

# THE WITNESS

Special  
Anniversary  
Issue

MARCH, 1979

ARCHIVES AND HISTORICAL  
COLLECTIONS, EPISCOPAL  
CHURCH  
AUSTIN, TEXAS

**WITNESS vs. Media Monopolies**

Ben H. Bagdikian

*... Plus ECPC Financial Disclosure: 60 Years of Social Mission*



## Arms Gravest Threat

THE WITNESS has frequent articles on the needs of the cities. But the gravest threat to the cities is seldom mentioned. It is a nuclear arms race in which the cities are the ultimate target of several thousand strategic nuclear weapons. Even with SALT II, there will be no significant reduction in the number of weapons and the race to improve the lethality will continue. The cost of this arms race comes at the expense of human needs, needs largely concentrated in the cities.

There is a witness to the insanity of this arms race to nuclear disaster. Clergy and Laity Concerned, the Fellowship of Reconciliation and the denominational peace fellowships are challenging the madness of the MAD (Mutual Assured Destruction) policy, in which the cities are held as nuclear hostages.

It would not be too much if more of the followers of the Prince of Peace were to speak out against the insanity and immorality of this nuclear terrorism. The road we are on now leads to an international suicide every bit as insane as the mass suicide in Guyana.

**Dana S. Grubb**  
Episcopal Peace Fellowship  
Washington, D.C.

## Celebration of Love

Mary Lou Suhor's column, "In Memoriam," (November WITNESS) was touching and meaningful. Her friend "Rafe," perhaps, feared the futility of living. Most of us do from time to time, especially when we feel we are offering little. How could he know that his friendship with a journalist would one

day prompt his life to have meaning to thousands of others?

I am glad that she finally discovered how "Rafe" died. It was good to see that he was in a celebration of love when he left us. Thank you for sharing him and the column with me.

**Brian McNaught**  
Brookline, Mass.

## Memorial Corrected

Thank you for the lovely memorial to my beloved friend, "Rafe," in Mary Lou Suhor's November column. I should make two corrections to the notes she took during our hour-long grieving period by phone after she received the news of his death. One is that, incredible as it may seem, "Rafe" was taking 28 pills not once but *three times a day* as prescribed for him. And he was lost in the jungle in Vietnam for four *months*, not four days.

As you probably can guess, I am the "Mrs. Santini" referred to in the column, who once translated for Eisenhower and taught "Rafe" German. Since I am now 82 years old I am forwarding "Rafe's" picture to THE WITNESS and Ms. Suhor. I never know how long I will be here and I don't want to have it in hands that would not be taking care of it.

**The Marchioness Mila de Zucconi**  
St. Louis, Mo.

## Church Needs to Change

Alan Tull's splendid and articulate essay "Beyond Triviality," in the January issue makes me once again grateful to THE WITNESS. By incorporating the deplorable trivialities of church life into a larger context he has contributed significantly to the current debates on needed change in the Episcopal Church. I look forward to each issue of THE WITNESS.

**The Rev. Noel N. Sokoloff**  
Hanover, N.H.

## WOC Insights Helpful

Thank you so much for the January WITNESS report on the Women's Ordination Conference. As booth chairperson it gave me an insight into the many things I missed that weekend

while I was setting up, keeping an eye on, and taking down booths.

Georgia Fuller did a fine job in covering the WOC, right down to our restaurant meal. We were all pooped; took days to get back to normal.

I'm looking forward to your next issues. After I finish I'm donating them to the Women's Resource Center in Baltimore for others to use.

**Florence Bunja**  
Towson, Md.

## For Ministry to Gays

I am enclosing a gift, with thanks to God that there is a prophet among us. Somebody has to be doing what you are attempting to do for the church; namely, raising our consciousness levels and lifting up our foibles so that we can repent and seek Divine Charity!

Would you send us another copy of your October issue on "Gays in the Church: Is there a place?" You are to be heartily commended for your courage. As a pastoral counselor I cannot tell you what harm has been done to gay people by the mouthing of platitudes over them. Either we are the children of God or we aren't and it's high time we consider exercising a ministry to them instead of against them.

**The Rev. Arnold F. Moulton**  
Racine, Wisc.

## Permission Granted

I would like to share with you how very much I enjoyed the October issue of THE WITNESS. It is encouraging to know that other Christians are attempting to deal openly and honestly with the issue of sexuality, in general, and homosexuality, in particular.

I am the editor of *In Unity* magazine, the official news and opinion journal of the Universal Fellowship of Metropolitan Community Churches. We have a readership of approximately 15,000 internationally. I was very impressed with the article by Gregor Pinney, "A Welcome to (Not) All Persons," and request permission from you to reprint the article in our publication.

**Donna J. Wade**  
Los Angeles, Cal.

# THE WITNESS

Subscription rates: \$9.00 per year; \$1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Robert L. DeWitt, Barbara Harris, Suzanne Hiatt, John E. Hines, Mattie Hopkins, Joan Howarth, H. Coleman McGehee, J. Brooke Mosley, Joseph A. Pelham, Robert S. Potter, Helen Seager. Copyright 1979 by the Episcopal Church Publishing Company. Printed in U.S.A.

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Kay Atwater, Robert Eckersley, Ann Hunter, Susan Small, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067.

## The Heavy Burden of Stewardship

Robert L. DeWitt

The story is told about a small village on the edge of a river. One day a villager, noticing a young child being swept down the river, managed to save the child. Shortly thereafter, another child was seen in the same predicament, and was rescued. As time went on, more and more children were pulled from the river. But the numbers increased and many drowned before they could be reached. The villagers, distressed by this continuing tragedy, organized rescue squads on a standby basis. Lookouts were posted around the clock. Committees were organized to handle the problems of feeding, clothing, and finding foster homes for the children. This mission came to be the consuming concern of the village.

After some time had passed, one of the villagers raised the question of where the children were coming from, and why so many of them were being thrown into the swirling, dangerous current. Finally, a scouting foray was organized to go upriver to determine the root cause of the tragedy . . .

The meaning behind this parable is significant to THE WITNESS. For the many decades of its life it has felt that our social ills arise chiefly from the unjust structures through which goods and services are produced and distributed, and from the insensitive political systems which are dependent upon those structures. It is not enough to rescue the children from the river. THE WITNESS has felt, therefore, that a caring church, and caring people, have an obligation to understand and alter those structures so that they serve as they were intended. It has insisted that this calls also for responsible actions, which must be related to and done in concert with others, in and out of the church, who share this concern.

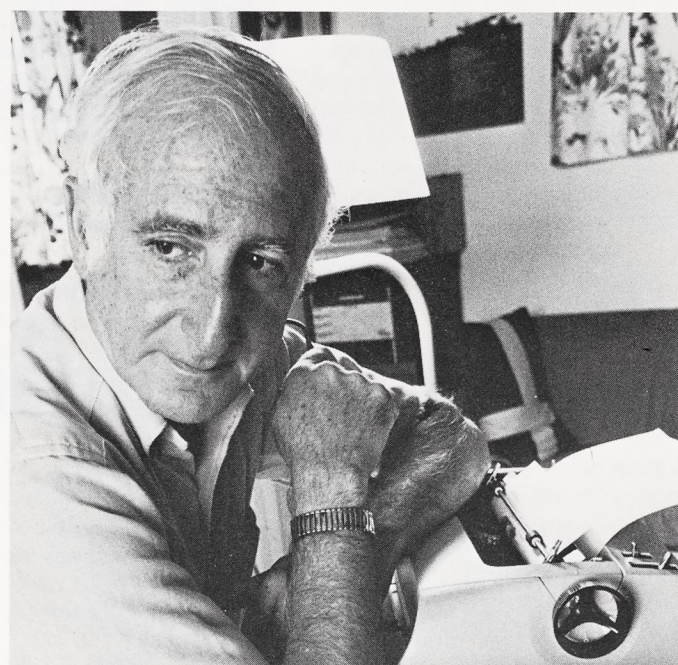
But this talk of "structures" sounds very much like a reference to capitalism, corporations, and stocks and bonds. Right. That is the only system we have here. But how can a publication as adequately financed as THE WITNESS by income from investments in "the system" bespeak the cause of the poor and the oppressed without being hypocritical?

Good question. And one which must be faced by any individual who benefits from an unjust system. For that matter, a question to be faced by any parish or diocese with an endowment. It is a question with a long history. For Christians, it goes back as far as "the saints which are in Caesar's household" to whom St. Paul referred. Those Christians were supported by the supreme power of this world at that time, Caesar, the arch-enemy of the gospel. Yet they belonged to the fellowship of believers. Those early Christians are in a way the patron saints of privileged Christians in the Western world today. Like us, that was where they were placed, that was their calling, their vocation. We can only wish we knew more of how they lived out that vocation. Did *they* offer sacrifices to Caesar? Recurrently under persecution as Christians then were, they walked a tight line. Probably some were subversive, some compromised, some were martyred. But the question they all faced was how could their position of privilege best be used to preach the gospel and live this life in the power of the life to come.

Even modest privilege carries with it a heavy burden of stewardship. In one of his novels, Arthur Koestler speaks of a man at the Last Judgment whose defense was that he had lived on bread and water in order to give all else to the poor. The condemnation was that

*Continued on page 22*

*Ben H. Bagdikian has been referred to by his peers as the "Joe DiMaggio of U.S. Journalism," a characterization more descriptive than his full credentials which appear elsewhere in this issue. In our 62nd anniversary year, THE WITNESS is proud to have this endorsement of what the magazine is trying to do as a David facing a Goliath of conglomerate-controlled media, and to have his accompanying analysis of contemporary U.S. media monopolies.*



© 1978, Betty Medsger

## THE WITNESS: A Carrier of Social Responsibility

There is ironic timing, not entirely accidental, to a flaw of contemporary publishing. The United States, along with most of the Western world, is stumbling toward a crisis of unresolved conflicts and unmet needs. Even more than normally, the public needs information and analyses that address these problems. It is through published knowledge and ideas originating with special groups that the most useful new concepts have always entered the body politic.

