

The **+** WITNESS

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Story of the Week

Arrests Soar as Demonstrators Seek to Close Down Capital

★ Arrests soared into the thousands as anti-war forces attempted to carry through a threat to shut-down government operations to win speedy U.S. withdrawal from Vietnam.

Tens of thousands of protesters, mostly young, were on hand to back the goals of a people's coalition for peace and justice, made up of student, women's and religious peace groups.

As of mid-afternoon May 4, some 9,000 persons had been arrested in the effort to bring the city's functioning to a halt. Many of the arrests were for trying to halt the flow of traffic into Washington.

Tactics included stalling cars on bridges and expressways, disconnecting distributor caps on vehicles stopped in the blocked traffic and, in a few cases, slashing of bus tires.

Those seized were held without bond pending arraignment later that day. Charges included disorderly conduct, impeding traffic, crossing police lines, interfering with arrests and drug abuse.

City officials said that they had adequate jail space for the 9,000. On most charges, conviction could result in fines or up to one year in prison.

The massive mobilization successful in slowing down traffic but failing to shut down Wash-

ington, was the special project of the mayday tribe, a part of the people's coalition.

At least 3,000 policemen and 6,000 federal troops were on duty to make the arrests and patrol the thoroughfares.

The arrests followed a week-end demonstration at the justice department where some 250 persons were seized for blocking the door.

On Sunday, May 2, law enforcement officers routed 30,000 protesters from a campsite set up by the mayday tribe.

Most of the campers left following an early morning announcement by the government that a permit to camp in Potomac Park had been revoked.

They moved to the campuses of universities and colleges, to churches and other open areas, but police refused to allow new camps be set up at Dupont Circle, a popular staging area for demonstrations.

A few hundred youths refused to leave Potomac Park and were later arrested as a line of policemen moved across the area. Police operations were backed up by helicopters and river patrol boats.

The decision to revoke the camp permit was made by the justice, and interior departments which reportedly grew increasingly anxious over the pos-

sibility of violence in the continuing demonstrations. A rock festival in Potomac Park on the night of May 1 drew 50,000 people — fewer than half that number had been expected.

Protesters evicted from the park swelled the numbers already at Jesuit-maintained Georgetown University, American University — United Methodist — and George Washington University.

Between 1,500 and 2,000 protesters set up tents on the Georgetown campus or slept in hallways. Around 8:30 a.m. on May 3, police pursued a group of the visitors from the business district of Georgetown onto the campus and used tear gas on a small group at the main gate.

A spokesman for the university said no arrests were made on the campus and that the university had not called the police. However, the institution ruled that the uninvited protesters would have to leave. Some 500, individually invited by students, were permitted to remain.

At American University, the student government permitted persons evicted from Potomac Park to sleep in dormitory halls and on the floor in the student union.

George H. Williams, president of the United Methodist school, said the protesters would have to leave by May 4, except for those invited by students under the "one guest per dormitory resident" rule. Exams were underway at the university, and

all buildings were closed to demonstration-related activities.

Catholic University of America, some distance from the protest areas, reported no influx of demonstrators there.

Among those starting the protest at the justice department was the Southern Christian Leadership Conference, a major component of the people's coalition.

Many employees of the building returned from lunch to find hundreds of demonstrators sitting in front of doors. They climbed over, and several reported being grabbed or kicked in the process.

The SCLC had a parade permit for its mule train and its unit was the last to go. Hosea Williams, the national program director for the organization

was arrested when the rally did not end when the permit expired at 3 p.m.

The Rev. Ralph David Abernathy, SCLC president, spoke at a rally on the 10th Street side of the justice department building. He read a "poor people's bill of particulars" against the department.

At one point, Brian Yaffee, leader of a Quaker group, called for the continuation of non-violent methods and led a large group away from the justice department.

Among the various groups taking part in the people's coalition were the Episcopal Peace Fellowship, the interreligious Clergy and Laymen Concerned About Vietnam, the National Welfare Rights Organization and Women's Strike for Peace.

screaming, "No! No! Stop it. God have mercy, don't kill my baby."

Purpose of the activities was to dramatize the horror of war and injustice. The tactics were due to continue for about two weeks.

One group, the "Mayday Tribe," promised to shut down the operation of government during early May.

