

The **+** WITNESS

MARCH 14, 1968

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Story of the Week

NCC Leader Hails Commission Report on Civil Disorders

★ Arthur S. Flemming, president of the National Council of Churches, commended as "courageous" the report of the President's national advisory commission on civil disorders.

In a statement released in New York, Dr. Flemming pledged the vigorous support of the Council, a federation of 34 Protestant and Orthodox Churches, in implementing the report's basic recommendations.

The commission, headed by Gov. Otto Kerner of Illinois, released its report on February 29. The 11-member unit warned that the "nation is moving toward two societies, one black, one white — separate and unequal."

Cautioning against growing "polarization" in American life, the commission set out a series of proposals aimed not only at avoiding further disorder but also at correcting the social and economic situations which produced the riots of 1967.

The Commission found that the 1967 urban upheavals "were not caused by, nor were they the consequences of, any organized plan or 'conspiracy.'"

It said that "segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans.

"What white Americans have

never fully understood — but what the Negro can never forget — is that the white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it."

While accusing "white racism" of chief responsibility for riots, the report asserted that the policies of many Negro militants are also explosive and "can only relegate Negroes to a permanently inferior economic state."

In his statement, Flemming said the report has appropriately been called "a stinging indictment of the white society for its isolation and neglect of the Negro minority."

The Churches of the nation, he continued, share responsibility for the commission's findings on which the indictment is based.

Among the recommendations listed in the report for national implementation were:

- Reversal of force of discrimination and segregation.

- Creation of 2 million new jobs by state, local and federal governments and by industry.

- Initiation of federal on-the-job training subsidies.

- Moves toward a guaranteed minimum income.

- Extension of low and middle income housing programs to

include 6 million existing or new buildings.

- Establishment of a private institute of urban communications to train journalists in urban affairs and encourage Negroes in journalism.

- Decentralization of city governments so they will be more sensitive to the needs of the citizens.

Expressing the intention of the NCC to support efforts to implement the recommendations, Flemming said the constituent denominations were being asked to urge local churches to arrange for membership study of the report "in the light of Christian teachings."

Local churches, he added, would be asked to reach their own conclusions on issues involved and "to engage in action programs designed to put their conclusions into effect."

Dr. Flemming stated that the NCC will distribute materials aimed at helping to carry out the nationwide program of study and action.

EAST AFRICAN ELECTED TO HEAD DIOCESE

★ An East African, Archdeacon Yohana Jumaa of Korogwe, has been elected Bishop of Zanzibar and Tanga, succeeding Bishop William Scott Baker, an Englishman who resigned last year.

He will be consecrated in Korogwe April 25, and enthroned at Zanzibar cathedral three days later.

Labor Leader Cesar Chavez Stirs Workers with Spiritual Fast

★ Entering the 13th day of a "spiritual fast," a weak and gaunt Cesar Chavez appeared in Court in Bakersfield, Calif., February 27 on a contempt of court citation.

Because of his weakened condition, however, the United Farm Workers organizing committee (AFL-CIO) director's case was postponed until April 22.

Chavez, who began his "spiritual fast" on February 14 as an offering of reaffirmation and rededication to non-violence, was met at the courthouse by over 1,000 farm workers from throughout California.

As he made his way into the crowded courthouse unassisted, the farm workers sang "De Colores," a Spanish folk song about the beauties of the day which has recently taken on religious significance.

While Chavez listened to his legal counsel Jerry Cohen make a motion for postponement, the workers throughout the courthouse and outside knelt and recited the rosary.

The day before, more than 800 workers went with the union leader to the same court. However, a judge scheduled to hear the case disqualified himself and indicated an outside judge would be brought in to hear the arguments.

On February 25, more than 2,000 farm workers gathered in Delano, 35 miles north of Bakersfield, to attend a Sunday mass celebrated by Fr. Mark Day, O.F.M. Some 400 to 500 farm worker families are camping in tents on the union land adjacent to the site where Chavez is fasting.

This 30,000-acre agricultural community has been the scene of

a two and one-half year old strike against 32 local grape growers by farm workers seeking the right to organize and bargain collectively.

No indication was given by the union on how long Chavez's fast will continue.

The 40-year-old Mexican-American leader has taken only water in addition to receiving daily Holy Communion. During the days he has talked with numerous workers and their families in a small 10 by 12 room. A cot and heater are the room's only furnishings.

