoming an amoral, mechanical being.

I do not possess the intellectual powers to credit or refute such a statement. But if there be this technological explosion, there is also something else, which may be called a balance wheel, and which keeps our sense of proportion. Defining it more closely, this balance is quite simply our belief and confidence in Almighty God, which provide us with a regard for spiritual values. Awareness of this kind permits us to recognize the explosive changes going on around us for what they are, as only peripheral. After all, "Change lays not her hand upon truth." Or, turning from Swinburne to Paul, we read: "Look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

I should like to add one more word on this important subject of spiritual values. Oliver Wendell Holmes made this interesting observation: "There are one-story intellects, two-story intellects, and three-story intellects, with skylights. All fact-collectors, who have no aim

beyond their facts, are one-story intellects. Two-story men compare, reason, and generalize, using the labors of fact-collectors as well as their own. But three-story men idealize, imagine and predict; their best illumination coming from above, through their skylights." That, it seems to me, is a very graphic way of indicating the added dimension that help from God gives to our intellects.

Practical Suggestions

LEST YOU LEAVE here today with the recollection of nothing but broad generalities, and yet at the risk of spelling things out in too fine detail, let me give you a few practical, specific suggestions for next year, in terms of my theme of taking life as it comes.

I have so far avoided the overworked word "adjustment", but there does have to be adjustment, for young and old alike, every time we move into a new milieu. If you are going to college, and I know most of you are, do be realistic about it. In my experience, when girls look forward to college, they picture it as being the most wonderful place, with magnolias blooming from September to June. The courses will be terrific they say; the professors — all young men — will be handsome, brilliant and fascinating; the freedom glorious; the weekends and dates — well just divine. This stunning array of adjectives may not prove quite as applicable as you hoped.

When you get there the courses may be a little less interesting than you thought — and a little harder; the professors may be elderly, scholarly women, and sometimes dull; the freedom not all it was cracked up to be; the dates — for some — non-existent. In this connection perhaps you heard what one college girl wrote, repunctuating the International Paper Co's well-known ad: "Send me a man. Who reads?"

Am I exaggerating? Perhaps. But you must remember that at first nothing is perfect. Was your first year here as good as your senior year? Your first year at a new summer place is usually not too good: it takes a while to work in. Do you think the first year of marriage is pure glamour? Well, it isn't. But that is life and yet life can be good. In fact, college, like school, like marriage, like life itself, will be as good as you make it.

Accordingly, if I may carry these avuncular suggestions a step further, do not judge your college on the first half year, or even the first year. Wait until you have tried it longer. And

give it every chance. Take advantage of lectures, concerts, trips. Look for what it has to offer. Get involved in it. Accept it. Seize this unparalleled opportunity for making friends, different though they be from the cozy group you have had until now. Accept them.

Finally, even as you endeavor to adapt yourselves, adjust yourselves to your college, do not lose the spiritual values you have been taught at home and at school. Attend the services provided. Listen to the speakers. Your faith being stimulated will give you clearer vision to see your new life in proper perspective, will help you accept it, will, in short, balance you as a person.

These bits of philosophy, both general and practical, were the most important lessons I for one learned from my education. They helped me in college, and I think it is safe to say you will find that they will help you, and long, long after college as well.

In closing I hope you will not think it inappropriate if I quote by way of valediction the following ancient Irish blessing:

May the roads rise with you
and the wind be always at your back.
May the sun shine upon you,
and the Lord hold you in the hollow of his hand.

Beware of the Rocks

By Philip H. Steinmetz

Staff of the Atonement, Westfield, Mass.

IS MORALITY a matter of opinion? Does "everybody is doing it" mean that is must be all right?

Or, is it possible that there is something beyond opinion involved in morals? There may be rocks — the Ten Commandments, for instance — under the water of life on which you get wrecked when you are doing wrong even though society approves of what you are doing.