Participants in the first day of the scattered demonstrations had some surprises:

● When Congresswoman Louise D. Hicks of Boston, who made a national reputation opposing school busing and has been labeled by her foes as an opponent of integration, talked with welfare mothers for 20 minutes and promised to look "carefully" at a bill on the \$6,500 guaranteed income.

● Tarr took the selective service card, the first ever personally received by a director of the draft. The former director, Gen. Lewis B. Hershey, said he would never accept cards, partly because "there's always a question when you take a card if you act conjointly with him in turning in the card."

● Sen. J. William Fulbright, whose Senate foreign relations committee was conducting hearings on war power, asked a noisy group to "sit down." The Fulbright committee was to hear the anti-war group later.

● McFadden, who turned in his draft card, referred to people's lobby sponsors by initials — PCPG, NAG, AQAG, and was told by a draft employee, "You're getting as many acronyms as the military."

Memorial at Cathedral

Three thousand persons, led by 400 uniformed servicemen on active duty, gathered in Washington Cathedral to honor the memories of all the men, women and children killed in the Vietnam war.

Lobby Against War and Injustice Covered Many Activities

★ The people's lobby against war and injustice covered a wide range of activities — from a guerrilla theater in the new Senate office building to the presentation of a draft card to selective service director Curtis Tarr.

Called by the people's coalition for peace and justice, participants to a large degree "did their own thing."

● Welfare mothers called on members of Congress, asking for a guaranteed annual minimum income of \$6,500 for a family of four.

● Mock "killer squads" conducted "search-and-destroy" missions through Senate office facilities, "capturing" the office of Sen. John G. Tower (R.-Tex.) for a time but failing in an attempt to liberate the staff of Sen. John Stennis (D-Miss.).

● Screaming protesters briefly disrupted the Senate, causing

the spectators gallery to be temporarily cleared.

● Quakers resumed a vigil in front of the White House after 151 were arrested there on April 25. Seventy-one of those arrested decided to stay in jail.

● Another group of Quakers called on Curtis Tarr, and he accepted the draft card of David McFadden, a conscientious objector.

Despite the noise caused by the guerrilla theater, most of the activities were relatively peaceful. There were reports of about 25 arrests around the city. Police and security guards were generally non-responsive to jeers.

Police were called by an aide to Sen. Tower to clear the Texas legislator's office. The group left before the officers arrived.

Employees of the new Senate office building had their day interrupted with "wailing mothers" of the guerrilla theater

The two-hour service was the final activity of a week-long veterans vigil against the war. About 1,000 ex-service men, camped on the capitol grounds, lobbied against the war and conducted peaceful demonstrations.

During the worship, Fr. Robert Drinan, a Jesuit and U. S. Congressman from Mass., proposed that the U. S. set up a \$50 billion trust to be given to the Vietnamese people over the next five to 10 years.

"If the American people do not establish a method of reparations for Southeast Asia," he said, "the guilt which now haunts so many millions of Americans about their compliance in this war will be extended and deepened."

He was joined by the Rev. William Sloane Coffin, chaplain at Yale University and a long-time peace activist, Episcopal Bishop J. Brooke Mosley, president of Union Seminary and the Rev. Channing E. Phillips of Washington in leading the service. Phillips, a United Church of Christ black clergyman, was a

candidate for the democratic presidential nomination in 1968.

A group calling itself the concerned officers movement was the official sponsor of the memorial, which featured mothers eulogizing sons killed in Vietnam, ex-soldiers attacking the futility of war and clergyman criticizing U. S. policy in Indochina.

Coffin said, "The war is a lie. For years we have been told we are helping a foreign nation repel an attack, but the veterans coming back tell us that we are waging war against the South Vietnamese people. We send them forth to kill for us. Now we only remember that they died for us . . . This war is a tragic mistake. We must appeal to those who know the war is wrong."

Folk singer Pete Seeger was among those providing music for the cathedral service.

The memorial preceeded a march and rally on April 24 which brought at least 200,000 persons to the capitol to protest the war.

government and changed my policies," he said.

The Vermont native has written extensively about alleged government atrocities, refugee problems and opposition to the present Saigon government.

He has been in Vietnam for 12 years, first with international agency and, since 1969, with WCC. He has written for a number of U.S. publications and news agencies. He will testify on May 13 before the Senate foreign relations committee on the effect of the war in Vietnam.

The expulsion was condemned by the WCC's United States conference at its annual meeting.

