

The **+ WITNESS**

MAY 20, 1965

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Story of the Week

Lies of Alabama Congressman Answered by Church Group

Special to The Witness

★ A fast-moving interfaith religious team effectively began answering the charges of sex orgies, drunkenness and general misbehavior during the Selma-Montgomery civil rights march as they were made on the floor of the House of Representatives by Cong. William Dickinson of Alabama.

The Episcopal Church, through its clergy and laymen, took a leading role in organizing and staffing what is widely regarded as one of the most effective joint interfaith Congressional efforts recently. A couple of Episcopal priests, Roman Catholic Monsignors and a nun and a Protestant minister flew to Washington from as far away as San Francisco, Kansas City, Pittsburgh, etc., to work together as a team with eastern-based laymen on the joint Congressional effort. The all-faith Selma team issued 1) a joint statement on morality, 2) a Fact and Fiction sheet (see editorial) and 3) released some of the many telegrams from clergy and religious leaders from all parts of the U.S. and including most major religious groups, defending the civil rights marchers' behavior and answering the Alabama Republican's attacks.

On March 30 Cong. Dickinson made his first major House

speech against the Selma civil rights marchers. Frederick H. Sontag, a public relations and research consultant of Montclair, N. J., a long-time leader in the civil rights movement and a leading Episcopal layman, was deeply concerned that for several weeks afterwards no answer to Cong. Dickinson's attacks were made before the House. When Cong. Dickinson sent advance notice to his colleagues during April that he would give another major speech with reportedly supporting affidavits, Mr. Sontag decided that the time to clear the good name of the clergy and lay people who participated in the overall civil rights efforts, and especially the Selma-Montgomery march, had come. At the same time he received word from several top prelates that they wanted some action in Washington clearing the name of the clergy, defending their close associate, Dr. Martin Luther King, and taking the civil rights movement off the defensive and back onto the track for a constructive civil rights bill.

On Thursday evening (April 22) a private decision was made that an effort should be attempted. The following day the first quiet exploratory calls were made to obtain the cooperation of some of the Wash-

ington area clergy leaders and by Saturday a hard core nucleus of dedicated churchmen and civil rights leaders was in formation. A natural-born clergy leader, the Rev. W. Rodney Shaw of the Methodist Church, was recommended as the operations officer for the clergy civil rights task force. With only one hour's notice, Mr. Shaw appeared before a closed door meeting of representatives of nine moderate Republican organizations. At that time a young Episcopal layman, Douglas Weller 3rd, executive director of Yale Republican Advance, volunteered to assist in Shaw's office for the next several days.

During the weekend telephone calls fanned out all over the nation to select the best team—

BISHOP WETMORE RESIGNS AS A PROTEST

★ Bishop Wetmore, suffragan of New York, stated on May 11 that he had sent his resignation to the Presiding Bishop as a member of the department of religious education of the executive council. It was a protest over the recent marriage of the Rev. David R. Hunter to Carman St. John Wolff, present director of the department.

The bishop said he did not question the legality of the marriage but thinks it inappropriate for people in top executive positions in the church since Dr. Hunter was previously married and divorced.

listed on page 8 — which could quickly come to Washington to answer the Congressman's Tuesday speech and then go on the offensive the next day.

By Monday (April 26) the clergy representatives had arrived in Washington with the blessing and support of their superiors and Shaw offered his Methodist Building office as working headquarters for the group. Right across from the Capitol, this was a most convenient and congenial location. Frederick Sontag in the meantime had carefully researched the correct procedures to be followed by the clergy group and these had been approved by civil rights and Congressional supporters. After meeting together first Monday noon for joint consultation and sharing of experiences, the clergy group visited with Cong. William Dickinson at his office. He explained why he was making these attacks on the clergy in the march and, under the leadership of Sister Leoline, several of the clergy carefully examined the uncaptioned, unidentified photographs which he claimed would support his case. After several questions about these photographs, Cong. Dickinson decided the next day not to use them on the floor of the House, perhaps having been shaken in their believability by the clergy reaction. Although the clergy, in a forceful, quiet and dignified session did not change Cong. Dickinson's mind, there was an exchange of opinion and fact before the next day's attack by the Alabama Congressman. That afternoon and evening the clergy, working in several teams, went over the points made by Cong. Dickinson and then wrote up their own statement of conscience, analyzed the statements made in the Congressional Record against the civil rights marchers by several Congressmen and

thought through with Episcopal layman Sontag the strategy to be followed for the days ahead.

Ford and McCormack

On Tuesday morning the clergy group had a 40-minute private interview with House Republican Minority Leader, Gerald Ford, an Episcopalian, at which time they presented to him the united religious viewpoint and supporting materials about the march. Cong. Ford stated to the group that he doubted that he would be able to contain Cong. Dickinson and he did not offer or promise a defense of the clergy during this friendly and courteous interview.

Having failed to receive assurances of Republicans against Cong. Dickinson's statements of sex orgies, Communism and drunkenness, a small group then notified House Speaker John McCormack of their intention not to take Cong. Dickinson's attacks lying down. The clergy group then divided into teams fanning out all over the House office buildings to visit as many Congressmen of both parties as were known to be interested in civil rights and in the time still available who would consider asking challenging questions and bringing out pertinent facts during Dickinson's late afternoon attack.

Team Moves Fast

Then, moving with fast military precision, the press kit of the clergy statements and telegrams were released to the press by Frederick Sontag a couple of hours before Dickinson spoke so that they would be sure to be considered by responsible press media in their coverage of the Dickinson speech. The clergy group then assembled in the House gallery, substantially reinforced by monsignors, priests, nuns, Protestant clergymen and church lay officials.

Speaker McCormack, who was white with anger at advance Dickinson text, decided that he personally would preside during the special order hour-long presentation. This is quite unusual, as normally a regular member of the House handles the special orders which follow the regular House business. During Dickinson's speech the Speaker continually glanced up at the galleries, where a large group of Washington Roman Catholic friends had joined together to be with the Roman Catholic representatives of the clergy team. Looking furiously down at the floor and turning around sharply in his chair while passing notes, McCormack made clear that he was getting ready for action. In contrast, Minority Leader Gerald Ford sat relaxed, leaning back next to his campaign manager, Cong. Robert Griffin of Michigan. Halfway through Dickinson's speech, Ford left the floor of the House reportedly to keep another engagement. That was the turning point of the debate politically because one of several men Dickinson had to yield to on the Republican side would have been his own leader. If Ford had taken the opportunity to report to the House of the visit that morning by nine representatives of all the major faiths and to state to the House that there was another point of view sharply contrasting that of Republican Cong. Dickinson of Alabama, the day's events would have turned out quite differently. None of the Ford assistants or supporters said anything while Cong. Dickinson spoke. Cong. Hastings Keith asked one question whether Cong. Dickinson could prove his charges.

Telegram from Sherrill

After the debate was all over Republican Cong. William Bates of Mass. had read into the Record a telegram by the Rev.