Chavez has been visited by Bishop Timothy Manning of Fresno, accompanied by Msgr. Roger Mahony, director of the diocesan Catholic charities and special services. It was emphasized that this visit was not meant to indicate the prelates were taking sides, but as an endorsement of the principle of non-violence.

Meanwhile, hundreds of farm workers from throughout California have converged on Delano, a town of 13,000, to participate in the "spiritual fast."

Each evening for the past two weeks Fr. Day, has celebrated mass in a make-shift chapel which formerly served as the farm worker's cooperative store. Chavez's room is adjacent to the chapel and he joins the workers each evening for mass.

Union officials report that since the evening mass began attendance has risen from 150 to nearly 1,000.

Fr. Day and members of the California migrant ministry have also made themselves available throughout the days at the chapel for counseling. For two weeks a group of 15 farm workers have maintained an all-

night vigil at the Shrine of Our Lady of non-violence which occupies one section of the chapel.

It is estimated that more than 90 per cent of the workers in the southern San Joaquin Valley area are baptized Roman Catholics.

A union spokesman emphasized that Chavez's action was in no way to be considered a "hunger strike" but rather a "spiritual fast."

"A hunger strike usually follows some sort of specific demands. Cesar Chavez's fast is entirely different. It is simply an action of rededication to those ideals of non-violence which the union has sought to maintain throughout this strike," he added.

On a recent weekend delegates from the National Council of Churches' meeting in San Diego visited Delano and brought from that meeting an official proclamation of the General Board commending Mr. Chavez's action. The delegation also participated in religious services.

Two days after Chavez began his fast he was served with a contempt of court citation by John Giumarra Jr., of Giumarra Vineyards, Inc. The union has been on strike against the Edison, Calif., vineyard since August 1967.

The citation lists 12 violations of an earlier court order setting up specific regulations governing the union's strike activities against the company.

MRI REORGANIZED FOR FUTURE WORK

★ At its first organizational meeting the Mutual Responsibility Commission elected new officers and appointed eleven new members and a group of consultants. The commission has been newly reformed and will continue its work for the next three years.

Bishop Francisco Reus-Froylan of Puerto Rico was elected chairman and Mrs. Harold Sorg of Berkeley, California, vice-chairman. Secretary is Mr. Walker Taylor Jr., of Wilmington, N.C.

The commission appointed a prayer outreach committee from its own membership, Dean Charles Higgins of Little Rock; Canon Kenneth Cary of Pacific Palisades, Cal. and Rev. James Breeden of Boston, with the Rev. Dr. James W. Kennedy of Forward Movement publications as the coordinator. This group would try to promote the commitment of all parishes to wider participation in organized plans for prayer and intercessions.

New members include Bishop Reus-Froylan, Bishop Ned Cole of Central New York and Bishop

John H. Burt of Ohio. The bishops were appointed by the P.B.

New lay members are the Hon. Herbert H. Tate of Newark, Curtis Roosevelt of New York, the Hon. Lyle G. Hall of Erie, James Garlington of Montana, and Hiram Neuwoehner of Missouri. These, in addition to the clerical members named above, were appointed by Dean John B. Coburn, president of the House of Deputies and an ex-officio member of the commission.

Consultants to the commission are Bishop Stephen F. Bayne Jr., Canon Charles M. Guilbert, the Rev. James W. Kennedy, Warren H. Turner Jr., Dean Almus M. Thorp, the Rev. W. Bradford Hastings of Connecticut and Leon Modeste.

she felt "out of place with all these big wheels."

"You have all these experts," she said, looking around the room. "I don't know how the hell I got here."

She told the experts on welfare problems that they should "start talking with the people on the lower level and find out what they think is a good policy."

"The LaFarge Institute is not a place where we abandon the role of the trained intellect," Moynihan countered, referring to the "superior knowledge and the superior wisdom" to be found in the experts gathered for the conference.

"But they don't live on a welfare budget," Mrs. Sanders retorted. "They don't know what it is to live on welfare unless I tell them."

Moynihan turned to another conference participant, Merton C. Bernstein of the Columbia school of law, who proposed that one approach to remedying welfare problems is a reform of the committee jurisdiction of Congress.

At this, another representative of the national welfare rights organization, Hulbert James, rose and in a voice trembling with anger called the proceedings "unbelievable."

"You folks are kidding yourselves," the young Negro said. "We've got people on welfare that have to demand what they're entitled to by law, and you sit here talking about committee jurisdiction." James said he was "sick and tired" of the kind of discussion that had taken place when the real "crisis in welfare is that people are hungry and need food and they can't get it."

