

# The **+** WITNESS

JUNE 13, 1968

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## Story of the Week

### Call to Support Poor People's March Issued by Coordinator

*Following is the text of a "Call to Americans of Goodwill" issued by Bayard Rustin, national coordinator of the Solidarity Day March June 19 in Washington in support of the Poor People's Campaign.*

★ On June 19, thousands of concerned Americans will converge on Washington to express their support of the Poor People's Campaign.

They will be drawn from all walks of life, from all races and creeds. They are determined to abolish poverty in this land of plenty. And they are dedicated to the principles of nonviolence, integration and democracy. We call upon all who share these basic commitments to join with us in this massive effort.

#### Why We March

We march to redeem the American promise.

Almost 200 years ago, the Declaration of Independence proclaimed every man's right to life, liberty and the pursuit of happiness. But . . .

● Is there a meaningful right to life when the Department of Agriculture tells us that nearly 20 million Americans are deprived of necessary nutrition because they are poor?

● Is there genuine liberty when economic misery turns millions into outcasts who are so despairing that they do not even register to vote?

● Is it possible to pursue happiness in the "other America" of the poor when, according to the Council of Economic Advisers, the number of "occupied dilapidated units" in the big-city slums has increased in the last four years?

● Is this justice? The richest 10 per cent of the farmers and farm corporations get more than half of a multi-billion dollar subsidy, while 82 per cent of the hungriest citizens are excluded from the federal government's basic food programs and two out of every three poor children don't even get a free school lunch.

● Is this justice? One federal program has helped over 10 million middle class and rich people to buy their own homes, while only 650,000 units of low-rent housing — usually ugly and segregated — have been built for the desperate.

Let America treat its poor children at least as well as its rich farmers.

Let America subsidize the families in the rotting tenements at least as well as those in the affluent suburbs.

Let us adopt an economic bill of rights.

This must be our goal if the American promise is to be fulfilled. We must guarantee that:

● Every employable citizen

has the right to a meaningful job at decent wages. The poor are not lazy. In fact the vast majority toil long hours at menial, underpaid labor. Their wages must be raised. New careers must be created for them — in building decent housing for all; in raising the level of education, health and social care; in reconstructing and beautifying America. This is not makework. This is meaningful work that goes to the heart of our nation's needs.

● Every citizen who cannot work be guaranteed an adequate income as a matter of right. A thousand economists of varying persuasions have called for a guaranteed annual income as morally necessary and economically sound.

We recognize that this economic bill of rights cannot be adopted overnight. And we are not blind to the conservative mood of the present Congress. But we shall not sit back and let the forces of reaction and cynicism win the day. This nation can and must take specific, tangible steps toward redeeming the American promise. We shall therefore make the following immediate demands:

We call upon the President and all Presidential candidates to endorse the basic principles of an economic bill of rights.

We demand that Congress, in this session,

1. Recommit the federal government to the Full Employment Act of 1946 and legislate the immediate creation of at

least one million socially useful career jobs in public service.

2. Adopt the pending housing and urban development act of 1968.

3. Repeal the 90th Congress's punitive welfare restrictions, which put a freeze on the number of families eligible for welfare aid, compel mothers of preschool children to seek employment and deny assistance to unemployed fathers unless they can produce evidence of previous employment.

4. Extend to all farm workers the right — guaranteed under the National Labor Relations Act — to organize and bargain collectively.

5. Restore budget cuts for bilingual education, Head Start, summer jobs, Economic Opportunity Act, Elementary and Secondary Education Act.

We further call upon the President to declare a national emergency and, under his present statutory authority:

1. Institute food distribution programs wherever severe hunger exists in America.

2. Provide free food stamps to those who cannot afford to buy them.

3. Help poor farmers set up cooperatives.

4. End discrimination in the food offices of the Agriculture Department.

5. Give the poor first priority in existing health programs and create health services in isolated rural areas.

6. Include the poor in the planning and administration of federal programs at local levels.

7. Organize maternal and child health centers in poverty areas.

To abolish poverty requires a massive, nationwide and integrated effort. By themselves, the poor are neither numerous nor powerful enough to win these advances. Therefore, we march together — black and white, red and brown, country people and slum dwellers, the poor and those who are not poor — because only through such a united effort can we truly overcome.

