

The **+** WITNESS

I NOVEMBER, 1969

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Many Dioceses Act Favorably In Raising Funds for Blacks

★ The diocese of Pennsylvania voted to bar diocesan funds from "violent" organization, but refused to name the Black Economic Development Conference as a "violent" organization.

Delegates to the diocesan convention then approved overwhelmingly, "in principle," a \$5 million campaign for economic development in the black community. The delegates instructed Bishop Robert L. DeWitt to call a special convention early next year to make "conclusive decisions" on the program.

The compromise resolution regarding "violent" organizations was proposed by Rev. Tom Edwards, rector of St. Paul's, Chestnut Hill. It was passed by a vote of 381-277.

Edwards said he offered his resolution because of the "basic ambiguity about the connection between BEDC and violence" and the possibility that the BEDC might repudiate the controversial preamble to the black manifesto.

Passage of a resolution excluding aid to the BEDC might have resulted in a walk-out by some groups, according to Bishop DeWitt. Black clergymen had said earlier they were "unalterably opposed to any special funds being allocated to black people with designations being

made by a predominantly white group."

A resolution proposed by David F. Maxwell, a lawyer, would have prohibited the convention from giving any funds to the BEDC or other organizations advocating violence. It would have forbidden "the payment, directly or indirectly, of reparations as expressed in the manifesto."

The black churchmen said: "We consider this resolution an insult to our intelligence and abilities, a flareback to the old ways of the white-black superior-inferior attitudes of the past, and certainly not an expression of trust in your black clergy and communicants."

Two black clergymen, the Rev. Bruce Williamson and the Rev. Charles L. Poindexter, who had signed statements opposing the black manifesto two months previously told the convention they felt they had been "used" by the white clergymen who organized against the manifesto.

Williamson, who had spoken out strongly against the manifesto in the past, told the convention, "I thank God for Forman. I thank God for the black manifesto. It has brought you today to the focus you must consider."

Archdeacon Robert Wain-

wright expressed enthusiasm about the compromise resolution. "Until this resolution," he said, "I thought we'd leave here with the diocese split right down the middle and that we'd self-destruct by the end of the day."

"I think we're in motion," said Bishop DeWitt. "We did not get immobilized."

MICHIGAN DELEGATES

HEAR YOUTH

★ Confirmed youths 16-years-old and older were given voting power at the convention by the diocese of Michigan.

Its action lowered the age from 18 at parish levels; presumably, 16-year-olds may now be delegates to the convention.

Approved by a 3 to 2 margin, the decision came after Ellis Clifton Jr., 16, a black youth, came forward to participate in debate on the age change.

Asked if he were a delegate, Clifton, whose father is an assistant clergyman in a Detroit church, said, "Yes, I am. I am. My church sent me here."

In a speech which, he said, he spent hours preparing, the young man pleaded greater youth participation in the church.

"I've heard lots of static from adults saying the youth of today has shied away from the church and that we are growing up with no moral and religious training whatever," he said. "I'm not sure that they're so far off,

'cause the church has done little in our eyes to make youth a part of this great and holy institution."

The Rev. Robin Murray of Christ church, Dearborn, pointed out that a baptized and confirmed youth is already a part of the church and should have a voice in it.

Voting age in the Episcopal Church is generally left to diocesan decision. In a few parishes, the age for voting on local matters has been lowered to 14.

In other developments at the convention, blacks requested appointment of a black archdeacon. The proposal came from a committee of response, named earlier to consider demands for "reparations" from the Black Economic Development Conference.

The recommendation urged that the black archdeacon be given a salary in the \$17,000-\$20,000 range. Bishop Richard Emrich said that some private funds had already been pledged for support of a black archdeacon. An appointment is expected soon.

In his address, Bishop Emrich urged sensitivity to the urban crisis and to the complexity of contemporary society. He indicated that he would not "threaten to withhold Michigan funds" from programs set up by the national church. This reference apparently was to the drive to raise \$200,000 for black development.