"It is the conviction of the conference," its resolution declared, "that the aspirations of the people of South Vietnam will be best served by a liberalizing of the restraints imposed by the government of South Vietnam upon the domestic and foreign press within that country."

The conference paid tribute to Luce for 12 years of service in Vietnam as an agriculturalist and journalist, and said he had "rendered outstanding humanitarian service to the ordinary people of this war-ravaged land."

Commending Luce's "unceasing efforts on behalf of all prisoners, military and political, who languish in prisons and camps throughout Indochina today," the representatives of 27 Protestant and Orthodox communions affiliated with the WCC added: "We particularly commend his role last summer in disclosing the inhuman 'tiger cage' dungeons of the South Vietnam's political prisons on Con Song Island.

"The strict observance of the Geneva Conventions on war prisoners held in the South is indispensable to United States efforts to secure the release of United States prisoners held in the North."

The conference stressed belief

Don Luce Expulsion Condemned By WCC's U.S. Conference

★ Don Luce, the World Council of Churches employee who took U.S. Congressmen into the Con Son "tiger cages" last year, has been ordered to leave South Vietnam by the government of President Thieu.

The 36-year-old American, a writer and former director of international voluntary services in Vietnam, lost his press credentials last fall.

He was also told that his visa would not be renewed when it expired in February, but an extension was made possible through the intervention of Congressmen and press colleagues in Saigon.

Luce has now been told in a letter from the South Vietnam ministry of interior that he must leave before May 16 for "special reasons."

Most observers and Luce consider those "special reasons" his action in taking Rep. William R. Anderson (D.-Tenn.) and Rep. Augustus F. Hawkins (D.-Calif.) and a congressional aide into the Con Son "tiger cages" in July 1970. Both the Thieu regime and some U.S. officials were displeased with the disclosure of prison conditions.

"This month (April) I was told at the ministry of foreign affairs that I could stay in Vietnam if I supported the Thieu

that "the highest interest of the South Vietnamese and United States governments, which were jointly responsible for the horrible prison conditions, were well served by his courageous reporting."

The conference said it "deeply regrets" that Luce "will no longer be permitted to give voice to the hopes and needs of the silenced people of Indochina."

Youth Conference Gets Reports From Ten Task Forces

★ Two adult participants in the White House conference on youth, one of them a Roman Catholic archbishop, have expressed reservations over the essentially "anti-establishment" stance of the youth parley.

Archbishop Phillip Hannan of New Orleans, a member of the task force on values, ethics, and culture, took issue with the report of a task force subcommittee on "sex roles relationships."

And Sen. William Brock (R-Tenn.) said that reports calling for an immediate end to the Indochina war and legalization of marijuana did not represent what young people are thinking.

The task force approved a report from a subcommittee which called for a recognition of life styles other than the traditional family. It suggested that childless marriages, communal families, and the single state be "recognized and sanctioned as legitimate and fulfilling." The report also proposed that approval be given to the "homosexual life style," and asked that all society's institutions support "victims of sexual oppression," naming specifically homosexuals and women.

Archbishop Hannan and four others read a minority report into the final document which referred to the traditional family as the "primary unit of society," and said that legal ap-

The resolution was introduced by Robert V. Moss, president of the United Church of Christ, and, after brief discussion, was adopted unanimously. It was sent to President Nixon and Secretary of State Rogers. Delegates were urged that personal telegrams be sent to members of Congress.

proval for "sexual relationships contrary to the present legal and moral positions of the family are harmful to the welfare of the family and society."

"The individual and the family draw their strength from the mutual love of parents and children," said the minority report. It called for "compassion and concern" towards "individuals involved in sex relationships considered legally abnormal."

Besides Archbishop Hannan, Kellum W. Allen, and Fred Weber — youth delegates—and the Hon. Mary Hale of the Alaska arts council and Dewitt John, adult delegates, signed the minority report.

Other opposition to some of the conclusions of the conference came from Sen. Brock, also a member of the task force on values, ethics, and culture. He charged in a speech at St. Leo's College in Tampa, Fla., that most young Americans wouldn't agree with the conference positions.

"It is tragic that so many participants spent their time in vitriolic diatribe against America rather than in a positive commitment to live up to their stated ideals," said the senator.

However, conference chairman Stephen Hess had repeatedly asserted that the 1,500 youth and adult delegates were scru-

pulously chosen to represent a statistical cross section of American youth.