## Militancy of Student Groups Based on Demands for Change

By Elliott Wright

*Religious News Service*

*Staff Writer*

★ An understanding of the militancy among much of the student generation around the globe must include the awareness that modern youth has been born into a society which has no capacity to change unless it is forced, an official of the World Council of Churches said in an interview.

The Rev. Philip Potter, an associate general secretary of the WCC with headquarters in Geneva, discussed several facets of youth protests which, he said, the church and society must hear. Potter is also director of

the WCC's division of world mission and evangelism.

He is a native of the island of Dominica in the former British West Indies, a clergyman of the British Methodist Church and chairman of the world student Christian federation.

Society, he said, has developed a machinery of protection against change which extends from actual suppression of protestors to genteel practices, such as hiring a private chaplain "to flay you on Sundays so you feel good and go on as before."

When forced to face change, this society claims, "Rome was not built in a day," he said. "Society does not understand the meaning of the cross: there

is no change without suffering."

Potter said his extensive contacts with students in many parts of the world indicate that they have a sense of world mission, a corporate interest in Vietnam, situations of racial injustice and in affairs in one another's countries.

The present generation, he said, focuses on some of the basic issues with which men must struggle. In addition to calling attention to the inflexible nature of society, he said young people dramatize the fact that no one is genuinely human unless he participates in decision making within his society.

Potter described the commonly held ideas of decision-making as "hierarchial" and "compartmentalized." The first, he noted, is the one inherited from past times while the second has developed in industrial civilization.

The result, he continued, is that no one takes the responsibility for decisions in the conflict between the two patterns. "Youth protests because there is no sense of deciding together" among those inside the established structures and those outside them, he said.

He observed that student criticism at this point is particularly relevant to the church which by tradition is hierarchial and which tends toward a compartmentalized stance in modern situations.

Steps toward church unions, Mr. Potter asserted, suffer because of this dichotomy. He said that frequently all of those who have stakes in a union proposal do not participate in decisions, a reflection of a hierarchial structure.

On the other hand, he said, many do not know what union is for and see it as "industrial" merger rather than as a means of helping the church to be more effective in its mission and in its role as servant to the world.



Within this compartmentalization, he added, church unions sometimes negotiate on the basis of special interests viewed as essential instead of concentrating on the larger areas of common concern.

A third message which the official cited as reflected by students was the protest against the belief "that all we have to provide is plenty." He said a group of French students summed it up when they rejected society in which the "choice is between dying of hunger and dying of boredom."

"The youth says a society is dying which puts all its emphasis on development and consumption and not on those things which make the reality of living human," he said, stressing the cautionary word which this speaks to the churches.

"With churches increasing their attention to economics, he said, it is necessary to remember the Bible consistently maintains that material justice and

human integrity cannot be separated, and if they are tyranny results." He noted that the "protest of the prophets" was against a separation of the material and the human.

Youths are "kicking down the symbols of natural religion," Potter said, defining natural religion as that rooted in "man's achieving." He stated that youths are posing the really deep theological and human questions though they do not always know they are doing it. He regretted that too often neither the church nor society likes to hear the questions.

"Man has learned to reorder creation," he concluded, "but has not learned that society must be reordered so there is sharing in the reordering of creation . . . The cross goes against the stream, challenging the whole concept of society. The way of the world is 'survival of the fittest' but the way of the cross is to seek the lost sheep and bring them back to the fold."

## Archbishop of Canterbury Sees Progress in Unity Movement

★ Thankfulness for "the new and happier relationships between Roman Catholics and Christians of other persuasions" was expressed by the Archbishop of Canterbury when he addressed the general assembly of the Church of Scotland (Presbyterian).

