

The **+** WITNESS

FEBRUARY 1, 1968

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NEW YORK CITY

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Story of the Week

Spring Civil Disobedience Plans Spelled Out by Young

★ The Rev. Andrew J. Young, vice-president of the Southern Christian Leadership Conference, declared in an interview that "a country that will appropriate about \$500,000 for every enemy killed in Vietnam and \$53 per year for every poor person — that country is going to hell."

Young was named by Martin Luther King, head of the organization, to lead a demonstration against poverty and war this spring in Washington.

Young said that somebody had to call to the attention of the nation the social and economic crisis in which the Negro and the poor citizens of the United States are caught.

Last summer King announced that an initiative would be launched in 1968 to encourage Congress to commit itself to measures providing more jobs, greater income, better health care and better education to the disadvantaged.

King subsequently announced that plans were moving ahead for the mobilization. Although he did not give specific information on activities planned in the nation's capital, Young discussed some of the preliminary organizational steps for the protest.

"We have decided to organize a very select group of about 200 people from ten different cities and five rural areas," he said.

"This would make a core group of about 3,000 persons, which would be the first wave of troops into the capital.

"They would serve to set the tone and define the nature of the protest. They are part of this 'underclass' that is locked out of the economy; people for whom a spring in jail in Washington is heaven compared to a spring of hunger and unemployment in Mississippi or Chicago.

"Succeeding waves of people coming in could be less disciplined. But we would have 3,000 persons who would understand thoroughly what it's about and be committed to the non-violent discipline and prepared to act as marshals to keep everybody else straight."

He indicated that the demonstration would probably not take place before April since participants would be given three months training before hand.

Young's remarks about the projected mobilization followed comments on developments in the civil rights struggle.

In the 1950s, he stated, the movement looked simpler in retrospect than today because "we had only to remind people that they were God's children and that the color of their skin really had no detrimental effects, even though the society said it did."

He indicated that the civil rights campaign in its early days

had the kind of support which was offered through the 1954 Supreme Court ruling against segregation in public schools.

The riot in Watts, he continued, demonstrated that the issue contained a crucial economic factor. He said the SCLC decided to confront the problem, citing the Chicago open housing marches as one example. The purpose of this effort, he noted, was simply "to break down the ghetto walls so that there could be room to expand freely."

Open housing attempts in Chicago were, Young claimed, "betrayed by the Mayor, (John) Cardinal Cody (Archbishop of Chicago) (and) the Federation of Churches." He explained that funds were not available to pay for violations of the injunction against the marches. "When we tried to raise the issue of the injunction with the mayor, it was the Federation of Churches' representative who got up and interceded and tried to block it. He didn't even want the mayor to speak to it and suggested the court should decide on it. He never realized that to take an injunction case on up to the Supreme Court would cost from \$25,000-\$50,000."

The present "strategy" — involved with the spring demonstration — he said, came from suggestions that non-violence had not been used massively enough. He described the understanding of "civil disobedience" contained in current SCLC thinking in the following way: "When a house is burning down,

a fire engine runs through red lights. Now red lights are legitimate laws to be observed, but the society recognizes that some situations are urgent enough to violate things like red lights. And so fire trucks have the prerogative to do this; so do ambulances.

"I think we would liken our civil disobedience to this. Our cities are literally burning, our people are literally dying of hunger and joblessness and mental disorder. And it may be necessary for us to run through certain little 'traffic laws' to dramatize the fact that there is an emergency."

Young was asked about the relationship of SCLC to more militant elements in the Negro community. Earlier in the interview the SCLC leader stated that his organization had never been troubled by questions of "black and white together" like some groups recently had.

While not advocating separatism, SCLC and King, he said, have been "Southern Negro-oriented but at the same time with enough formal training and sophistication to argue with anybody."

Young added that the organization says this to whites: "You're welcome to share our program, but you can't take it over . . . We just happen to be a Southern Negro organization. We didn't even have any whites on our board until the separatist issue came about. Then to show we weren't being prejudiced, we went out to look for some."

