

# The **+** WITNESS

II AUGUST, 1971

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## Story of the Week

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# Communist China Works Toward Minimum Population Growth

By Jeff Endrst

*ENS correspondent at the UN*

★ The anticipated approval of Communist China's membership in the United Nations has some countries upset, others apprehensive, some cheerful with their fingers crossed, and a few even jubilant. But to the modest, if budding, UN population fund, the prospect of China's official arrival on the world demographic scene must appear as a heavenly blessing in a very bulky disguise.

The reason is that China, accounting for every fifth man on the earth, probably has the most rigid regimentation of any peoples in favor of birth control.

Communist China has between 750 and 800 million people — not even Chairman Mao Tse-tung knows the exact count — but its atheistic regime is working with religious fervor towards a one percent population growth sometime around 1985.

Rafael M. Salas, the executive director of the UN population fund, called a press conference to draw attention to the fact that voluntary birth control programs, or "family planning" as the UN calls them, are gaining acceptance even in such countries as the Philippines, Chile and Colombia. But he acknow-

ledged with sadness that Communist China, the greatest developing country with the biggest population problem, is not included in the fund's calculations or, in fact, its potential jurisdiction.

At about the same time, UN correspondents received in their mail an elaborate study on birth control in Communist China, pieced together from various on-the-spot contributions by the population crisis committee in Washington in cooperation with the Victor-Bostrom fund committee which has contributed \$10 million since 1968 towards birth control projects throughout the world.

It is the contention of William H. Draper Jr., chairman of the fund, that birth control like ping-pong, is without any particular ideology and without political implications, and that China's experience in the population control field is something for other nations to watch and perhaps even to copy. If China can plan to reduce its birth rate to a growth of only one percent by the mid-1980s, so can the world, under "inspired United Nations leadership," he wrote.

The 35-page study admits that Premier Chou En-lai has left unanswered Mr. Draper's

request for a dialogue on this subject. But other "China hands," including American author Edgar Snow, sent contributions and eye-witness reports on a reportedly massive birth control campaign in progress in China.

The study shows that Communist China freely and even with enthusiasm encourages abstinence from sexual intercourse, delayed marriage, the pill and abortions. According to Dr. Draper, the Chinese already have in limited use the "once-a-month" pill and are working on a "once-a-year" pill.

The birth control message goes to every nook and cranny of this vast land. It is carried by propaganda teams and so-called "barefoot doctors," paramedical personnel working in some 70,000 communes.

According to the acknowledged author of the birth control campaign, Huang Yu-chuan, the message is simple and reads: "Extol One, Praise Two, Criticize Three, and Dispose Four."

Slogans, posters and mass campaigns explain that one child per family is best, two is just right, three is bad and four is deplorable.

Although their response is admittedly not yet perfect, Huang, who is a former press official in the Peking government, explains in an article reprinted in the Victor-Bostrom fund booklet, that the young people in China are responding to the gov-

ernment's plea to delay marriage until the age of 25 for women and 30 for men.

According to Edgar Snow in a letter to Dr. Draper from Peking, dated January 14, 1971, family planning in China has been legalized and advocated by political, social and medical authorities with varying degrees of emphasis for about 15 years.

The present birth control pill is now manufactured "by the billions," he wrote. It is said to have no side effects and to be acceptable for 98 per cent of those tested, he added.

The pill presently used is taken for 20 to 22 days a month. The once-a-month pill, which has been tested for over a year but not yet nationally approved, appears to be 100 per cent effective, Mr. Snow wrote.

The pill is free of charge. So is abortion for all working people.

Male sterilization is also encouraged in China, but there have been complaints by women that the men, apparently out of old-fashioned fears and a male superiority complex, often resist this choice.

Despite the wholesale approach to birth control at bargain basement prices, Chairman Mao was quoted by Mr. Snow in a Life magazine article as being "skeptical" concerning the apparent change in attitude by the Chinese to issues of procreation.

"I had been taken in. In the countryside a woman still wants to have boy children . . .," he was quoted.

Mao concluded that this attitude of having several daughters while trying for a son "must be changed."

According to Dr. Han Suyin, a British woman medical author, "the spontaneous demand of couples for family planning is now being established throughout China."

She says that the Chinese reject the Malthusian theory of

"over-population" being the cause of poverty. Instead, she writes, they believe that birth control is based on the emancipation of the woman, her equality, her right to study and participate in all political decisions, and her heightened social consciousness.