Goldwaite Sherrill of Ipswich, Mass., son of the former Presiding Bishop, who had marched the whole way between Selma and Montgomery, denying wrongdoing and praising the conduct of the marchers. The absence of a single Republican voice, liberal, moderate or conservative, to interrupt Dickinson was a profound disappointment to the clergy, well over half of whom were Republicans. The messages to Republican National Chairman Raymond Bliss, an Episcopalian, also had yielded no results.

Democrats Act

Now it was the turn of the majority party. Quickly a number of Democrats — William Ryan, N. Y.; Joseph Resnick, N. Y.; Barrett O'Hara, Illinois; Paul Krebs, N. J., and Edward Royball, California, defended the clergy and the march and attacked the undocumented, vague Dickinson affidavits.

Using the clergy materials available in the press galleries, the Democratic team began to set the record straight. However, in the Senate a Republican voice of conscience in civil rights, Senator Jacob K. Javits of New York, was doing likewise alone. The next day he would be followed by Cong. Ogden Reid, Republican of New York. Once the civil rights speeches in the House were over, the clergy and pro-civil rights Congressmen gathered around Speaker McCormack and a friendly off the record session was held.

Prepare for Meeting

The clergy team then returned to the Methodist Building to prepare for their press conference the next day. Throughout the planning of this clergy cooperative venture, Frederick Sontag had insisted that the representatives of the churches of the nation

were entitled to present their point of view at a time of their own choosing separated from Congressional charges and countercharges. Although one New York Episcopal church official was afraid that the clergy team could not handle the Washington press corp's questions, the church prelates and Frederick Sontag stood their ground and insisted on a press conference. The clergy team carefully went over questions that could be asked, tape recorded their impressions of their interviews with the Congressmen they had visited, and through quiet prayer and joint meditation, decided the areas of discussion each could cover best the next day.

On Wednesday morning again each clergyman and layman went to worship in their own respective churches and then joined together as a strong united team for their press conference.

Packed Session

The National Council of Churches room was the largest available and it was packed so tightly with reporters, cameramen and photographers that some press people had to leave because there was no place for them to sit down. For one and a half hours the team fielded the questions of the Washington press corp's finest. The dean of Washington religious editors, United Press International's Louis Cassels, an Episcopal layman, was joined by such veterans as George Herman of CBS News for the Walter Cronkite program; the Huntley-Brinkley NBC camera crew were there, as well as ABC-TV, etc. Soon nationwide Associated Press and United Press International stories were carrying the strong clergy defense of the march, Martin Luther King, other civil rights leaders

and the vehement denial of sex orgies and the like.

Top Coverage

That night before a stirred audience of clergy staying in various Washington homes, the NBC-TV network on the Huntley-Brinkley program showed film of how their own reporter and camera crew had retraced the steps of the march, had compared at each place Dickinson's charges with the statements of the clergy and in the end had found the clergy's position to be correct. CBS-TV news analysis Eric Severeid, after the clergy press conference films were shown, told how once upon a time there was the class of 1946 in Congress and how out of this came a man named Joseph McCarthy whom people did not take seriously at first when he waved unsubstantiated affidavits. Then the CBS commentator reminded his nationwide audience that now was the class of 1964 with a new group from Alabama, Mississippi, etc., with a Congressman named William Dickinson waving similar charges, photographs, etc. Time and Newsweek Magazines carried interview stories with the clergy team in their weekend editions.

Shaw and Sontag

While the clergy were doing their own talking and rebuttal as well as making constructive civil rights points, Mr. Shaw and Frederick Sontag were talking with some of the responsible press officials who knew Dickinson was inaccurate. Soon the UPI management was challenging Dickinson's statements that their personnel had witnessed sex orgies, including photographer Philip Sandlin, who is not a writer. Honest southern editors and reporters, such as managing editor Robert Craig of the Spartanburg, S.C. Journal and Reporter, told the AP

that he had spent the entire march looking for misconduct and had not found any. Dickinson repeated some of his charges in Montgomery the following Sunday, the same day the Montgomery "Advertiser", in a signed editorial by Don Wasson, managing editor, stated that he had not proven his case. Captain Wilson Baker, Selma public safety director, told the UPI that he did not witness the immorality charged in Congress by Dickinson. Art Buchwald, the humorist columnist, did a piece about this situation in the thought that some humor might be helpful in bringing the light of day into some of the charges.

Cong. Gerald Ford told the wire services that "as a member of the House, Cong. Dickinson has the right to make any comment. I believe the comments he made are his responsibility." On the same day that Cong. Dickinson spoke, Ford issued a press release commenting on Vietnam and the next day during a press conference stated that House Republicans would pick up in 1966 the 44 seats they lost in the 1964 election; but he did not take a position for the civil rights clergy.

As a new week was beginning Dickinson was repeating his charges, while Democratic members of the House of Representatives were beginning to make new statements defending the march and clergy and upholding the overall civil rights effort. Ten days after the Dickinson speech two House Republicans, John V. Lindsay of New York, an Episcopalian, and Silvio Conte of Massachusetts denounced the Alabama Congressman's charges.

As the various clergy returned to their regular assignments, it became clear that the effort to bring the truth to bear against Dickinson's charges was just beginning.

Sontag had just received several calls of appreciation for a job well done when he went through Philadelphia and stopped by at the Episcopal diocesan convention. He was shocked to find that clergy and lay people had received reprints of the Dickinson charges with an unsigned transmittal note urging the Philadelphia area Episcopalians to believe Dickinson and to repudiate the work of their own church and highly respected and beloved bishop.

The joint clergy effort answering Dickinson showed that with professional advice and assistance church leaders and groups could work most effectively in Washington following sound and accepted procedures to strengthen the civil rights cause. With so many roadblocks still ahead, the operation described above will probably be a landmark in efficiency, effectiveness, courtesy and speed. Many others like this will be needed in the years ahead.

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EDITORIAL

Fiction vs. Fact

SISTER MARY PETER of Chicago was one of many Catholics who were on the march from Selma to Montgomery. Many of them were asked by the Rev. John Cronin of the National Catholic Welfare Council what they thought of the charges made by Congressman William L. Dickinson of Alabama which we report on page three in this issue. We have read all of the fifty or more telegrams sent in reply and without exception they give the lie to the Congressman. Sister Mary's wire stood out because it was different. She said: "We believe what we want to believe. Having itching ears that delight in vicious gossip we make up or frame up what we want others to believe. Malignant fables of sex orgies on the Selma march fool only those of the slanderous segregated mind. I was there, I know."

Her wisdom is attested by this Fiction-Fact statement released by ten religious leaders, five of whom marched the entire way from Selma to Montgomery, including the Rev. Morris Samuel, Episcopalian of Los Angeles, who was the head of the security detail for the entire march. (CR means the Congressional Record):

Fiction: Congressman William L. Dickinson (Ala.) stated, (CR, p. 6113 March 30) that Rev. Norman Truesdell, of Dubuque, Iowa, left the Selma-Montgomery march in disgust over the "immorality" on the march.

