

# The **+** WITNESS

II JULY, 1972

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Funchamack, Pa. 19037*

## Story of the Week

# McGovern a United Methodist Studied for the Ministry

By Elliott Wright  
RNS Staff Writer

★ George McGovern, the Democrats' nominee for the presidency, is the son of a clergyman, a former seminarian himself and a man of deep religious persuasion.

Shortly before the balloting started, McGovern, 50 met with a group of noisy demonstrators in the lobby of the Doral Beach Hotel in the Florida convention city.

He discussed a wide range of topics with the group made up of Students for a Democratic Society, Zippies — a branch of the Youth International Party — poor people and "Jesus People."

The nominee later said he could not agree with many of the "way out" ideas put forth by SDS and the Zippies but felt it important to talk with those who had concerns. Such an approach to people characterized his bid for the nomination.

George Stanley McGovern was born on July 19, 1922, in Avon, S. D., a farming community, the son of the Rev. Joseph McGovern and Frances McLean McGovern.

His father was a professional baseball player who had entered the clergy of the fundamentalist Wesleyan Methodist Church, now merged into the Wesleyan

Church. McGovern is now a United Methodist.

According to his wife, the former Eleanor Stegeberg, and friends, the Democratic candidate learned his "ethical values" from his father. Mrs. McGovern says: "When George says certain things are right and certain things are wrong I can hear George's father in this sort of judgment."

The senator attended high school in Mitchell, S. D., where his family moved when he was six years old. In 1940, he entered Dakota Wesleyan University, a Methodist school in Mitchell.

His undergraduate work was interrupted in 1942 by world war two. He joined the army air force and after training was assigned to a B-24 group in North Africa. He flew 30 missions, and for bringing a bomber in for a crash landing won the distinguished flying cross.

Honorably discharged as a first lieutenant in 1945, McGovern returned to Mitchell and his studies at Dakota Wesleyan. He and Eleanor Stegeberg, who also attended the Methodist college, had been married in 1943 while he was on leave. The couple have four daughters and a son.

Through his study and through the influence of his wife, the young McGovern was

introduced to the Christian social gospel which was to have a strong influence on his thinking.

After graduation from college, he considered entering the ministry, enrolling at Garrett Theological Seminary, adjacent to Northwestern University in Evanston, Ill.

He was accepted as a "supply pastor" by the then Methodist — now United Methodist — Church in northern Illinois and assigned as a student pastor to a congregation in Diamond Lake, Ill.

Relating to the people in the parish and giving sermons excited him and he was obviously successful as a pastor. The membership grew from 133 to 170 in the months he was in Diamond Lake.

Seminary professors recall George McGovern as a better than average student. Some churchmen have speculated that he would have become a bishop had he sought ordination.

But the seminarian felt other callings. He was not happy with all aspects of parish life. He transferred from Garrett to the graduate department of history at Northwestern. He received a master's degree in 1949 and returned to Dakota Wesleyan to teach, while he also continued study toward a doctorate.

Northwestern awarded him the Ph.D. degree in 1953. The liberal populism which has come to mark McGovern's politics was

evident in his decision to write his dissertation on the "Colorado Coal Strike, 1913-1914."

He entered politics in 1953, becoming executive secretary of the embryonic Democratic Party in South Dakota, a traditionally Republican state. In 1956, he was sent to the U. S. House of Representatives. He was defeated in his first try for the Senate in 1960, but elected in 1962 and again in 1968.

McGovern came to national attention in 1961 as administrator, under appointment by President Kennedy, of the food for peace program. One of his first acts in that post was to appeal to the nation's churches to help alleviate hunger in the land and distress in developing nations.

While not maintaining close ties with a local congregation, the senator has responded to calls to assist and represent his denomination. Churchmen and theologians are among his closest friends. United Methodist Bishop James Armstrong of the Dakotas is one of his staunchest backers in the political contest.