"One of the lessons of the second Vatican Council which greatly affected not only the Church of Rome but Churches generally," he added, "was the awareness that the cause of Christian unity and the cause of Christian renewal went together."

He said the World Council of Churches' fourth assembly at Uppsala, Sweden, in July, with its theme of "All Things New,"

would reinforce that lesson, and added: "Renewal of faith is the greatest need. No manipulations, no gadgets, and no improvements can produce renewal of faith, which is a divine gift."

Dr. Ramsey addressed more than 1,300 elders and ministers of the assembly. It was not his first visit to this highest court of Scotland's national Church for he attended the 1963 assembly and two earlier Anglican archbishops also addressed it in 1935 and 1956.

The Anglican primate chose Church unity as the subject of his latest address. Stressing that there were still plenty of problems to be overcome, he sounded an optimistic note, however, by saying: "Perhaps the

most universal recognizable sign of this climate is the shedding of what I would call our separate ecclesiastical self-consciousness.

"We have not solved the problems of Christian unity, whether it be between different Protestant Churches or Anglican Churches or Roman Catholics, and so on. There are still plenty of problems still to be solved, but what has gone is that wearisome self-consciousness. We are conscious when we meet that we are brother Christians and the joy of that awareness liberates us and sets us talking to one another as Christian friends and brothers."

He also said it was his hope and prayer that this year would be one of real progress in Christian unity. "In England," he added, "we are specially interested at this time in the Anglican-Methodist discussions and I know we can count on your prayers in Scotland for that."

"At this time, both in Scotland and England, we are concerned with what are called the Presbyterian - Anglican discussions. These have seen a kind of freshness of spirit and approach which might not have been possible a few years ago."

The assembly also heard the customary message from Queen Elizabeth. She said that with a more direct challenge to the values for which the Church of Scotland had always stood, it was not surprising that many people, particularly the young, were "confused and uncertain" about the relevance of the Christian faith to the contemporary situation.

"The unrest of so many young people is in itself a sign of widespread longing for moral ideas to follow," the queen added.

The queen is traditionally represented at the assembly by a lord high commissioner. This year, for the second year, he

was Lord Reith, former director-general of the British broadcasting corporation, who told the assembly that Scotland was in a desperate need of such a conversion as amounted to "a revolution under the cross." It was also in a desperate, however unwitting, search for it, he said.

### HONOR LICHTENBERGERS AT GARDEN PARTY

★ Bishop and Mrs. Arthur Lichtenberger were guests of honor at a garden party given by Dean and Mrs. Coburn for the faculty and students of Episcopal Theological School.

The former Presiding Bishop and Mrs. Lichtenberger are moving this month to Florida in order to be in a warm climate. Their permanent address is Suncoast Manor, 6909 9th Street, South, St. Petersburg, Florida, 33739. The manor was built by Bishop James Duncan when he was dean of St. Peter's.

### TRIAL COURT LACKS TWO BISHOPS

★ The trial of Bishop Joseph S. Minnis of Colorado has been set for Monday, Sept. 23, in Denver.

Bishop John Higgins of Rhode Island is presiding judge of the church court for the trial of a bishop. He recently succeeded retired Bishop Oliver J. Hart of Pennsylvania.

Bishop Minnis has received a "presentment" or indictment from an Episcopal board of inquiry after its investigation of charges brought by 17 laymen of Colorado.

Details of the charges, said to involve "improper conduct," have not been announced. Bishop Minnis has said he will resign, but because the indictment has been made the trial will take place.

Bishop Higgins said that the

trial court of nine bishops will sit at St. John's Cathedral in Denver.

Members of the court are elected, three at a time, by the House of Bishops at General Convention. Any member wishing to be excused must submit his resignation to the Presiding Bishop who turns the notification over to the presiding judge of the court. A meeting or poll of the remaining judges is called to elect a replacement.

Bishop Hart, according to Bishop Higgins, asked to be excused as presiding officer because of his retirement. He remains a member of the court.