But it is precisely during this period that standard media like newspapers and periodicals have come under the control of large national and transnational corporations whose immediate goal is to become carriers of advertising for the affluent. Content, then, is not designed to meet fundamental needs of subscribers, but instead to capture the attention of potential consumers by elementary and superficial articles that will create a "buying mood" for largely marginal goods. The result is avoidance of intellectually stimulating or socially critical material. It is difficult to create between the covers of a single publication equal enthusiasm for ending poverty and for buying \$30,000 sports cars.

This reminds us of the crucial role played by smaller and less commercially oriented publications. Almost by definition, these papers and periodicals exist because they stimulate developing ideas and meet the particular intellectual and social interests of their audience. They become a vital antidote to the narcotic doses of establishmentarian blandness and commercialism. It is publications like THE WITNESS that carry on the honorable tradition of printing as carrier of social responsibility, enlarger of thinking and creator of vision.

— Ben H. Bagdikian

# The Media Monopolies

by Ben H. Bagdikian

Most news in all media comes overwhelmingly from two wire services, United Press International and the Associated Press. But UPI and AP do not originate most of their news; they pick it up from their local clients and members, the daily newspapers around the country. When there is a

The Gannett chain, which had 76 papers the last time I looked, does not compete with Lord Thomson's 56 papers or with Knight Ridder's 32 papers or with Samuel Newhouse's 30 papers. They are secure systems of local monopolies, effectively insulated from competition with each other. They are less like Ford and General Motors and

more like AT & T, with its local operating subsidiaries, each an established monopoly in its own region.

This consolidation of monopolies is not something over the horizon; it is an accomplished fact. There are 1,760 daily papers in the country — a number that has remained stable since World War II. Of these, 73% are owned by 170 corporations. And now these 170 corporations are consuming each other, with large chains buying small chains, so that control is gathering with disproportionate speed among the few at the top.

In 1950, 20% of all individual daily papers were owned by chains; by 1960, it was 31%; by 1970, 47%. Today it is 62%.

The same alarming concentration applies to total daily circulation. From 1950 to 1960, chain control of daily newspaper circulation remained at about 45%. But from 1960 to 1970, the percentage of papers sold each day owned by an absentee corporation rose from 46% to 61%. From 1970 to 1977, it went from 61% to its present 73%. So almost three-quarters of all newspapers sold every day in this country are owned by a chain.

Some daily papers are so small — less than 5,000 daily circulation — that their annual cash flow does not interest chains. For all practical purposes, there are 400 remaining independent daily papers with enough cash flow to interest outside corporations, and there are only 25 large chains that can effectively bid for them. Like beach-front property, independent daily papers are a disappearing commodity. So now big chains are buying small chains, multiplying the rate of concentration. Since 1960, the 25 largest newspaper corporations have increased their control of daily national circulation from 38% to 53%. Ten corporations now publish 37% of all newspapers sold daily in the United States.

### Using News to Make War

Newspapers have followed other industries in another form of concentration — the conglomerate. But as with chains, there is a qualitative difference in the social impact of media conglomerates as against companies that make plastics or musical instruments. If an ordinary conglomerate uses one of its companies to further the interests of another of its companies, it may be unfair competition but it is largely an economic matter. If a conglomerate uses its newspaper company to further the interests of another of its subsidiaries, that is dishonest news.

This subversion has happened in the past. William Randolph Hearst used his newspapers, magazines, and movie companies to urge us to declare war on Mexico to protect his mines in that country. The DuPonts owned, until recently, the major papers in Delaware, and used those papers to promote the financial and political interests of the

parent company. The heirs of Jesse Jones in Houston used to do the same thing with their wholly owned subsidiary, the *Houston Chronicle*, ordering it not to run news that would discomfort its other properties, such as banks and real estate. The Florida East Coast Railroad owns papers in Jacksonville and has a history of using the news to promote or suppress information to suit the owners' other interests.

The growth of non-news investment in newspapers is not troublesome in itself; most original investment money in newspapers came from some other source. What is bothersome is that these are no longer single units in which the owner is locally based and recognized. And with chains, when contamination of the news occurs it can be on a massive scale. Atlantic Richfield recently bought *The London Observer*. Mobil Oil says it is in the market to buy a daily newspaper. We might judge Mobil's dedication to independent journalism from its recent withdrawal of support from the Bagehot Fellowship for training business writers at Columbia University because the director of the program once wrote a book about the oil industry that Mobil disliked.

Blue Chip stamps now owns the *Buffalo Evening News* and 10% of *The Washington Post*. The biggest newspaper conglomerate, the Times-Mirror Corp., owner of the *Los Angeles Times*, also owns companies that publish most of the telephone directories in the West, produce maps for oil companies, and operate large agricultural and timber lands — all industries that are continuing issues in the news.

### Dominating National News

Some conglomerates seem to be focused on domination of national news. The Washington Post Company, in addition to its stable of newspapers, television and radio stations, owns *Newsweek* magazine. Time, Inc., another large publishing conglomerate, recently moved to match *The Post's* position astride news out of the Government by purchasing the only other Washington paper, *The Star*.

Finally, there is growing vertical control of information and cross-media ownership, not just between newspapers and broadcast stations, but among magazine and book publishers. RCA, for example, owns NBC and therefore has a lively interest in promoting books or magazine pieces that might make good television programming. A magazine article that leads to a book that leads to a TV series is considered ideal. So RCA also owns Random House book publishers and such subsidiaries as Ballantine Books, Alfred Knopf, Pantheon, Vintage, and Modern Library. CBS owns Holt, Rinehart, and Winston, *Field & Stream* magazine, *Road & Track*, *World Tennis*, and *Cycle World*, plus the former Fawcett magazines. ABC has a big stake in the religious movement, since it owns Word, Inc., a major

producer of religious literature. And, of course, it owns Howard Cosell.

Music Corporation of America, in addition to large-scale control of entertainment, owns the G.P. Putnam book publishing firm, Paramount Pictures, and *New Times* magazine.

Concentration of ownership and acquisition by conglomerates sometimes happen in the business world when independent units begin to lose money and are, therefore, tempted to consolidate for survival. The opposite applies to newspapers: Chains are growing because individual newspapers and newspaper chains are making so much money that it is profitable to pay even exorbitant prices to buy up the few remaining independent entities.

Newspaper economics has always been a trade secret, but since 1963 major newspaper companies have begun to sell their stock to the public, and therefore must disclose their finances in accordance with requirements of the Securities and Exchange Commission. We know from brokers and others in the trade that the profits of publicly traded papers are comparable to those of privately held papers. Available data indicate that the newspaper industry is one of the most profitable: In 1976 — not a banner year for the economy — the publicly traded newspaper companies, which collectively control 25% of all daily circulation, had pre-tax profit margins of 19.4%, after-tax profits of 10%, average return on stockholders' equity of 16%, and return on invested capital of 14%.

A journalist might rejoice at such fat figures. A logical assumption would be that the more money a newspaper makes and the better its chances of survival, the more it will invest in the paper and the community that provides its earnings. But the tendency is the opposite: The more money a paper makes, the more likely it is to attract a takeover or, if it is already in a chain, to use the profits to purchase other properties.

My own impression is that most papers were mediocre before they were bought by chains and remain mediocre after they are brought. With few exceptions, chain operators like to buy medium-sized monopoly newspapers which require them to spend a minimum on the news. Newspapers are a multiple-appeal product — sports, stock reports, comics, news, fashions, supermarket prices, television listings — so it is usually not clear why people buy papers. Many publishers who issue daily junk as news find it easy to believe they are geniuses — but genius in publishing a daily paper consists of having a monopoly in a growing market.