Throughout the sessions as well as in the final reports of the ten task forces, it was evident that there was significant polarization between government and youth.

The task force on poverty asked the conference staff not to attempt to implement its proposals, contending that there was "not a great deal of enthusiasm on the part of the administration" for dealing with poverty. "We'd be better off to implement them ourselves," said one task force member.

When the task force on drugs recommended legalizing marijuana, opposition came from black delegates on the task force who asked why drugs were allowed to flourish in black communities and asked stiffer penalties for drug pushers.

The conference was not hampered by any disruptions from dissident groups, although about 35 Indian delegates quit the sessions on the final day, declaring "the American nation is a state of mind; the nation is yours, but the land is ours."

Five of the study groups did not submit their findings to the final plenary sessions, but directed that they be included in the conference report.

Among recommendations were a proposal to nationalize the coal industry and abolish strip mining procedures, to assure every American adequate health care, to use 50 per cent of all federal housing funds for the needy, and for the president to go on television and officially denounce racism.

Secretary of health, education, and welfare Elliot Richardson, told the delegates that the Nixon administration would keep them advised of any action taken on their proposals or explain why any particular recommendation might be rejected.

EDITORIAL

Button, Button

By Corwin C. Roach

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

BUTTONS are booming. Certainly there has been a pin and button explosion on the part of the younger generation which puts us older lapel pin-wearers to shame.

I suppose the psychologists and the sociologists can come up with some kind of answer. As I see it, there are two forces at work here. There is the element of individual commitment which impels a person to witness to a position or a view which may not be popular at the moment. The pin or the button is an attempt to break through the anonymity of the mass and to take a stand, to speak out, to convey a message. At the same time, the pin is a sign that you do belong to a group, no matter how small. Making pins involves machinery and mass production of sorts. He who wears a pin may have half a dozen in his pocket to pass out to those who can be persuaded to accept his view. He does not stand alone, no matter how tiny the group may be. The pin is an appeal for help as well as a protest.

Another thing about pins is that they are cheap and therefore expendable. One can exchange an old pin for one with a new message, one more relevant to the current situation. Usually the pin has a very pertinent and pointed message directed at an immediate problem, expressed in a couple words or a simple symbol. Nothing is more useless than a pin which no longer pinpoints. Which may have something to say about the church's ineffectiveness in communication.

Of course pins or the equivalent are nothing new. I imagine that Neanderthal man was wearing some kind of badge. We do have mention in the Bible of fringes and phylacteries. The cross has been the great symbol of our Christian faith, although at times the fish and the yoke, among others, have been used.

What Jesus had to say about the badges of the Pharisees may apply to some of us who wear the cross without any appreciation of the extreme sacrifice it symbolizes. So let us be a little more honest in the pins we put on. How would we sum up our life conviction in a couple words, or put our philosophy in a simple sign? Normalcy, Law and

Order, Love it or Leave it, Make Love not War, Right or Wrong, Right the Wrong, Flower Power, etc., etc.

I am not suggesting that 815 — itself a symbol — get busy devising a slogan or sign that all right-minded Episcopalians might wear although it would be interesting to speculate on what they would come up with. Indeed I am not so sure that parading our real ideals on our coats is quite the answer, although it might be revealing and disconcerting if we were really honest about it.

Perhaps it might be better, the next time we see a youngster wearing a button to ask him and ourselves what it is trying to say. Perhaps the best thing we can do today is to stop, look and listen.

Speaking Across the Gap

By Gert H. W. Schmidt

Communicant of St. Mark's, Jacksonville, Florida, who heads the group arranging for General Convention in 1973.

SOME WEEKS ago our rector, Bob Clingman, asked me to give this talk and I readily accepted. First of all I felt I owed him much more of my time and possible talent that I could ever repay. He and his lovely wife Joy have been true friends to all of us. Bob has served our parish extremely well and I am sure we must realize that his prayers for us, visitations to the sick and ministering to the troubled, number in the thousands and thousands during his nine years in our midst and except for his own inner peace and well earned satisfaction, so many of them will go unrecorded, unknown and unrewarded.