Dr. Suyin mentions the "moral element of self-control" as another factor in China's population story. She links it to socialism which she says implies abnegation, unselfishness, struggling against personal ego-

ism for the common good. Consequently, she writes, marriages before the age of 18, which at one time were prevalent in China, are now unknown. Elsewhere in the booklet it says that marriages before the "recommended ages" do occur but are definitely "frowned upon."

Despite such rigid measures against run-away population growth, Communist China can expect a population of one billion sometime around the mid-1980s — as the latest, statistical estimates show.

## Former Missionary to China Declares Church Still There

★ A former missionary to China returned to the town deep in China's interior where he was born and found the church buildings still standing and a small number of Christians.

"The building isn't being used," said Chester A. Ronning in an article in the Aug. 18 issue of the Lutheran, the magazine of the Lutheran Church in America. "I don't know whether there is a pastor or not."

He said that the small group of Christians, mainly old people, meet in a guest room of the church.

Mr. Ronning, 76, was born in China where his parents were missionaries and was later principal of a school in Fancheng. He returned to China at the personal invitation of Premier Chou En-lai, according to the article by Edgar Trexler, an editor of the Lutheran.

His trip to China was an "entirely private visit," the former missionary reported. His daughters, Sylvia — who lives in Alberta — and Audrey — wife of Seymour Topping, an editor of the New York Times — accompanied him.

While spending nearly a week in Fancheng during the month-

long trip, Ronning said he talked with some of his former students. "I found that one had become the head of the teaching of English in all schools in the northern part of the province," he said. "He's a baptized Christian, but I can't say whether he practices it or not . . . he's now an 81-year-old man."

The school was known as the Hauge Academy, with its roots in the old Norwegian Hauge synod which is now a part of the American Lutheran Church.

Ronning told the Lutheran editor that he was impressed by what he saw in China — mountains that once were bare had been reforested and lumber was being cut. Dikes line the banks of the troublesome Han River, providing flood control. A textile mill was producing cloth "by the tons." And people were well fed.

The church is still standing on the academy grounds, but the old hospital has been torn down, he reported. "It's significant that the church is still standing," the ex-missionary observed. "They tore down the old hospital to get bricks to build a new school. Why didn't they tear down the church?"



"The people are very proud of the constitution of the People's Republic of China," the missionary reported. "The constitution grants religious freedom. You can be a Christian and have a job in a factory. Of course, it won't be a responsible job. And you won't get a position of responsibility in the bureaucracy if you're a Christian."

Simply referring to communism as "atheistic" does not explain why the missionaries were forced to leave China, said Ronning, who later served in the Canadian diplomatic mission to China. It was at that time that he developed a friendship with Premier Chou En-lai which led to the recent invitation to visit the Communist country. Ronning also served as Canada's ambassador to Norway, minister to Iceland, and high commissioner to India.

He contends that some practices of the churches prior to 1949 were largely responsible for China's hostility towards Christians. One such practice, he said, was extra-territoriality, which meant that citizens of another country were exempt from Chinese law while they were in China. It also meant that Chinese Christians were often given special privileges in order to avoid the appearance of religious persecution, he explained.

"The anti-Christian campaign, therefore, was a reaction to the practices of the church. The emphasis was on the expulsion of a foreign political and cultural power, not religious persecution," he said.

Ronning stated that congregations which had been "completely cut off from foreign funds before 1949" continued to operate. "They're still having divine services in Peking and in Shanghai," he said. But at the time of the Communist take over foreign money as personi-

fied in missionaries and buildings was there for only one purpose — to control the Chinese, he told the Lutheran editor.

"It never surprised me that there were revolutionaries," he declared. "How can you teach Christianity anywhere without liberating people, without making them sympathetic to social reform? The peasants felt oppressed. They wanted a better life, and being revolutionaries gave them a chance at it."

"Is there any way of aiding those Christians who have en-

dured?" Ronning was asked. "Not if you send them money," he replied, adding that a return to traditional missionary activity is out of the question.

"There is the possibility that in due course, they will let people come in," he said. "They cannot be people hired by the church, not the professionals."

"There's no reason why a tourist can't go there and find out. When he gets to Peking, he can ask, 'Where's Christian service, I'd like to go' and he will be told where it is."