In 1968, McGovern was a United Methodist delegate to the fourth assembly of the World Council of Churches in Uppsala, Sweden. He actively participated in debate, especially when the assembly considered the Indochina war, which the lawmaker first opposed in a Senate speech in September 1963.

He told the WCC assembly, which took a strong stand against the war, that he supported the council action but advised that the fighting could not be stopped by resolutions but by the "reawakening of the conscience of the U. S. people." The senator also told non-American participants that they did not come to Uppsala with "clean hands."

In 1969, McGovern was a member of the national commit-

tee for the first U. S. congress on evangelism, held in Minneapolis, the American followup to the earlier world congress on evangelism in Berlin.

The same year, the senator was chairman of a world council consultation on racism at Notting Hill in London. Out of that meeting came the controversial WCC program to combat racism. A part of that program is the allocation of grants for humanitarian purposes to groups opposing racism.

The inclusion of southern African liberation movements alleged to have used guerrilla tactics in those grants caused international political and ecclesiastical upheaval in 1970 and 1971.

While the impetus for the WCC anti-racism work came from Notting Hill, the actual program was shaped by the ecumenical organization's policy-making central committee. McGovern did not play an active role in the program after Notting Hill.

The senator is perhaps best known for his stand against the Indochina war, his proposals to cut military spending and his strides to overcome hunger. He also has been involved in civil rights, conservation and both agricultural and urban affairs.

In Miami Beach he had the backing of most black delegates and civil rights leaders, despite a modest vote for Rep. Chisholm on the first ballot.

Mrs. Coretta Scott King, wife of the late Dr. Martin Luther King, Jr., is a McGovern supporter, as is the Rev. Jesse Jackson, head of operation Push, a black economic initiative. The Rev. Ralph David Abernathy, president of the King-founded Southern Christian Leadership Conference, gave his endorsement to the Senator in Miami Beach.

McGovern's concept of the presidency reflects his religious

heritage. He has said: "I think a sense of decency—not prudishness or sanctimonious self-righteousness but old-fashioned concern and love for others — will be essential in the next president. That's the kind of president I want to be."

### Praise Platform

The Democratic Party platform recognizes that the issues facing the nation are "basic moral issues, not political technicalities," according to Krister Stendahl, dean of the Harvard University Divinity School.

Interviewed by the Dallas Times Herald while attending the biennial convention of the Lutheran Church in America, Stendahl noted that the Democratic platform is concerned with such issues as Vietnam, busing, tax reform, wage and price ceilings, the draft, and amnesty.

He pointed out that these planks bear a striking resemblance to the agendas of many religious groups during the past decade.

"This is one of the few times in history the church has taken the lead on some of the issues rather than joining in when it's safe," the theologian commented.

"We have now come to the stage where you do not need to be a deeply committed Christian to understand many of the problems facing us are of moral magnitude," he added.

Stendahl said that as a result of its social activities of the 1960s, the church has shifted from "an agent of continuity and stability to being rather an irritant — thinking of itself as pushing hard for justice."

On the issue of tax reform, he cited the awareness of unequal distribution of resources that was created through such events as Martin Luther King's freedom march in Selma, Ala., in



1965, and an international conference on church and society in Geneva, Switzerland, 1964.

Busing, Stendahl said, is "a means toward overcoming segregation, which in itself is a means toward overcoming racism." He described some of the problems involved as a matter of "shame" over having to resort to such a "tool" in attempting to overcome segregation.

"Yes," he concluded, "the political issues do reflect an impact from the religious sector of society."

### Confrontation in Park

A report here indicated that Jesus People won in a confrontation with some Zippies during the convention.

At the same time, the report said, "Yippie" leader Jerry Rubin indicated that he has no desire to become a "Jesus person."

As related by Dana Driver, in a special report for Baptist press, the confrontation took place at Flamingo Park, which had been set aside as the "bivouac area" for groups that came to bring various protests to the attention of the convention.