Fact: Statement by Truesdell, Wartburg Theological Seminary, Dubuque, Iowa, (CR, p. A1596, April 1) "This (the above charges of Congressman Dickinson) is a blatant lie. I saw no evidence of this alleged immorality... I was not disillusioned, but inspired by the freedom marchers' responsible Christian conduct..."

Fiction: (CR p. 6113, March 30), The Congressman stated that Rabbi Richard Rubenstein of Pittsburgh, left the freedom march in disgust over the "immorality" on the march.

Fact: (CR p. A1819, April 13) Rabbi Rubenstein was not even on the march. He was in Pittsburgh at the time of the march. He had been in Montgomery March 15 and 16, a week prior to the freedom march, and said, "I can testify that the moral conduct of our students was beyond reproach." Rabbi Rubenstein on April

27 wired Bishop John Wesley Lord of Washington as follows: "Rep. Wm. Dickinson has incorrectly stated I left Selma Montgomery march because disgusted immoral conduct of marchers. I was never on march. In phone conversation Representative Dickinson promised correction. To date he has failed to fulfill promise. I was in Montgomery with 130 Pittsburgh college students. Saw absolutely no immoral conduct. Students behaviour beyond reproach."

Fiction: (CR p. 6113, March 30) The alleged text of an alleged circular inviting marchers to a burlesque review each evening is included in Congressman Dickinson's statement and described by him as having been "actually handed out to the marchers by some of those participating in the march."

Fact: No such leaflet or anything remotely resembling it was seen on the march or at any other time by the undersigned nor by any of the many participants in the march questioned on this subject by the undersigned, nor has the Congressman making the charge yet produced any proof that such a leaflet was produced or circulated by the marchers.

Fiction: The above leaflet stated that "Tent 9 will be pitched each evening ahead of the march, . . ." (for a burlesque show).

Fact: There was no "Tent 9" nor any other tent for entertainment purposes. There were four tents, one for women and one for men, one for food and one for the press. All these tents were under the steady surveillance of the security guard during the night. Many of the tent, clean-up, supply and other workers (mostly ministers, priests, and seminary students — all male) slept in the food tent (and in the press tent when that was not occupied by reporters). A notarized document substantiating these items, and signed by seminary students who were working with the march is available from the San Francisco Theological Seminary, San Anselmo, California.

Fiction: (CR p. 6113, March 30) Congressman Dickinson states that "drunkenness and sex orgies were the order of the day" on the road to Montgomery.

Fact: The Birmingham News, March 28, after reporting various alleged immoralities prior

to the march, stated, "The charge that similar activity took place at the various campsites during the march to Montgomery could not be substantiated." The Birmingham News had a reporter accompanying the entire march.

A news-truck was constantly and immediately in front of the marchers. Cameramen, with long-distance lens, rode up on the bed of this truck and could bring the entire line of march into the focus of their cameras. Helicopters with news cameramen frequently hovered low over the marchers. Reporters and news photographers from major news media, including the Birmingham News, went constantly up and down both sides of the marching line, looking for unusual and newsworthy items. Just the sight of a marcher cooling his feet in a roadside pool was enough to bring a dozen photographers to the scene.

Surely it is obvious that, under the close and continuing surveillance described above, any illicit activity such as the Congressman described as being "the order of the day" would have immediately been spotted by newsmen and have brought a score of cameramen racing to the scene. But, to this day, no picture and no report of any such alleged illicit act on the march has come from any of the many newsmen accompanying the march.

Fiction: (CR p. 6113, March 30) After alleging that drunkenness and sex orgies were the order of the day, Congressman Dickinson said, "photographs were taken of this, I am told. I have not seen the actual photographs, but they are being processed and compiled."

Fact: The photographs at last being produced by the Congressman as evidence should be closely examined by all to see whether they actually reveal illicit activity or are deemed worthy of attention by the Congressman simply because they show interracial fellowship.

Other photos are of unidentified objects, such as one that shows an ash tray stand with debris piled on the floor at its base. In this debris is a contraceptive device that could have been put there by anyone. The context of the picture gives no clear indication where in the U.S.A. the ash tray and the debris are located. Yet we are asked to accept this photo as evidence of debauchery by those on the march!

Fiction: (CR p. 6114, March 30) The Congress-

man states that only the Communist party could weld together into one force the many diverse groups he describes as being a part of the march.

Fact: To the charge that the civil rights movement is Communist influenced U. S. Attorney General Katzenbach replied (Associated Press, Apr. 4, 1965) "I don't think it is true at all . . . communists and left-wing people have been remarkably unsuccessful in actually influencing any decisions and certainly have not captured any of the leadership."

Signing the statement:

The Rev. Richard F. Dickinson, missionary, United Church of Christ in Japan, studying at San Francisco Theological Seminary, California. Was on night security patrol and marched most of the way to Montgomery. Was in Selma one week before the march. Has been in Camden, Alabama the last four weeks. (Disciples of Christ).

Sister Mary Leoline, B.V.M., Kansas City, Missouri. She marched the entire way. (Roman Catholic)

James Martin, President of the student body of the San Francisco Theological Seminary. He represents 60 students from that school who worked each day on the tent and clean-up crews. (Presbyterian)

Msgr. Victor G. Moser, pastor of Annunciation Church, chairman of the Kansas City, Mo., council on religion and race. He was in Alabama during the entire march and marched three days. (Roman Catholic)

The Rev. Dom Orsini, rector, St. Luke's Church, Pittsburgh, Pa. He marched all the way. (Episcopal)

The Rev. Morris Samuel, director of the parish of E. Los Angeles, and head of the security detail for the entire march.

The Rev. Canon Kenneth Sharpe, National Cathedral, Washington, D.C. He was in Selma three days before the march. (Episcopal).

The Rev. William R. Shaw, director of the dept. of economic life, general board of Christian social concerns of the Methodist Church. He marched the entire way. (Methodist)

Norman Truesdell, a ministerial student at the Wartburg Theological Seminary in Dubuque, Iowa. (American Lutheran Church).

Frederick H. Sontag, Episcopal Layman, who was not in Selma but who researched the material for the above statement.

McCOMB: --- DIVIDED DOWN THE MIDDLE

By Bardwell L. Smith

Professor at Carleton College

THE AUTHOR IS AN EPISCOPAL CLERGY-
MAN WHO VISITED MISSISSIPPI UNDER
THE AUSPICES OF THE DELTA MINISTRY

A YEAR AGO Drew Pearson called McComb, Mississippi, "one of the terrorized cities in the United States." A southern white Episcopal priest who works full-time in the civil rights movement labelled it "the most divided and fear-ridden community" he had ever seen.

A visit to McComb now, while the spotlight shines on Alabama, could leave one with a different impression. Bombings have ceased. Brutalities are rare. Harassment is less evident. The era of "law and order," urged by the now-famous McComb manifesto issued last November by 650 civic leaders, is in effect. To test a situation by its outward form alone, however, makes little sense. The month following the manifesto there appeared in Magnolia — a community five miles to the south and the seat of Pike County — a statement supported by some 1100 citizens which, in effect, repudiated the earlier document. Certain names even appeared on both lists of signers. The power structure remains unchanged, and the unyielding reality of white supremacy remains the intention of those in control. There is no substantial evidence to the contrary.