Secondly, I suppose, all of us whether hearing a sermon, seeing a play or listening to a speech, have fleeting thoughts of wanting to trade places momentarily with the one on stage to get in our favorite phrase, thought or philosophy. When I said, "yes," I am sure I had this momentary illusion. But as the day drew nearer, I developed a mental numbness which has been hard to overcome. It reminded me of that funny page character — Dagwood Bumstead — who became extremely impatient in watching television quiz shows and ranted and raved about people's inept-

ness before the camera and mike. Then one day he got his big chance to be on a quiz show and as he was standing in front of the camera, the master of ceremonies, in attempting to put him at ease, asked him his name. Dagwood was paralyzed with fear, all the blood drained from his head; he couldn't remember his name and finally, got it totally wrong by blurting out — Bumwood Dagstead. I thought it was funny then but I'm developing a certain amount of sympathy with Dagwood in his dilemma.

For today I have chosen sort of a Whitman's Sampler since I will touch on the Houston convention, the so-called generation gap, the greatness of our Lord Jesus and finally the importance of the right attitude for a happy life and a way of coping with our complicated lives. I realize that last fall, after returning from Houston, I gave you a short report with the promise that at a later date I would give you a more detailed analysis of what was accomplished.

Frankly, I was pleased at the general tone of the convention in that the pendulum of control, thought and action swung back from an extremely leftish position to the center or middle of the road philosophy that is so much more acceptable to the members of our church. You know, there has always been a tendency for Episcopalians to be conservative and the movement to the extreme left was probably a necessary evil to get our people involved and our church relevant to the world as it is today.

The Seattle Convention and the extra one at Notre Dame have served this purpose in our great church and I think with the tightening of the reins of control and screening our projects more carefully, we will make a great contribution to the quality of life in our respective communities, which is the hope and prayer of all of our people.

The central staff in New York has been drastically cut to accommodate a smaller budget and bishops and their committees now review all projects funded by the national church in their respective areas. Two years from this fall the 64th general convention will be held right here in Jacksonville and all of you will have the opportunity to see a great church in action as it deliberates, legislates and works to make our world a better place. The Episcopal Church is a democratic constitutional church and not an autocratic, dictatorial institution.

We all have the opportunity to be heard and can help in shaping our programs and the direction of our effort. I hope you will deeply involve

yourself with it always, support it commensurate with your means and be thankful that it has the strength and courage to stand up for what is needed and what is right and what is good.

The Gap Exists

NOW FOR SOME of the other subjects that seem to be on everyone's mind. First of all, the so-called communication gap or generation gap that you have heard so much about. Frankly, there has always been a gap between generations and it will be continued as long as people inhabit this globe. It's a way of life that we must understand and instead of trying to deplore the gap or have it be a source of misunderstanding, accept it as a fact and make it a real positive gap tempered with reason and judgment between the older and younger generation.

I hold in my hand a picture of the nickel chrome electrodes of a spark plug. Between the positive and negative tips is a carefully computed distance or gap — that is all important in creating the proper spark to make an engine run. Without spark plugs, an engine stands idle. With spark plugs that do not have the proper gap, an engine either stalls, runs rough or fails to start. If the gap is closed, the spark shorts out and becomes useless. If the gap is too wide, the spark cannot jump from one tip to another and there is no combustion. Yes, the gap's there and it's important but the gap has to be the right distance for the spark of energy to make an engine go.

And so it is with all of us. The gap between generations exists. It is a gap in age, in the times in which we are living, in different viewpoints, in situations, in circumstances and wealth, in education, in countless other items that make one generation different from the other. The important thing is that there must be generated between the gap a real spark of reason, judgment and understanding. And it is a two way street. Generations must meet each other half way and have trust, and respect in each other's viewpoint and philosophies.

Except for those of our younger generation that seek to destroy and don't want to bridge the gap, I have a great deal of faith and confidence in the youth of today. At times I am even amazed at the relatively conservative posture and traditional viewpoint of my son and his circle of friends in relation to mine. To the younger generation in our congregation, I commend you for looking forward since it is slightly more important than looking back.

Great Challenges

TOMORROW'S PROBLEMS are yours and they are tough and challenging. Establishing true peace and understanding among the nations of the world may be your greatest contribution. I hope so. The solution of peaceful co-existence is long overdue and our generation has not found the answer. Respect, understanding and meaningful help for people either not the same color of skin as ours or of the same social status is another great challenge. Improving our environment, conserving our natural resources and healing the scars of the earth will all test your ingenuity and perseverance. Lest I leave the impression that so little has been done and we're dumping it all in your laps, let me hasten to give proper credit to my generation for their achievements.