No distinguished newspaper was ever created by a chain. I doubt that *The New York Times* would have been created by Adolph Ochs if the *Times* had been a wholly owned subsidiary of a Texas cement company. Or *The Washington*

## Ten Largest Newspaper Chains

Ranked in order of each chain's combined daily circulation (top bar)  
and showing total number of daily newspapers in each chain (bottom bar)

**Knight-Ridder** 3,945,615 circulation  
**Newspapers** 32 newspapers

**Newhouse** 3,225,946 circulation  
**Newspapers** 29 newspapers

**Tribune** 3,111,729 circulation  
**Company** 8 newspapers

**Gannett** 2,987,905 circulation  
**Company** 75 newspapers

**Scripps-Howard** 1,853,069 circulation  
**Newspapers** 17 newspapers

**Dow Jones** 1,838,409 circulation  
14 newspapers

**Times-Mirror** 1,790,039 circulation  
6 newspapers

**Hearst** 1,407,933 circulation  
**Newspapers** 8 newspapers

**Cox** 1,121,939 circulation  
**Newspapers** 15 newspapers

**New York Times** 994,310 circulation  
**Company** 10 newspapers

(As of Sept. 30, 1977)

Source: John Morton, John Muir & Company

*The New York Times*

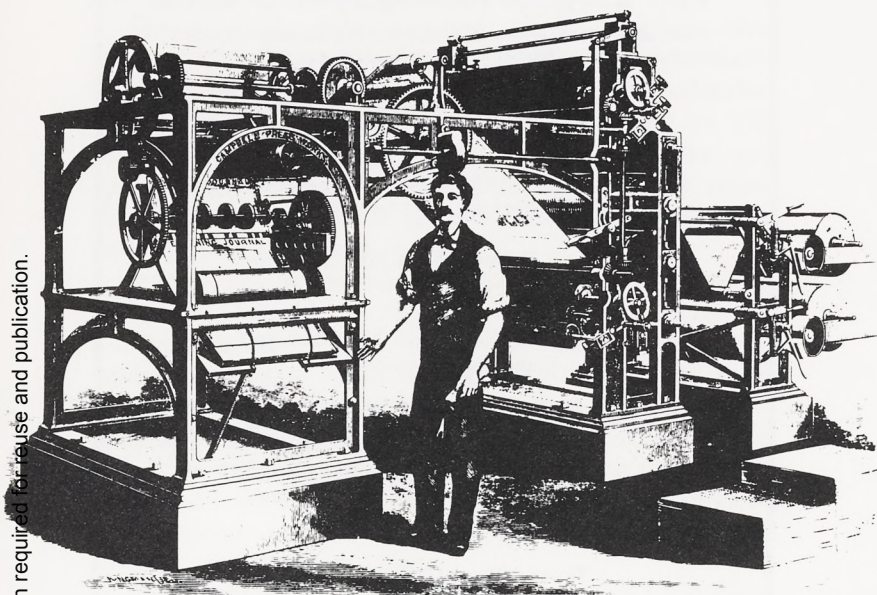
*Post* if Eugene Meyer had worked for Rupert Murdoch. Or the *Los Angeles Times* if Otis Chandler was a hired publisher sent from Rochester to keep the paper out of controversy and collect an annual bonus based on increased earnings.

But let us assume, for the sake of argument, that chain ownership actually makes newspapers better — that every property bought by a chain quickly becomes a first-rate paper. I don't think that eases the problems of narrow control.

At the present rate of concentration, we can expect that in less than 20 years almost every daily paper in the country will be owned by about 10 corporations. There is no assurance that the present trend will continue, but neither is there any reliable evidence that consolidation will stop.

One reason concentration in the media is dangerous is that media power is political power. There is no reason why newspaper publishers and broadcast operators should not

*Continued on page 19*



## ECPC Financial Disclosure

# Rags to Riches . . .

*With a Witch-hunt  
and Lots of Luck  
in Between*

by Robert N. Eckersley

The first issue of THE WITNESS — dated Jan. 6, 1917 — rolled off the press just in time for the editors and their constituencies to struggle through the hard years of World War I. In those days, THE WITNESS was in tabloid form, on newsprint, five columns wide, and the Rt. Rev. Irving Peake Johnson was editor-in-chief. Subscriptions to the eight-page paper were sold at \$1 for 52 issues a year.

Dedicated to addressing the problems of the people and the social mission of the church, THE WITNESS appeared one week after Rev. Johnson had been consecrated Episcopal Bishop of Colorado. He had previously formed

the first Board of Directors for the publication at a meeting in St. Louis. Bishop Johnson early on exercised all powers of editor/owner to assure independence, but later transferred them to a corporation whose stockholders and Board of Editors, in turn, drew up articles and by-laws to retain that tradition of independence.

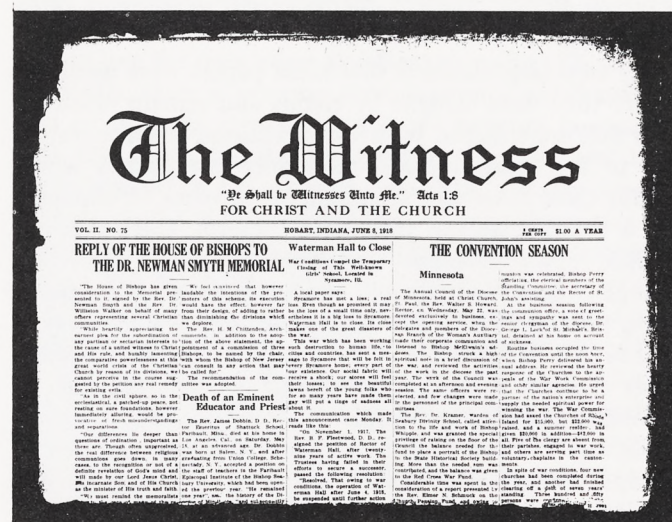
After the first year of publication, Bishop Johnson wrote:

*"As editor-in-chief, I have received many notes of approval, many notes of critical disapproval. I hoped for the one and expected the other. The success has been no greater, the failure no worse than I expected, for like the Irishman who went fishing, 'I have not caught as many as I expected, and I never thought I would.'"*

As years went by, a young Episcopal priest — William Spofford — was enlisted to produce THE WITNESS and served in various roles: Clerk, reporter, secretary, treasurer, managing editor, editor and chairman of the Board of Editors. The present corporation was formed in Illinois with four stockholders: Bishop Johnson, Spofford, Frank A. Clarke and Benjamin Clarke. The old minutes book reflects the concern and trepidation accompanying financial problems of the worst order during the depression, then a turn for the better, and genuine enthusiasm for the report of April 15, 1937, of a net worth of \$96,900.

Buoyed by special gifts and small but consistent profits (thanks to services of unusually gifted financial advisers), and inspired by the Church League for Industrial Democracy and the dedication of associates and key members of the Board of Editors, THE WITNESS carried on — with limited success.

Now history took a fateful turn, and THE WITNESS came under attack during the McCarthy era. After the death



of Bishop Johnson in 1947, one man was center stage to bear the brunt of the witchhunting and the Redbaiting of the '50s — Bill Spofford.

Wounded but not silenced, Spofford and THE WITNESS rode out the hard times. During this period, Spofford was holding all of the capital stock in his name, living on meager wages, investing and reinvesting in the Episcopal Church Publishing Company any funds available. He was closely assisted in his work by his wife, Dorothy. The two worked as a team, addressing, bundling, stamping, mailing, promoting — and THE WITNESS persevered.

When Bill Spofford died Oct. 19, 1972, his family (Dorothy, their son, Bishop William B. Spofford, and daughter, Mrs. Suzanne Underwood), acting as executors of his estate, assigned the stock of the corporation to a board of seven Trustees/Directors. Members were the then Presiding Bishop, the Very Rev. John E. Hines, and Bishops Morris Arnold, Robert L. DeWitt, Lloyd E. Gressle, John B. Krumm and J. Brooke Mosley, and the Rev. Joseph Fletcher. By April 1, 1975 negotiations were completed with the Spofford estate and the corporation's assets now totaled \$3,411,500.

The 62-year history of accumulation of assets of THE WITNESS is a story of dedication, frugality, purpose and zeal — mixed with a substantial portion of good fortune. This enabled the corporation's assets to grow at a rate of slightly less than 10% compounded annually — with the results that the meager assets reported in 1937 increased to the \$3,411,500 figure as of April 1, 1975. These assets have continued to increase and the corporation's balance sheet as of Oct. 31, 1978 reflects no liabilities and accumulated assets of:

<b>Short term investments and</b>	
<b>Certificates of Deposit</b>	<b>\$ 846,729.00</b>
<b>Securities - Stocks</b>	<b>2,208,479.00</b>
<b>Securities - Bonds &amp; Mortgage</b>	<b>781,134.00</b>
<b>Total - All Assets</b>	<b>\$3,836,342.00</b>

The activities of THE WITNESS, through successive ownership (individual, partnership, and corporation) were repeatedly granted non-profit status by the United States Internal Revenue Service. In 1942, by a letter ruling, the present corporation was granted exemption from filing all tax returns by the Commissioner of Internal Revenue. This status has continued and contributions now gifted to the Corporation are tax deductible.

The present Board of Directors has, in keeping with its editorial stance, consciously attempted to eliminate



parochialism and prejudice in selection of its members. The restriction that the managing editor be a consecrated bishop of the Episcopal Church or an ordained priest of said church was eliminated. The present board includes representatives from minorities, women and laymen, as well as ministers and bishops of the Episcopal Church. (See pp. 12-13.)

Operating revenues from the Corporation for the year ended Oct. 31, 1978 follow:

<b>Interest</b>	<b>\$ 95,952.00</b>
<b>Dividends</b>	<b>143,967.00</b>
<b>Subscription &amp; other</b>	<b>48,754.00</b>

<b>Total Revenues</b>	<b>\$288,673.00</b>
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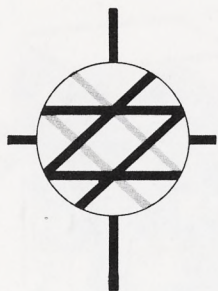
The accumulated assets enable the Episcopal Church Publishing Company to publish THE WITNESS, to assist in organizing groups of concerned individuals into a network of church people concerned with the social mission of the church and to support special projects.

These programs required expenditures for the year ended Oct. 31, 1978 as follows:

<b>Administration &amp; Investment</b>	<b>\$ 61,997.00</b>
<b>Production, Promotion &amp; Circulation of WITNESS magazine</b>	<b>114,911.00</b>
<b>Organization &amp; Communication — Church &amp; Society Network</b>	<b>64,325.00</b>
<b>Special Projects</b>	<b>70,991.00</b>
<b>Total Expenses</b>	<b>\$312,224.00</b>

The audit report of Price Waterhouse & Company listing financial statements and supplementary information for the year ending Oct. 31, 1978, is available. Simply send name and address plus \$5 to cover cost of duplication. ■

**Robert N. Eckersley**, Certified Public Accountant, has been associated with THE WITNESS magazine as friend of the Spoffords and as accountant for 15 years. He is currently serving as controller on the staff of the Episcopal Church Publishing Company.