Most whites in Mississippi still live under multiple illusions. One is that Negroes would rather have separate facilities. Another is that, had it not been for agitation from the outside, relations between colored and white would have improved gradually. The smell of freedom is a threat to insecure and culture-bound persons of either race. To the Negro, it is understandably a threat to the limited security he has possessed over the years in the midst of an ever-precarious and disenfranchised existence. To risk losing the little one has is a challenge few but the courageous or the desperate will attempt. To the white, such freedom is more obviously a danger, since it challenges the entire way of life upon which he has been reared.

It is impossible, of course, to know whether the southerner's obsessive fear of the Negro — hence his attempted emasculation of him —

would have developed had the years following the Civil War been a period of genuine reconstruction. The south emerged from this struggle desolate and hostile. A parallel exists in the economic and social plight of Germany after world war one. In both cases the bitterness and emotional insecurity which accompanied defeat and impoverishment contributed in due time to the search for a convenient scapegoat. The Negro, as the Jew later in Nazi Germany, became the target of despair and the inability to create an authentic future. Faulkner's novels portray the dilemma of a people whose pride had been shattered, yet whose guilt over hatred drove them inexorably, from remorse to further abuse and self-contempt.

This same guilt could lead to the radical — perhaps even sudden — excision of what is the cancerous product of a long-term disease. It could become the catalyst which emancipates the white person from the consequences of his own servitude, which frees him not just to accept fully the humanity of the Negro but also, by implication, to discover his own. If this occurs, it would be quite in order for the southerner to make his pilgrimage to the north, to agitate and work for human rights amidst the urban blight. In the meantime the focus must remain on the south. In the words of one of Lillian Smith's characters, "my reason tells me that the core of the trouble is in the south, its malignant center is here and we must cure it at its center before we can rid the north of its infection" — words, perhaps, that only a southerner should write.

Dual and Unequal

DRIVING WEST from Hattiesburg one comes upon McComb out of low rolling hills and scattered pine groves. Here and there along the way one passes herds of Black Angus and Herefords, a noticeable change from one decade back, an indication of the state's efforts to di-

versify its economy, to emerge from chronic depression. As one drives through McComb, heading for Freedom House, one is instantly aware that its 12,000 citizens part company down the middle, along the tracks of the Illinois Central. "Across the tracks" has its economic and social connotations as always, but here the tracks serve as a convenient color barrier as well. With certain exceptions, to the east, in frame houses and brick developments, upon dirt or badly broken roads, lives the colored population. To the west, lies the town itself with a significant range of white dwellings, from poor to simple to moderately expensive. The school system is dual and unequal. The churches are carefully segregated. Job discrimination is assumed. The partitions which have kept the races in their separate worlds for generations remain intact. On the surface there is little or no detectable change.

But this too is deceptive. The revolution began in this divided community four years ago when several hundred Negro high school and elementary school students staged a walk-out to protest gross inequality within the educational system. The leader of this demonstration, a twelve-year old girl, was dismissed from school. She has not been allowed readmission. This past fall a "list of grievances," drawn up by twelve high school students, was circulated to authorities within the county and state, as well as to official Washington including the President, the Supreme Court, and the Attorney General. In all likelihood, this protest will cause little stir, but it was crucial for Negro morale that it be made. Local action and initiative are inseparable ultimately from the whole picture. The signers of the list, nevertheless, remained anonymous, lest reprisals be taken against their parents.

Why Apathy?

THIS SAME FEAR justifiably restrains a large segment of the Negro community from involving itself in what is commonly referred to as the "movement". Though the going-rate is no more than 30-40¢ an hour, Negro women, for example, dare not jeopardize their employment as domestics in white homes. It is a hard choice to make and is one which is frequently misunderstood by whites and colored alike. The apparent passivity of so many Negro citizens has encouraged the whites to believe that the majority of Negroes resent "outside agitation" and has tempted Negro activists — mostly among the young — to por-

tray the so-called "uninvolved" as simply Uncle Toms — both oversimplifications of why a large number of the colored community do not actively resist the "establishment." The truth is, they cannot afford to.

Before last summer the burden of civil rights work over the years within Mississippi had been on the shoulders of a few heroic individuals, most of whom had worked through the NAACP or the Student Non-violent Coordinating Committee (SNCC). In mid-June, 1964, the tempo of the civil rights effort stepped up. McComb's role in this may have been what turned the tide. While ambivalent in many cases about the presence of Negro and white Council of Federated Organizations workers through out the summer, the colored community in McComb suddenly jelled into unanimity with the bombings of late September. The limits of Negro endurance had been reached. A corner was turned in the community which marked the end of an era. While the majority remains reluctant to identify openly with those who work out of Freedom House, there has been a growing acceptance of them and an unmistakable gratitude for their presence. More important, a commitment to a new kind of future was born during these days.

COFO is busy in voter education and registration, community center programs, freedom schools, food and clothing distribution, and in mustering support for the Freedom Democratic Party. While work with the FDP was important last summer and fall, it is particularly crucial now because of the challenge to the five representatives elected from Mississippi. This challenge is based upon the conviction that Negroes are systematically deprived of the vote in that state. Considerable evidence to support this has been amassed during the past two months with the assistance of COFO, workers for the National Council of Churches, and more than a hundred lawyers from outside Mississippi. The state will have the same amount of time to prepare evidence to the contrary and the matter will be debated in the House of Representatives some time this spring.

Role of COFO

THE NON-VIOLENT nature of COFO's activity is a miracle in itself. From Lillian Smith again:

COFO is the Council of Federated Organizations through which civil rights groups carry out joint action.

"You need to be a saint to stay non-violent in the Delta. You're ringed with violence, internal and external; it's everywhere. How are you to meet this violence with the ordinary love and compassion of an ordinary man or woman? It just can't be done. OK. I'm glad I said it. It just can't be done."

The answer is that those who are committed both to equal opportunity for the Negro citizen and to non-violent means of achieving this are not, in many respects, ordinary men and women. Hatred of the power structure and its incumbents erupts continually. Impatience with Negroes who refuse to risk more than they have; disgust with whites who remain indifferent or uninvolved; disillusionment with the federal government which moves only 'in extremis': these are some of the factors which repeatedly plague those in the movement, tempting them to what might be called natural or ordinary bitterness, i.e., to violence of spirit. The miracle is that this so rarely takes the form of physical violence or bloodshed. Instead, it usually is turned in upon themselves and the drama of absorbing hostility produces persons called to extraordinary maturity and dedication.

A second ingredient of the COFO approach — indeed, of the civil rights movement generally — is its intrinsic respect for a community based upon law. Such a remark draws immediate objection from those who decry demonstrations and who see no merit in civil disobedience whatsoever, regardless of circumstance. How can violation of local statutes, they ask, lead to anything but disrespect for law 'per se'? Is not such action lawlessness itself, the essence of anarchy?