Killing in war is a good example of these two views of morality. It may be the law of God, independent of human opinion, that killing is wrong, that it wrecks the person who kills. It certainly is the opinion of our society that killing enemies is right. We spend much money and time and many human lives in doing just that. Is it right because it is legal or is it wrong because of something in the way the universe is built which brings consequences on a killer?

Jesus accepted death at the hands of enemies rather than organize revolt. Martin Luther King, Jr. accepted death rather than carry a gun or organize a body guard. Have they overcome the power of hate and fear and entered into fuller life? Or are we right that you must protect yourself and your property by violence?

If morality is opinion, you get the answer by a poll. If this is a moral universe, you get the answer in what happens.

If it is all a matter of opinion, keep up with the polls! If there is moral order beyond human opinion, beware of the rocks!

JUST STEP THIS WAY, FOLKS, AND SEE HOW WE ENRICH THE POOR

LYNDON JOHNSON reminds us of an old-time carnival medicine man who just can't break the habit of the phoney spiel. When asked about the Poor People's March on Washington at his May 3 press conference, he came up with the overstatement of the century. He said Congress already "has under consideration some \$80 billion worth of recommendations that the President has submitted in connection with social matters and welfare and poor and security payments and additional food allotments and so forth."

If the government were even considering \$80 billions for welfare, there would be no need for the Poor People's March. That would be giving poverty equal treatment with war; \$80 billion is what we are going to spend on the Pentagon. Johnson's slick remark sent us startled to the budget to see how he could possibly have arrived at such a figure. He got \$80 billion by including almost everything the government spends on domestic affairs, except interest payments. To reach the \$80 billion figure you have to add up just about everything else but the defense, space and international affairs budgets. Into that \$80 billion go all the normal expenditures on veterans, agriculture and commerce as well as almost \$40 billions normally paid out from social security funds. We wouldn't be surprised if, hidden away here and there in this compilation, even some of those secret payments to the CIA thus also figure as welfare. Who knows, after all, how many Marchers may be CIA men?

— I. F. Stone's Weekly
May 13, 1968

PEOPLE

Clergy Changes:

BENNETT, BEASLEY W., former rector of Trinity, St. Mary's City, Md., is now rector of St. Paul's, Muskegon, Mich.

BOHME, FREDERICK G., vicar of St. Columba, Des Moines, Wash., is to be an historian in the bureau of the census, Washington, D.C., July 1. He will also do supply work.

COLE, STUART, is to retire as rector of the Ascension, Lakewood, Ohio, July 1.

HAMPSON, JAMES E. JR., former assistant at St. Martin's, Providence, R.I., is now rector of Christ Church, South Hamilton, Mass.

HARVEY, JOSEPH C., is now rector of the Ascension, Middletown, Ohio.

HULL, WILLIAM, former vicar of St. Michael's, Noblesville, and Trinity, Anderson, Ind., is now doing graduate work at Indiana University on an Asian studies grant.

JONES, EDWARD W., former rector of Christ Church, Oberlin, Ohio, is now long range planner of the diocese of Ohio and executive assistant to Bishop Burt.

ROSE, GENE A., former associate of All Saints, Providence, R.I., is now rector of the parish.

SHIELDS, DON, former curate of St. John's, Lafayette, Ind., begins an orientation course in June to prepare for work in Ghana starting in August.

VOCK, EDWARD G., is vicar of St. Peter's, Lake Andes, S. D. and in charge of chapels on the Yankton Mission.

WERNER, GEORGE L., former rector of St. Luke's, Bridgeport, Conn., is now rector of Grace Church, Manchester, N. H.

WILLIAMS, PERRY R., former rector of the church in Geneva, Switzerland, is dean-elect of Trinity Cathedral, Cleveland, Ohio.

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POOR PEOPLE'S MARCH AIDED BY CHURCHES

★ By the thousands, representatives of the nation's poor marched toward the capital for what they hope will be the launching as reality of the dream of Dr. King. By the thousands they were fed and housed, mostly by religious groups.