Church & Society

# If Not Well, Alive & Kicking

by Robert L. DeWitt



Church and Society, Inc. was initiated in 1974 to organize a national network of Episcopalians and others concerned about the social mission of the church. Not because they felt there was throughout the church a groundswell of support for such a network. The judgement, rather, was that the trend was so much in the opposite direction that it was strategically important to gather together those who were not a part of the general shoulder-shrugging which seemed to characterize so many Christians on the matter of social mission.

It would be ignoring history to ascribe this indifference — which continues even today — to a lack of moral concern. The chilling atmosphere engendered by the McCarthy era has not yet spent itself. There is a lingering suspicion of anyone or any group which addresses itself to the underlying causes of injustice in our society. Too, the social ravages of the '60s left many feeling bewildered, looking for calm after those storms. And, even more pervasively, rising inflation and unemployment have created an increasing unease in the minds of many that our diagnosis of economic ills failed to dig deep enough. It is one thing to rally support for a specific problem or issue, when redressing that wrong shows promise of correcting a horrendous injustice in our society. Perhaps many felt that way about racial integration in the '50s and '60s, about the Vietnam War in the '60s and early '70s. It

is quite another thing, however, to rally support for social concerns when the number and gravity of those concerns is almost overwhelming.

This sober reading of people's response was reflected two years after the birth of Church and Society by Alice Dieter, board member of Church and Society, in a candid article for THE WITNESS, "A Tale Anxious for the Telling." She wrote: "If the Church and Society Network exists in the summer of 1976, then it exists more as an idea than a reality. But ideas have a way of creating reality, and that is what the Network is intended to do. The reality it seeks would be an exuberant, irrepressible and prophetic linking of people who believe there is a Gospel imperative for social concern. People willing to take action, challenging the institutional church right along with the other institutions in our society, to fulfill that Gospel demand. The reality so far is that the Network has been little more than a series of meetings discussing itself . . ."

Today, two and one-half years later, there is still much truth in those words. The Church and Society Newsletter sent to members and other interested persons, has a mailing list of approximately 1,000, a very small percentage of the Episcopal Church membership. Two years ago the bishop of a western diocese, encouraging the holding of an organizational meeting for Church and Society in that diocese,

commented; "If you can get anything going on social mission here, it will be the *only* thing going."

Yet, many things have "got going" as a result of the initiatives of Church and Society, both its chapters and its staff:

- The publishing of a study/action guide on social analysis, which recently sold out a second printing. Total copies distributed amounted to 4,000.
- Forums on racism, sexism and hunger at the last General Convention.
- Support for the release from prison of Maria Cueto and Raisa Nemikin, who refused to testify before a Federal Grand Jury, claiming it would jeopardize the Hispanic mission of the Episcopal Church.
- Continued monitoring of issues around Episcopal women in the priesthood, a strong concern of the Network from its inception, when it struggled for women's ordination.
- Diocesan hearings on sexuality.
- Dozens of articles produced by Church and Society members for THE WITNESS magazine.
- A diocesan hearing on the urban crisis.
- A TV viewing of a panel discussion on unemployment.
- Local forums on social mission in four cities.
- Letters to congress from across the country on various sensitive pieces of legislation, such as Senate Bill 1, and the B-1 bomber.

- Resolutions on social issues approved by diocesan conventions.

Further, the staff and C & S members have also been involved in another kind of network. Representing Church and Society, they have established informal contacts with scores of other organizations which share many of the objectives of Church and Society. These contacts thus have been in the pattern of concentric circles, an informal network which augments the work of local chapters, extending beyond the Episcopal Church, reaching into national issues. Illustrative of this is the relationship of Church and Society with the new Urban Bishops' Coalition, which is dedicated to raising up in the church a new concern for its urban mission. Hugh White, C & S Network coordinator, was on loan for nine months to staff the urban hearings sponsored by the Coalition. C & S Network members both testified at the hearings or were instrumental in many cases, in contacting urban ethnic and minority representatives to testify. Further, C & S member Joseph Pelham

was key writer in producing the final document of deliberation at the hearings, as well as the book summing up the proceedings, *To Hear and To Heed*. Another C & S member, Mattie Hopkins, worked at three levels: She testified in the name of the Union of Black Episcopalians at the Washington Hearing, served as a panelist for the Chicago Hearing and was a member of the support group which organized the Chicago hearings.

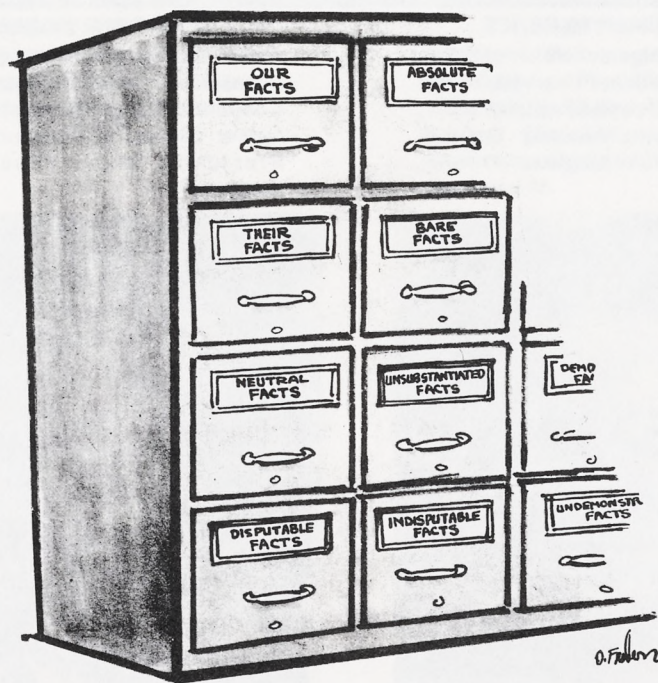
Much of what has been done has been enabled by the relationship between Church and Society and the Episcopal Church Publishing Company. At the outset, Church and Society was funded by grants from the Lilly Endowment, Trinity Parish, New York, and a number of private gifts. The Network is now funded, as is THE WITNESS, by the Episcopal Church Publishing Company. This relationship is symbolized by the practice of inviting all WITNESS subscribers and C & S members to a forum on some issue of social mission in whatever city the quarterly meeting of the Board of the Episcopal Church Publishing Co. is being held.

The chronic difficulty faced by the Network has been the failure to find an adequate answer to the recurrent question raised by local groups: "What do we *do*?" This frustration is perhaps in large measure class-determined. These **groups are predominantly middle-class Episcopalians. Their motives cannot be impugned, but their experience, contacts and political perceptions are limited by that class position.**

One of the emphases of Christian theology is that "the poor" are the chief concern of the church's mission. This, of course, is not a recent theological discovery! It is as old as the Gospel, as new as the statements in *To Hear and To Heed*. Another theological observation, however, stressed by liberation theology, is that "the poor" are also meant to be the initiating actors of the church's mission. And this raises a new option for the social mission of the church — to carry out its mission by joining the poor in *their* mission, namely, the search for justice. The Urban Hearings recently sponsored by the Urban Bishops' Coalition have created a new consciousness of this principle. Myriad grassroots community representatives testified in cities where the hearings were held. *They* did not ask what to do. They only asked for the church's involvement and advocacy in doing it. There may well prove to be a fruitful relationship between community organizations and local church and Society groups.

The Network in the immediate months ahead, along with other projects, will be shaping an action strategy. The Network will give particular attention to how the church might become effectively involved with the needs and struggles of the people in the neighborhoods in which our city parishes are situated, develop skills for being advocates for the poor and alienated, and learn new ways of doing theology that will reinforce and sustain the mission.

The Network is therefore serving as a catalyst and resource to the social mission of the church. And, for local chapters, the answer may soon be found to the question, "What do we do?" ■





**MORRIS P. ARNOLD**  
Suffragan Bishop of Massachusetts;  
Chair, Episcopal Church Publishing  
Company; member, Urban Bishops'  
Coalition; Joint Commission on  
Program and Budget, General  
Convention.



**ROBERT L. DeWITT**  
Resigned Bishop of Pennsylvania;  
Editor of THE WITNESS; President of  
Church and Society; member, Urban  
Bishops' Coalition.



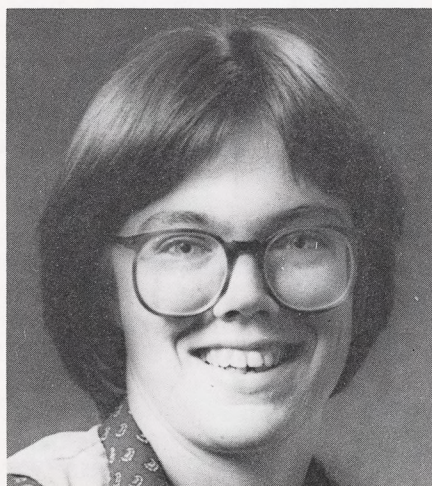
**BARBARA HARRIS**  
Senior Staff Consultant, Public  
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to General Convention; Trustee,  
Absalom Jones Theological Institute;  
member, Episcopal Commission for  
Black Ministries.