Much has been written on this subject recently. One qualified, but strong, support for the necessity of civil disobedience in the face of tyranny came from the 1964 General Convention of the Episcopal Church: "If and when the means of legal recourse have been exhausted or are demonstrably inadequate, the Church recognizes the right of all persons for reasons of informed conscience to disobey such laws, so long as such persons: a) accept the just penalty for their action; b) carry out their protest in a non-violent manner; c) exercise severe restraint in using this privilege of conscience, because of the danger of lawlessness attendant thereto."

Far from being anarchy, therefore, protest of unjust laws — combined with the willingness to pay the necessary penalty — constitutes the

highest regard conceivable for the potentially just "due process of law."

Experience in the Field

A THIRD COMPONENT of the COFO philosophy is peculiarly an outgrowth of SNCC's experience in the field. In brief, it is a new form of an ancient pedagogical method. In practice, it resembles the Socratic approach, the Talmudic process of critical and open inquiry, the dialogic give-and-take. In its freedom schools and throughout its program generally, one observes a fresh and exciting understanding of the educational process itself. Stemming in part from disillusionment with the academic rat-race across the nation in which parents, children, teachers, and administrators conspire to perpetuate a system of ruthless competition, irrelevant scholarship, and preoccupation with status, the freedom schools in Mississippi are a direct challenge to the tendency of Negro schools to adopt uncritically the standards and values of the white community. The freedom schools are designed to be both challenge and antidote to the traditional approaches to learning, in fact, to the customary reasons for being educated.

Contextual in orientation, these schools seek primarily to develop creative individuals, persons committed and trained to serve society's needs, rather than contribute further to its problems through their own self-seeking. The emphasis is therefore more upon the discovery of meaning than the impartation of knowledge, more upon the responsibilities of acquired excellence than the achievement of excellence alone.

Resent Paternalism

A FOURTH ELEMENT which works hand in glove with their educational philosophy is their rejection of paternalism. A major share of COFO's purpose is to help the southern Negro discover and utilize his intrinsic worthwhileness as a person, to prepare him for leadership within society at large. So long has the Negro been hemmed in between the demeaning arrogance of white supremacy and the well-intentioned but still condescending charity which has substituted for justice that he finds it almost impossible to have the confidence and self-respect each person needs in order to be both free and responsible. Immediately, this means that he must be encouraged to glory in his blackness and to shed the shame white citizens have thrust upon him. Ultimately, of course, it means that he must

take full part in the continuing reconstruction which the south and all parts of the nation must experience if the rights, welfare, and dignity of each person are to be observed.

Fifthly, the entire COFO effort represents a radical but constructive indictment upon American society, not simply of its trivialities but of values and assumptions which lie close to the core. The assumptions of white Anglo-Saxon Protestantism, as they have been institutionalized and girded with prestige, can no longer enjoy the luxury of a privileged status. The most radical thing about COFO and others involved in this struggle is that they are calling upon America not to repudiate its dreams but to work harder at making the reality less inconsistent with what it conceives itself to be.

It would not be difficult, to be sure, to submit various aspects of COFO's approach to critique. At times, their posture inclines towards a judgmentalism which dismisses the value of other groups or persons — even within the movement — whose stance appear more compromising than their own. At other times, there is a proclivity to see themselves as somehow impervious to the basic trend of all movements, namely, the tendency to become structured, institutionalized, partially bureaucratized, even bourgeois with time and with success. These are fighting words to the movement, for structure is often seen as synonymous with pretension and hypocrisy, as that which is intrinsically resistant to change.

While too frequently true, even a revolutionary movement comes to appreciate that long-term results emerge only when concrete programs are developed and implemented. The achievement of civil rights, after all, is only a first step towards the resolution of still more staggering problems within our society.

Further Parallel

THE ANALOGY between Germany in the 1930's and the south following the Civil War can be developed even further. There are devastating and insidious parallels, for instance, between the way in which supporters of fascism and supporters of segregationism seek recourse to the paranoid fear of Communism in order to justify the indefensible. It is time to make clear that federal enforcement of the Constitution cannot be equated with totalitarian encroachment. Federal assistance in the current struggle for civil rights is late, not premature.

Also, there are regrettable parallels between the illusion of the nineteen-thirties that the world could negotiate with Nazi Germany apart from strength and the current illusion of moderates in the civil rights struggle that negotiation for equal opportunities can be gained apart from action which reveals the strength of numbers and the extent of concern.

As Martin Luther King, Jr. — a man who may know something about these matters — put it: "We have not made a single gain in civil rights without determined legal and non-violent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily . . . We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed."

The wonder, again, is that these demonstrations have been so miraculously controlled. The tragedy is that this disciplined protest is taken advantage of, by both black and white, not only by those who would resist violently or by those who lose faith in the cause when victory demands both sacrifice and indefinite perseverance, but even more by those who see this as somebody else's struggle. The latter is the real threat in the battle for civil rights, i.e., that the majority whose will can triumph in a democratic society will never stir from silence or will become disheartened in the face of a protracted struggle.

The role of the churches and synagogues should be of obvious importance here. At present, however, their efforts remain isolated, sporadic, and unconvincing.

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By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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RELIGION AND WORK, CHURCH AND WORLD

By Parker Bowman

President of Archdiocesan Council of Catholic Men

EACH YEAR AT ST. MARK'S CHURCH, ST. LOUIS, A NUMBER OF LAYMEN ARE INVITED TO PREACH. THIS TIME A CATHOLIC GIVES HIS IDEAS ABOUT RELATIONSHIP OF RELIGION TO WORK AND WORLD

FELLOW CHRISTIANS — I want to express my thanks to you for inviting me to be with you today, especially since it is my birthday. You know they say that Pope John opened the windows of the Catholic Church to let in some fresh air, but I think your pastor has a thirty-inch window fan in your church, with which he draws in the fresh air.

This is a wonderful thing that we can identify together in approaching the question of just what our religion means to us in our jobs and in the world. We are the common recipients of God's graces and by participating together we multiply our efforts and become more effective.

We all needed this window opening, this letting in of the fresh air, because for too long our attitudes have been frozen and we continued to isolate ourselves by building walls and creating our self-constructed ghettos, concerning ourselves with ourselves. With the passing years we continued to add a few bricks to these walls periodically. Now let us be concerned with the next and very important — that of taking that large window fan, moving it right up here on the altar, opening all the windows and the huge front door and blowing the church right out into the world — for that is where God intended for it to be.

Too long we have viewed our religion as strictly a vertical association between "God and me" and the devil take the hindmost. We have lost sight of the horizontal relationship and of the fact that we are tied up in all mankind, through the humanity of our Lord and Saviour, Jesus Christ. Our response to this not only indicates that we recognize God's love for man, but that we respond with human love offered up to the divine.