● In Atlanta, 1,000 marchers were given beds in the homes of white suburbanites. Another 3,000 persons could have been accommodated on the basis of facilities volunteered.

● Six hundred marchers were met in Louisville, Ky., by church groups, civic leaders and individuals who offered words of welcome, plates of spaghetti and a night's lodging in Freedom Hall, at the state fairgrounds.

● The Minnesota Council of Churches suggested that its member churches provide buses, food and funds for the delegation from that state.

● Presbyterian Church, U.S., in Charlotte, N.C., voted \$1,000 to the marchers when an overnight stop was made.

● Volunteers passed out thousands of sandwiches as the New England and New York marches paused in Newark, N. J.

● In the nation's capital itself, food and accommodations for the thousands expected were being provided by churches.

● Bishop Mosley of Delaware reminded his people of their obligation to the marchers at a special diocesan convention. Overnight facilities in Wilmington were set up in the clubhouse of the Longshoremen's Union, the YM and YWCA, the Jewish Community Center, the Salvation Army and various churches and synagogues.

And so it went everywhere as reports roll in from all over the country.

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CHURCH MISSION: —

(Continued from Page Six)

Presiding Bishop who was not able to be present because of an automobile accident in which a son had been injured, not critically. It was composed of Oscar C. Carr, Jr., Mississippi planter; the Rev. David Thornberry, of Shaker Heights, Ohio, and Bishop Ned Cole Jr., of Central New York, and chaired by Walker Taylor Jr., conference director.

Carr deplored the fact that the Church, in spite of new and demanding problems, was still asking the "same old questions." "What is the Church? How do we get involved? Dwindling support. Job security for the clergy."

"Hell," he said, "is reserved for those who remain neutral in times of moral crisis."

Bishop Cole declared at one point: "The institutional Church may not survive, but I don't care. I want to be on the side of him who wins, and I believe that this will be the Lord. I believe the Holy Spirit is speaking to us and moving through us. Our job is to be as fluid and responsive as we can. Our Lord wasn't concerned about budgets. We must respond quickly. Black people may not care, but we can at least try. We are here to discover our mission and the way we are to do it. I have confidence this is the Lord's world, and I'm sure a remnant will survive. We may be a remnant very soon."

One of the principal concerns of the conference, a concern which cropped up in almost all discussions, was the question of law and order, to which Bishop Cole sought to respond. He made a distinction between "permissiveness" and "freedom":

"Christ," he said, "tried to get beneath the law. Blacks feel that they have not been

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L. WYNNE WISTER, Headmaster

helped by the law. As in the
example of a child, one can be
too permissive, too strict. I'm
not in favor of burning, but this
is the only way they can call
attention to their lot. If I were
in the position of a black person
I think I could understand. This
is not being permissive."

Another main concern was
the overseas program of the
Church which Bishop Stephen
F. Bayne Jr., deputy for pro-
gram, conceded had been af-
fected by the new priorities. He
pointed out that no mission
field is receiving any less money
now than in the previous trien-
nium, although a few mission-
aries have been brought home
and a few projects curtailed.

Bishop Melchor Saucedo, suf-
fragan of Mexico, also spoke on
the overseas program, describ-
ing the mission of the Church
in the Caribbean as being a
parallel to the mission of the
Church in the United States.
He said some confusion had
been created in the MRI pro-
gram because of emphasis on
companion dioceses and said he
felt that this was a limited view
of MRI.

He recognized, he said, that
there might be less funds for
overseas mission in the future
but this in the long run could
turn out to be a "good thing."

"We realize all of a sudden,"
Bishop Saucedo said, "that we
must become one in mission. We
are discovering this in agony,
the agony of the cross. Our
greatest prayer is that you will
find time and opportunity to
suffer. We have had some of
that. I know that MRI has been
confused with a lot of things
and in some cases it has been
simply a sharing of good things
in a material sense. But MRI
is coming together in prayer
and to share the agony and to
share in the gift of the Holy
Spirit. This is unity in mission.