Of the spring protest in Washington and those who advocate violence, Young predicted that "even the black nationalists and people who are proclaiming violence . . . are interested enough in the progress and well-being of black people to agree to stand aside and let us have our way for a season."

Claiming that violent and non-

violent strategy cannot be mixed, he stated that SCLC will probably follow the plan of asking supporters of violence to "let us try our way until the first of August. And if we fail, then you can take over with another approach."

Tactics which could be part of the mobilization, he said, included the assembling of students at the department of health, education and welfare until Congress appropriate adequate money for education and massing sick people around Bethesda naval hospital so that nobody else could enter until those gathered were treated.

"Now we really haven't spelt out the goals. I'm just talking about the types of protest that could dramatize the problem," he said.

Young was asked, "What do you envisage the role of the Churches to be?"

Giving high praise to Church leaders for their role in the passage of the 1964 civil rights acts, he said the Churches could play a great part in solving the American dilemma of "racism,

materialism, and economic exploitation . . ."

These factors, he maintained, comprise the "deeper moral crisis" in the nation.

He suggested to the interviewer that the Churches have some months in which to plan and "develop a course of action that might set in motion the tremendous bureaucracy of the Church."

Noting that some people and publications tend to think that Church bureaucracy is "bad," he held that "it's only bad because we don't know how to use it. When the bureaucracy of the Church can be mobilized for the things we believe in, it's all right." He said he had not "give up" on the church as an institution.

In conclusion, Young quoted a Negro expression of the "old folks:" "The Lord said if you take one step, I'll take two."

Asked if he was counting on that, he replied: "I think all we're saying is, we're ready to take our one step. We'll see where the Lord leads us from there."

Authentic Church Structure Urged by Federation Head

★ O. Walter Wagner, executive director and ecumenical minister of the Metropolitan Church Federation of Greater St. Louis since 1950, will retire during the current year. He announced his decision to retire at the annual dinner of the federation.

He made a strong call for the restructuring of the inter-church group of more than 500 churches into an "authentic church" — the official channel through which the churches fulfill their ecumenical mission in St. Louis.

"What we are proposing is an organizational authenticity to meet the crisis nature of our

times — an organization that can move with authority to commit mission, money and men to the high priorities of our city's needs," Wagner said.

He listed six priorities which should be emphasized by the federation in its planning for the future:

- The racial revolution and its polarization around violence, riots, burnings and "black power" must be met with massive ministries of reconciliation.

- The flight of the best people and the best churches to the suburbs must be reversed and the core of the city must be

rebuilt and re-won for wholesome living.

● The great gulf between the affluent suburban churches and the poor in city congregations must be closed by in-depth involvement in person-to-person communication, by people-to-people projects.

● The antiquated concept of what the role of church is in the secular city must be upgraded with dispatch through continuing education of inner city clergy, provided by theological schools through modern educational means.

● The revolt of youth against the church; the growing movements of youth against a "make money" culture and a "make war" complex, against adult dual standards, must be recognized for what these revolts mean. The church must devise an "imaginative peace corps concept" to capture "this age of idealists."

● The alarming, growing credibility gap in political life, the open defiance of law and order, the rise of serious crime and the ambiguity about what constitutes a valid moral code must be met with a new style of life that emanates from the world's heritage of great religious truths.

"The day is here," he said, "when a decisive move must be made. Let the Church Federation be authentic church now, so that all her resources, all her decision-makers, all her massive membership may be focused on the high priorities of this hour. There is really no other choice. Either we honestly unite our efforts in a massive ministry of reconciliation, in a mighty program of humanizing life in our city, or our churches will cease to be instruments of creative change. Either we become authentic church or else we become forgotten institution."

SHRIVER URGES MORE CHURCH ACTION

★ Sargent Shriver, director of the Office of Economic Opportunity, told the Methodist and Evangelical United Brethren boards of missions that the U.S. cannot win the war on poverty without the help of the Churches and churchmen.

While praising the Churches for what they are doing in the struggle against poverty, he said that they are not doing enough.