"If the General Convention of the Episcopal Church votes a proposition after open, long and fair debate," said Bishop Emrich, "I will not as bishop threaten to withhold Michigan funds because there may be some small part of the total program with which I disagree. I will be loyal, though it may be loyal opposition."

CHICAGO CONVENTION VOTES FUNDS TO BEDC

★ The convention of the diocese of Chicago voted to raise \$25,000 which is expected to go to the Black Economic Development Conference.

It was stressed at the meeting that the \$25,000 would come from individual and church contributions, not from the regular budget.

The debate on the issue was long and heated. Just before the vote came, the Rev. Richard C. Winn, a black vicar, drew angry shouts when he said: "It's not the black manifesto that frightens you. It's the glare you see in the mirror when you shave and your naked racist soul is exposed."

Some delegates objected to what they felt were militaristic and revolutionary tones in the black manifesto.

"We must fight for social justice using the methods of the Gospel, not through the use of guns and bricks and bats," said the Rev. Robert Howell.

The vote was overwhelmingly in favor of the \$25,000 gift. In other action, a task force was created to meet with Chicago representatives of BEDC to "consider and negotiate" requests, not specified, made of diocesan officials.

EPISCOPAL CHURCH TOPS IFCO LIST

★ The Interreligious Foundation for Community Organization (IFCO) has served as a channel for \$1,878,000 in the two years since its organization, the Rev. Lucius Walker Jr., announced.

The IFCO executive director said \$1.3 million came from national religious agencies and \$578,000 from non-church sources. Of the total, about \$1.2 million was designated by the donors for specific projects.

IFCO is a coalition of 23 church boards and community groups. It funds a variety of programs designed to muster community support for projects of economic development, leadership training and community organization.

It has been under fire for calling the first Black Economic Development Conference (BEDC) which met in Detroit last spring, and for refusing to repudiate the black manifesto, which came from the meeting.

An IFCO spokesman said the organization had given no money to BEDC except that designated for financing the Detroit conference.

Most of the funds received by IFCO came from Protestant churches, according to Walker, an American Baptist black clergyman.

Amounts given by member organizations included: Episcopal executive council, \$476,229; United Presbyterian board of national missions, \$247,868; United Methodist board of missions, national division, \$183,821; United Church board for homeland ministries, \$135,016; American Baptist home mission societies, \$151,299; board of American missions, Lutheran Church in America, \$71,542; black affairs council of the Unitarian Universalist Association, \$53,000; Christian Church (Disciples of Christ) reconciliation: urban emergency program, \$10,000; board of national ministries, Presbyterian Church, U.S., \$2,500.

Funds from Roman Catholic sources totaled \$21,106. Membership of IFCO includes two non-official Catholic groups — the national Catholic conference for interracial justice and the Catholic committee for urban ministries.

IFCO has received more than 300 requests for funds totalling \$25 million, Walker said.

Broadcasters are Given Tips On Reaching Young People

★ Problems of today's youth "must be related to the gospel in their language," the defense department's director of information told some 125 religious broadcasters.

John Broger, who has jurisdiction over all armed forces radio, television and motion picture operations and troop newspapers and other publications, spoke at the fall convention of the eastern and south-eastern chapters of the national religious broadcasters.

Young people have established their own communications system through their music, poster art, newspapers, etc., Broger said, and religious broadcasters must learn how to "plug into" it.

Producers of religious programs and program directors of Christian radio and tv stations must get to understand problems youth are concerned about, such as over-population, pollution, dehumanizing automation, etc., he said.

Christian broadcasters must also do a better job of listening to what young people are saying and of observing what they are doing about current and future problems as they see them, the government official said.

Pat answers, or answers to questions youth are no longer asking are useless, he said, especially with today's young people.

Another convention speaker was Tom Skinner, a Negro radio and tv evangelist, a former gang leader of the notorious Harlem Lords who was converted through a Christian radio broadcast.