Way of Life

CHRISTIANITY is not merely an abstract set of rules, it is a way of life. We must divorce our-

selves from the idea of a compartmentalized Christianity that says, "This is what I say and do on Sunday, which is my religion, and this is what I say and do on Monday and the two are entirely different." The white garment that we put on at baptism is to be worn seven days a week. It may occasionally get soiled, but it certainly is not meant to be worn only for one hour on Sunday, and then to be hung in the closet the rest of the week to dry rot.

But whose idea is it that I get involved? Is it merely a local idea of Cardinal Ritter's, or perhaps the council of bishops of the United States had this in mind at one of their annual conferences when they referred to the need of personal responsibility and personal involvement of the laity, or is it something new that has emanated from the second Vatican Council? No, I think we must go to the very source of creation to see that this involvement is God's plan. It is Christ working through us. We are members of the mystical body of Christ, which our Lord created out of love for man. Love seeks to give and love seeks to unify; consequently we, as members of this body, must seek to give Christ to our neighbors and to seek unity in the cause for Christ. We are reminded that on Ascension day, Christ could have returned to heaven and could have carried on his redemptive work singlehanded, but he chose to do it through us.

Layman's Role

SOME OF US might be prone to say that this redemptive work should be left strictly to the clergy. Well, one look at the cold statistics will tell us that they make up slightly less than 1% of the total and that the other 99% is made up of the laity, so you can see that it would be humanly impossible for the clergy alone to do an effective job. In his good judgment, Christ has given his clergy a highly important, but also a

highly restrictive part. To the laity he has given the entire world. If the Christianization of society is the divine commission to the lay apostles, how then do we approach it?

Succinctly speaking, today's layman finds himself participating in four basic areas of society: The family — the parish — the civic community — and the world. The work of Christianizing these four areas furnish four fundamental apostolates. I would like to direct some remarks of just how I participate in the civic community apostolate or, in other words, just how my religion affects my actions and attitudes in my daily job and with the people in the community with whom I come in contact.

Chapter two of the constitution on the Church, which pertains to "The People of God", which was just recently completed and approved during the third session of Vatican two says, "Everywhere on earth they (the people of God) must bear witness to Christ and give an answer to those who seek an account of that hope of eternal life which is in them."

My next question then, logically, is, "How do I witness the Christ?" Do I start out the day with the resolve that I am going to buttonhole everyone with whom I come in contact, and tell them all about my faith, and if they don't see, or understand, then I will be left with only two alternatives:

- To conclude that either they are simpletons and can't comprehend, for which I will patronizingly pat them on the head and tell them how sorry I feel for them that they are going to hell;

- I must conclude that they are in bad faith and these I will really "tell off," and justly accuse them of their worldliness and pride which keeps them from being a good Christian like me.

We can smile at that approach now, but haven't we all been guilty of this to a certain degree in the past? We don't have to go around telling people how great we are and even though we may have the sincerest motives, I think we must admit that by constantly going around and telling people who don't have the faith about how great it is, we have a tendency to talk down to them. There is an old saying, "Words impress, but deeds attract."

Let Actions Speak

SO WE MUST strive to let our actions, which after all are outward manifestations of our inner thoughts and attitudes, speak for us. It starts with a cheery "hello" to the bus driver when we

get aboard in the morning and continues through to the receptionist, the elevator operator, the porter and all my fellow workers. This does not mean that we must run around glad-handing everyone as though we are running for public office, but we must take time to indicate a genuine interest in all people, regardless of their seeming importance or lack thereof. Their joys and problems are very real to them and when someone takes time to show an interest, that someone and what he stands for rises 100 points in the eyes of the recipient.

These may seem like they are inconsequential things, and maybe they are, compared to some of the headline stories which we read, but we are not all born to be leaders — neither do we strive to be. Holy Scripture tells us "the manifestation of the spirit is given to everyone for profit," so these gifts, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving for they are perfectly suited for us. We may not understand why, but there are certain people, certain situations and certain obstacles placed in our daily lives because they furnish the perfect setting for us to work out the salvation of our immortal soul, and if we don't let Christ and his teachings shine through us in these daily contacts, chances are that he will never come into these areas, because Christ works through us and no one else may ever have the same opportunity.

Watch Your Tongue

ANOTHER EXAMPLE of what my religion should mean to me in my job — and this happens all the time: suppose that I worked in a department of a large corporation and John Smith, my department head, took a great deal of effort to train me in the running of the department because I was conscientious and showed a willingness to work, and he made me his assistant. The time came when John Smith was promoted to a better job and now I was made the department head. One day the big boss drops around to see how I am doing, and in my anxiety to make a good impression I say, "Well, pretty good now, but boy, it took a lot of extra work and time on my part to really get things in shape."

Immediately that remark sows a seed of doubt in his mind about John Smith's ability and he might say to himself, "Maybe that Smith doesn't have so much on the ball after all, and perhaps

I was too hasty in promoting him." Now this is not what we were trying to convey at all.

Or perhaps the boss stops in one day and asks for my supervisor and I say, "oh, he is out for coffee again — he was out earlier also and Mr. Jones, one of our best customers, was looking for him — but I took care of him." We must be careful about these innuendos, designed in our mind to further us, but if they do, it is at the expense of someone else.

We must dispel this image that we have built about a comfortable Christianity. One of the biggest fears we have today — and certainly the one that we use the most to justify inaction — is the fear of economic reprisal. The violations of a person's basic human rights should be a concern of every Christian, no matter what form it takes, but so often we invoke that acquiescent silence when a subject is brought up, which cries out for a quiet, refined, Christian refutation, because it occurs at work and we are afraid of what the boss might say.

We feel we must stay in that shapeless, meaningless mold and not dare to stand out from the others, or it might affect our future. What about the future of the millions of others? How is it affected? How about the Negro who, 100 years after the emancipation proclamation, does not even have the right to vote — and someone says, "I think they are pushing too fast", and I, as a Christian, merely look the other way and say nothing.

By Reason of Baptism

I WAS the office manager some twelve years ago and dared try to employ a Negro. It was not allowed by management. However I had made the effort and I was not fired for this; in fact, several years later I was elected to the board of directors.

Last year at the annual convention of the Council of Catholic Men, we passed several resolutions, among them was one that said that we thought the state anti-discrimination law was unconstitutional; another one urged equal opportunity for all in the area of housing, education and jobs. This was before the enactment of the city fair housing law, or the national civil rights law, and naturally the local newspapers publicized the matter, together with my name and address. As a result, I received quite a bit of mail and a number of crank phone calls. Incidentally, all of the mail and all of the phone calls except one were anonymous. Now, I certainly

did not enjoy receiving those calls — in fact, I considered just not answering, or maybe getting an unlisted number — but by reason of my baptism, I have a commitment to Christ, who suffered for all.