## Board of the Episcopal

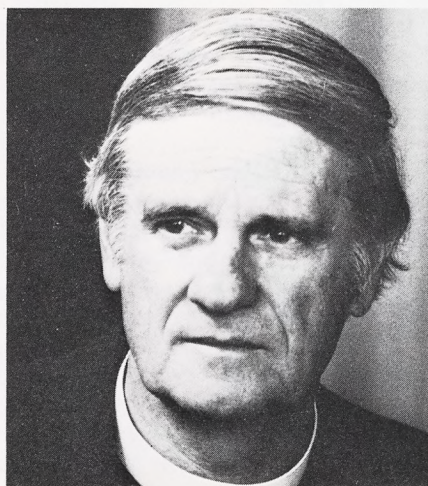
**JOAN HOWARTH**

Law student, University of Southern  
California; staff, National Committee  
Against Repressive Legislation and  
Women Against Violence against  
Women.



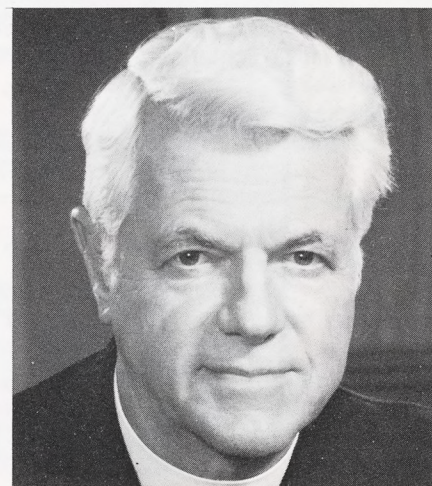
**H. COLEMAN McGEHEE**

Bishop of Michigan; member of Urban  
Bishops' Coalition; "Feminist of the  
Year" Award, Detroit Chapter of NOW;  
former Assistant Attorney General,  
Commonwealth of Virginia.



**J. BROOKE MOSLEY**

Assistant Bishop, Diocese of  
Pennsylvania; Chair, Policy and Action  
Committee, Urban Bishops' Coalition;  
former Bishop of Delaware; former  
President, Union Theological  
Seminary.





**SUZANNE HIATT**  
Associate Professor of Pastoral  
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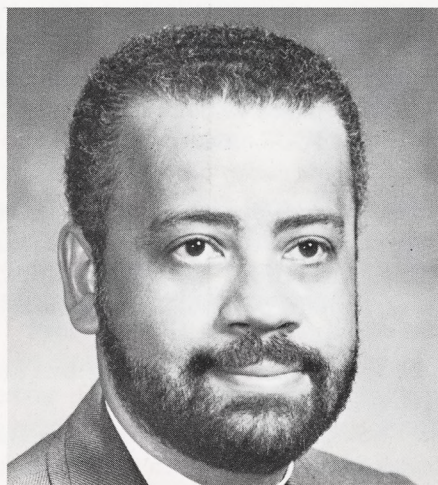
**JOHN E. HINES**  
Retired Presiding Bishop, Protestant  
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**MATTIE HOPKINS**  
Reading Clinician for Children with  
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Black Episcopalians.

## Church Publishing Company

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Dean of Students, Colgate Rochester  
Divinity School/Bexley Hall/Crozier  
Theological Seminary.

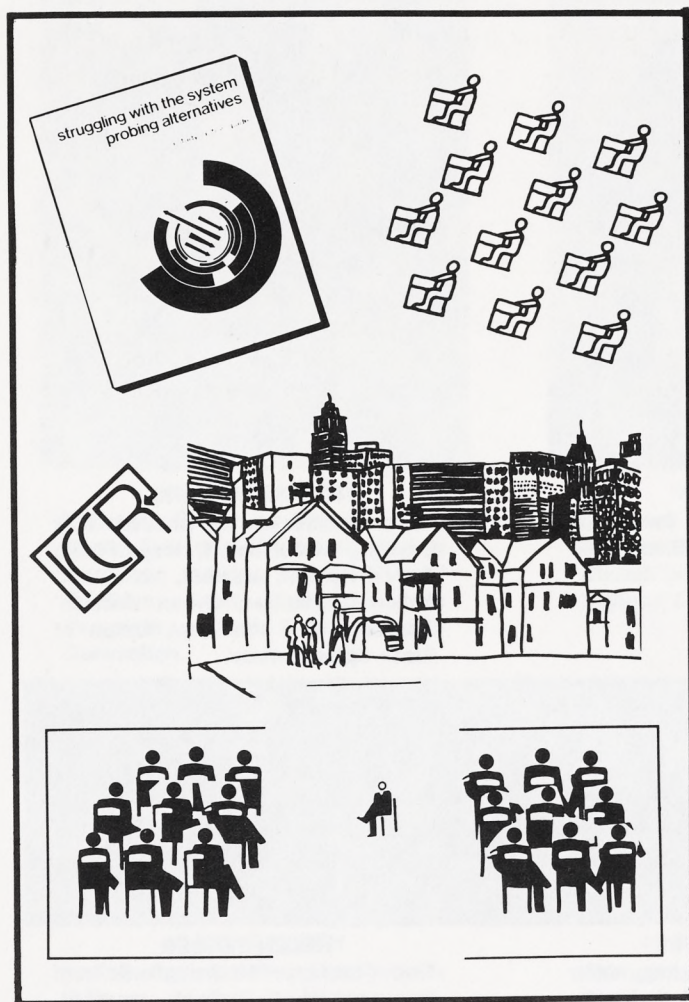


**ROBERT S. POTTER**  
Member of Patterson, Belknap, Webb  
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Chancellor, Diocese of New York;  
former Chair, Executive Council  
Committee on Social Responsibility in  
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**HELEN SEAGER**  
Coordinator, Pittsburgh School  
Desegregation Project; member,  
Department of Christian Social  
Relations, Diocese of Pittsburgh;  
member, Western Pa. Policy Council,  
Religious Coalition for Abortion Rights.





## Special Projects Supported by ECPC

In addition to publishing THE WITNESS and supporting the Church and Society Network, the Episcopal Church Publishing Company from time to time has played an advocacy role for social justice by assisting special church-related projects. Descriptions of seven of these follow.

### Study/Action Guide

Ronald Reagan called it a "one-sided venture into political indoctrination," and columnist Jeffrey Hart said it was

"nothing less than a Marxist handbook for the overthrow of the U.S. political and economic system."

On the other hand, Feminist-theologian Rosemary Ruether said it provided "all the resources needed for any group, with only an introductory knowledge of economics and armed with their own experience and good will, to engage in precise analysis of the present capitalist system and to project alternatives and action projects for their own engagement in social praxis," and author-journalist Gary MacEoin commended this publication, which included "questions on each section, major resources for in-depth study, organizing tools, resource organizations; even a liberation liturgy. Editing and production match the high level of the content."

"It" was *Struggling With the System, Probing Alternatives*, the 200 page Study/Action Guide produced in 1976 by the Episcopal Church Publishing Company. The first press run of 2,000 copies sold out practically within the first year, and a subsequent re-run of 2,000 has dwindled to the final hundred copies. Scores of ecumenical groups across the country, as well as denominations and parishes, have used the book for collective study.

Plans are underway for a totally new study guide to appear in time for the Episcopal General Convention in the Fall.

### Corporate Responsibility

Over recent years a growing concern of the Episcopal Church Publishing Company — as well as many other church-related bodies — has been the awesome responsibility attached to being an investor. ECPC's board membership in the Interfaith Center for Corporate Responsibility enables it to monitor social concerns and policies as reflected in the practices of the corporations in which it holds stock. ECPC has frequently joined others in the ICCR coalition of 14 Protestant denominations and 150 Roman Catholic religious orders and dioceses in waging proxy fights and filing shareholder resolutions.

For example, during 1978, ICCR members:

- Filed more than 60 shareholder resolutions with 48 companies on a variety of social issues, including equal employment opportunity operations in South Africa, community reinvestment, agribusiness, and foreign military sales.
- Settled a lawsuit alleging misstatement of fact in Bristol-Myers' 1976 proxy statement.
- Took part in hearings held by the Senate Subcommittee on Health and Scientific research on infant

formula use overseas.

Four representatives of the ECPC Board of Directors have been assigned to track these issues and attend meetings of the ICCR throughout the year.

## Grand Jury Project

Special funds were assigned by ECPC to enable THE WITNESS to cover the story about the two Episcopal Church staffers, Maria Cueto and Raisa Nemikin, who were jailed in 1977 for refusing to testify before a Federal Grand Jury investigating the FALN, a militant Puerto Rican group. Ms. Cueto and Ms. Nemikin charged that their testimony would be a violation of the confidence they shared with Hispanics throughout the country as part of their ministry in the office of the National Commission on Hispanic Affairs. Following her release from 10 months in prison, Ms. Cueto traveled to church and community groups to speak about the excesses of Grand Jury abuse, especially as it applied to harassment of minorities, women and ethnic groups.

## Convention Forums

Three forums flowing from the social concerns of the Church and Society Network and THE WITNESS magazine drew overflow audiences during the 1976 General Convention of the Episcopal Church in Minneapolis.

Topics were *Sexism*, *Racism*, and *The Theology of Hunger*. Participants included Gustavo Gutierrez of Peru, noted liberation theologian; Rosemary Ruether, author and theologian; Pam Chinnis, presiding officer, women's triennial; Chris Cavender, member of the Dakota tribe; Marion Kellerman, chairman of the Anglican Consultative Council; and Bishops Coleman McGehee of Michigan, Paul Moore of New York and John Walker, Coadjutor of Washington, D.C.