Bishop Higgins said that there were only seven members of the court at the present. He noted that Bishop Girault Jones of Louisiana had been named in place of a member who asked to be relieved on the ground that he was prejudiced.

Replacements must be chosen for two more bishops who have asked to be excused because they will be out of the country on the date of the trial.

Other members of the court are Bishops William R. Moody of Lexington; Charles L. Street, retired suffragan of Chicago; Charles E. Bennison of Western Michigan, and George Barrett of Rochester.

### CRISIS FUNDS VOTED BY CHURCHES

★ The executive committee of the national division of the United Methodist board of missions made grants totaling \$680,000 for programs to cope with the racial and poverty crisis in the nation. Of an overall total of \$1,366,173 in grants for what were termed "essential mission commitments," the largest grouping of grants, totaling \$280,000 were funds to be used directly in connection with the crisis. In addition, the division approved an emergency alloca-

tion of \$400,000 to community centers and other United Methodist agencies involved in responding to the crisis.

In Minneapolis, a total of \$1-million for urban needs was allocated by the newly organized department of metropolitan ministry of the American Lutheran Church. Of this, one-half was designated for operational subsidies in inner-city churches in 1968, and a similar sum allocated as a loan fund for urban churches with particular needs.

The general assembly of the United Presbyterian Church voted to make up to \$12.6-million available for investment in high-risk, low-income housing and businesses in inner-city areas. Instructing its boards and agencies to invest 30 per cent of available funds in such projects — \$9-million — a similar request was made of the denomination's seminaries, which would amount to another \$3.6-million.

Commenting on the action, the Rev. Edler G. Hawkins, chairman of the Presbyterian council on church and race, stated that, while the action was "only symbolically substantial, if what you do today is followed by wisdom and dispatch, this money will excite hundreds of millions in government and private sector funds."

### COLUMBIA STUDENTS STAGE WALK-OUT

★ About 250 capped and gowned students walked out of the Cathedral of St. John the Divine, where Columbia's graduation was held. They were greeted by about 1,000 other students with cheers. The signal for the walk-out was the playing of Bob Dylan's "The Times Are A-Changin'" on transistors they had under their gowns.

Further details will be reported in our next issue by Mr. and Mrs. Frederick H. Sontag.

# EDITORIAL

## Hunger: --- Mere Bunk ? ?

THE ROLE of Bayard Rustin in the Poor People's Campaign applies only to the march on June 19. But his statement of purposes was required in order to get the support of groups and organizations he is counting on to finance and to conduct the city-by-city organizing campaign for marchers. These groups, including churches, had insisted that "the issues be raised in terms that they understand and in a way that makes Congressional action possible."

The statement, found on page three this week, was welcomed by a number of Congressmen and administration officials, as an "important concession to reality."

What the situation actually is has been made the subject of a number of studies. A recent one is the Citizens Report on Hunger in the USA. It contains this revealing paragraph on how many people react when they hear about hunger.

The verbal tactics — the official releases — which confront a simple cry of hunger have been heard so often that they can be classified quite readily: 1. I deny that you are hungry. Prove it. 2. You are the exception. 3. I admit the facts but you have not submitted physical and biochemical evidence of malnutrition, only a subjective state of mind. 4. I admit the facts but there are countervailing policies and priorities such as Vietnam, crime, etc. 5. Here the official argues the problem is not simply hunger—but hunger plus health, plus poverty, plus education, plus unemployment, plus technological advances—and that consequently he lacks jurisdiction. 6. Failure to join the necessary parties. 7. Improper venue. 8. Prematurity of request. 9. Improper forum. 10. Remand for appropriate agency. 11. Recrimination. Here the official admits the charge of hunger but claims it to be the fault of the hungry, saying that if he selected his diet wisely and made proper use of available resources, the condition would not exist.