Last summer Professor Bergen Evans of Northwestern University compiled statistics on the half-century from 1920 to 1970. Those are the years in which your parents and grandparents shaped the destiny of the world. I am proud of these generations and I hope that those of you who are much younger than I am will also have respect for them. Professor Evans documented that in these 50 years life expectancy has increased by 50%. Epidemics and specific diseases such as typhus, polio, smallpox, measles, mumps, scarlet fever and tb have been eliminated and the familiar red quarantine sign of my youth placing a home off limits for these diseases no longer appears on the front door of our homes.

We have not only cut the work day by a third but furthermore, have switched the hard drudgery of manual labor from the back of man to the tireless energy of humming machines. We have lived through history's greatest depression and suffered through its grimmest and most devastating war, defeating the tyranny of totalitarian dictators. Many of your parents have known what it means to be poor and hungry, and yes, heroic on the battle-fronts of the world. Great scientific achievements such as conquering space via trips to the moon, the transistor, the computer, the laser beam and others are all on the credit side of our ledger of life. Our greatest product, however, although our actions sometimes don't support this contention, is you. Yes, you and millions like you are the best, the tallest, the healthiest, the brightest and probably the best looking generation, despite some long hair styles, to inhabit the land.

As I see young men and women accept their

respective responsibilities in **their** communities, I can't help but feel proud of both our **generations** — yours, for the achievements you are **attaining** at a relatively early age, and ours, for helping to make it all possible.

One Thing at a Time

NOW ON to another subject — expounding a philosophy of living which has been most helpful to me. It's helped me over many a rough spot. No one is immune from troubles, disappointments and heartaches. Life at times gets very hectic and generally most of us try to pack into each day more than we ought to. A few years ago a friend of mine complimented me on the number of activities I was involved in and then seriously asked me how I did it, and what kept me from getting completely disorganized.

I am glad he asked me because I had thought about it and he thus offered me an opportunity to relate my favorite theory on meeting the hustle and bustle as well as the trials and tribulations of a busy life. I told him that I compared my life to a television dial with its numbered channels and I only concerned myself at any one time with the particular channel of thought, action, plan, problem or work I was tuned to. You know, going back to television, if you are watching channel 12, you don't hear or see or care less what is on channel 4 or 17 or vice versa.

So it should be in your life. Don't attempt to solve all your problems at once because it can't be done. Don't concentrate on all the decisions you may have to make. Imitate your tv set — dial in the one that needs your thoughts and talents the most and resolve it, or if that's not possible, dismiss it while you dial in another one. Try it — it works. Dial in on what you want to do or think or enjoy. Don't dilute your enjoyment or thinking power by working two or more channels at one time.

We are in this Christian house of worship where countless others have been before us and will be long after we are gone only because of one man, a true saint, Jesus Christ, the son of God, and the philosophy that he willed in his lifetime to future generations. Jesus Christ is the most important figure that ever appeared in the history of mankind.

The Master

HE WAS AND IS without doubt the world's greatest prophet and teacher. Though his career was stormy, comparatively brief and ended in

grief, tragedy and failure, his teachings have influenced the course of human history more than that of any other man, prophet or saint that ever lived. More books are written and read and bought concerning him — more speeches are made about him, more people's lives are influenced by his doctrine than all the Caesars, Alexanders, Napoleons, Washingtons, Mohammeds, Ghandis and thousands of other famous men and women that ever lived.

The teachings of Jesus are simple, easy to understand and one of them — the greatest of all — was the subject of today's lesson — Chapter 13 of Paul's letter to the Corinthians — defining love as the most important of all forces in our lives. Yes, love is the most important of all qualities in developing the right attitude in ones life. Through love you can generate the serenity, peace and happiness that mark a full, happy and useful life.

Life on our planet is made possible only by the radiation of heat and energy we receive from the sun. Life on earth is more pleasant and more exciting because of the attitude of love that every person has the power to radiate to others. Some years ago, a great journalist, William Jordan, espoused this philosophy most eloquently.

"Into the hands of every individual is given the marvelous power for good or for evil, the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really is — not what he pretends to be. Every man by his mere living is radiating sympathy, or sorrow, or morbidness, or happiness, or hope or any of a hundred other qualities.