## Protestant Leader and Cardinal Urge Action at WCC Meeting

★ Christian unity will come about only when the churches reach a mutual understanding of what the church really is, the director of the faith and order commission of the World Council of Churches said.

Lukas Vischer finds the church "listless" in pursuing that goal. And he applied the same criticism to the ecumenical movement.

The Swiss theologian gave his assessment at the triennial meeting of the commission, one of the oldest constituent parts of the council. Faith and order marked its 50th anniversary in 1970; it became part of the WCC in 1948.

What really obscures unity, Vischer said, is "the loss of passion to express our hope, that indifferent shrug of the shoulders." What is needed, he added, is a passion to rediscover the meaning of the gospel.

Vischer advocated a fresh look at ecumenical goals. He told some 200 Protestant, Roman Catholic and Orthodox participants that for a fellowship of churches to be meaningful it must "take the side of those who are oppressed, discriminated against . . . and those who

on any human reckoning cannot look forward to liberation from their particular bondage."

He called for a new attempt to formulate a basic statement of the Christian faith relevant to the modern world. He said methods of church union negotiations should be updated. That method, Vischer stated, should embrace ways to deal with the political realities of church life as well as theological concerns.

The WCC executive urged that union negotiations in the future not be limited to churches in the same confessional families.

He noted that recent developments in the Roman Catholic Church have put it into the center of ecumenical theological discussions. Catholics became full members of faith and order in 1968, although the Catholic Church is not part of the WCC.

Vischer voiced the hope that the Catholic Church no longer needs to be treated as "a special partner in the ecumenical movement" since "all problems could be formulated and tackled as common problems."

Most of the commission meeting was spent in five study

groups looking at topics related to the main theme, "Unity of the Church — Unity of Mankind."

The five sections discussed unity with reference to the struggle for social justice, encounter with living faiths, racism, the handicapped in society and varying cultures.

A number of informal and liturgical ecumenical contacts took place during the meeting. Delegates were received by officials of the Catholic University of Louvain; Anglican Mervyn Stockwood of Southwark and Archbishop Iginio Cardinale, papal nuncio to Belgium, together called on the head of the Jesuit seminary where the sessions were held.

Leon-Joseph Cardinal Suenens of Malines-Brussels celebrated mass at the seminary. He had earlier addressed the delegates when he called for demolition of the "Berlin walls" that, he said, "have divided Christians for centuries." The Belgian primate said that "division and disunity in the church" was "the scandal of the world, and should simply not be tolerated by Christians."

"We do not have the right to accept an ecclesiastical status quo, which is our collective sin and a scandal for the world," he told the delegates. "We must prepare, with tenacious courage, for concrete and practical progress along our painful path toward unity."

The commission has been concerned with practical steps toward founding a fellowship of Christian churches.

Cardinal Suenens, in his address, emphasized that any confusion of the two unities entailed the risk of reducing the church to "a social service," while, on the other hand, "to separate them" would mean "ignoring the fact that God loves all men."

The prelate denied that the

church was, or could ever become, "a social service — a kind of spiritual Red Cross." "Its real task today," he said, was "to proclaim the dignity of man and to save him from the technological jaws of modern society."

On the problem of intercommunion, which was on the agenda of the 12-day conference, Cardinal Suenens said he thought it could be solved "only by visible Christian unity." He added that, while he did not accept the "free-for-all" call of some Christians to "a common altar," he felt that a totally negative attitude of other Christians would not solve the problem, either.

The mass conducted by Cardinal Suenens in an ecumenical setting developed into an occasion of intercommunion, although

it was not planned that way. Three Protestant theologians received the sacrament from the cardinal.

Despite the action of the three — from the U. S., Holland and Denmark — the event was not seen as a major breakthrough on the issue of Protestant-Catholic communion. The action of the Protestants in taking the sacrament was seen by many faith and order members as the "spontaneous" reaction of the individuals.

The agenda also includes study of reports on baptism and ordination, commissioned at its last meeting in Bristol, England, in 1967. The Louvain meeting, in addition, concerned itself with the question of church unity in relation to the current struggle for social justice.

## Youths Hit Nixon's Silence On White House Conference

★ The "total and tragic silence" of President Nixon concerning the White House conference on youth is "paramount" among the "concerns and frustrations" of six delegates who appeared before the Senate subcommittee on children and youth.