I. F. Stone in his Weekly also refers to this report in his masterful coverage of why the poor people are marching. In the richest country in the world people eat clay to still the pains of an

empty belly, children come to school too hungry to learn, and the infants of the poor suffer irreversible brain damage from protein deprivation. Much of the crime in the streets springs from hunger in the home. Much of this hunger is also linked to hand-outs for those who do not need them. Some of its roots may be found in subsidy programs designed to encourage farmers to make more money by producing less food. The effect has been to push the poor off the land and into the ghettos. A program designed 30 years ago ostensibly to help the desperate family farmer has become a source of huge handouts to big farmers and farm corporations.

In 1967 the 42.7% of our farmers with incomes of less than \$2500 a year received only 4.5% of total farm subsidies paid by the government while the top 10%, many of them farm corporations or vertical trusts in food processing, received 64.5% of these subsidies. The contrast between these handouts for rich farming interests and the stingy surplus food allotments for the poor is dramatically displayed in the statistical appendices of the Citizens Report on Hunger. In the calendar year 1966 a quarter billion dollars in farm subsidies were paid to a lucky landowning two one-hundredths of one percent of the population of Texas while the 28.8% of its population below the poverty line received less than \$8 million in all forms of food assistance. Such grotesque maldistribution of federal aid is not limited to the south. That same year the U.S. treasury paid almost \$36 million in farm subsidies to one-third of one percent of the population of Nebraska while only \$957,000 in surplus food allotments went to the 26.1% of its population which is in poverty. One farm company in California, J. G. Boswell, was given \$2,807,633 in handouts by the treasury that year and the Hawaiian Commercial and Sugar Company got \$1,236,355 in federal sweetening.

Such are the huge hogs that crowd the public trough. Other even bigger corporations live on the gravy that drips from the military and space programs. We may never reach the moon—or know what to do with it when we get there—but the race for it has already created a new generation of Texas millionaires. The arms race and the space race guarantee the annual incomes of many in the country club set.

Even before the marchers began arriving, the



President at his latest press conference was already inviting them to leave. Their demands would be "seriously" considered, he said, "and then we expect to get on with running the government as it should be." For years, "running the government as it should be" has meant financing and planning these programs which are the welfare systems of the American upper classes. Three-quarters of the poor get no help. Two-thirds of our hungry schoolchildren are not reached by the school lunch program. But finding the money to help them is not part of "running the government as it should be," i.e. with a budget allocated 80% to the Pentagon and 10% to health, education and welfare.

Ours is a warfare, not a welfare, state. And unless the better conscience of the country can be mobilized, it will wage war upon the poor, too. Only twice before in our history have the poor marched on Washington — Coxey's Army of the jobless in 1894 and the bonus marchers in 1932. Both times they were easily dispersed by force. The last heartless chapter of the flinty Hoover Administration was the attack of Gen. MacArthur's troops upon the encampment of the bonus marchers on the Anacostia flats. This time the shanties will not be burned down nor the poor scattered so easily. A clash could set off the hottest summer yet of our nascent civil war. The poor may prove an irresistible force. The Congress is certainly an immovable object.

At this dangerous juncture we need a crusade of the progressive well-to-do to supplement the efforts of the poor people's march. . . . We need volunteers to stand on street corners and collect money to feed the encampment of the poor in Washington. And we need an army of young white idealists to ring doorbells in the suburbs and awaken the middle class to the crisis the poor may precipitate. What lies ahead may be far more important than the election . . . If this march fails, multi-racialism and non-violence will fail with it. Yet fail it must unless the middle class and the suburb can be aroused to pressure Congress for the steps required to wipe out poverty. "There is nothing," Martin Luther King said, "except a tragic death wish, to prevent us from reordering our priorities, so that the pursuit of peace will take precedence over the pursuit of war." Now is the time for the white and the fortunate to organize themselves for this work of solidarity. This — it cannot be said too often — may be our last chance.