He told the clergymen in the large audience that they reach 100 million Americans on Sunday mornings. "You can reach these people and tell them," he said, "that the poor in the community need help—human help, not dollar help."

He said that if every minister in the nation "became a community leader instead of just a church leader both America and Christianity would change overnight."

Shriver criticized the attitudes of the wealthy and their lack of understanding of the problems of the poor. The lack of understanding, or "crisis in the suburbs," he asserted, is as much responsible for social conditions as the crisis in the slums.

The love of fellow man that was expressed by Leo Tolstoy, St. Francis of Assisi, Gandhi and Charles and John Wesley, the founders of Methodism, will win the war on poverty, he said, adding that "each of us is called on either to make a small offering of love or endure a large amount of hate."

Ted Velez, executive director of New York's East Harlem tenants council and a member of a panel which responded to Shriver, accused the Churches of being "strangely quiet" on the problems of the poor.

He connected the lack of funds to pursue actively the war on poverty to the war in Vietnam. If the country can but

will not provide both "guns and butter," he said, "our values or priorities or fears have thrown us to the mercies of hate, killing and oppression both among our own poor and among the poor nations of the world."

Mr. Velez asked why so few churchmen have aligned themselves with the poor who, he said, "are unable to be deferred from fighting in a war that is wiping out a nation of poor people."

The Church's responsibility, he continued, is to take the lead in setting moral directions for society, to plan and act for "the solution of the ills of poverty and racial injustice," to honor and respect racial identities and to make Church organizational changes to permit the poor to help control their destiny.

THE UPPER ROOM HAS NEW FEATURES

★ A sampler edition of the March-April, 1968 issue of *The Upper Room* is being widely distributed, according to the Rev. Wilson O. Weldon, world editor of the interdenominational daily devotional guide published at Nashville, Tennessee.

"The sampler provides a peek at some of the new features to be included in the March-April Lenten-Easter issue," said Weldon. "Among the new features is a Thought of the Month by Bishop Paul W. Milhouse of the Evangelical United Brethren Church. In the March-April issue there will also be a Thought of the Month by Bishop Gerald Kennedy of the Methodist Church.

"Other features of the sampler include an illustrated editorial, 'Mister, Give Me a Big Word that's a Good Word'; 'Read and Consider' with quotes from a Psalm; a word about special ministries for men and women in Vietnam; special book features, and so on.

"Hopefully we will have many new readers starting with the Lenten issue," said Weldon. "Future issues will also have added features."

FORMER PB INSTALLS SON AS RECTOR

★ Former Presiding Bishop Henry Knox Sherrill came out of retirement to preach at installation services for his son, the Rev. Franklin G. Sherrill, as rector of Grace Church in Brooklyn.

He made a strong defense of the parish and of the Church's right to be concerned over social issues. Asserting that it was "utter nonsense" to expect the parish to disappear as a Church institution, he told the congregation: "The parish is where the people are, all sorts and kinds, saints and sinners, and some odd ones who come to church because they are welcome no other place. The first great purpose of the parish is to testify that God lives and that God cares."

Regarding the Church's attitude toward problems in society, Bishop Sherrill said the Church "must be concerned with poverty, with those who are enslaved and with those suffering from bias and misunderstanding. This is the fabric of the Church itself."

OPPOSE BAN ON AID TO NORTH VIETNAM

★ Methodist leaders in Chicago expressed shock that the U.S. treasury department has refused to allow the Church to send medical aid to civilian war victims in North Vietnam.

A statement issued at a press conference called by the executive committee of the Rock River conference's board of social concern declared that "as Christians we know no enemy at the point of human need — bleeding

wounds, scarred faces, destroyed hospitals and distraught minds."

BISHOP FRED GOODWIN OF VIRGINIA DIES

★ Bishop Frederick Goodwin, retired bishop of Virginia, died January 13.

Virginia born and educated, he served the diocese of Virginia from his ordination as Deacon in 1917 until his retirement in 1960, at the age of 72.