## Urban Crisis Conference

Thirty-five persons, mostly members of the Church and Society Network, gathered in Chicago at the (appropriately titled) Four Horsemen Motel on Feb. 16-18, 1978 to explore key aspects of the urban crisis. Supported by ECPC, the conference sought to break down the cumbersome category "urban crisis" and discuss the dilemmas of the cities in terms of the dynamics of growth and decline of urban residential sub-units, or neighborhoods.

Professors Rich Meadows of the University of Wisconsin and Stanley Hallett of Northwestern University suggested some points of intervention in the process of decay which could be made by local groups. The Rev. William Coats coordinated the meeting.

Some interesting dynamics appeared within the conference. The attempt to present a model of the urban crisis as in fact a crisis of specific neighborhoods, while helpful for many, was challenged by others as too narrow. Some argued that an analysis of larger metropolitan dynamics, and indeed, national urban policies and economic relations was crucial. As a component of this challenge, the group was urged to think in terms of national urban strategies for the church and the process by which policies were being formulated for urban monies from the Venture in Mission program. Specifically, conference participants were asked to make input into the Public Hearings process of the Urban Bishops Coalition.

## Urban Bishops' Coalition

ECPC along with other groups and individuals provided seed money to launch the public hearings of the Episcopal Urban Bishops' Coalition last year. The Coalition now includes 50 Episcopal bishops in whose dioceses are located most of the large and medium sized cities of the United States, as well as of Puerto Rico and Panama. Some 150 persons testified at hearings in Seattle, Birmingham, Newark, Chicago, Colon (Panama) and Washington, D.C. and an additional national hearing in Washington.

ECPC also assisted the Coalition by circulating 1,800 copies of *To Hear and to Heed*, the report of findings from the hearings. Other types of collaboration with this project are discussed in the Church and Society report elsewhere in this issue.

## Small Periodicals Meet

Eighteen editors from 16 publications attended a 40-hour conference on the role of religious journals in social change in Yorktown Heights, N.Y. in 1976, a meeting made possible by ECPC support. The first day was spent in sharing of separateness and a discovery of commonality, and the second day focused on practical ways to express that commonality.

Problems taken up by participants included how to express the theological underpinnings of social/political analysis, how to expose the church when it fails to live up to its own theology, how to provide handles on problems and hopes for solutions, and how to raise fundamental questions about our economic system when politicians and mass media are refusing to deal with such questions. Practical matters such as the sharing of typesetting, joint advertising ventures, and promotion efforts were also discussed. Robert L. DeWitt of THE WITNESS and Patricia Gaughan of IDOC Publications were coordinators of the meeting. ■

## Reflections of a Managing Editor

I first met WITNESS Editor Bob DeWitt at the Associated Church Press Convention in New York City in 1975. I was about to participate in a panel discussion around ecumenical trips to Cuba when this chap in clerics entered the room, paging, "Mary Lou Suhor, Mary Lou Suhor."

"Guilty," I waved, then put out my hand and said, "And you are . . ."

"Bishop DeWitt." Then he allowed that our mutual friends Ben Bagdikian (the very same as on page 4 this issue) and Betty Medsger had recommended that I do an article for the magazine. In the two minutes before our panel was to begin, he described that article in words that raced by faster than speeding bullets. Then suddenly he was handing me his card to get in touch with him, and off he went, a veritable study in kinetic energy.

My co-panelist, Episcopal priest Bill Wipfler, said, "Do you know who that was?"

"No, Bill, who was that masked man?" My ecumenical past had put me in touch with many bishops. Like, I had been arrested at the peace Mass at the Pentagon in 1968 with Dan Corrigan and Ed Crowther when I was working at the U.S. Catholic Conference — the Roman Bishops' god-box. But DeWitt . . . the name escaped me.

"He was one of the bishops who ordained the 11 women priests in Philadelphia."

"Oh?" And then it was time for our panel. I guess I was not duly impressed at that first meeting. After all, this guy DeWitt didn't even stay to listen to our program.

Today I *am* impressed. I mean, anybody who within two years can win an ACP award from his journalistic peers for best editorial (subject: women's ordination) and also earn the dubious honor of a second "censure" by

the Episcopal House of Bishops (subject: women's ordination) can't be all bad. But I digress.

Some time later, when THE WITNESS was looking for a managing editor, Betty and Ben again intervened and suggested I interview for the position. I recall saying, "in Ambler, *where?*" But providentially, I do everything Betty and Ben tell me.

Three interviews and several months later, I found myself going as managing editor to my first Solemn High Board Meeting of the Episcopal Church Publishing Company. I was the only woman in the room, along with six bishops, one priest and a layman. Other than that, what I remember best is that the Board changed a 1918 by-law which stipulated that the managing editor of THE WITNESS had to be either a bishop or a priest — and I wondered what I was in for.

Followed a glorious initiation of producing not only THE WITNESS but a 200-page book, *Struggling With the System, Probing Alternatives*, and a whirlwind introduction to an Episcopal Church General Convention and three forums sponsored by Church and Society, all within four months. Then there were myriad staff meetings, mini-meetings, maxi-meetings and the accompanying challenge of remembering new faces and the order of those curious Episcopal names. "Now let's see, did he say he was Eastwood Atwater or Atwater Eastwood? F. Sanford Cutler or F. Cutler Sanford?" And the realization that in many circles when folks talked about what "Carter said" they usually meant not the President, but Carter Heyward. Or was that Heyward Carter?

As I read early copies of THE WITNESS, doing homework for my first

year on staff, I must acknowledge a deep debt of gratitude to Sydney Pendleton, wherever she may be, who wrote in a letter to the editor that "*51% of the population are women, 60% of churchgoers are women. Your magazine has a male editor and 75% male staff. All of the authors we can 'look forward to' are men. Actions speak louder than words — sexism lives and your magazine is a witness to it. Needless to say, I cannot in conscience subscribe.*"

Thanks to you, Sydney, my early determination was to enlist more women writers and more writers about women with the goal of having at least one woman author and/or story about women in each issue.

Over the past couple of years, women contributors to THE WITNESS have included Rosemary Ruether, Sheila Collins, Isabel Letelier, Beverly Harrison, Carter Heyward, Pat Park, Suzanne Hiatt, Barbara Brown Zikmund, Georgia Fuller, Pat Reif, Ellen Barrett, Marion Kellernan, Joan Howarth, Helen Seager, Sheila Cassidy, Alison Cheek, Alla Bozarth-Campbell, Barbara Harris, Mary Roodkowsky, Lisa Leghorn, Abbie Jane Wells, Ellen Wondra and many others. I am grateful to my sisters for their contributions to Christian social thought in these pages.

Other steps forward also come to mind: The stabilizing of the magazine from 12-16 to a consistent 20 pages (except for special issues); additions to staff to allow for growth; expansion of the Board of Directors for more democratic representation, a healthy increase in letters to the editor and a doubling of readership to 8,000.

With regard to the Ambler staff, I should footnote that it is one of the finest teams I have ever worked with in my life. Living through the last couple/three

## by Mary Lou Suhor

years and experiencing the courage with which:

- Former staffer Larry Carter faced the threat of throat cancer and subsequent therapy;
- Lisa and Bill Whelan overcame a red-taped bureaucratic process to adopt a baby (Christina, our WITNESS mascot);
- Kay Atwater worked through her first super-productive year with THE WITNESS in addition to bearing the grief of her mother's death and the joy of becoming an aunt;
- Sue Small, even now, carries a second pregnancy with great aplomb, and sees us through layout traumas besides;
- Ann Hunter keeps us sane by her quiet, efficient work presence in between trips to care for her children, one a victim of cerebral palsy.

As I say, working with such folks has provided lessons in valiant living and humility, plus a lot of glue to hold me together in dire times.

Speaking of dire, I must also thank the FBI for contributing to my conscientization over the past year. Covering that *Catch-22* story from the time the Episcopal Church Center allowed the FBI entrance into its Hispanic and other files, until those who were subsequently jailed for refusing to testify before a Grand Jury had been freed, was an exercise in frustration and fortitude. (See Grand Jury, page 15) But we suspected we were doing something right when the FBI showed up in Ambler, seeking information because I had interviewed Episcopal Center staffers Maria Cueto and Raisa Nemikin in jail. Editor Bob DeWitt's legal stance along with my own, of non-cooperation with

the FBI request, had the full support of the ECPC Board — a stalwart backup.

In the end, no criminal prosecutions resulted from that Grand Jury. It reminded me of the Bob and Ray lines, "The suspect was convicted on three counts of being apprehended and one count of being a suspect. Apprehended suspects are punished under state law by a term of not less than five years in Soledad." And it *might* have been ludicrous had not nine persons spent an accumulated total of six years of their lives in jail, trying to protect First and Fifth Amendment rights and pointing up harassment of the Hispanic community by government officials. Unfortunately, attempts in Washington, D.C. to change the legal structure have not succeeded, and Grand Jury harassment continues.

At times during that Grand Jury story I thought I heard the applause of Bill Spofford from some other world, and I often wondered, during the McCarthy era, whether he, too, might have moved his typewriter closer to the bathroom.

I must close these reflections by stressing that I do *not* believe that the history of THE WITNESS began with my entrance upon the scene. If I have reflected only over the past couple of years, it is because that was my assignment for this column. My respect and admiration abounds for those who went before.

As far as the future is concerned: One modern commentator has said, "*I read small magazines to keep from becoming a statistic.*" THE WITNESS, a small magazine, pledges to you, our readers, that we will do all in our power — as did Irving Peake Johnson, Bill Spofford and other editors — to keep you from falling victim to the media monopolies. And in so doing, we might even save ourselves from that same fate.