The 26-year-old director of the Tom Skinner crusade told the broadcasters that the

"world" is faced with three crises:

● Of identity — "Who am I? What's my reason for living?"

● Of community — "Who is my brother, and how do I relate to him?"

● Of power — "How can I do my 'own thing,' and how can Christ help me?"

"So much of what is preached over the radio today is not gospel," Skinner asserted. Some radio preachers talk against the National Council of Churches, others against Communism or pornography, "but these aren't the gospel," he held.

People today, especially young people, are challenged by a "gutsy Jesus," he said, a man "with hair on his chest and dirt under his fingernails," a man "who would level with me and help me grapple with the issues of life."

Skinner believes that the only answer to the problems of society in general, and the ghetto where he grew up in particular, is for each individual to experience a change of heart so that self-centered ambitions are sublimated in service to others.

Jerry Lackamp of Cleveland, executive director of the Catholic broadcasters association, told the group it was important to encourage positive evidences of religion in the general programming of regular commercial stations, such as good music.

The national religious broadcasters is an organization comprising some 260 groups engaged in religious broadcasting on radio and tv. One hundred of these are Christian-owned and operated stations in this country and an additional 25 stations overseas. The remainder are program producers.

CALIFORNIA PARISH HAS NEW SETUP

★ The sermon has been eliminated at the 9:00 a.m. service at St. Matthew's, Pacific Palisades, Calif. As part of an experiment in revitalizing the parish's Sunday morning program, the traditional sermon will be replaced by a five-minute "thesis", an openended statement of an issue which will then be discussed by the congregation meeting in small groups.

Integral to the plan is a series of innovational worship services to be more contemporary, informal and dramatic. Folk songs and modern, singable music will be introduced and instruments other than the organ will occasionally be used.

The new format resulted from study by a representative committee of lay people and youth which has met regularly with the clergy since last August. It has explored in depth the problem of meeting more effectively the needs of the congregation and of creating a more vital sense of participation and belonging.

Following the fifty-minute service the congregation will meet in groups of twelve to fifteen, each led by a pair of specially trained facilitators, one an adult and one a young person. These sessions, to last from forty to fifty minutes, are designed to build a sense of community and to provide opportunity for dialogue and interaction in exploring the meaning of the faith in the daily lives of the participants.

The youth of the parish, who have participated in the planning, will take an active role in the new program, both as discussion leaders and as members of the small groups. By this means the committee hopes to narrow the generation gap.

The clergy will be freed to serve as resource persons, bringing their theological and pastor-

al training to assist the discussion groups as required and requested. They will also make available as indicated other resource people and material. The urgent questions raised by participants will provide the basis for the thesis statements to be presented weekly to the congregation.

The Sunday School program is being lengthened to provide a more effective Christian education experience. Parents and children will be dismissed simultaneously. There will be no change in the present 7:30 a.m. and 11:00 a.m. services which will continue to follow the traditional pattern.

"We believe that the end result of the new, experimental 9:00 a.m. Sunday format will be a deeper understanding of the Christian faith and its pertinence to the urgent issues in people's lives as well as a more profound sense of its promise, claim and contemporaneity", declared Rector Kenneth Cary.

ARCHBISHOP SEES HOPE FOR UNION

★ Michael Ramsey, Archbishop of Canterbury, denied that proposals for Anglican-Methodist union, contained in the plans the Church of England failed to approve last July, are "dead."

He said, "It is premature to describe as 'dead' proposals which the Methodist conference has accepted and the convocations had already declared to be doctrinally sound, but there is widespread recognition of need for more cooperation and mutual knowledge and understanding between members of the two churches locally. It is here that far more needs to be done and we have had a sharp awakening to this."

Dr. Ramsey later referred to a pastoral letter he and Archbishop Donald Coggan of York issued in August with the goal of

encouraging the process of local cooperation with Methodists who voted in favor of union.