ATLANTA CHURCHES JOIN IN HOUSING PROGRAM

★ Seven Protestant congregations, including two Episcopal, and the Roman Catholic archdiocese of Atlanta have formed a corporation to provide better housing for low and moderate income families.

John Steinchen, a Unitarian layman, said the corporation would act primarily as a sponsor of housing programs in Atlanta; as a non-profit organization it would qualify for funding under federal housing programs.

CATHOLICS JOIN EPISCOPAL SERVICE IN SPAIN

★ A Roman Catholic lay leader and several priests joined in leading the first service of the 1968 week of prayer for Christian unity in the Episcopal Reformed Church in Madrid.

Bishop Ramon Taibo, head of the Episcopal Reformed Church, presided at the ceremony.

A number of priests, religious and Protestant pastors were among the persons in the congregation.

GERMAN CHURCH URGES PEACE

★ The Evangelical Lutheran Church of Hannover adopted a resolution at its synod calling on both sides of the Vietnamese war to end "the bloodshed".

It asserted that in today's world conflicts cannot be solved by wars which "only create more and graver problems."

"The conflicting parties," declared the Synod, "should profess their strength instead through their preparedness for serious negotiations on the re-establishment of peace."

"Since the Vietnam conflict may be decisive for the future of the whole of mankind, Christianity's responsibility to promote peace is particularly challenged."

A. J. MORLEY TAKE NEW 815 POST

★ The Rev. Anthony J. Morley of Missouri has been named deputy head of the pilot diocese program of the Executive Council.

In his new post, Morley will be responsible for coordinating the work of all departments of the Council as it relates to the pilot dioceses. The pilot dioceses serve as laboratories for experiments in new styles of mission and ministries and in new structures of the Church. Missouri has been for four years one of these pilot dioceses, and Morley has been responsible for pilot experimentation there during that time.

TEACHERS

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EDITORIAL

Tough Job Coming Up!

THE REV. A. DUDLEY WARD, preaching in Washington Cathedral, cautioned the Southern Christian Leadership Conference — headed by Martin Luther King — to be more specific about what it plans to do at the civil disobedience demonstration this spring.

Dr. Ward, head of the Methodist board of Christian social concerns with his office in Washington, has long been a supporter of civil rights for Negroes and everybody else. Yet in his sermon he said; "The longer Dr. King keeps this community, its people and its government in the dark, the greater is his loss of potential support."

Dr. King, in calling for the massive demonstration, ruled out violence as a means of protest but did call for a "massive dislocation" of the Washington scene.

The Methodist leader replied that lack of details on the campaign not only could cause loss of support, but spur a larger opposition and greater danger "of a fiasco and the necessity for him to accept the hollow, ineffective compromise of his Chicago campaign."

He said there is a growing recognition that the Churches should be ready to back black power short of "physical violence and destruction of property. We are prepared to identify with a clear set of discernible goals for Dr. King's campaign.

"But we cannot support disruption for its sake alone. It is unthinkable that this movement would undertake to make things so difficult that the President would be afraid to leave the White House — to quote one of the workers — without at least to date making it clear what it is all about."

It was a coincidence as far as we know that the Rev. Andrew J. Young was chosen to lead the demonstration and his interview, reported on page three, is revealing to put it mildly.

Negroes in increasing numbers apparently do not believe that non-violence methods will better their lot. So what Dr. King and his followers are, in effect, saying to the militants; "Give us

one more shot at it and if we get no where by mid-summer with our methods, then you take over with another approach."

It is pretty hard to laugh off Young's opening remarks about the U.S. spending a half-million to kill one Vietcong and \$53 a year for every poor person in this country.

Shift the scene to Evanston, Illinois, and there in a four-day, student-organized symposium at Northwestern there were explosive predictions that violence is the only means Negroes have to gain their rightful place in American life.

Postures ranged from the openly rebellious and rigorous challenge to white supremacy flung out by Ernie Chambers, a black power leader from Omaha, to the sober reasoning that "social dislocation" by Negroes would lead to fascism, presented by Robert Theobald, an economist and social analyst.