### CREDITS

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## GOODS FOR THE PEOPLE

**There is but one solution; the recognition of the Christian doctrine that goods should be made for people and not people for goods. We must have a system whereby the goods we can produce in such abundance are distributed among the people that need them. This can be done only by giving to the workers wages that are the equivalent of the full value of the goods produced, thus enabling them to purchase them all. This means, of course, the end of profits since there will no longer be that surplus of goods which represents profits. However that should disturb nobody these days since our present system has already hopelessly collapsed and is being kept alive only by the government pumping a billion dollars a month into it.**

**We will have no more profits; we will have something much more desirable—a society in which everyone will be decently fed, clothed and housed.**

**Oh, I know there are those who will say that people do not live by bread alone. They don't. Nevertheless I have always noticed that those who minimize the importance of food in the spiritual pilgrimage are pretty well fed themselves. People do not live by bread alone, which is a very sufficient reason for making it possible for them to get such a necessary commodity with a minimum of effort and thought, thus releasing them for more important things.**

**Of course the Kingdom of God will not have been established once we end capitalism. Nevertheless since under this system an ever increasing number are brought to the verge of starvation, it seems to me that the job immediately before us is to put an end to it in order that we may apply ourselves to more important matters.**

—William B. Spofford  
THE WITNESS  
Jan. 18, 1934



**KAY ATWATER: Office & Promotion Manager, THE WITNESS**



**JUDI DECKEBACH: Secretary, Church & Society Network**



**ROBERT ECKERSLEY: Controller, Episcopal Church Publishing Co.**

## Staff of 'Witness', Church & Society



**ANN HUNTER: Part time staff**



**SUSAN SMALL: Part time staff**



**MARY LOU SUHOR: Managing Editor, THE WITNESS**



**LISA WHELAN: Bookkeeper & Circulation Control, THE WITNESS**



**HUGH WHITE: Coordinator, Church & Society Network**

*Continued from page 7*

promote their corporate welfare the way other industries do. But it would be naive not to recognize that for politicians there is a difference between being asked to support a corporate bill for the computer industry and being asked to support something wanted by the newspaper publishers and broadcast managers in the politician's home district. Remarkably many members of Congress believe that when a publisher or station manager comes to Washington to lobby a bill or fight some regulation, these are the people who will decide how to treat the politician in their media at the next election. And most of them preface their acknowledgement of this belief by saying it is strictly off the record.

I see no constitutional problem in establishing some limit on how many papers or how much circulation one corporation may control. At the same time, I believe that no one should be prevented from printing or saying anything, any time, anywhere. If there were a legal limit to the existing media any one corporation could control, and Gannett, for example, wished to buy an existing paper in Peoria, it could do it by selling its paper in Pensacola. If it insisted, as it ought to, that it has a First Amendment right to print in both Peoria and Pensacola, then I would defend that right and insist that it could retain its paper in Pensacola and express its First Amendment right in Peoria by starting a new paper in Peoria.

I doubt that even the most energetic chain-builder in the business would insist that it is socially healthy to have one corporation control every daily paper in the country. We now have 25 chains that control a majority of all papers sold daily. If one corporation in control is bad and 25 is good, what is the proper number? At what point should someone — presumably the Department of Justice or Congress — step in and say No?

But I don't believe that the Department of Justice or Congress *will* step in. They have not so far, and the pace of concentration has increased in the last decade. And I believe the Department of Justice and Congress do not step in precisely because concentrated control of the media also represents concentrated political and economic power. But I can suggest more modest remedies:

One small gesture would be to end the meaningless ownership statement issued annually to the post office and printed as obscurely as possible each October. Instead, each paper using the second-class mailing privilege should be required to have available for public scrutiny at the local post office the names of all officers, directors, and major stockholders, the precise percentage of their ownership, and all their significant financial holdings. This is the same requirement of disclosure the SEC makes of officers, directors, and major stockholders of publicly traded

companies. Local people should at least know who owns and controls their monopoly media and what other financial interests are held by those who make ultimate decisions about the news.

Another measure that would afford some insulation from potential subversion of news would be the election of editors by professional journalists on the staff of the paper. Obviously, this would require the consent of the owner, but one always dreams of owners with vision. Election of editors would also mean office politics, but office politics in the present methods are not unknown, and staffs as a whole could not make worse choices than managements as a whole. For those who insist this would make for mediocre papers, I suggest taking a look at *Le Monde*, one of the world's great newspapers, whose staff elects its editor.

An irrational decision of the tax courts that for years has fueled the growth of chains ought to be reversed. The Internal Revenue Code permits a newspaper to retain without normal taxation any undistributed earnings as a necessary cost of doing business if the purpose of this accumulation is to buy another newspaper. That makes neither social nor business sense.

Newspaper and broadcast editorials regularly warn against the potential danger of Big Government. They rightly fear uninhibited power, even in the hands of a wise and benevolent leader. But that fear should apply to corporate as well as to political power. We have 1,700 daily papers, 8,000 weeklies, 8,000 radio stations, 900 television stations, and 10,000 periodicals. But we can no longer assume that these large numbers represent comparable diversity in control. We now must fear these numbers; most of our 215 million citizens are reached not by thousands of corporations in the media business but by the relative few that control consolidated organizations.

If we believe in the indispensability of a pluralistic marketplace of ideas and information, we can not be complacent about a narrowly controlled management of that marketplace, whether it is governmental or corporate, benign or malicious. The greater danger in control of the mass media is not, I think, the likelihood that Government will take control, but that the public, seeing little difference between narrow corporate control and narrow governmental control, will be indifferent to which dominates the media. ■

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**Ben H. Bagdikian** is a journalist, media critic, author and professor in the Graduate School of Journalism at the University of California, Berkeley. The above article first appeared in the June, 1978 issue of *THE PROGRESSIVE* magazine and is reprinted with permission from *THE PROGRESSIVE*, Madison, Wisc. 53703. Copyright 1978, The Progressive, Inc.

# ECPC Will Present 3 Awards in Denver

The Episcopal Church Publishing Company will present three awards in honor of William Scarlett, Bishop of Missouri from 1930 to 1950; Vida Scudder, prolific writer, educator and social activist; and William Spofford, former editor of *THE WITNESS*, during the General Convention of the Episcopal Church in Denver.

Candidates for the awards are being sought whose action/involvement has been pointed toward the root causes of oppression, deprivation and need, and who emulate the courage shown by Scarlett, Scudder and Spofford — who were at the cutting edge of social mission during their lifetimes. Awards will be presented at a dinner-event early on during the convention.

Brief biographical sketches of those in whose honor the awards have been named follow.

## Bishop's Ministry on the Cutting Edge

by John E. Hines

Bishop Will Scarlett's entire ministry was spent on the cutting edge of Christianity's response to the issues of injustice, discrimination and oppression in the world of men and women. He was a ceaseless battler against the abuse of power, both in the church and in the social order. He coupled this intensity with a profound devotional life which he shared weekly in the Cathedral with the clergy of the Diocese of Missouri and any others who sought it.

He achieved national attention during World War I when he challenged the legality and humanity of the Copper Queen Mine Company in Arizona, in its effort to break the union in the famous Bisbee deportation case. Some 1,000 striking miners had been forcibly transported to Columbus, New Mexico. His efforts attracted the interest of the Federal Government, and the United States attorney sent to investigate was Felix Frankfurter. The friendship and mutual respect begun there between Scarlett and Frankfurter endured.

His courageous and sensitive ministry

attracted other friends and admirers, among them Maude Rayden, R. H. Tawney, Reinhold Niebuhr and Eleanor Roosevelt. So responsive was the Jewish community of St. Louis to Bishop Scarlett's pastoral concern for them, in a time of anti-Semitism that prevailed, that they donated the great bronze doors to Christ Church Cathedral in thanksgiving for the bishop's ministry.

Bishop Scarlett was a founder of the Church League for Industrial Democracy. He, with others, was a prime target of Senator McCarthy's "Red-hunting" efforts in that outrageous episode in American political history. He served on the editorial board of *Christianity and Crisis*. He was the author of the revised "Marriage Canon" that prevailed at the General Convention of 1946, greatly liberalizing its substance. As Chairman of General Convention's Joint Commission on Human Relations, he edited the influential symposium, "Christianity and the Social Order." As long as he was



Mrs. Eleanor Roosevelt and Bishop William Scarlett

bishop, the Diocese of Missouri was regarded by the most knowledgeable as the bellwether for Christian social awareness and humane action.

Bishop Scarlett was born in Columbus, Ohio, Oct. 3, 1883. He

received his BA from Harvard in 1905, and a BD from Episcopal Theological School, Cambridge, in 1909. Prior to his election as bishop-coadjutor of the Diocese of Missouri in 1930, he served Trinity Cathedral, Phoenix as dean, and

Christ Church Cathedral, St. Louis. After 20 years as Bishop of Missouri he retired in 1950. His death removed from the ranks of the House of Bishops one of the most durable and incisive of its prophetic voices.

## A Socialist Impelled

## by Christian Faith

by Kay Atwater

"For the ultimate source of my socialist convictions was and is Christianity. Unless I were a socialist, I could not honestly be a Christian, and although I was not sure I dared call myself by that name, I could use no other."

Vida Scudder wrote those words in her autobiography, *On Journey* (1937), and among the several threads running through the story of her life, this is the most persistent. From the time she was confirmed by Phillips Brooks in Boston to her final surrender in 1954, she sought relentlessly to place herself in the arena of social action.