"Neither local experiments nor proposals for limited occasions of inter-communion can by-pass or be substituted for full communion on the basis of catholic and apostolic order and integrated ministries. When this will come, we do not know — but we shall be very frustrated and confused until it does come, and when it comes, it will be a day of joyful fulfilment."

BRIEF SUBMITTED ON CHURCH TAX

★ The diocese of New York has told the Supreme Court that if religious properties were taxed New York City's public school system would be imperilled by "a massive dislocation of parochial school students."

A brief submitted to the court by the diocese, in upholding tax exemption for church properties, said: "Non-religious services now provided by organized religion on a non-profit basis, such as the operation of schools, clinics and counselling services, would probably have to be curtailed, and perhaps eliminated—if the properties were taxed."

"A financially hard-pressed

religious organization facing economic hardship could be expected to preserve its place and program of worship, and sacrifice its activities not specifically religious in nature."

"Presumably," the document said, "some of these other social and community services would have to be assumed by government, probably at significantly greater cost. For example, in New York City, parochial schools educate about 250,000 students, roughly 25 per cent of the number educated by the public school system; the parochial school system is in a state of crisis, and is heavily subsidized by the church."

THE ABBEY OF BEC DEDICATED

★ A rebuilt church at the ancient site of the Abbey of Bec, in Normandy, France, closely associated in early times with the English archdiocese of Canterbury, was dedicated on All Saints Day, 1969. The dedication was attended by clergy of Canterbury and Anglican clergy in France, by special invitation of the Roman Catholic prior of Bec. Dean Sturgis L. Riddle of the American Pro-Cathedral Church of the Holy Trinity, Paris, represented the Episcopal Church.

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ROBERT A. MOSS

Headmaster

A Question Nobody Asks About Vietnam

By George F. Tittmann

Rector of St. Mark's, Berkeley, California

Editor's Note: Dr. Tittmann first dealt with questions many are asking. If we stay in South Vietnam can we help build a viable, democratic state? If we do not pull out will our nation be so torn with protest that we will be unable to stay? If we pull out will our energies turn to solving problems at home or just toward spiralling consumer satisfactions in an island of materialistic affluence? Can we foster economic democracy, in forms other than our own, in the emerging nations? Or can we only spread capitalism and support the forces that protect it? If what others need is land reform, popular fronts and socialized economics, can one imagine our people and Congress supporting such goals?

THERE IS another kind of question which very few seem to be asking. It seems to me a subterranean question lying beneath the others, and one which Christians especially ought to be putting to their times — American Christians above all. This is its theme: Do nations have a duty to the larger world? Does the USA have a mission? How should we use our power?

The implications of such queries involve purpose, the matter of ethical absolutes, the question of providence. In short, God. For, like all questions when they are pushed back behind geography, economics, demography and politics, the God-question is at the root. All bull sessions sooner or later must come to religion. Our question is at base theological.

Why are there such entities as nations? Why is there a U.S.A.? What has set us here — what chance, what fate, what final cause, what God?

To this question I am not ready to give quick or sure answer. I only feel very deeply that it is very wrong, even disastrous, for it not to be dealt with. I am only able to give you feelings here, not clear replies.

One of my feelings is that, if people say "Yes, the USA does have a purpose and mission in this world; it is to be an isolated bastion of security and prosperity," they are very wrong indeed. I do not mean that it is wrong for us at all times to keep our own interests prudently in mind. I do not mean that we should be naively altruistic and throw away our wealth, manpower and energies to keep the peace everywhere on earth. But it seems to be perfectly plain, from a realistic reading of the world's intimate interdependence, that

we cannot survive as an island of riches, justice and tranquillity in the midst of world upheaval, poverty and rapid change. This is not a moral judgment, just a practical one — but you might say that moral judgments have a way of being very practical in the longer run.

Another feeling I would share has to do with what comes from a long view of history. One looks back over 3000 and more years of western history and says to oneself, "Surely there is something in all this that is meant for the whole world." I look at that extraordinary confluence of Hebrew, Greek and Roman experience, and say there must be something in all this that would be of profit for the world at large. The Hebrews' sense of the transcendent God and man's destiny in neighborhood; the Greek cultivation of rationality and kinship to nature; the Roman adventures and achievements in massive, transcultural social order.