Theobald entered his warning in reply to a proposal by James Lawson, a Memphis minister and former adviser to Martin Luther King, that Negroes adopt a strategy of attempting to force social change by jamming the machinery of the economy and disrupting communications. This would constitute nonviolent action, Lawson said.

A comparable line of non-violent persuasion was proposed by Staughton Lynd, history professor at Chicago Teacher's College, who urged that personal draft resistance be extended to obstructing recruitment and induction centers. He, too, called for social change.

But the noisiest response of all the audiences at the four nightly panel discussions went to Chambers, who opened his speech with this pronouncement:

"I have no respect for universities, corporations, the Congress, both Houses, or the Presidency, the office or the man who occupies it. They're supposed to believe in law and justice but they have done a miserable job. The Church is like the wicked witch in Cinderella, and Jesus Christ is the poison apple that puts the black man into a deep and profound sleep."

No easy job, Dr. King and his followers have cut out for themselves — what?

SHOULD JERUSALEM BE INTERNATIONALIZED?

By Frederick C. Grant

Professor Emeritus of Biblical Theology at Union

THE AREAS THAT MUST BE CONSIDERED IN FINDING A SOLUTION TO THIS QUESTION. FIRST OF TWO ARTICLES ON THE SUBJECT

THIS QUESTION arose soon after the "Six Day War" between Israel and the Arabs last June. Almost at once Pope Paul proposed the solution, though he did not work out details of his plan. Many persons no doubt thought of the international status of Vatican City, which works admirably, partly because it is surrounded by a nation traditionally Roman Catholic. In Russia, it might not work so safely and satisfactorily. Or surrounded by hostile Arab states, as Israel is.

In considering this question, three areas of thought must be considered: (1) the long history of the past, leading up to the present crisis; (2) the proposed solutions, and whether or why they will not work; (3) the only possible solution, from the religious point of view, whatever the difficulties it may involve.

Historical Background

TO BEGIN with the past history, it is clear that the entangled relations involving Jerusalem, and indeed the whole area of the Holy Land, are many centuries old. Palestine has been an interminable bone of contention since history began. It is the great "land bridge" between Asia and Africa. It fronts the great Western Sea, the Mediterranean as viewed by people from the Tigris-Euphrates valley and farther east. It has access to the lands of the South, via the Red Sea and the Gulf of Aqabah. The ancient trade-routes from East to West and North to South were also the routes of invading armies, from time immemorial. The great empires of the East, Assyria, Babylon, Persia, then those of the West, Macedon and Rome, and the mediaeval Crusaders, not to mention the floods of invasion from the South, especially the Muslims, or the earlier struggles between the Seleucids and the Ptolemies — all this endless conflict is the background of the Bible, and of early Church history, and of the Middle Ages. It is equally the back-

ground of the history of the Middle East in the 20th century.

The Semitic peoples probably began invading and settling this western coast as early as 3000 B.C., near the end of the Late Stone Age. Six hundred years later the first Semitic or Accadian dynasty, under Sargon, created the first great empire in history, stretching far to the west and embracing Syria and the Taurus (or Silver) Mountains in South-eastern Asia Minor. By 2000 B.C. the Amorites, well known in the Bible, had invaded Palestine and during the following three centuries spread their influence from the Mediterranean to Babylonia. It was the famous Mari age, named for the vast hoard of documents found there. The Amorites now ruled Babylon. Their first dynasty was established by Hammurabi, the famous law-giver whose legislation influenced the whole Near East and is echoed in the Old Testament. From 2000 to 1500 and even down to 1200 B.C., Egypt controlled Palestine. But by 1250 the Israelite conquest had begun, and in fifty years the Hebrews overcame the Amorites settled in their strongly walled cities. By 1020 the Aramaeans from the Northeast had invaded Palestine, and so had the Philistines, coming from overseas, evidently from the Aegean area, perhaps from Crete, and settling the southern shores of the west coast of Palestine. Every mile of Israel's boundary, every year of its development, was contested by enemies from abroad.