The six presented a joint statement at one day of hearings called by the committee chairman, Sen. Walter F. Mondale (D-Minn.) to consider plans for implementing the recommendations on the White House conference, held in Colorado earlier this year.

"Another presidentially sponsored group, the Scranton commission," the youths' statement noted, "emphasized the urgency of a direct presidential response to the needs of youth. That commission stated explicitly that the White House conference on youth would provide an excellent forum for such a statement.

"President Nixon did not see fit to follow the advice of his own commission," they said; "he did not attend his own conference, nor has he made any public statement about it. We find this intolerable, for presidential initiative is imperative in spurring response from the rest of the government and the nation."

The youths said Mr. Nixon's "silence supports the silence of the rest of the country. By ignoring the needs of young people, he supports others who ignore them, too."

The six are members of a 40-member follow-up committee elected by the 1,500 delegates who attended the conference. Speaking as members of that committee, they said they "fear" that the conference "will fall prey to the same pattern of non-response which doomed the Scranton commission, the Eisenhower commission, the Kerner

(Continued on Page Ten)

# EDITORIAL

## Union Plan or What?

George W. Wickersham II

*Rector, St. Luke's, Hot Springs, Virginia*

IN BATH COUNTY'S famous "Valley of the Homestead" we currently have some ministers of considerable talent. I can think of one, for instance, who is an expert at family relationships. Another comes to mind who knows the ins and the outs of religious education. A third is excellent with teen-agers. A fourth is a pastor par excellence. A fifth knows the community like the palm of his hand. Still, each one of these men is expected to exercise all of these qualifications in his own little group. Besides all of this, he must think up something earth-shaking to say in his pulpit, Sunday after Sunday.

It is the most inefficient possible use of clerical talent which anyone could devise. Further: none of us can have a really adequate program.

And another thing: since a majority in each parish prefers Sunday at eleven for service, almost all of our churches meet at the same time. Due to the different modes of worship, not to mention lingering denominational suspicions, exchange of ministers is awkward. Result: everybody hears the same voice Sunday after Sunday. And as for those unfortunates who have to work on Sundays at eleven, they wind up hearing no voice at all.

On the deeper level, the ecclesiastical situation is even more absurd. Here the very bodies which are preaching that Christ died for all and that we are therefore members one of another are still making body counts with great intensity and proselytizing to make people members of this church or of that.

We have black churches and white churches, high churches and low churches, rich churches and poor churches. It is a sorry spectacle, made even sorrier by those of us who cannot see anything wrong with it. "Each to his own taste," we say and continue our separated ways.

It may satisfy a lot of people, but it is not Christianity.

### Salutary Sermon

THOUGHTS of this nature lay behind the now-famous sermon preached by the Rev. Eugene Carson Blake in 1960. Preaching in the Episcopal

cathedral in San Francisco, this distinguished Presbyterian divine gave us one of those occasional sermons which have become a turning point in Church history. It expressed the right idea at the right time.

The practical result of Dr. Blake's expression has been the Consultation on Church Union. Made up of ten duly appointed delegates from each of nine American denominations, the consultation has been meeting annually since 1962. Principles on the basis of which the separate churches might come together were hammered out first. The consultation then prepared a specific plan of union.

The nine churches involved have, therefore, reached the stage of studying the plan. We have until June of 1972 to give it our considered attention, longer if necessary.

The recommendation of the consultation is that the plan be studied ecumenically, community by community. Here in Hot Springs, for instance, the Methodists, Presbyterians and Episcopalians — the only Consultation members in the valley had a series of joint meetings this winter at which the plan was discussed chapter by chapter. We then reported to our respective conference, presbytery and diocese as well as to the consultation itself. Individuals were encouraged to respond also. On the basis of these expressions a new plan was written for ultimate decision.

It is, therefore, a matter of extreme importance that we seek to understand the plan and that we strive to respond to it intelligently.

Basically, what is wanted is thought. It is not a question of yes or no to the tentative document before us. It is, rather, a question of where do we go from here? The Gordian knot with the past was, I believe, irrevocably severed by Dr. Blake's sermon. Neither God nor man is going to allow the church to stand still.

### Visionary Vista

THE PLAN in its present form is somewhat visionary. If an immense disaster were to take place, eliminating three-quarters of our population, those Christians who were left might well be expected to begin again on the basis of this idealistic scheme for one great brotherhood.