Surely, with all justifiable criticism and cynicism about actual successes, all this is part of some precious, hard-won inheritance which must be offered to the world. Not imposed, but shared. It simply must not be kept private, hoarded, buried, or lost. It is not meant for some only, but for all. And I see the USA, at least now in the twentieth century, by virtue of its position and power, as somehow the key to the dispensing of these treasures. Is not our country a primary factor, at this time, in whether it is all to be passed on, out into the wider streams of Third World history? Is such a responsibility being marked, noted and honored much in the altercations of this hour?

Individuals and Nations

THESE WESTERN experiences are of course not all there is in the treasuries of history. We have as much to learn from non-westerners, at least, as they from us. We are, or ought to be, beyond the old, arrogant imperialisms of the past. No one is superior. But each is gifted, and the gifts are meant for all. Exchange can look like imperialism when the spirit or the manners are wrong, but must not the exchange take place, somehow?

This exchange of gifts is far more simple and innocent in the case of individuals than of nations. When individuals meet to exchange views across cultural lines, it can be a matter of polite discussion over tea, vodka, beer, saki or coffee. The amenities of a leisurely hour's conversation can hold and be easily honored.

But when it is nations, peoples, whole cultures

which meet, there is always added the factor of power. With nations, it is not simply a matter of "Thank you. Goodby. Let's talk again over drinks next week."

The issues, and the very massiveness of the encounter, mean that the nations involved will always be probing, testing, spying, bribing, stealing, maneuvering forces, conspiring in secret, assassinating agents in dark alleys, while conferences talk, students and tourists travel, entertainers, technicians, sports teams and scientists meet. No nation can evade the hovering of this kind of power — it is just there in the nature of collective meeting. Opting out only means you choose defeat. No nation can have its mission and be polite forever with others. No nation has the choice between amicable exchange and the tensions of power. Both are in operation, always. This is simply the way collective life works.

In classic Christian terms, "fallen" man in his "fallen" world is this way, and there is no other kind of man or world for us to deal with. A kind of utopian idealism seems to be in the saddle in our land, among so many young people and liberals and academics, which is blind — perilously, quixotically, wishfully blind — to this brute, theological fact.

Forever God

YES, behind all this lies theology. This world is "fallen," true. But what else is true about this world? What is it meant for? Are earth's peoples on some course towards universal sharing, intercommunion, or towards endless withdrawal, collisions and contentiousness? Whichever way you answer, you are presuming some source for man and his destiny. One God or another, gods of one kind or another. All foreign policy is basically, like all those other questions of human conduct, ultimately a question about God. Tragically often, when men have seen this clearly and taken it seriously, they have turned fanatic and bathed lands and years in blood. Surely it need not be so. It is one thing to be too sure about God, and to tyrannize others in your certainty; it is quite another to use power, yes, even in its ugliness and brutality, humbly and with some restraint because your faith in God's providence is qualified by a sense of his mystery. We live under God by faith, never by full certainty. One certainty, though, is that we must serve him in this world, just as it is.

If you feel that much has been left hanging, you cannot feel that more than I do. But this only

illustrates an old axiom derived from classic Christian insight: "There are no moral answers to man's moral dilemmas." But there are religious answers. Now, how they attach to the insoluble ethical problems of this world is the great adventure of faith. Just remember, Christians, we are not the first generation of man to be called to difficult, un-ideal, pain-giving actions. But like all generations of Christians before us, we are told to do what we can, and rest in forgiving grace.

God's is the kingdom, the power, and the glory forever — and that's all that is forever. Amen.