At the conclusion of his highly emotional remarks he left the room. James was followed shortly by Mrs. Sanders and another member of the welfare organization, despite appeals from Moyni-

People Who Are on Welfare Take Cracks at Experts

★ Tension between the professionals who think about and carry out research on welfare problems and the poor who must live on a welfare budget provided a dramatic conclusion to a conference on "dilemmas of municipal welfare" at the John LaFarge Institute in New York.

The day-long conference brought together an impressive group of legal experts; state, national and city administrators of welfare programs; and leaders from religion, labor, industry and community organizations.

The meeting was chaired by Daniel Patrick Moynihan of the joint center for urban studies, Cambridge, Mass.

Much of the discussion swirled around the question of a "family policy" for the nation. Moynihan pointed out that the U.S. has a "family policy" in fact, whether or not it is set forward as such.

"The question is," he continued, "whether we should have a deliberate policy or an incidental policy." He said that he would opt for formation of a deliberate policy.

Deductions for dependents under the income tax laws, the aid to dependent children legislation and even fair employment laws as they apply to equal opportunity for men and women are all part of the nation's de facto family policy, Moynihan said.

Among the participants at the invitational gathering were three representatives of the national welfare organization. Shortly before the agreed time for adjournment Moynihan asked Mrs. Beulah Sanders, vice-chairman of the group, if she would comment on the discussion.

Mrs. Sanders, a Negro woman who had sat silent throughout most of the discussion, replied

han to stay. Since it was only five minutes before the agreed adjournment time, Moynihan said before they reached the door: "We're not going to have a walk-out. The meeting is adjourned."

VATICAN DIPLOMAT PRAISES CASTRO

★ A papal diplomat who is in charge of Vatican relations with Cuba has praised Fidel Castro as "ethically, a Christian," according to a report.

The Washington Post, reporting from London on an article that originated in Havana, quoted Bishop Cesare Zacchi, the Vatican's charge d'affaires in Havana, as saying that both the government and some of the Roman Catholic clergy have changed their thinking since the tense early days of the Castro regime.

"The Church has realized that the revolution is irreversible," Bishop Zacchi said.

In the interview reported in the Washington Post, Bishop Zacchi went beyond statements reported in earlier interviews, not only by applying the "Christian" label to Fidel Castro's ethics but by suggesting that Catholics should join the Communist party and other Communist organizations in Cuba.

"Here there is only one party, the Communist party, and its members fulfill an important function in the concrete task of social change," the bishop said. "I don't see any harm in a Catholic adopting Marxist economic theory in the practical areas of his conduct as an active member of a revolution."

He also said: "A Catholic ought to integrate himself into the mass organizations of the society in which he lives. He ought to join in voluntary work, enlist in the militia, enter sporting and cultural organizations and be active in student and professional institutions."

He described the emigration of anti-Castroites from Cuba as a factor helping the clergy to adapt to the revolution. Previously, he said, most priests and bishops had contact with society chiefly through the middle class, which gave the clergy "a twisted view of the revolutionary process. Since these people have gone, the clergy has been getting in contact with another type of Catholic and consequently sees things from another angle."

The government has contributed to a change of attitude with "some acts of tolerance," he added. Now that socialism has "become institutionalized" and "stabilized," he said, "the Church ought to begin to think of its place inside the new society . . .

"If the Church in Cuba realizes that this is, once and for all, its country, and if the government realizes that the Church will work with it and not against it, then many things may improve."

SEMINARY MERGERS IN ENGLAND

★ Proposals for reducing by mergers the Church of England's 25 residential theological schools to a maximum of 14 and an appeal for an ecumenical college have been advanced.

Following disclosure of the recommendations, it was announced that principals of the 25 schools will hold a special meeting May 28 to discuss the step.

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Revision of the Anglican theological education system was suggested by a four-member group appointed by Archbishop Ramsey of Canterbury and Archbishop Coggan of York.

The proposals were prompted by the reduced numbers of men recommended for ordination training and economic conditions affecting the colleges. The committee also appealed for an ecumenical institution that would "strike the imagination of the country."

"Should the Church Assembly underwrite an uneconomic and wasteful system which is neglecting the educational resources of today?" the committee asked. "Is a policy of laissez-faire and the 'weakest go to the wall' to be preferred . . . ? We ask only that love of the past should not blind the Church to the realities of the present and the challenging possibilities of the future."