Fortunately or unfortunately, however you wish to look at it, no such catastrophe has taken place. The American population is pretty healthy, thank you, from a material point of view, and so are



most of its many church bodies. The Presbyterian general assembly, whether north or south, takes itself fairly seriously, as does the Methodist general conference. As for the General Convention of the Episcopal Church, well, an awful lot of fighting goes on there, but, win or lose, Episcopalians glory in it. The idea of any one of these august bodies voting itself out of existence is about as far-fetched as the idea of the state of West Virginia voting to reunite with the state of Virginia. And remember, there are five other bodies besides.

On the local level there will be similar resistance. In spite of the safeguards in the plan with regards to continuing to worship in the different modes — and in the different buildings, if desired — the prospect of having to share possessions and power, of having to mix with “those people” and of having generally to bend: such a prospect is going to run into violent and concerted opposition.

And at the intermediate level also. Give up our diocesan fellowship? Think of all of the important people who are going to have to give place. Think of the departments and the committees. And to have to put up with that Methodist crowd from across town?

Every red herring known to man is going to be dragged across the path of the current plan of union. Doctrine, discipline and worship in the plan will be scrutinized down to the last iota. Legal technicalities will be brought up ad nauseum. Obstacles hitherto unimagined will be raised at every turn.

But let us not be naive. None of these questions will constitute the real issue. The real issue will lie deep in human nature. You simply cannot hope to erase 400 years of sectarianism that quickly. Not with approximately 23,000,000 people, you cannot.

### Gamaliel's Law

ALL OF THIS NOTWITHSTANDING, the initial meeting of the study leaders of Bath and Alleghany counties amazed us with both its size and its spirit. The host-pastor was dumbfounded. “This is a miracle!”, he stammered at the end. I very much question whether the impetus behind the consultation can be stopped. As Gamaliel recognized, the Lord is a hard one to block.

What I look for out of the present study is an intermediate step, perhaps the first of several, which will keep the doors open and the consultation going.

I can see no large reason, either theological or

practical, why we cannot agree to a common ordination and a common ministry. It most certainly could be worked out to the satisfaction of all but the most skittish of ecclesiasts. Services to that end are already in the current scheme.

With such a ministry, denominations would continue as is, but would cease to constitute an issue. If the Methodist minister, the Presbyterian minister and the Episcopal minister all have the same orders and are equally acceptable in one church or the other, you know that there is going to be a great deal more coordination and interchange at the local level than there is now. On the intermediate level and on the national level the same principle would apply.

Not all at once, but gradually walls are going to crumble and old hang-ups disappear. As leaders cross the lines to work in formerly foreign bodies, members are going to do the same thing. Universities and colleges have been doing this sort of thing for years, to their great benefit. Why not churches?

Hot Springs Presbyterian, Ashwood Methodist and St. Luke's Episcopal would begin to have joint pow-wows and combined projects. Who knows? A team ministry might result and leadership talent at last be used efficiently. One church might even have a Sunday service which was not at eleven o'clock.

So this is where we are. Since 1662 we Anglicans have been praying that God would inspire continually the universal church with the spirit of truth, unity and concord. We have, at every communion service, asked him that all those who do confess his holy name might agree in the truth of his holy word and live in unity and godly love. At long last you and I, both corporately and individually, have an opportunity to do something about it.

## Inhabitant

By Corwin C. Roach

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

NO, THERE is no such word as far as I and my dictionary are aware. It undoubtedly was a misprint for inhabitant in the passage where it occurred. However, it is such a good term that it ought to be invented and I hereby do so. An inhabitant then is the passive recipient of the action of an inhibitor. The term refers to a person who is “held back, checked, restrained, hindered”.

Whether that is good or bad depends. Restraints, checks and balances are needed in life. Indeed the result of the absence of rule and regulation would be sheer anarchy. In certain areas we seem to be fast approaching it. Just recently I read an article which spoke of the rising rate of violence in high schools for pupil assaults on teachers, from 253 in 1964 to 1801 in 1968.