The Old-Time Religion

By William B. Williamson

Rector of the Atonement, Philadelphia

THE MOTION PICTURE *Inherit the Wind*, based on the play of the same title, has a persistent piece of theme music which provides auditory background color for the pseudo-religious story; a song entitled "The Old-Time Religion". The song — it is not a hymn by any of the several criteria usually accepted — is a revivalist ditty known only to the remnants of the revivalist movement in American religion and to a very few initiated into the fascinating story of the development and influence of frontier religion in this country.

Despite the stipulated relevance of the song to the story of the movie, which in capsule-summary might be said to be the last-ditch stand on extreme Biblical Protestant fundamentalism — a protector and thus venerator of religious intolerance and ignorance — against the American renaissance of modern, scientific liberalism, the uninitiated in the field of the religious history of the United States are left without a clue — even though some ceremonial usage can be understood — to the relevance and meaning of the slogan the song plugs.

The slogan "the old-time religion" was conceived and promoted in the era of frontier revivalism by a partisan and unsystematic movement in religion based on emotionalism and the American Protestant strategy of arousing the less formal religious instincts of man. The song repeats the slogan three times, then adds "it's good enough for me." Interminable verses are usually added using in the text family, biblical, historical — sometimes the choice was ironical and comical — and contemporary persons for whom "the old-time religion" was "good enough". This monstrosity

of music, theology, and language still is sung in the United States, for example, in the Graham crusades.

A quick examination of the literal meaning of the slogan will suffice to prove it is both inadequate and inaccurate as religious language. Indeed, except as it is used ceremonially and then stipulated to be considered within a very narrow context, the slogan "the old-time religion" is nonsense. Those who use the slogan — and the song — do not mean "the" or "a" ancient religion, e.g., Judaism, Confucianism, or even Catholic Christianity. And a challenge to them to name which "old time religion" they mean would fall on incredulous — that we might be so uniformed — or unhearing ears.

Most of the users are either thoughtless or ignorant of the history of the world's religions and blissfully assume their limited context to be the whole and only religion, either ancient or modern. Either assumption is easily exposed as the falsehood it really is by an appraisal of the uncritical use of language involved.

Another interesting observation on the literal meaning of the slogan can be gained by noting the non-acceptance of the slogan in any use by the "old-time" Christian bodies, the Roman Catholics, the Lutherans, and the Episcopalians.

Frontier Protestantism

THE ONLY justification for the use of the slogan "the old-time religion" is its "practical" usage. The slogan was invented to be a rallying point of American Protestantism at a time and in an environment — historical and social — which understood its pragmatic intention. The slogan is a symbol of that "religious" activity thought by the frontier revivalist and his enthusiastic followers to be the old, unchanged, and unchallenged religion — nineteenth century puritanical Protestantism with its extreme and severe biblicism—literal belief, word for word, cover to cover — and its negative code of ethics and morals.

The slogan summarizes the implied, but never defined, general tenets of frontier Protestant Christianity, ignoring — intentionally or otherwise — the fact that each of a number of possible particulars of Christian belief might mean something different to the many diverse Christian interpreters and teachers.

The slogan "the old-time religion" is offered in a different mood and logic form than is Christian apologetics. Indeed, its very ambiguity and lack

of logical meaning aids in the practical, arbitrary stipulation of meaning within the context of revivalist techniques and practices, that is, impassioned preaching on the total depravity of man, the evils of the world — drinking, card-playing, dancing, the use of tobacco, etc. — and the exhortation to "be saved" from it all by some motion — a raised hand, or coming forward to the revivalist — to express a conversion experience within. This revivalist program technique still exists, and in this context the slogan still is used with "success," regardless of whether the aroused followers actually — or literally — know what is implied.

"The old-time religion" is a slogan which most religious scholars would be happy to have repealed mainly because it is internally — logically — ambiguous, theologically incomplete and either trivial or misleading in its ceremonial usage. At best the slogan may be considered to serve a positive language function within a limited and prescribed religious context and to express the key ideas and attitudes of the "movement" in which its use is accompanied by emotional warmth — a "religious" feeling — and unthinking — and this is a literal description of the state of mind — "understanding."