Eight

# The Tick-Tocks

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

MR. HANNA isn't the worrying type. "Doo dee doo dee doo." He goes around singing like that all the time. Most of the time, anyway. But now? Edgy. Quick sideways glances. Charlie Chan examination of the scene. Expecting Lord knows what to happen. We couldn't figure it out until the day that Maryland's annual loser, George Mahoney, appeared in the paper with a new bride. Mr. Hanna read the story and his hands shook a little. Mahoney — well up in his sixties — and some girl from Nashville (girl? in her thirties? It all depends on who is doing the looking) doing the till-death-do-us-part. And then we remembered that this is leap year.

In these days of transplanted heart and hair neither inward nor outward decay insures safety. Replace the organs and stick new hair into the shining pate, and presto — instant ideal husband! So Mr. Hanna walks around like an Olympic jumper. He is ready to leap for safety at the first gleam of matrimony in any female's eye. Maybe that's why they call it leap year.

Funny how the calendar thus controls the situation. Or maybe it isn't. Ask any one of us and we'll tell you that we're in charge. We invented clocks and calendars for our convenience. We run them. They don't run us.

But just watch us and see who shoves whom. I tell you friends there's Trouble right here in Baltimore — Trouble — and that rhymes with T — and T stands for tick-tocks. Those deceptively small hands have got our psyche by the scruff of the neck.

Boinnnnnnng! — get out of bed. Eat. Start to work. Be hungry for lunch. Go to that meeting. Start home. Eat. Go to that speaking engagement. Stop — you've talked long enough. Home. Go to bed. Who gives all the orders? The tick-tocks.

And their power grows. They've added a number to the dial so they can control the whole day as well as its separate parts. December 25 — feel generous and jolly. January 1 — repent and resolve. February 14 — feel romantic. February 29 — leap.

The tick-tocks rule through our weakness. Half our brain cells are taking a free ride. Feather-bedding. (Bird brains?) We could have

THE WRITER

perfect memories. But tick-tock plus calendar plus date book plus secretary plus wife gives a feeling of security. Let those brain cells sleep on. Maybe if you woke them you'd remember a lot you'd rather forget. Anyway, perfect obedience feels like perfect freedom. Never resist the tick-tocks and you won't feel pushed.

So we reassured Mr. Hanna. He is safe despite the season. Any woman who has seen the creative chaos in his office will realize that hair-transplants are not enough. The task of changing him would be too great. "Interview the matrimonial minded in your office," we said. "When they look, they won't leap."

## The Dissenters' Prayer

Corwin C. Roach

*Director of School of Religion, Fargo, N. D.*

DISSENT is nothing new in Christianity of course. The Church thrived under the dissent of the first three centuries. Then it became the state religion and dissent was frowned upon by the hierarchy. However dissent continued and we have an outstanding example of it in the English and Scottish Non-Jurors. They had given their oath to the House of Stuart and they were not about to break it for the intruding William and Mary.

It is to the Scottish Non-Jurors that we owe our first American consecration, that of Bishop Seabury of Connecticut. They also influenced the first American Prayer Book in certain provisions in the Communion service. They were responsible for the alternative Summary of the Law in the place of the Decalogue as well as for certain additions in the Prayer of Consecration.

They substituted the Collect, which comes after the Kyrie Eleison and before the Collect for the Day, for the Collect for the King which was placed here in the English book. We can see their reasoning. They would serve God rather than man, especially if that man were not a Stuart! We may feel perhaps that their loyalty to the Stuarts was misguided but we must admire the courage with which they held to their convictions.

The Collect which they chose goes back to the daily Sarum service and is also found among the six post-communion Collects of the English

book. It appears in the Confirmation service, both English and American. I deprecate its omission by our revisers as the Collect is important not only for what it says but for the historical associations surrounding it. It is essentially the Dissenters', Non-Jurors' Prayer and we certainly need it today as much as at any time in Christian history. We are to obey God rather than man. Certainly this was the inspiration of the Nuremberg trials which condemned those who would excuse their actions on the plea that they were merely obeying the orders of those higher up.