A rock concert was being given by The New Directions, Inc., an inter-denominational, interracial group from Burlington, N. C., Mr. Driver reported.

After about 20 minutes, a Zippie — a member of a group that wanted to put "zip" into the Democratic convention — pulled the plug to the group's amplification system.

When J. L. Williams, the rock group's director, asked the Zippies present for a chance "to do our thing," about 25 of them responded by jumping onto the stage and pushing the musicians to the back. They ripped out the electronic wiring and shouted through a megaphone: "Jesus

freaks, go home. This is a political gathering, not a rock concert."

The band members responded by pointing their index fingers skyward in the "Jesus Movement" symbol for "One Way — Jesus." Audience reaction was mixed, with some people chanting "Jesus freaks, go home," and others yelling, "Let'em continue. They have a right of freedom of speech, too."

Things came to a head when one youth tried to grab the drummer's sticks. A scuffle began, but soon ended when four black members of the Southern Christian Leadership Conference jumped on stage and broke it up.

Reprimanding the Zippies, the SCLC members charged, "You're always yelling about freedom of assembly and speech for everyone, and now you're trying to deny it for groups that anger you."

At this point, the audience joined in agreement, and the Zippies left the stage.

Spotting Yippie leader Jerry Rubin nearby, Driver asked him to comment on the incident. Rubin declared, "Sometimes force is necessary to get rid of insurgents who don't have a place here."

The Southern Baptist reporter asked if this meant that some groups could have expression but others repression. To this, the Yippie leader angrily replied, "Don't bait me. I don't like to be baited. This ends the interview. Get away from me."

Despite the last comments, Driver did not want the interview to end. He then asked Rubin if violence during the convention had been avoided because of contact with religious leaders.

Rubin, incensed, replied: "No, these damn Jesus freaks had nothing to do with it. I don't believe in what they're saying, and none of them has talked

with me, and I wouldn't talk with them even if they tried."

The next question was whether Jerry Rubin believed in the power of God and of the Christian movement. His reply: "Jesus was a junkie. I don't want to be bothered by any more of those kinds of questions."

At this point, Rubin indicated in distinctly unbiblical language that further questions on Mr. Driver's part could lead to violence. This ended the interview.

How did Jesus People feel about the confrontation?

Charles Aliston, a 20-year-old black member of The New Directions, commented, "I had been in riots before and knew how to keep my cool."

Nancy Russell, a 16-year-old blond, said, "I knew God was watching over us. I was a little scared, but the more I held up my 'one way' sign and prayed, the stronger I became."

Williams remarked, "These people were afraid of us. They were so insecure they had to attack."

### BISHOP OF HAITI BACK ON JOB

★ Bishop Luc Garnier of Haiti has returned to his office after recovering from a near-disastrous automobile accident.

The 43-year-old bishop, accompanied by Fr. Alfred W. Rollins of New York, a member of the executive council, was driving his land cruiser from Leogane to Port-au-Prince when it was overturned during a mid-June flood.

Both men were swept into a torrent. Bishop Garnier, semi-conscious, suffered a severely cut scalp, badly torn arm, broken shoulder and injured hip. Rollins, not seriously injured, managed to drag the bishop to high ground.

They were rescued after a freezing night. During the night Rollins made tourniquets from

his socks, and used his shorts to clean Bishop Garnier's wounds. A passing police car found them, and a fire truck used long ladders to rescue them.

While recovering at Canape Vert hospital Bishop Garnier directed work of the diocese from his hospital bed, assisted by his wife.

## John Robinson Presents Views On Sex to Methodist Group

★ Controversy marked the last stages of the week-long 1972 British Methodist conference when a former Anglican bishop suggested the age of consent for sexual relations be reduced to 14.

Some Methodist representatives demurred and the conference president replied to the address.