The majority of Christians regard the slogan as either odd or mere nonsense, even though some may sing the song because it has a jazzy beat. That the slogan has any following at all is amazing since the environmental context in which it was coined has changed so vastly, and especially since modern Christendom is not prone to accept as doctrinal assertion informal statements obviously meant simply to arouse emotional and unconsidered quasi-religious response.

About the Holy Communion

Massey H. Shepherd Jr.

*Professor at Church Divinity School
of the Pacific*

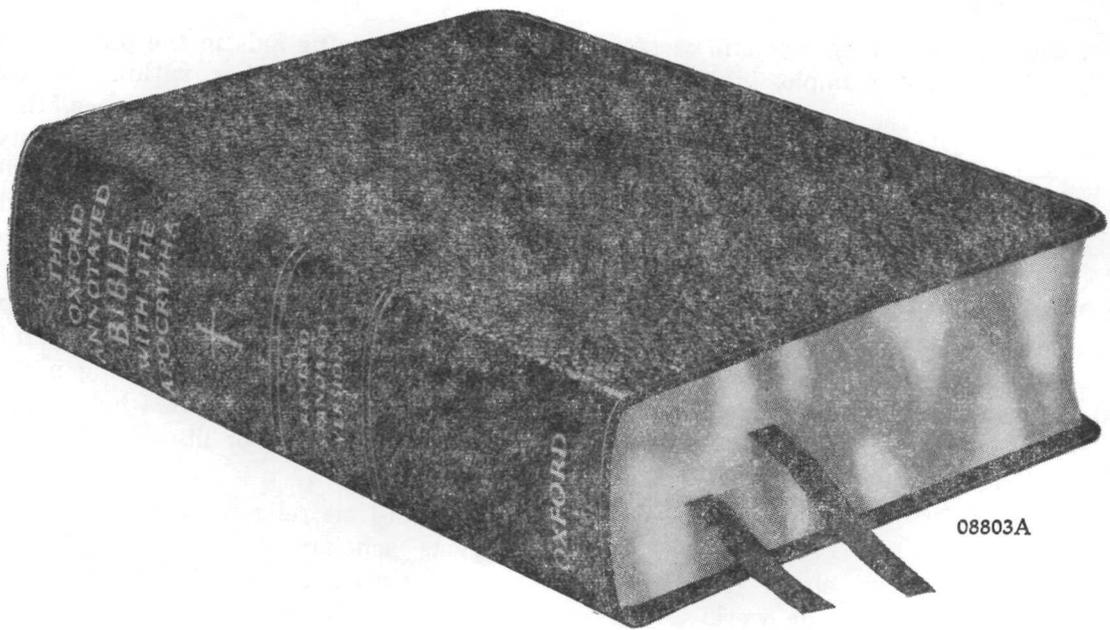
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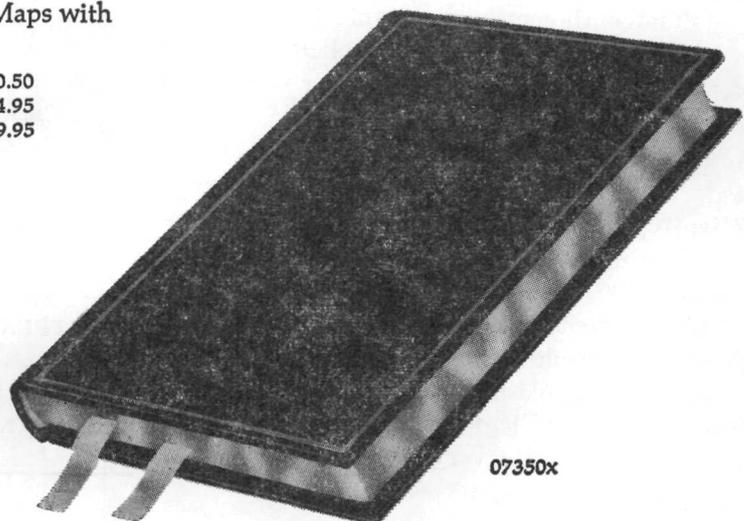
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People