"Life is a state of constant radiation and absorption. To exist is to radiate. To exist is to be the recipient of radiation. There are men and women whose presence seems to radiate sunshine and cheer and optimism. With them you feel calm and rested, restored to a new and stronger faith in humanity. There are others who focus in an instant all your latent distrust, morbidness, and rebellion against life."

I hope you will choose the former and accept this great opportunity to radiate love, cheer, optimism and enthusiasm. By your very attitude, you can radiate warmth and helpfulness and congeniality. Your very presence can be stimulating, exciting and bold. Into the hands of each of us is given this marvelous power of radiating all that is good in life. Let's use it willingly and abundantly to make the community in which we live and the people we live with better because we were here.

Open your eyes
And look for some man
Or some work
For the sake of man
Which needs a little time,
A little friendship,
A little sympathy,
A little toil.
Search and see
If there is not some place
Where you may invest
Your humanity.

— Albert Schweitzer

.. People ..

PEDRO ARRUEPE, father general of the far-flung Jesuit order, stopped at federal prison to confer with Fr. Daniel Berrigan and reaffirmed that the Roman Catholic priest is

still a member "in good standing" of the society. In a statement following a one-hour meeting with the controversial anti-war activist, Fr. Arrupe said he was "well aware that public opinion on the thought and activity of Fa-

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ther Berrigan has become sharply and sometimes bitterly divided in the Society of Jesus, in the American Catholic community, and in the nation . . ." Arrupe, Spanish-born head of the 33,000-member Society of Jesus, stopped on his way from Boston to New York, where he was expected to meet with U. N. Secretary General U Thant on questions of world development and peace. Commenting on his visit with Fr. Berrigan, the Jesuit general noted that the imprisoned priest has been a member of the Jesuits for 32 years and that "he and I have met before." "In passing through the Northeastern part of the United States, I wanted to visit him since he cannot visit me," he said. The Jesuit general said he found Berrigan "in good health and good spirits." He did not comment on what matters they discussed.

ROBERT PACKWOOD, Oregon senator, told a planned parenthood-world population workshop that it would be a sign of progress if in 10 years the U.S. had no more people than it does today. As cities grow larger, the quality of life worsens, he said, adding: "The bigger the town, the fewer the parks, the worse the education system, the worse the traffic congestion, the greater the juvenile delinquency and in general, the things that we so treasure gradually diminish." He called for massive family planning programs and legalized abortion as the means needed to stabilize the population. If they fail, a system of tax incentives or other governmental incentives will be necessary, he suggested. Sen. Packwood said there was a need for "a crash program of research to develop contraceptive devices and techniques for both men and women, including easily

reversible sterilization, that is physically and religiously acceptable to the people of this country." On abortion, the senator, who has introduced national legislation for abortion on demand, said it is a decision solely for the woman and should be determined by her individual conscience. He predicted a national abortion law within five or ten years but admitted it would come only after an up-hill battle. The senator said that success of the population stabilization movement would not be felt for several generations. He declared: "We will have fulfilled our tasks if our grandchildren can breathe clean air and enjoy pure water and if they can still relish a cascading mountain stream tumbling through a deep gorge that has not been dammed up to produce electricity for a half a billion people." Earlier, John H. Gridley, first chairman of the northeast region of planned parenthood-world population, noted the activities of the Roman Catholic Church in lobbying against New York state's liberalized abortion law. He asked how the church could be "such a strong lobbying organization and still retain a tax exemption."

JOHN WALKER of Washington cathedral was elected suffragan bishop of the diocese

of Washington. The 46-year-old black clergyman was chosen on the third ballot over a field of seven other candidates. He was one of four black nominees recommended by a nominating committee. The annual convention of the diocese stated its preference for a black suffragan more than a year ago. He said that his work as Suffragan Bishop would be based on one text, "bending every effort to bring us together."

JOHN E. HINES, presiding bishop, had a private audience with the pope which he described as "purely a courtesy visit." Bishop Hines said he told the pope he believed that strong encouragement by the Roman Catholic hierarchy for local cooperation between Catholics and Episcopalians could be very effective in promoting better relations between the two churches. He said the pontiff replied that the Anglican-Roman Catholic international commission and the smaller national commissions were making real progress, and that it was perhaps wiser to concentrate on this method of ecumenical advance. Meanwhile, the Roman Catholic archdiocese and the Episcopal diocese in New York announced an unprecedented joint theological conference for clergy of the two churches.



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