There is a lack of restraint all down the line. Violence depicted on tv becomes real and actual on the playgrounds and the streets. Crime of all sorts and descriptions is on the increase. If we are to dwell together in peace, inhabitants must become inhibitants. As the world grows smaller and the open spaces disappear we can no longer give free reign to our impulses and desires. Restraints must be set up and the only ultimately effective ones will be voluntary. As Bishop Tucker used to say, liberty is the substitution of inner control for outer control.

Yet there is another connection of inhabitant and inhabitant that I deprecate. The longer we are settled in a situation the harder it is for us to change. We develop some kind of squatter's rights which prevents us from adapting to new circumstances. This is the disease of the status quo. We find inhibitants, persons averse to change "held back and checked" in all walks of life. They are prominent in the field of education as I can testify personally. We know so many things that are not so that we have a vested interest in the perpetuation of ignorance and misinformation. Business concerns suffer from inhibitants.

They are particularly strong in the church where resistance to change can be construed as a virtue. So we go around singing the second half of the Gloria. The world goes on but we stay put.

Certainly there is a place and an important one for inhibitants in life but we need a sense of perspective and proportion to see when inhibition is an asset and when it is a liability. Indeed some of the violence itself which needs to be inhibited is a reaction against inhibitions which need to be removed.

In the matter of school violence for example one authority puts part of the blame at least upon "the authoritarian, very tight system of control in the public schools". "Society as a whole is undergoing rapid social change toward participatory democracy, and the schools have further to go than the rest of society."

How far do we as Christians need to go to cease being inhibitants?

## Sensory Perception And Happiness

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

SOMEWHERE on the edge of my total forgettery there lingers the vague shadow of a childhood verse which, as I have almost forgotten it, ran as follows:

The world is so full  
Of a number of things.  
That we all should be  
Just as happy as kings.

I'm not sure that royal happiness is the best kind. Take King Constantine of Greece, for example. But the idea that happiness might come simply from the sheer quantity of various things in our environment has a lot to be said for it.

Think of any twenty-five people you know very well — each of them different, and therefore each of them interesting. Or notice the variety in the people you meet on any street. Look at the different things in shop windows. See the different kinds of trees in your neighborhood, the different houses, the variation in automobiles, the animals, birds, clouds in the sky — no two of which are alike. There is no doubting the fact that the world is filled with a number of things. But how is this related to happiness?

The mood of happiness is difficult to define, but I think it includes a feeling of vitality, aliveness, an emotional lift. Happiness psyches you up.

The opposite of happiness is depression — a kind of listless, unresponsive mood in which the spark of life is almost extinguished in grey ashes. In a depressed mood one no longer responds to the variety of life. In a happy mood each new thing dances in the light of its own individuality. The unhappy person feels surrounded by drab monotony. The happy person is continually surprised by the newness of the familiar.

But which is primary, the mood or the perceptual sensitivity? Do the "number of things" produce the happiness, or does the happiness make us aware of the number of things? Or are both factors simply variations in a single mode of being and neither the cause of the other? I really can't answer such questions in a general way. But I can report my own experience.

I find the new an endless source of delight — new ways of looking at the commonplace things; new aspects of the taken-for-granted; new dis-



coveries; new ways of thinking about the ordinary. If I need a lift I find that I can usually get it by living outwardly, that is, by refusing to be preoccupied with inward thoughts and by becoming more deeply involved in the surrounding scene.

To turn from sad memories or anxious anticipation to the wonder of him in whom I live as seen in the endless variety of forms of his creating power restores trust, and the tides of life rising from the depths of his being become strong again simply through interest in the other.

## YOUNG PEOPLE: —

(Continued from Page Six)

commission, the White House conference on children and the White House conference on hunger.

"Their efforts and advice have been ignored; will ours be, too?" they asked. "Are we to be led to the graveyard of other presidential commissions and conferences?"

They pointed out that young people are not only concerned about the "problems of youth," but also with the "plight and future of all humanity, regardless of age," and that this conference was mainly of youth but not on youth alone. "Our recommendations extend to the problems of all peoples," they said.

"This is not merely a stage through which young people are passing. This is not a plea for incremental change. This is a call for a dramatic reorganization of the priorities and values of this country," they said.

The youth's statement went on to say that their proposals came not from a group of wild-eyed radicals or starry-eyed idealists, not from a vacuum of inexperience or naivete, but, in the conference chairman's own words, from "the most representative gathering of young people ever assembled."