There is only one higher-up whom we can obey in clear conscience and that is God. That is what the Non-Jurors were saying in their own way. There are overtones about their use of the Collect which we should not ignore. We must sympathize with their decision and the right and responsibility they had to live by it. Their insertion of the Collect here was in the right direction. May their blood flow in our veins. May their handiwork remain part of our service.

It is a simple prayer but it takes in a lot of territory.

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

In these days of crisis and conflicting opinion we need to ask God in all humility for his direction and governance. We need the God-given insight and intelligence to distinguish between the laws of God and man. In the case of conflict we need also the God-given conviction and courage to obey God rather than man.

It may be that in our decision we shall run foul of man's cruelty to man. It must be our faith that as we obey God, we come under his mighty protection. We can not ask it on any other terms.

We have been thinking of this Collect as the prayer of an individual. We dare pray it as a nation? Are we so strong, so rich, so supreme that we cannot accept the challenge of the Col-



lect and do that which is right by God's law rather than what seems expedient and opportune from the viewpoint of man?

I am sorry to see this Collect omitted from the new liturgy. We need to ask God for grace to do his will as we come to worship him in the Holy Communion. Fortunately the Collect is still in the Confirmation service and perhaps the

youthful candidates for Confirmation may take it to heart. Perhaps an occasional priest will even explain to them what it means.

In the long run there is only one possible protection and preservation. If we can teach this to the oncoming generation they may have the courage and the insight to do what we have failed to do. At least we can give them the moral undergirding as they make their decision.

## **BERKELEY MUSICIANS PUT BISHOP IN ORBIT**

★ Bishop Horace W. B. Donegan of New York tapped his feet and clapped his hands as guitarists played at a children's service attended by 6,000 at the Cathedral of St. John the Divine.

The musicians were seminarians from Berkeley Divinity School and they played as children from three parishes danced Carter's "Lord of the Dance" in the aisles of the cathedral nave.

"The bishop's in orbit," a 16-year-old was heard to remark.

## **CHURCH SUPPORT FOR MARCH**

★ A nation-wide call to church people to join in the "support march" for the Poor People's Campaign in Washington on June 19 was issued by the Rev. Charles S. Spivey, executive director of the department of social justice of the National Council of Churches which is coordinating the religious participation in the Campaign.

In his message, Dr. Spivey urged NCC member communions, local and state councils of churches and other religious groups to send representatives to the Assembly. "Participation is limited to those who support the concepts of integration, democracy and non-violence," he said.

Throngs of supporters will assemble at the Washington

Monument at 10:30 a.m. and a march to the Lincoln Memorial will begin at 1:30 p.m. where speeches will stress the goals and objectives of the poor and the need for all levels of government to meet these demands.

## **CHURCH PAPERS DIFFER ON FRENCH CRISIS**

★ The current social crisis in France has provoked impassioned comment in the French religious press.

Marcel Clement, editor of the progressive Catholic publication *L'Homme Nouveau*, said that the most profound cause of the crisis was a spiritual one. All the stagnation, rigidity and hardening could be attributed to the fact, he said, that the majority of French citizens had turned away from God.

"They have turned away," he said, "from reflection and prayer in order to become unconditional (followers) of totalitarian socialism."

For his part, Georges Montaron, director of the left-wing Catholic *Temoignage Chretien*, severely criticized President de Gaulle for his tough speech of May 31 and for allegedly not understanding the real sources of the social unrest.

He said that it was the workers and not the French Communist Party which "politicized" the strike wave. Montaron added that never has the gap been larger between de Gaulle and the nation.

Georges Hourdin, editor of *La Vie Catholique*, said, "Anarchy is not our doctrine," that the strikes must come to a halt through negotiation. The people must then express their will, he added, at the June 23 elections, and sweeping reforms must be carried out in French society.

The Protestant weekly, *Forme*, was also severely critical of the President's speech, saying that to liken the agitation to subversion was "a grave error of appreciation and a psychological mistake."