Finally, the conquest of Samaria by Assyria in 721 and of Jerusalem and Judaea by Babylon in 587 apparently put an end to the Hebrew or Israelite occupation of Palestine. But the successive efforts at restoration at last succeeded: Israel became a recognized dependency under the Persians, and so remained until Alexander of Macedon conquered the Persians at Gaugamela in 331. Israel soon became a part of the Egyptian kingdom, ruled by the Ptolemies (successors to Alexander); but in 198 B.C. it was

wrested from them by Antiochus III, the Seleucid emperor ("the King of the North" in the Book of Daniel), also a successor of Alexander. In 166 B.C. the revolt of the Maccabees began, and after their success Israel remained independent until 63 B.C., when Pompey took over Palestine, thus rounding out Rome's eastern frontier, which stretched from the Black Sea to the Red. The unsuccessful effort of Israel to regain its freedom in A.D. 66 and again in A.D. 132 left it a politically dependent area within the Roman Empire — a small country on the far-flung eastern border of that empire, but indispensable to the Romans. It was the central sector in the long line of defense against the Parthians, and later the Persians, and always against the roaming nomads of the desert, born foragers and banditti from time immemorial. But as time went on, especially after Constantine's removal of his Capital from Rome to Byzantium, and after the tidal waves of Goths and other invaders got seriously under way, Palestine became increasingly defenseless against the powerful armed hordes from the East and the South.

When Rome became more or less a Christian empire, in 330, the Byzantine rulers made the "Holy Land" a place of pilgrimage, and selected the "holy places", identified partly by tradition, partly by conjecture. Constantine's mother, St. Helena, was one of the most ardent visitors to these shrines. She purchased and dedicated the Holy Cross, and the Tomb of Christ, and many another shrine — all identified and guaranteed by pious conjecture.

Muslim Invasion

THE MUSLIM INVASION took place in 638, and made Jerusalem its second Holy City, second only to Mecca. Since that date, the hold of the Arabs upon Palestine, including Jerusalem, has never ceased, except for brief periods when the western European Crusaders invaded and conquered the land. The Turkish conquest in 1517, which lasted until the settlement following World War I, made no religious difference — the Turks were Muslims too. When Godfrey of Bouillon arrived in Jerusalem, at the climax of the First Crusade in 1099, his first act was to burn a Jewish synagogue, crowded with worshippers. So much for the frequently quoted statement that there were no Jews in Palestine after the defeat of Israel by Rome in A.D. 135! Finally, when the old Byzantine Empire was taken over by the Ottoman Turks in 1517, they

unified and dominated the whole vast area of Arab and Muslim influence from the borders of India to the Atlantic Ocean.

As I pointed out in an earlier number of *The Witness* (July 6, 1967), the Jews enjoyed a tolerably peaceful existence under the Muslims, and even under the Crusaders. But the modern movements of Arab nationalism and Jewish Zionism produced friction and antagonism. Each group wanted the whole of Palestine. During World War I, they joined the Allies in opposing Germany and the Turks, expecting a free Palestine as their reward. Lord Balfour's "declaration" in November 1917 guaranteed the Jews a "home" in the Holy Land — which they interpreted as a "state". Out of this arose the intense opposition of Jews and Arabs, a conflict intensified by the harsh way the division of land was carried out. If only compensation had been made and provision for resettlement! That method would surely have been worth trying. Contrast the peaceful British emancipation of the slaves in 1833, at a cost of £ 20 million but not a drop of blood, with our forceful "liberation" of the slaves — vastly more expensive, a civil war that lasted four years and was the bloodiest war in all history up to that point, and an aftermath that has not burned out yet, over a century later!

Why was not a peaceful solution of the "Palestine problem" undertaken? Perhaps the Allies were too tired, too exhausted in funds, too burdened with a multitude of other problems. But a peaceful and equitable solution of the Palestine problem might very well have opened a new age of prosperity and good will throughout the whole Near and Middle East. It is good news that the Israelis are now remunerating Arabs in the Old City whose homes have been taken over — some to the tune of \$25,000.