Setting off the controversy was John Robinson, former Suffragan Bishop of Woolwich, in southeast London, author of the controversial *Honest to God*, and now Dean of Trinity College, Cambridge. Currently chairman of the sexual law reform society, he suggested in a lecture that the age of consent, now 16, be lowered to 14.

But what made it of particular interest to Methodists was that the talk was the Beckly lecture, traditionally given during the week of the Methodist conference on aspects of the social implications of Christianity.

Some members among the 690 ministerial and lay representatives attending the conference later expressed regret privately that the controversial Anglican had used a Methodist platform to make his speech.

Methodist conference president Harry O. Morton later defended his right to do so.

Arguing in favor of lowering the age of consent, Robinson said in his lecture: "Probably the most creative as well as the most realistic solution would be to lower the legal age of consent to 14, so that no one having

intercourse with a person above that age should automatically be committing a criminal offense." But then to provide additional protections, there could probably be an extension of the period, say from 14 to 17, when, under the children and young persons act, care and protection proceedings would be available; and legislation could be designed to safeguard minors against adults exploiting or corrupting them."

Robinson also said the age of consent for homosexual behavior — at present 21 — was "absurdly high." It should be the same as that for heterosexual intercourse, he said, adding that any discrimination between the sexes should be made illegal.

Morton, who has two daughters aged 17 and 13, answered Robinson during an adjournment in formal conference proceedings the following day. He defended Robinson's right to make the speech he did and also said he thought the "protection" advocated by him was essential. He went on:

"What about my two girls? How might their thinking be? Would they be able to relate themselves adequately at 14 years of age? Frankly, I doubt it.

"I think that my own children, having such an upsurge in their lives between the ages of 11 and 14 coming to terms with the adult world, do need the protection of the law against exploitation.

"I believe very firmly unless you have discipline, and in so-

ciety that means law, you cannot protect liberty and freedom. Liberty and freedom are gifts to man which cannot be established by society.

"I welcome any speech that helps us in this matter to get away from cant and hypocrisy and which puts the real questions. And the real questions relate to individuals and the way they relate to each other in society. If the net result is to help people to do that, it is to be welcomed.

"If the net result, however, is that we live in a society which is not ready for this kind of adult conversation and takes all the wrong directions from the speech, perhaps it might have been wiser if he (Dr. Robinson) had held his peace."

"The real question," Morton added, "is: Are we sufficiently of an adult society in the church and the world to discuss this matter to our mutual advantage? I would like to think we were and I think we should be given the chance to demonstrate we are. I do not want as a church leader at this moment to do anything to cast doubts on that until it is proved otherwise.

"I do not take the view that we are lacking in adulthood. My view is that if you trust the people in the nation and the church to be adult, most of the time they will live up to your expectations."

### RELIGIOUS BELIEFS ARE CHANGING

★ A comprehensive survey of Detroit area residents reveals that more people today tend to view society as cold, impersonal and uncertain than they did 15 or 20 years ago.

The study also confirmed that there has been a continual decline in the number of persons who attend church each week, while the number who never attend has risen. The proportion who do not believe in God, however, dropped slightly.

# What About Amnesty?

By Lee A. Belford

*Director of Department of Religion, New York University*

THE VIRTUE praised above all other virtues in the ancient Roman Empire was patriotism. It is no wonder that loyal Romans should have looked askance at the early Christians. Rome was tolerant of religion — every man had the right to worship as he pleased. But Christians refused to venerate the emperor, refused to bow to the imperial insignia, and refused to serve in the armed forces. They were disloyal to Rome. Of course, the Christians said that they were very loyal, loyal to the Prince of Peace, and their primary loyalty forbade them taking human life. Cowards they were not; brave people they were, and willingly accepted martyrdom rather than compromise their convictions. They are heroes of the church. In time the Emperor Constantine was converted to Christianity and from that time on, Christians became the in-group with a vested interest in preserving the government and this meant fighting to protect the boundaries. But there was a residue of the old spirit left. Dispensation and exemption from military service were given to monks, clergy, and others who would not fight. The principle of conscientious objection was affirmed.