## **LOS ANGELES INVESTS IN BLACK BANKS**

★ The diocesan council of Los Angeles adopted a resolution urging churchmen to invest funds "in ways that will strengthen the economic bases of disadvantaged minority areas throughout Southern California."

Bishop Francis Bloy has invested \$15,000 of corporation sole funds in family savings and loan of Los Angeles. The directors of the corporation of the diocese at their last meeting instructed the treasurer to invest a like sum, from college work capital funds, in the same financial institution.

A representative list of banks and savings and loan associations which are fully insured and are alert to the needs of the people is being secured and will be distributed.

## PEOPLE

### Clergy Changes:

**BAKER, RICHARD H.**, former associate rector of St. Paul's, Charlottesville, Va., and chaplain at the University of Virginia, is now rector of Christ Church, Oberlin, Ohio, and chaplain at Oberlin College.

**BANKS, JOHN E.**, director of camps and conference in Fla., is now also archdeacon of the Tallahassee convocation.

**BARRUS, DONALD S. JR.**, rector of Holy Trinity, West Palm Beach, Fla., becomes Episcopal chaplain at Fla. Atlantic University, Boca Raton, Sept. 1.

**BOSCH, LORRAINE**, former rector of South Farnham Parish, Tappahannock, Va., has returned to South Africa.

**BYRD, RALPH M. JR.**, former assistant at Christ Church, Pensacola, Fla., is now rector of the Holy Spirit, Charleston, S. C.

**BUCK, HARVEY E.**, former rector of St. Mary's-by-the-Sea, Pacific Grove, Cal., is now rector of St. Mary's, Abingdon, Md.

**CLARKE, KENNETH E.**, former rector of St. Thomas, Terrace Park, Ohio, is now director of Marjoria P. Lee Home for the Aged, Cincinnati.

**COOPER, R. RANDOLPH**, former curate at Grace Church, Ocala, Fla., is now vicar of St. Christopher's, Tampa, Fla.

**CROSBY, JAMES P.**, former assistant rector at All Saints, Jacksonville, Fla., is now rector of St. Paul's, Bennettsville, S. C.

**HUGGINS, KENNETH**, former bank official and co-manager of Mayor Lindsay's election campaign, was ordained deacon June 8 and is now on the staff of the Epiphany, New York.

**JOHNSON, GEORGE E.**, former vicar of St. Christopher's, Tampa, Fla., is now vicar of St. Patrick's, Ocala, Fla.

**KIRK, TERRELL T.**, former rector of St. Martin's, Pawtucket, R. I., is now rector of the Good Shepherd, Dunedin, Fla.

**LONG, JAMES**, former chairman of social relations, diocese of Olympia, is now press officer for the Executive Council, New York.

**METHVEN, ALEX**, formerly of the diocese of Southwark, England, is now rector of St. Thomas, McLean, Va.

**PAUL, KENNETH W.**, former vicar of St. Mark's, Shreveport, La., is now rector of Holy Cross, Shreveport, and chaplain at Centenary College.

**PECK, FREDERICK W.**, assistant at St. Luke's, Jacksonville, Fla., and Episcopal chaplain at Jacksonville University, is to do graduate work at Cornell starting Sept. 1.

**REINERS, ALWIN**, former vicar of St. Bartholomew's, Richmond, Va., is now rector of Holy Comforter, Charlotte, N. C.

**REINHEIMER, JOHN B.**, former rector of St. Mary's, Arlington, Va., is now serving full time as headmaster of Episcopal Academy of Arlington.

**TEETER, LAURENCE P.**, former curate at St. Anne's, Lowell, Mass., is now rector of St. Paul's, White River Junction, Vt.

**VON NESSEN, WAYNE H.**, ordained deacon May 25 is now curate at Christ Church, Warren, Ohio.

**WHITTAKER, BRENDAN J.**, former assistant at Trinity, Rutland, Vt., is now rector of St. Thomas, Brandon, Vt., vicar of Grace, Forest Dale, and assistant to the canon of the Rutland district.

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