Seminaries covered by the report are located throughout Britain. All were founded on private initiative and are completely self-governing. The report indicated that while they have accommodations for 1,369, the number of candidates for ordination stands at 1,060.

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EDITORIAL

Hot Summer in the Cards

CHURCHES throughout the country, if they follow the lead of Arthus Flemming of NCC, will do what the commission on civil disorders asked all Americans to do — bring it down to the grassroots.

If you spent Sunday afternoon following the release of the report watching tv you have some idea of the job ahead. It started off at noon with Mayor John Lindsay of New York, vice-chairman of the commission, and ended in the evening with merchants selling revolvers and guns to citizens, the last shot showing a flock of white women sharpening up their aim on a practice range.

Mayor Lindsay, who refused several times to give any idea of the cost, simply urged the people to force Congress to act on the commission's wide-ranging recommendations, spelled out briefly in the news on page three.

"The fact is that the Congress must lead, and the country must push the Congress," he said. "Unless it happens we are in for trouble."

Six mayors of cities where there were riots last summer followed on another network. All endorsed the report and agreed that it wouldn't get off the ground without vast sums of federal money.

Carl Stokes of Cleveland, first Negro mayor of a large city, complained that Congress consistently used Vietnam spending as an excuse for doing too little for urban slum-dwellers. Forced to choose between the war and the cities, he said, "I would have to put my priorities at home; you have to take care of home first."

Mayor Hugh Addonizio of Newark described what had been done in that city and said the city had gone broke doing it. And speaking of state and federal funds he said, "Everybody is sympathetic but no one does anything, and they haven't done anything since the riots."

Mayor Jerome Cavanagh of Detroit said the state and city suburbs had not done enough for big cities trying to deal with growing slums and diminishing tax bases.

Henry Maier, mayor of Milwaukee, said that he would finance the recommended reforms by taking "some from the space program, perhaps from agriculture, if possible from the military" —presumably meaning Vietnam.

Mayor Ivan Allen of Atlanta was the most outspoken of all in putting the blame for the slum conditions on "white racism." He also backed the commission's call for a guaranteed annual income for all families as a substitute for welfare.

Newsmen next questioned Governor Otto Kerner of Illinois, chairman of the commission, Roy Wilkins of NAACP and Senator Fred Harris of Oklahoma, also commission members. Kerner told about calling out the troops to stop the riots which, in his view, gave everybody a sense of security.

But here again it was the tremendous cost of the proposed program that held the spotlight, with none of the panelists having any idea where the money was coming from unless the federal government made drastic cuts in military and space programs. Roy Wilkins said he could get along without a trip to the moon — "I'd rather be safe walking our city streets."

Remedy for Riots, an hour-long program of interviews and films from major cities, closed the six hours that tv gave to the report — with the women doing their shooting in this one.

What may be done to cope with the crisis in the cities? An afternoon of watching and listening left one with "not very much" as the answer.

"Separate and Unequal" is an expression you will hear many times in the months ahead. It originated with Kenneth B. Clark, an Episcopalian who is professor of psychology at City College in New York.

He appeared before the commission last summer with reluctance and in a despondent mood. After every riot there had been a commission and a report, he said, and he had read them all.

"I must in candor say to you members of this commission — it is a kind of Alice in Wonderland — with the same moving picture re-shown over and over again, the same analysis, the same recommendations and the same inaction," he said.

The commission members were deeply moved by Dr. Clark's testimony, and they resolved that theirs would not be just another report, because their findings were deeply disturbing and ominous.

"This is our basic conclusion: Our nation is moving toward two societies, one black, one white — separate and unequal," the report said.

Then it set out in stark and unsettling language a conclusion that many Americans deny — that the United States is a racist society and that the white majority must bear the burden of guilt for the explosive conditions that resulted in rioting in the Negro slums last summer.

Never had a commission report drafted largely by whites borne down so on “white racism.” Never had any panel acting under the auspices of the Presidency painted such a bleak picture of what lies ahead for Americans.

Unless drastic and costly remedies are begun at once, the commission said, there will be a “continuing polarization of the American community and, ultimately, the destruction of basic democratic values.”

At Brandeis University the Lemberg Center is engaged in making a study of violence in cities throughout the country. Dr. John P. Spiegel, director, states that “Our readings taken in the ghetto see increased tension, resentment and militancy. Everybody senses that conditions haven’t really changed, there have been no substantial improvements. Burned out stores and vacant houses stand as monuments to inaction.”