It is perfectly clear from the historical record that Israel has laid claim to Palestine since the 13th century B.C., a far longer period than any other people has claimed it, even the Arabs. The statement that the Arabs have "always" claimed Palestine is simply not true. Semites have claimed it, yes; but among the Semitic peoples Israel's claim is the most ancient and the most persistent. Compelled by superior force to let go its possession or its political control of the land, Israel has continued to press its claim, and to maintain numerous residents, under varying conditions but with little success, hitherto.

What nation has ever celebrated its homeland in terms more lofty or more jubilant than Israel? What religion has ever intertwined its language and its ideas as completely as Israel has done? Arabs have never celebrated Arabia in comparable terms, let alone celebrating the land of Israel. Jerusalem is no theme of religious veneration or celebration among Arabs, comparable to their real "holy cities". For the Arabs, as far as their literature goes, other cities were equally precious, equally celebrated. When have Arabs ever sung, "If I forget thee, O Jerusalem, let my right hand wither!" (Psalm 137.5)? What other people have made such a claim for any city as Israel has made for Jerusalem, destined to be the holy city, the religious capital of the whole world, from which the sacred law should go forth to all nations, where even the cruel Assyrians and Egyptians should eventually be gathered together in peace and harmony, under the sole sovereignty—not of kings or potentates but of God? It is the religious significance of this city, above all else, that justifies its claim to independence and to freedom of access by all devout peoples, from the very ends of the earth.

The civil administration of the Holy City, the assurance of its safety, its health, fresh water, policing, lighting, heating, housing, fair dealing—all these requirements can best be administered by one concerted administration, not by a divided group of rival powers or their representatives. When have divided cities thrived? Did Rome, under the Papal States? Or Danzig, at the end of its narrow corridor? Or Berlin, divided into four administrations and with access from the West only by air or by a narrow and often contested corridor? Or any other partitioned city we might name? Cities are made up of human beings, not cattle; people are not meant to be barred off or fenced up in separate pastures! And the human need that faces all concerned, in Jerusalem, cannot be shuffled off or forgotten. Justice and fair play, not merely for the rival sects and religions with their divisive claims, but the needs of little children, of growing boys and girls, of their parents, of working people who cannot easily shift about for employment; these are the common people, both Jewish and Arab, and others who have lived in Jerusalem for many years; not tourists, but residents; these are the ones whose rights should be considered first, not some fantastic

scheme based on an impracticable political theory, or on ancient decrees of kings; or a political geography worked out by statesmen with one eye on the need of the actual population of Jerusalem and the other on the preferences of the "great powers." The theories have failed, ever since the end of World War I, and since long before then. Now has come a time for clear, cold, rational thinking, based on the facts of life and the human needs that all concerned must acknowledge and attempt to meet.

Jordan Failed

JORDAN has proved its incapacity to administer the Old City of Jerusalem. For nearly twenty years it not only hindered or prevented the visit of pilgrims to the Wailing Wall and other shrines—not only Jews and Christians but even Muslims living on the other side of the city. Its treatment of the Jewish synagogues, which the Jordanese destroyed, and the desecration of Jewish cemeteries, whose headstones were broken up for street paving—all this is evidence of the total inability of Jordan to administer other people's property in a civilized manner. They even mounted guns in the area and used them against Israel when the day came. It is not the common people among the Arabs who were responsible, but the authorities, who have done little or nothing for hygiene, public health, or sanitation—public services that Israel undertook as soon as the war ended in June.

Endemic malaria is now being wiped out. Fresh, clean water is being introduced. Decent wages are being paid for labor. A neighbor of mine, a French Jew, born and reared in Paris, visited the Old City for a week in August, and talked freely with the Arab populace. They told him that they welcomed the Israelis, who taxed their wages only 5 per cent—instead the 60 or 70 per cent that had been common under the Shayiks and Pashas, the Arab administrators. "Now we have some money to keep and can get ahead," they said, "for the first time in our lives." If Jerusalem, or West Jordan, or the Gaza Strip, or Sinai, or any other territory in the Near or Middle East is to be placed under the administration of some other nation or nations, as a protectorate, let us see that it is managed by honest, enlightened, modern, genuinely civilized people who do not hate or despise those entrusted to their care.