In Christianity there has long been a strain of perfectionism that cries out against war, against mass murder. When I was in the military service in world war two I used to thank God for the Quakers, Mennonites, and other conscientious objectors because they were my conscience and kept me from justifying the war as an unmitigated good. And I thanked God that there were no more of them because we had to get on with winning the war. Certainly I had to recognize the legitimacy of their claims as Christians although from my point of view, to be in this world is to choose the lesser of two evils, which I thought world war two was. Which point of view is correct, God only knows, but I am glad that there were proclaimers of peace even in the midst of war.

Those who go to war encounter inconveniences, hardships, and sometimes death, and with death they lose their opportunity to give love to family and friends, to make a constructive contribution to society. Why should they give so much when others give so little? As a boy I heard certain men

referred to as shirkers because they did not volunteer to serve in our military forces, or evaded the draft. As a man I heard disparaging remarks made of draft dodgers, war profiteers, and defence workers who were supposedly getting rich while so many men sacrificed their lives. We were judgemental; shortly after a war is over, we cease to be. Perhaps some of the evaders were grossly selfish and self-centered persons. What are they now? That is the basis on which they are to be judged if at all. And what about nations? We hated Germany. When the country was divided, we helped West Germany get on its feet. It is now a very prosperous country. Japan, our one-time muchly hated enemy, we helped, and Japan is now our major ally in the far east. Italy, our one-time enemy, has never had it so good. Poor England, our friend and ally — she fought so hard for survival and although victorious, has suffered ever since. We do forgive and forget.

## First American Bishop

SAMUEL SEABURY sided with the British during the Revolutionary War. The war was hardly over when the clergy of Connecticut elected him bishop, and because there were no bishops in this country to consecrate him, he went to Scotland to be consecrated by Scottish bishops, returning home to be the first bishop in the American Episcopal Church. The bloodiest engagement in American history was the war between the states. Although some Southerners called it the war of the federal invasion, some Northerners called the war a rebellion. What happened to the rebels? In 1868 President Andrew Johnson granted them amnesty, with a few exceptions. One of the exceptions was a kinsman of my wife, Matthew Fontaine Maury. He had spent most of the war years in England trying to get support for the Confederacy, including ships and cargo to run the blockade. Before he died in 1873 he was pardoned and later a building at the Naval Academy at Annapolis was named for him, and he joined other Southerners like Robert E. Lee and Stonewall Jackson in the American Hall of Fame.

What about those men of today, ever since the undeclared war in Vietnam began, who resisted the draft, who deserted the armed forces, who even went so far as to encourage others to desert? Tens of thousands of them have found refuge in other countries. Are they content to live where they now are? No! Most of them think of themselves as temporary exiles. Almost all of them



want to go home, back to the U.S.A. Are we going to let them come home? If so, what conditions, if any, will we impose?

Some of those in Germany who fled to Scandinavia when their notices for Vietnam came were downright scared. Some in the United States fled to Canada to find an easier life than a life in uniform. Some gave their actions the deepest consideration and fled because they were opposed to the war in Vietnam. I speak not of pacifists in an absolute sense — we had facilities for accommodating them, but of those who differentiated between the Vietnam war, which they did not believe in, and other wars in which they might have believed. Most of them feel that we should never have gotten involved, and now most of us would agree. The old domino theory did not hold up. According to the theory, if one country falls to the communists, the next country will fall, and then the next, but we were let down when the neighboring countries refused to join the crusade which was supposedly in their interest. Instead of isolating the Communist powers, we are now committed to accommodation even though some of the diplomacy may yet be on the ping-pong level. We know belatedly that we are supporting a corrupt power in Vietnam which we fear will collapse if our support is removed. Are those who chose exile rather than fight to be so much condemned? We have created so much bad will toward ourselves in the world that if there is condemnation, perhaps it should be of those who first led us into the war and kept us there so long.