I answered every one of those calls and I tried to tell those who would listen, that I was not trying to push anyone anywhere, but only trying to see that everyone had an equal opportunity. Their individual talents and abilities would take over from there. It is true that people may think that we "kooks" — o.k., so they think we are kooks. But St. Paul says, "We are fools for Christ." The thing to bear in mind is that if those who would be called Christian do not refresh the world with their spiritual insight and respect for basic truths, the evil effects of a materialistic society go unopposed and thus may exert a greater influence, not only on our own family but of many others as well. When men of moderation refuse to act, that is when the radicals step in and fill the void. You see, love must abound, but when love is absent, it creates a vacuum and then hate fills that vacuum. We must project Christ and stop justifying inaction. We must no longer canonize the status-quo.

In closing, I would like to quote from someone else who had a birthday this week, who, incidentally, was the son of the Episcopal Church. On September 19, 1796, in his memorable farewell address after having served as the first president of his country, George Washington said something which I think has a great bearing on what these series of lectures are trying to bring out—that of showing the interdependence which our religion has with our everyday life and vice versa.

I quote: "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion."

SO YOU'RE CALLING A RECTOR

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

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Anglicans Take Christianity Into Industrial Society

★ A remarkable story of how seven Anglicans — clergymen and laymen — and their wives banded together privately to take Christianity into modern industrial society by becoming manual workers has been disclosed.

The story dates back to 1957, when the group, including a Canadian clergyman, formed the worker church group. This is still almost unknown and is not mentioned in such reference books as the Church of England year book.

In February, 1959, the group produced an agreed statement of principles, headed: "Statement of a group of churchmen, priests and lay, who have chosen to be wage workers in industry

as an expression of their faith." That statement was circulated privately but never published until now.

The story of the group, its aims and its criticisms of the Church of England is told in "Priests and Workers: A Rejoinder," by the Rev. John Rowe (published by Darton, Longman and Todd of London).

Rowe was one of the seven founders of the group. Another was the Rev. Don Heap of Canada, who participated in its conferences by correspondence. Rowe was ordained in 1951, held curacies for five years, became a brewery worker in 1956 and is now an electrician. Heap was also ordained in 1951. He served in a rural

parish for three years, is now a worker in a corrugated paper factory but gives some assistance to a parish priest in the Toronto diocese.

The group was formed, Rowe said, because the men felt called to answer the challenge posed by "a serious and deep-rooted estrangement between the church and the industrial wage-earners" of Britain.

They saw the answer to this in "binding up our own salvation with that of the industrial workers," and in their statement of principles they said:

"This, we feel, can only be done by working as they work and live upon the earnings of our labor as they do. Substantially, therefore, we speak as a group of men and women, with their families, all committed by this decision to a certain form of life, addressing the working people primarily by involvement rather than by propaganda. What we espouse is not primarily a 'technique of evangelism' but a form of obedience."

Rowe emphasized that the worker church group is different in that its priests are in working-class jobs, not in secular employment in general. Their case, he says, must not be confused with the case made for the ordination of men in all kinds of professions and vocations, nor with the case for calling upon the natural elders of a Christian community to become its clergy while continuing their ordinary occupations.

"There has not been and

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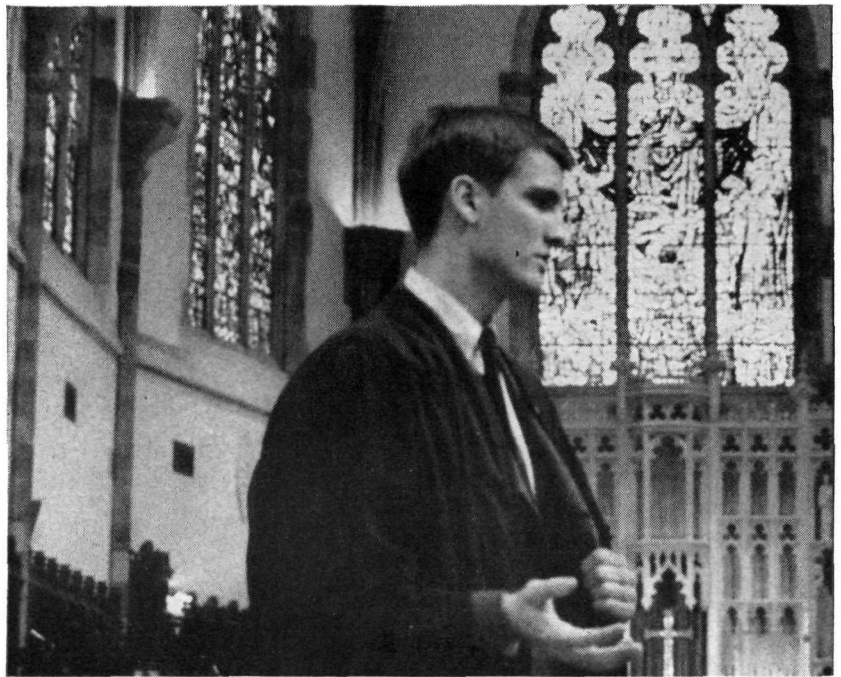
there is not any 'worker priest movement' in Britain," he wrote. He then explained how the worker church group held annual gatherings but never created an organization or society. Its members are bound by a strong community of spirit, and in this spirit they decided to take up such manual jobs as an engineering driller, coal miner, truck driver, electrician and radio assembler.

The group has held that "the church is out of contact with the lives of most working class people. It is not a natural growth within their kind of life but stands without . . . It seems to us that the answer to this situation is for the church to enter with humility and sympathy into the life of the working people and build up the church from within — that is, by Christians who are called to it becoming or remaining workers."

Mr. Rowe said the English worker is indifferent rather than hostile and tends to justify his separation from the church as due to faults of the church rather than as a rejection of Christianity.

"Who will deny," he asked, "that the 'culture' of the Church of England is predominantly 'middle-class'; that in the growing areas of cities it is people who are mounting the social ladder, getting out of manual labor into technical, supervisory and administrative jobs, who are also found in our faithful congregations.

"The people who are at the bottom and can expect to stay there see nothing for themselves in the Church of England . . . This is a very large class of people and it is the most neglected in our ministrations . . . This is the class of people which is characteristically collective in mentality, yet whose characteristic collective



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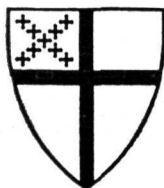
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is not the body of Christ but the trade union . . .

"The class separation, both between the church in general and the workers, and between the clergy in particular and the workers, is more real than many are willing to admit . . . Two things together will change it, in the long run.

"One is a social reorganization which either abolishes the wage status or includes the whole population within it. The other is a spirit which is equal to the step of renouncing privilege and crossing the class barriers in person. Not everyone will be required to cross in person, but all must be able to see and feel the gospel meaning of

the step and express that meaning in his own life according to his own opportunity."

It is the second step which the members of the worker church group have taken, and much of Rowe's book is devoted to rebutting criticisms of its wisdom and efficaciousness from people within the church — notably Anglican Bishop Edward Ralph Wickham, of Middleton.

Bishop Wickham is a leading Church of England authority on church relations with industry and is critical of worker-priest movements on the ground they tend to obscure the church's engagement with the world through the laity.