The prospects, then, seem to be for possible trouble as bad as the summer of 1967 when, in 159 incidents of riot proportions, 83 men, women and children were killed, another 2,000 injured and more than 16,000 arrested, with property damage at more than \$150-million.

Is there no gleam of hope? “Even if you solved all these problems of which a lack of jobs, poor housing, and police brutality, for example, are symptoms, you would still have constant day-to-day negative contact in which the black is regarded or treated as an inferior,” says Dr. Ralph Conant of the Lemberg Center.

In its report the Kerner commission warned of “grave danger that some communities may resort to indiscriminate and excessive use of force. The harmful effects of overreaction are incalculable. The commission condemns moves to equip police departments with mass destruction weapons, such as automatic rifles, machine guns and tanks. Weapons which are designed to destroy, not to control, have no place in densely populated urban communities.”

But all around the country, reports indicate that police are doing just what the commission is afraid of in preparation for the summer riot season. Tanks and other weapons are now ap-

pearing in police arsenals, and so too are high-powered weapons and even helicopters.

Mayor Lindsay, last summer instituted vigorous programs to forestall any outbreaks and toured the areas personally to put a damper on tempers. But he now says that he, too, is worried about the coming months. “In some areas,” he said, “we’ve got more to do.”

That seemed to be the consensus, in light of the report, of those who hoped to forestall new trouble in the cities. There was much much more to do, and not a great deal of time left in which to do it.

Kinds of Preachers

By Howard A. Kuhnle

*Pastor of St. Paul's Lutheran Church,
Richmondville, N. Y.*

THE HARD-BOILED is a graduate of a better known “liberal” seminary. We have the stuff, he would say. Let the little lambs come and get it if they wish. If they are goats who won’t eat good food, that’s their affair. I can give them good religion, and if they want good religion, I will work with them. If they do not, why should I coddle them?

So he saves his emotions for high struggles with deep thinking, breeds a few good Christians, and makes a reputation in certain circles for his scholarship and preaching.

Many preachers have tried to act and feel the hard-boiled way. Certainly many congregations coddle the people. Preachers are aware that they try to wheedle doses of preaching, like cod-liver oil, into unwilling mouths of people between their earthly feedings the rest of the week. Many feel that if they could stand on a pedestal, like the hard-boiled, saying, “I have it; come and get it, or stay away”, they would be more respected and so would their preaching. But they know that those whom they most want to reach would never come because they would never understand why they should come. American tradition holds the ordinary preacher back from such. After all, our job is to make Christians of the people.

A professor in a graduate school might be hard-boiled, but not a mere parish preacher. Religion is to be spread abroad to all who can be saved. This means that ordinary preachers work harder over weary people, or even cynical people,

than those extraordinary souls already lit with enthusiasm for Christianity who are occasionally found in our congregations.

The Indifferent

THESE LOW-SPIRITED fellows have long since accepted the hopelessness of the endless siege of preaching. Without admitting it — least of all to themselves — they have become defeatists in religion. The preacher's life is pleasant: — nice vacation, short hours, friendly people as a usual thing, easy requirements for the unambitious once they have a call to a parish, abundant opportunities for spending sensibly and agreeably a private income if you are fortunate enough to have one — or marry one — an assured position in the community. Nor does a man have to preach with distinction in order to get his call and hold it.

Many good men go down this sterile road in preaching, are useful, respected, and do little bits of everything about the church except really preach. They have accepted defeat. And if many Christians are bored to extinction in their churches, the wheels of congregations, committees, conferences, etc. run smoother — thanks to such men. If basic Christianity goes forward never an inch by their efforts, at least they make no minor errors, pursue no lost causes, do no damage to convention, and prove to the suspicious American world outside that a preacher can be as much of a hail-fellow-well-met — and as harmless — as a head-clerk in a large bank.

Yet, they are not harmless: Their dead hand rests heavily on the soul of many a Christian for many a year.

The Factual Preachers

THEY'RE the happiest. They're competent men who know every detail of religion, but oh, so dull! They know religion, and they know that they know it!

For them, preaching is a job in agriculture. Prepare the field of the soul by plowing. Plant the seeds of honest fact — books of the Bible, canon of the Bible, prophets, kings, apostles, catechism, Holy Land. The system would be perfect if it were not for the complete lack of fertilizer. The grain comes back to the farmer, not a hundred fold, of course, because it doesn't multiply, but one for one—and that one is often moldy.