Although as a Christian I cannot help respecting those who conscientiously refuse to kill, I do not think that virtue is of primary consideration when we talk of what is to be done now. There are laws covering desertion. Desertion carries of three to five years imprisonment and a dishonorable discharge. There are too many deserters to count easily. Do we want to set up a huge prison system for dealing with these men? Will incarceration help them to grow and develop? Will incarceration serve a useful social purpose? Or are we merely to say that because they deserted, they ought to be punished and to suffer?

### Opinions Differ

SOME PEOPLE think that there should be a general amnesty granted to the deserters and to others who evaded the war obligation. You have a good precedent for your opinion. The "Thirty Tyrants" ruled Athens from 404 to 403 B.C.

When Thrasybulus led a successful revolt, he offered a general amnesty to all office-holders and other citizen-collaborators, excepting the thirty tyrants themselves. De Gaulle issued an amnesty to those who fought the French forces in Algeria. We have our own precedence, both personal and collectively, in the history of our own country.

Some people rule out punishment, but think that the evaders have an obligation to serve their country. The Quakers, Mennonites, and other peace groups provide alternative service for conscientious objectors. Their work programs were and are most impressive. Some of you feel that deserters and other offenders should be immediately paroled to serve for a limited time in the Peace Corps, the Vista program, or in other forms of service for the public good, after which they would receive full pardon.

There is much to commend both positions. The young men, many of them from poor families, many of them quite idealistic, would never have become exiles were it not for the very dubious war in which we are now engaged. They have not had an easy life on the whole, separated from family and loved ones. Some, I am sure, have had an uneasy conscience. Certainly the experience they have had should have deepened their social awareness and their sensitivity to human problems. I do not think we have any right to view them as common criminals.

Where do we go from here? The question of amnesty is too important for it to become a cheap political gimmick. The fate of a large number of men who acted in a certain way at a time of confusion is at stake. A full amnesty without penalty has worked constructively in the past for all concerned. On the other hand, perhaps amnesty with conditional compensatory service is the answer. Punishment for the sake of punishment I am sure is not the right answer. One should examine the viable alternatives in the light of Christian conscience, and make his opinions known.

## Pace Is Peace

Corwin C. Roach

*Director North Dakota School of Religion*

MY FAVORITE MISTYPIST came up with another one. Her copy said, "I shall walk in the peace of the Lord" and she turned it into "pace". Certainly her typographical transformation was a decided improvement on the original. Pace sug-

gests activity, movement. This is what fellowship with God is all about. It is striving toward a goal. The name first given to Christians was "followers of the way". Above all, Christianity is a movement, not an institution.

The reason why so often the church does not seem to be getting anywhere is that it is not moving. It is merely standing around having a cozy, comfortable chat. We need Christians who are on the move, not mere standpatters. So often we tend to confuse salvation with preservation of the status quo. God insists that we get up from the comfortable pews and start going, getting on the pace.

You will remember that when Jeremiah complained that he was not getting anywhere, God replied, "If you have raced with men on foot and they have wearied you, how will you compete with horses?" The pace is accelerating in our day, too. We would be only too happy if we could go back to the horse and buggy days of Jeremiah. The pace seems too much for us today in our accelerated age.

Yet there is a Pacemaker by our side who will help us run the race. God never makes a demand upon man without giving man the strength to meet it. As we go the second mile in all the challenges confronting us today, God is going alongside, directing and encouraging us, setting the pace. It is as we walk in this pace that we shall find peace. For peace is not negative inertia nor a rest by the wayside. Rather it is positive accomplishment, completeness and harmony, the joy and satisfaction in a task well done. As we walk in the pace of the Lord, we shall experience his peace. It can be done in no other way.