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MRI may be obsolete, but I know that it is either hope or agony."

An unscheduled speaker was Dean John B. Coburn of Episcopal Theological School and president of the House of Deputies, who said that the students at ETS would be "something left of this group, but they would be thrilled."

In his own reaction, he declared: "I don't believe we're serious; we're more concerned about maintaining structures and the need to succeed. We need to be unafraid to fail with large sums of money. Money cannot begin to touch the problem. The money the Episcopal Church is putting into American life will make little difference."

He emphasized that the important contribution the Church can make is in terms of personal involvement, as "agents of reconciliation."

"We need to identify with those who are dispossessed," he said. "It is not enough to hold the fort."

The summation at the close of the conference was given by the Rev. D. Raby Edwards, of Goldsboro, N.C., who gave his own personal reactions as a parish priest.

"Things are going on in the Church at all levels," he said. "We are anxious, frustrated, guilty and concerned, but as long as my Church is concerned I can stay in the Church and work in this Church."

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★ The Poor People's March on Washington will culminate in a massive demonstration in Washington on Thursday, May 30th, which is Memorial Day. The earlier stages of the March are limited to groups of poor people from various sections of the country but this final non-violent demonstration is for all people; regardless of their economic status, color, or whatever. The purpose of the March, and especially this final thrust, is to lobby the Congress to give priority to programs that will help eliminate poverty.

Some members of the Epiphany, New York, are planning to go, including Dr. Lee Belford and others of the clergy staff. It is to be an all day trip costing around \$7 a person "if you can afford it, nothing if you cannot", says the announcement.

Epiphany is joining with St. Edward the Martyr in Harlem for the trip — a one day affair on a chartered bus; leaving very early and returning very late.

Says the Epiphany announcement: "People from both churches will sit together, eat together, talk together and march together. It's this combined action of two quite different parishes, that underlines the concern of all people and also underlines our determination to understand our neighbors more fully!"

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THE WITNESS

--- BACKFIRE ---

Kenneth deP. Hughes

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Your scanty 14 lines on the death of Dr. Guy Emery Ship-ler, a fellow editor, of the nation's oldest religious journal, *The Churchman*, is a classic example of "to damn with faint praise," if indeed what you wrote can be called "praise."

Is that all you could find to say about a man who had carried the ball for every liberal cause for so long? And not a word of mourning!

His death probably means the death of the *Churchman* also—a great pity and cause for lament. Your magazine should inherit some of its circulation estate. All the more reason for you to have been more generous.

Charles D. Snowden

Rector of St. James, Langhorne, Pa.

The *Witness* is such a stimulating and entertaining magazine that its aberrations are excusable. Possibly, it was in desperation to fill out a copy of ten pages that such a jejune article headed Editorial and entitled, "How About Lowering Clergy Salaries" by the erudite and scholarly William S. Hill, rector of St. Paul's, Lansing, Michigan, did not end up in file 13. The four consequence, result, by-product and effect of such a palaver beggars even the description of euhemerism.

I would make these three points:

For good or for bad, the clergy are set apart to do the work of deacon, priest or bishop in the Church of God. That they are dependent upon the Church for their sustenance is not of their own choosing.

The laity, though they do control the purse strings, inhibit the clergy even more by requiring them to fill their days with "pastoral work". We know that they make us their image and substitute for all they ought to do and do not do. We are "good" for them and they can go on their merry way confident that their "alter ego" will suffice their deficiencies.

There is great danger that such trivia can fall into the hands of irresponsible and indolent churchmen who see a saving of an unnecessary expense. Has the author forgotten that men of "pure gold" forsook the "secular" ministry to become "religious"?

I am sure that the "tongue in cheek" author must have a bulge in his cheek big enough to hold a teamster's quid.

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