"We want a total end to the war in Southeast Asia. Now. An end to our current extravagant defense spending," they continued. "We want an emphasis on the needs of the people: a guaranteed annual income, not loans to Lockheed; and end to discrimination, not a

southern strategy. We want food for hungry children, not subsidies for wealthy farmers. We want protection of civil liberties, not whitewashing of campus killings.

"This is a time for forceful leadership and positive presidential response. But, ironically, the president has found time only to respond to one young man who supported him at the conference."

The six young people making the statement were Caron Balkany of Miami, Fla., a student at George Washington University; Navy Lt. Alan Cameron, Winston-Salem, N. C.; Barbara Fleischauer, Oakmont, Pa., student, Oakmont High School; Christiane Garcia, Garden Grove, Calif., student, University of California, Santa Barbara; Marinda Harpole, New Haven, Conn., instructor in Afro American affairs, University of New Haven, and Roger Uno, City College of Los Angeles.

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## - - People - -

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DANIEL ELLSBURG, who has said he gave the Pentagon Papers to the New York Times and other newspapers; is on a committee to free "the Berrigans and all other political prisoners." "We demand an end to this use of prison system for political and social repression," said a statement of a newly formed committee on prisons. Others signing are Rennie Davis, John Froines, and David Del-

linger of the Chicago 7 conspiracy trial; Mrs. Cleve (Francine du Plessix) Gray, author of *Divine Disobedience*, which deals with the Catholic radical movement; several university professors, and all the defendants charged with conspiring to kidnap presidential assistant Henry Kissinger in the Harrisburg case who are not in jail, including Thomas Davidson, son of the bishop of West Kansas. "We now declare our intention to work in every way to free the Berrigans and all other political prisoners, and to alert the American people to the cruelty which is being practiced in American prisons, whether in Danbury, Conn., or South Vietnam in the name of justice," the statement declared. A statement by Tennessee Congressman William R. Anderson was also read at the press conference, though he was not present. The Democratic congressman, who challenged FBI Director J. Edgar Hoover's charges against the Berrigan brothers last November, called on the appropriate congressional committee chairmen to make a "complete and comprehensive investigation" of prison conditions and parole procedures. The statements came after five inmates of the prison here went on a hunger strike protesting the denial of parole to the Berrigan brothers. They were transferred to the prison hospital. Philip Berrigan was placed in solitary confinement, meanwhile, for passing out leaflets urging

inmates at the prison to go on a hunger and work strike in support of "political prisoners." Stuart Schaar, coordinator of the defense committee for the defendants in the Harrisburg case, said a 24-hour vigil would be maintained at the prison while the Berri-gan's parole case is under appeal. Various groups will take responsibility for maintaining the vigil one week at a time, he said, with the defense committee coordinating the effort. He also said that the committee on prisons would hold a protest gathering at the prison on August 18.

**WILLIAM WENDT**, rector, watched a group of prisoners conduct the Sunday morning worship service at St. Stephen and Incarnation, Washington. They presented a portrayal of the last supper from their own distinctive perspective. Among the guests who came to sit around the communion table, as depicted by the inmates, were Big Al Capone, Mad Dog Cole, Legs Diamond, Young Blood, Black Bumpy Johnson, Pretty Boy Floyd, Iceberg Slim. Ronald Burell, portrayed Fr. Wendt, said his only crime was a "passionate love for sinners." In the pulpit for most of the service was James (Cueball) Irby, 50, who

is serving a 20-year sentence for narcotics offenses. Irby said that as the cock had crowed on the last night of Jesus' life, there was "living proof that the world's first FBI man, Judas Edgar Hoover, had infiltrated the Jesus mob." Among those attending the service was Judge Alfred Burka, who said he knew some of the men very well and had come because of Irby. "He told me he needed another Jew here," Judge Burka said smiling. Mr. Irby, who is black and Jewish, works as an unofficial aide at the D. C. Juvenile Court interviewing young people arrested on narcotics charges. Judge Barka said that Mr. Irby, a former addict, "gives them better advice than most of us could." "If you can replace the habit with loving people, like you see here," Irby said, motioning to the people who were singing as they gathered at the altar, "you can make it." The service was the third conducted at St. Stephen's by prisoners, a different group of men each time. Church members meet ahead of time with the men who will be coming and "try to let them know that this is a place where they are welcome to do their thing," a parishioner commented.



## Youth Confronts the World

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