## On Food

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

IN THE STUDY GROUP we had a most pleasant time reading part of an essay by Alan Watts called *Murder in the Kitchen*, most of which was a humorously bitter complaint against the food industry and bad cooking. The satire reminded me of a poem which I learned in the far off days of my childhood. It was called, *Miss Foggerty's Cake*, and it ran as follows:

As I sat by my window last evening  
The letterman brought unto me  
A little gilt-edged invitation  
Saying, "Gilhooley, come over to tea."

Sure I knew 'twas the Foggertys sent it,  
So I went for old friendship's sake,  
And the first thing they gave me to tackle  
Was a slice of Miss Foggerty's cake.

Miss Martin sure wanted to taste it,  
But really there wasn't much use,  
For they worked at it over an hour  
And couldn't get none of it loose.

Till Foggerty went for a hatchet  
And Killey came in with a saw;  
That cake was enough, by the powers,  
To paralyze any man's jaw.

In it were nutmegs and berries,  
Raisins and cinnamon, too;  
There were sugar and pepper and cherries,  
And the crust of it nailed on with glue.

Miss Foggerty, proud as a preacher,  
Kept winking and blinking away,  
Till she fell over Flanigan's brogans  
And spilt a whole brewing of tay.

McNulley was took with the colic,  
McFadden complained of his head,  
McDoodle fell down on the sofa  
And swore that he wished he were dead.

Miss Martin fell down in hysterics,  
And there she did wriggle and shake,  
While every man swore he was poisoned  
By eating Miss Foggerty's cake.

Such are the hazards of eating food cooked by people who are not masters of the art. Mr. Watts can complain about food that is commercially prepared as much as he wants, I still would rather take a chance on a pre-packaged cake than on the culinary inventions of Miss Foggerty.

On the other hand, unless you have reason to be on a special diet, I think Alan Watts may be right in saying that we Americans tend to confuse the kitchen with the pharmacy. If you can print a label giving some kind of scientific analysis of the food in a package, no one seems to care much how the stuff tastes and smells. Sort of makes you wonder how our ancestors survived in the days before chemistry. Which calls up another poem from my childhood. This one is called *Methuselah*:

Methuselah ate what he found on his plate,  
And never, as people do now,  
Did he note the amount of the calory count;  
He ate it because it was chow.  
He wasn't disturbed as at dinner he sat,



Devouring a roast or a pie,  
To think it was lacking in granular fat  
Or a couple of vitamins shy.  
He cheerfully chewed each species of food,  
Unmindful of troubles or fears  
Lest his health might be hurt  
By some fancy desert;  
And he lived over nine hundred years!

There is another food poem that many of you will recall: W. S. Gilbert's Yarn of the Nancy Bell, about the elderly naval man who said:

"O, I am the cook and the captain bold  
And the mate of the Nancy brig  
And the bo'sun tight and the midshipmite  
And the crew of the captain's gig."

The point was that he had eaten all of them to keep from dying of hunger after a shipwreck. That's cannibalism — forbidden by the taste buds of civilized men. Yet I once read a statistical analysis done by some scientist who had made a

probable estimate of the number of atoms in the body of Julius Caesar and then figured that after Caesar's body decayed into dust and these atoms spread out into the atmosphere there was a very good chance that some of his atoms are in many of us today. We may not have eaten Julius Caesar directly but we could very well have breathed some of him into ourselves!

As a matter of fact, every time we exhale we lose some of our atoms and they float around in the air to be inhaled by someone else. In atomic terms all of us are pretty well mixed up with each other. Some of me is in you, and vice versa. Such continual interchange might remind us that we really are not totally isolated organisms. Rather we are variant forms of a single biosphere and more deeply related to one another than most of us realize. There is doubtless some religious lesson to all of this, but I'll be darned if I can see what it is at the moment, so I'll leave you to figure it out for yourself.

## Co. Report Gives Breakdown Of Employment in South Africa

★ As a direct result of negotiations with a United Church of Christ agency, Mobil Oil has compiled and sent to its stockholders a detailed report on its operations in South Africa.