(Concluded Next Week)

- NEW BOOKS -

E. John Mohr
Book Editor

THE POWER AT WORK AMONG US, Meditations for Lent, by D. T. Niles. Westminster. \$1.65

This is a series of considerations for each day in Lent, culminating and including Easter day. It is rich in biblical background, sources and illustrations, particularly and helpfully, from the Old Testament. The author is a pastor, educator, college administrator and missionary, who has spent most of his life in East Asia. The theme of the book is its title, derived from a phrase in Ephesians 3:20. Always present is the conviction, "Jesus Christ has got hold of me" and the spirit of the meditations is that of life and power.

The main subjects are relevant: faith; the family nature of the Christian Church; our life in the world; and the "ethical imperatives" of the Christian life. The following passage speaks for the whole book. "The first truth remains, that it is the world which administers the gospel to the Church. The world is the means of calling a Church to its obedience as well as chastising it in its disobedience. When a Church has to carry the cross, that cross is fashioned for it by the world . . . But even as the world administers the gospel to the Church, so the Church declares the gospel to the world and makes that gospel effective in the lives of men. For that which is promised to the Church is for the world also."

Much has been written about "sacred and secular". Little has been better said.

— LESLIE J. A. LANG

Vicar, Chapel of the Intercession, Trinity Parish, New York.

WHERE YOU FIND GOD, by Walter Russell Bowie. Harper & Row. \$3.95

My original copy of Dr. Bowie's book came from the publisher, courtesy of the author, a long-time friend and hero, and a great predecessor in the ministry of a 160 year old church. After I had read a chapter or two of it I found myself writing the author something like this: "How do you ever do it?! A new book every year or almost so, and always full of grace and truth . . ."

Let me say immediately that this is one of Dr. Bowie's very best books, and that is high praise. If you are

a cleric, get yourself a copy and read it. If you have a parish book shelf, put one or two copies on it and recommend it to your congregation for immediate or Lenten reading.

Dr. Bowie is a modern saint, one who has long spoken and written poetically and prophetically. But who could ever guess that he is in the ninth decade of a truly abundant life upon reading this, his most recent work? For it treats of questions and issues at the center of the new theology, the God-is-Dead movement, Religionless Christianity, of Bonhoeffer and Robinson, of Dag Hammarskjöld and William Hamilton. He is as up to date as any of them, and more so!

Read a book which will increase your faith in the ancient Word and the Everlasting Mercy. It is illustrated as only the author knows how to do. Indeed as I read it I felt a bit sad, for where are there voices like his in our pulpits today?

— BENJAMIN MINIFIE

Rector, Grace Church, New York City.

THE SYMBOLISM OF EVIL, by Paul Ricoeur. Harper and Row. \$8.50

In these days when positivism and scientism have attempted to dismiss all dimensions of reality which are not subjected to some kind of empirical testing, it is extremely refreshing to study a book of this sort. *The Symbolism of Evil* is written by the distinguished French philosopher, Paul Ricoeur, and undoubtedly will become one of the great contributions to the literature concerning the enigma of evil.

Ricoeur approaches his study from a phenomenological perspective, examining the important concepts of

defilement, sin, and guilt. Moreover, he traces the usage of these words in the pertinent religious and philosophical sources, and concerns himself with their meaning for today. In addition, he carefully delineates the four classic myths concerned with evil — the drama of creation and the "ritual" vision of the world; the wicked God and the "tragic" vision of existence; the "Adamic" myth and the "eschatological" vision of history; and the myth of the exiled soul and salvation through knowledge.

In concluding his study he deals with the question of whether or not these myths are live options today. He thinks that they are and posits a "dynamics" of myth in relation to the problem of evil that is most unusual.

— JOHN E. SKINNER

Professor of Philosophical Theology, Philadelphia Divinity School.

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