Said Rowe: "It must be made plain that the members of the worker church group, whether priests or laymen, are in wage-earning manual work precisely as an expression of their faith. It is not because priests must be found in every section of society that they are there, but because this sphere is more than 'a section of society.' It is the class at the bottom of the accepted structure of society and, as such, makes a peculiar demand upon

the church in the name of Christ."

In denying that the group was interfering or meddling, Rowe added: "You don't go in in order to fish people out, or to manipulate to an extraneous end. You go in because the church must be there."

News Notes

We'll Catch Up with diocesan conventions next week. Many are held in May and there was news in many of them—Newark passed many important resolutions — New Jersey approved Bishop Baynard's request for a suffragan — Missouri, as usual, was ecumenical minded—Louisiana battled over NCC and money — The P.B. was headliner at several — we'll hit the highspots next issue.

Time Flies, as they say. Willard R. Yeakel, Seattle industrialist, has been appointed chairman of the 1967 General Convention committee by Bishop Curtis. The Rev. Lincoln Eng, vicar of St. George's, Seattle, is vice-chairman, and the bishop with these two officers huddled last month at national headquarters in New York with officials to go over plans. Previously the Presiding Bishop and Clifford Morehouse, top man of Deputies, went on an inspection tour of Seattle. Dean John C. Leffler of St. Mark's Cathedral, vice-president of Deputies, is working closely with the committee. They figure that more than 10,000 visitors will turn up.

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- NEW BOOKS -

E. John Mohr
Book Editor

**ALBERT SCHWEITZER'S GIFT
OF FRIENDSHIP**, by Erica Anderson. Harper & Row. \$4.95

Questions are sometimes heard regarding Schweitzer the man, or Schweitzer the medical missionary, almost to indicate that this human being could never have made a mistake. If these comments should prevent anyone from reading this book, that person would lose a most enjoyable experience as the humor, the warmth, and every day incidents in the life of Albert Schweitzer unfold.

While reading the book, a sentence from a fable told by Anker Larsen kept coming to mind: God had sent St. Peter down to earth to try to bring eternal life. But after finally settling on the low price of one moment of time, St. Peter had to telegraph back to God to report his complete failure, for he had found that no one had a moment of time to give, for he was living with one foot in the past, one in the future, and none in the present.

Dr. Schweitzer in contrast seems to live to a unique degree in the moment, the present moment, and with a prodigious capacity for concentration. This may be playing the organ, planning a new leper village, visiting a sick patient, constructing a building, talking to a man broken in spirit whom he picks up on the highway when driving across Germany to a next appointment.

Instead of being distraught by interruptions, he finds strength in moving from one task to another. And through these multitudinous activities and facets in his life, it seem to be somehow all of a piece.

One experience reported by Erica Anderson seems constantly to come to mind, bringing insight beyond the little incident. Some native men arrived with a wild pig bound to some poles, having been wounded in a trap in the woods. The "Grand Docteur" tells the men to leave, for the pig, both terrified and hurt, will be dangerous when untied. Schweitzer then talks gently to the pig as he unties him: "Don't be afraid. Your troubles are over . . . I will call you Jonas . . . You'd better get used to me Jonas. I'm your friend." This, combined with bananas, nuts, and water, finally calms the animal, although Schweitzer at one time had to protect himself by placing a

board between himself and the pig, who was attempting to lunge at him.

Including the building of a shelter for the pig in the rain, it was two hours before Schweitzer could return to the writing of a speech. An obvious question comes to mind, "Was this the best use of this time?" And then the obvious answer that only one who accomplishes more in a day or in a lifetime could raise this question.

This little incident reminds us that Schweitzer's phrase "Reverence for Life" is for him a basic tenet and a way of life.

Because Erica Anderson was with Dr. Schweitzer both in this remote part of Africa and in Gunsbach, the small Alsatian village in which he spent his boyhood, another facet of his inner strength emerges. It becomes apparent that he is a man with deep roots — roots in his home town where he had a sense of belonging and which still nurtures him in his return visits, and roots he has set down deeply in the African soil.

— ELLEN B. GAMMACK

The reviewer was formerly personnel secretary of the Woman's Auxiliary of the National Council.

THE STRANGER INSIDE YOU, by Edward V. Stein. Westminster. \$3.75

During the last twenty five years hundreds of books have been written on the relationship between the findings of depth psychology and the insights of Christianity. It looks as if the subject is just about exhausted. And yet there are always new seminarians, fresh out of college, who are not familiar with what has been going on and who need a distillation of the key ideas. A professor of pastoral psychology at a Presbyterian seminary has provided such a distillation.

In summary, the achievement of self-awareness is impeded by the individual's refusal to accept his dependence, freedom, and unconscious self. It is popular for anyone familiar with Freudian concepts to blame his parents, especially his mother, for the mess he is in. There is some value in knowing that behavior is conditioned, but to pass the buck completely is to abnegate one's personality. Responsibility for one's self must be accepted if a man is to be a real person. Responsibility is related to sex, a source of continued confusion in spite of the Christian claim that sex is God's idea and an essential ingredient of the creative process.

Responsibility is also related to aggression which exists as a tiger within, neither understood nor controlled very well. Stein concludes that although the conscience is a

great cause of suffering, it is too early to write an epitaph, and God and love still demand consideration. In fact, it is God, as love, who became flesh and dwells among us, who can be found in man's self-awareness and in man's relationships.

Stein often documents statements that are now taken for granted, but his conscientiousness pays off in directing the reader to books and articles where ideas are developed more. His little book should be of value to thoughtful laymen as well as to seminarians and clergy.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University.

THE HOLY SPIRIT IN CHRISTIAN EDUCATION, by Rachel Henderlite. Westminster. \$1.95

Religious educators with theological understanding are greatly needed, and this book helps to fill this need. The author contends that religious education has not sufficiently recognized the work of the Holy Spirit. Although her presentation of both liberalism and fundamentalism shows their failures relative to the Holy Spirit it has been so prominent in the history of the Christian Church that it must not be neglected in the theoretical discussions of Christian education.

An experiential approach is taken in which the Holy Spirit is considered to be that which the Church has experienced — God present and active in the world. Thus many of the theological problems related to the Holy Spirit are avoided. In determining what the Holy Spirit may mean for Christian education, theological and educational questions are asked regarding the Holy Spirit and faith (the theory of learning); the Holy Spirit and Scripture (the content of Christian education); and the Holy Spirit and the Church (the context of Christian education).

Although the goal of Christian education is reached only through the work of the Holy Spirit, human expectation and human responsibility are important in Christian education as the Spirit of God speaks to the spirit of man; as man responds in faith; as scripture, illumined by the Spirit, revitalizes the Church.

The book is a thoughtful exposition of the Holy Spirit and Christian education. Since it provides a positive role for Christian educators, it helps to offset some of the helplessness found in some Christian education circles today.

— NORMA H. THOMPSON

Dr. Thompson is Associate Professor of Religious Education at New York University.

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