J. NORMAN HALL, rector of St. Bartholomew's, White Plains, chairman of the nominating committee announced the following as candidates for bishop coadjutor of New York: Quinlan R. Gordon, head of the special program to combat poverty of the national church; John M. Krumm, rector of the Ascension, New York & former chaplain of Columbia University; Paul Moore Jr., suffragan, bishop of Washington; J. Brooke Mosley Jr., former bishop of Delaware and presently deputy for overseas relations of the national church. The special convention will be held December 12 when nominations can be made from the floor and among those expected to be nominated is J. Stuart Wetmore, suffragan of the diocese. Hall stated that all four were nominated because of their experience in the inner city and because they had served both small and large parishes. Bishop W. B. Horace Donegan has not announced when he will retire as diocesan but it will be mandatory in 1972 when he will reach the age of 72.

JOSEPH FLETCHER, who recently announced that he would retire as professor of social ethics at Episcopal Theological School at the end of this academic year, has accepted an appointment on the medical school faculty at the University of Virginia. He is to teach medical ethics and social biology. His rank will be that of professor and his duties will consist of whatever he carves out for himself.

EDWIN L. HANCHETT, suffragan of Honolulu, was elected diocesan at the primary convention of Hawaii on October 25. He is descended from King Haumalii, the last king of Kauai and from New England settlers of that island. His father was the first doctor of Hawaiian descent to practice in the islands. He was elected on the first ballot, with eight others being nominated.

GORDON C. GRAHAM died October 18 at Vassar hospital, Poughkeepsie, N. Y. at the age of 68. He was the rector of St. Andrew's in that city from 1951 until his recent retirement. He was executive secretary of social relations for Long Island for a number of years and also served parishes in that diocese and in New York. He was a mem-

ber of the Witness editorial board and wrote a column for the paper for a number of years.

THOMAS HAWK, 21-year-old Indian, sentenced to death for murder has been commuted to life imprisonment by the governor of South Dakota. Formerly a student at Shattuck School, Bishop Ogilby and other religious leaders in the state and elsewhere have worked actively for the commutation. Gov. Frank Farrar said the case had served to focus attention on "the plight of some of our Indian people who have lived for decades under federal control in poverty and in many cases less than human dignity." Douglas Hall, attorney for White Hawk, said he would confer with his client before deciding whether he would withdraw an appeal for a new trial from the supreme court of the state.

ROBERT TAYLOR, archbishop of Capetown, has made no public comment on the exclusion of a boy from Diocesan College, Anglican high school. The boy is the son of an Anglican priest and is Coloured — in South Africa meaning of mixed races. The archbishop is reported to have favored the boy's admission but was outvoted by the other members of the council of the school. Seniors of the school however took an unprecedented move by circulating a petition protesting the deci-

sion. It stated that by refusing to admit the boy on racial grounds meant that the school "is no longer a Christian, democratic institution." Of the school's 380 seniors, 250 signed the petition the first day it was circulated.

GEORGE REINDORP, bishop of Guildford, England, has designated the whole of his diocese as an "area of experiment" for cooperation with Methodists. He has also given permission for a free interchange of preachers of the two churches, including licensed women workers and lay readers.

DAVID S. SHEPPARD was consecrated bishop of Woolwich in London's Southwark Cathedral. After losing the controversial Bishop John Robinson who has moved to Cambridge to be dean of Trinity College, Woolwich now gains one whose fame as a former cricket star has since been matched by his social work in London's East End.

LOUIS RANDALL is the new director of St. Leonard's House, Chicago, the halfway house for addicts and ex-convicts. He served a prison term for armed robbery and before that a term for burglary. He has held various jobs at the house, his most recent being assistant director. Federal funds make up most of the \$460,000 annual budget.

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