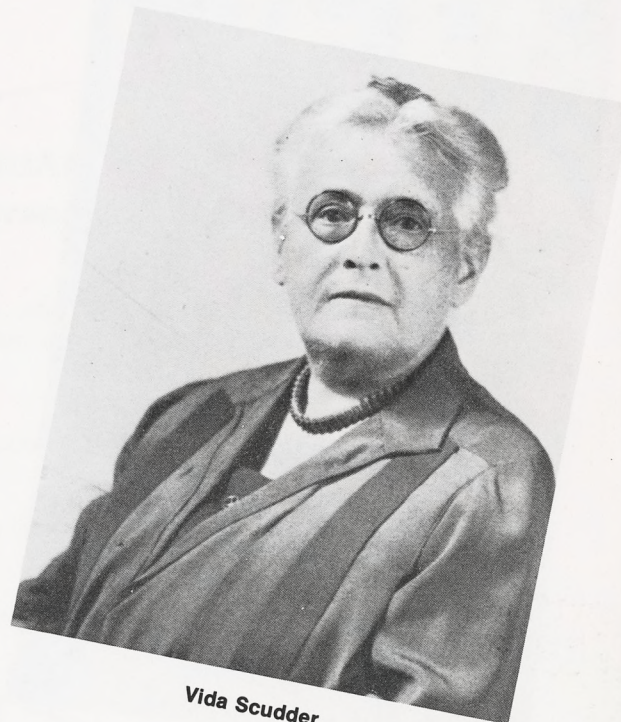
Shortly after her birth in India in 1861, her missionary father was swept under the rushing waters of a dam that had burst. A dream of that huge, overwhelming wave haunted her life—a reminder, she thought, of "who's in charge" at times of temptation to hypocrisy or pride.

She remained very close to her mother throughout her years. It was an association of deep mutual caring and support, if not of eye-to-eye understanding. When they returned from India, Vida went to school in Massachusetts—the Boston Latin School and then Smith College. A year at Oxford, where she was taught by John Ruskin, opened her eyes to the "realities

of modern civilization, and I did not like them." She crossed the Atlantic many times, and was well steeped in European art and culture, returning several times to Italy for Franciscan studies.

She taught English literature at Wellesley College for 40 years, and was a central figure in the College Settlements Association, which provided relief services in urban areas in the tradition of Jane Addams of Chicago's Hull House. This involvement served to direct her energies into work that she knew was vital. Through this shared service, she began to realize that the *poor* were leading her closer to the reality she had been seeking, and through them she discovered her own capacity to love. St. Francis, more than Marx, was her mentor. No longer an intellectual endeavor, her faith became deeper as it was lived out in her work with the settlements and also with the early labor movement.

Teaching, social work, and writing were Vida's three main competing outlets during her active years. To her credit are at least a score of books on socialism, literature, religion and the saints, as well as many poems. Throughout this threefold career she maintained her strong spiritual leaning. She joined the Anglican Order,



Vida Scudder

Companions of the Holy Cross, and was ever drawn toward a Catholic interpretation of the Gospel, holding intimately to what is permanent and life-giving.

Her association with the Italian Franciscans confirmed her earlier suspicion that God did not intend either private property or socioeconomic classes. In her autobiography she wrote, "Probably the future will judge that today as in the past, the truest life in Christendom is in minority groups, driven by Christian impulse to work for a new day." (p. 339) Vida Scudder's later work with the Church League for Industrial Democracy, of which she was a prime mover, was an affirmation of her view that the church must support and foster radical social change.

# A Fiery Passion to be Free, Just

by William Spofford, Jr.



William Spofford, Sr.

When Bill Spofford signed letters to his children he always closed them this way: *Cheerio — The Old Man*. Since, in his early days, he played a good game of touch football, a curvy left-handed tennis and could hike briskly up the New Hampshire mountains of Sunapee and Kearsarge with us in tow, he obviously wasn't always old. So it must have been a Pauline metaphor which he chose to apply to himself.

At any rate, his life was dedicated to casting out "the old man" and he possessed a fiery passion for being a free person and, in the words of the Baptismal Covenant in the 1979 Book of Common Prayer, he did "strive for justice and peace among all people, and respect the dignity of every human being."

Always, persons touched him, either in their relationships or through their writings. Those he admired were legion, and their names or books were prominent in our house. His faith was personalist and who he was, to a large extent, was built on whom he knew and what he read. He admired and appreciated Dean William Palmer Ladd, Casey Stengel, Ibsen, Archbishop William Temple, John L. Lewis, Red

Smith, Paul Robeson, Massey Shepherd, Charlie Chaplin, Scott Nearing, "Aunt" Vida Scudder, George Bernard Shaw, Dick Morford, Joe DiMaggio, Heywood Broun, Dean Paul Roberts, Joe Fletcher, Bishop Will Scarlett, Rabindranath Tagore, Bishop Robert Paddock, Dr. William Keller, Mary Simkhovitch, Bishop John Hines and Thomas Merton, among many others.

As a solid investigative reporter, he knew a great many folk whom the world in the church or secular society called great. But a list such as the above was made up of the folk who nourished him, together with some union organizers in various mill towns, some down-and-outers in various urban Skid Rows. And he had a great grace in opening up a friendly, pastoral conversation with guys who served him clams in the Fulton Fish Market or the true believers in the bleachers at Yankee Stadium.

I have a hunch that the Christ he knows wasn't clearly divine but was always a Wanderer in the dusty roads, meeting people and trying to make them whole and healthy, and urging them to await the Kingdom and be actively about the business of building it.

*Continued from page 3*

while he was feasting on bread and water, millions were dying for lack of even that. Truly, privilege has one inescapable obligation — the obligation to work against privilege. In our economy, that means to work for the abolition of the underlying factors which create both privilege and its inevitable shadow, deprivation.

The Dow Chemical Company recently received notice that Michigan State University had divested itself of its Dow stock because of its objections to the company's business activities in South Africa. The university shortly thereafter received a subtly threatening letter from the company asking if the university also wished not to receive any *gifts* from the company, since that money would come partly from profits from the operations in South Africa. This serves

to illustrate that Caesar is indeed a potent power, and will not lightly tolerate any opposition.

The Episcopal Church Publishing Company is attempting to exercise as faithful a stewardship as possible over how it spends its resources (see page 9), to use its financial assets as a lever to promote corporate responsibility. Indeed, this "disclosure" issue of THE WITNESS is an exercise in candor, resulting from the conviction of its trustees that if, as they feel, it is good for businesses fully to disclose their activities, so is it for the lesser entities in our society. The Episcopal Church Publishing Company invites any and all other penitent participants in our unjust society to join it in the struggle to incarnate the hope that the "Earth shall be fair, and all its people one." ■

# The Witness

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# How Dormant 'Witness' Came to Life Again

Can a feisty religious journal which has ceased publication for more than two years be brought to life again? And, if so, *should* it be revived, given the social context of the times and the tentative nature of the publishing business?

These were the questions facing seven clergymen who met approximately six years ago to ponder the rebirth of THE WITNESS. This issue is devoted largely to an accounting of what has resulted since that meeting.

Those who gathered as the reconstituted board of the Episcopal Church Publishing Company to work out the fate of the journal included six Episcopal bishops and a priest. They were Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm and Brooke Mosley; the priest was Dr. Joseph Fletcher.

They were duly impressed that for more than five decades, THE WITNESS had borne spirited testimony to the social obligations laid upon the church by the urgencies of the times. For most of those years the magazine had been animated by the fiery-penned editor, the Rev. William Spofford, an astute observer of society, a tireless protagonist for justice. With his death in 1972, the press ceased to roll; the voice of THE WITNESS was stilled. The new

trustees had to make the decision as to whether that voice would speak again.

And *should* it speak again? This was another hard question. The trustees were aware at that time of the vulnerability of publication ventures. They knew also of the flagging interest in the social concerns which had been the breath and life of THE WITNESS. They asked publishers, editors, business people, theologians and students: Should THE WITNESS resume publication? A wide variety of responses came in. An impartial evaluator would probably have judged that the weight of opinion was negative on the question. The trustees, however, were not impartial. The difficulties in putting out a publication, they felt, posed a serious problem; but the declining interest in the social mission of the church was a challenge. They concluded it was an urgent reason for going ahead. The decision was made. Bishop DeWitt was asked to supervise the trial flight. It took place with the special pre-publication issue of Aug. 25, 1974, featuring the "Philadelphia ordinations" — the "irregular" ordinations of 11 women deacons to the Episcopal priesthood on July 29, 1974.

Almost four years have passed, swiftly. Many changes have been made. Mary Lou Suhor was brought in as

managing editor in 1976, bringing with her a wide ecumenical experience in journalism and social mission, and helping to create a journal of high standards both as to form and content. The original trustees feeling strongly that the board should not be so Right Reverently dominated (six of seven trustees were bishops), initiated a policy of rotation which has resulted in a board membership that is broadly representative (see pages 12-13).

Circulation and paid subscriptions have been growing steadily, in considerable measure due to the editorial independence of the journal, which is free to say what it feels needs to be said, and the addition of Kay Atwater to the staff to implement promotion efforts.

In sum, since its first issue of Jan. 6, 1917, THE WITNESS has given a deep and consistent attention to matters of social justice, and to pressing the scriptural and doctrinal warrants for the church's involvement in that cause. Even more, it has consistently held that the church cannot content itself solely with ministering to the *victims* of injustice, essential though that ministry may be. It must also seek out the root causes of injustice. That is the business we are about as THE WITNESS goes to press in March, 1979.