The document is a major victory in the campaign of several denominations pledged to greater "corporate responsibility." Contact with Mobil were handled by the United Church board for world ministries, which owns 5,527 shares of stock in the firm.

Responding to the report, the world ministries board welcomed Mobil's assurances that the firm is working to improve the lot of non-white workers in

South Africa, where a white minority rules a black majority through an apartheid policy.

The church agency described Mobil as one of the "most sensitive and progressive" companies in U. S. industry and expressed hope it would do more in South Africa. It extended its "good offices," based on 150 years of missionary experience in southern Africa, to Mobil and other American firms concerned about the non-white worker in South Africa.

Negotiations between the United Church board and Mobil began in January. Mobil agreed

to supply the report and the board agreed not to enter a proxy resolution on South Africa at the corporation's annual meeting.

Similar reports, growing out of other negotiations with church groups, are expected from Gulf Oil and International Telephone and Telegraph.

The United Church board expressed appreciation for the "clarity and comprehensiveness"

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of the Mobil document and called it an "example of the openness that should be common practice of U. S. business corporations."

Mobil was praised for raising the wages of the lowest paid South African worker by four times the cost of living over the past decade.

In 1962, the highest paid non-white worker received \$53 per month; in 1972, that same worker is paid \$79.

However, the church board was not pleased that 85 per cent of all black workers are in three lowest paid categories.

Following the lines of the apartheid system in South Africa, workers are classified as white, black (African), Coloured (mixed) and Asian.

The total number of Mobil non-white workers had decreased from 1,264 in 1962 to 1,046 in 1972, when there were 1,806 white employees. Of the non-white, 798 were black, 42 Asiatic and 206 Coloured.

Since 1962, 184 non-whites have been given positions previously held by whites. Pension and benefit program have been equalized. For example, non-whites have been brought into contributory pension plans, medical aid programs, educational assistance and home ownership plans which were not open to them in 1962.

Mobil maintains one of the major U. S. petroleum operations in South Africa. It began work there in 1897.

The board noted with approval that since 1962 Mobil has adopted a policy of equal work. It regretted that Mobil and other U. S. companies have not done more to oppose a South African ban on collective bargaining by blacks.

Following United Church suggestions, Mobil provided data on contributions of charitable gifts to South African institutions. The sum in 1972 was \$113,502, compared to \$68,474 in 1962. Of this total as of the latter date, \$23,074 went to non-racially specified business and profes-

sional groups; \$19,276 to multi-racial health, welfare and civic organizations, with \$3,511 to white programs in these categories and \$1,325 to non-white, and \$45,513 to white education and \$20,803 to non-white education.

In 1962, white education received \$42,437 of the total of \$68,474 and non-white only \$1,855.

## BLAKE PROTESTS VIET BOMBING

★ Eugene Carson Blake, general secretary of the World Council of Churches, has strongly protested what he has described as "intentional" U. S. bombing of dikes in North Vietnam.

In a letter to President Nixon, the leader of the ecumenical organization, which has 255 Protestant and Orthodox member Churches, asked that bombing in the region of dikes be stopped immediately.

The text of the letter, dated July 17, was released in Geneva and New York on July 20. Blake told President Nixon that he would make the contents public because the chief executive has not seen fit to receive a group of churchmen who asked for an appointment to discuss "moral issues involved in the Vietnam war."

In charging intentional bombing of dikes, the WCC executive, an American and a United Presbyterian clergyman, cited reports of Agence France Presse and Swedish television.

Blake said the World Council "made in-depth inquiries with Western Europeans who have personally witnessed" the situation in North Vietnam since late June. He specifically cited dispatches from Agence France Presse and film made by Swedish television.

He told reporters he had "no evidence," but in the letter Blake voiced deep skepticism about the truth of U. S. denials that dikes have been bombed.



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