Nevertheless, the factual is the school of

preaching most popular among the preachers, naturally so, for it can do no harm, and since facts in all subjects are the indispensable beginnings of wisdom, facts might do more good than the uncertainties of theology, theorizing, application, and interpretation. Facts can stimulate, but there is little danger that they will stimulate too much.

There is something sane and sensible about a fact. What masses of facts you have heard poured out in the pulpit! How many facts, more or less accurate have been dumped on churches! A half-hour — or even twenty minutes — with a good list of facts is like a game — ends, too, like a game with a high score and a grand sensation of having played hard.

The happy preacher well supplied with hard facts is like the gardener who whiffs spray on a plant and sees the worm turn up his belly in agony.

The Enthusiasts

CONSIDER the enthusiasts! Hundreds of them more or less famous! more or less obscure! Revivalists! Sentimentalists! Story-tellers! Hand-shakers! Back-slappers! Apple-polishers! Go-getters! Actors!

The enthusiasts are born, not made. They are the prima donnas of the trade who triumph even when their voices go sharp or flat of the truth.

Every preacher owes much to them, even though he can't be an enthusiast himself. This kind of preaching requires a special gift which is not so much oratory or drama or theatrics as an uncritical faith in the miracle of mere preaching — for the sake of preaching. When the enthusiasts speak of what they love, life for their hearers seems more vivid, more conscious than before. That's good, but Christ does not come by mere talking. Christianity must be transferred by emotion of course, but the emotion, unless it is simple, sincere, and honest can not be easily transferred, not even by an enthusiast. Transfer of Christianity requires a special secretion from a simple, intense, winsome mind, with a real genius for true communication.

When the enthusiasts have done their work, the soil is plowed up, but not planted. They make Christianity seem desirable, but leave it as an emotion and a mystery. The enthusiasts give their hearts, but few ideas with them. Their converts usually lapse.

The Idealists

IS THAT THE RIGHT name for them? There are no such bull-headed men in any other profession, for daily and Sunday they go out to fight for their ideas, and daily they are defeated. The idealists are the true Christian philosophers. And yet, stupid as some of them are, and blind as to what is going on and the source of their difficulties as are most, you cannot but feel that they are the only realists in the church, and, indeed, in the entire world.

Obstinately determined to make what they think is truth prevail, they alone intuitively see, or at least feel and dimly perceive, Christianity for what it essentially is — a battle with the

natural cussedness, consistent shortsightedness, and obstinate resistance of the human animal to whatever uncomfortably raises him above the brute. The idealists, yes they are much too dogmatic, much too inexperienced in life, much too cerebral in their theories and naive in their emotions to be entirely right often. They are on the only side that really wants a victory. After all, what is the Christian philosophy in practice but wondering what life actually means, with a passion for trying to discover the answer?

So the idealists are on Christ's side even when they are absurdly wrong in their estimates of what their people need. They are the committed ones! They are God's good men!

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--- BACKFIRE ---

Miriam Van Waters

Churchwoman of Framingham, Mass.

That our Presiding Bishop John E. Hines gave a grant of \$8000 to Mr. Hobson to defray legal expenses in litigation against the District of Columbia school system is the most encouraging thing I have heard about the use of the Bishop's discretionary fund.

Mr. Hobson, a Negro, had served on the committee studying the social issues to which the Episcopal Church needed to give priority attention.

What more vital issue than the abolition of the "track system" which does discriminate against Negro students? At St. Andrew's, Framingham, first Rev. John Harris and then Rev. Mason Wilson allowed \$3000 per year to be used from the discretionary fund for my work and that of Mrs. Cynthia Thomas, my volunteer secretary. This sum had been donated by a philanthropist, now deceased. It was expended in work for the fair housing association and for putting a Negro student through junior college. She now has a good job as a counselor.

Mrs. Thomas and I counsel 28 Negroes, members of the ethnic

THE WITNESS

committee of the fellowship group of Norfolk Prison Colony. The purpose of this committee is to foster justice between the races and to work for self-improvement and also to aid in the community.

When King Lear was driven out on the heath and felt the storms and the winds of prejudice, Edgar, one of his loyal followers, asked him: "Art thou the King?" and he answered, "Aye, every inch a King!"

So now when I read that Bishop Hines had made the decision to offer Mr. Hobson the grant of \$8000 once more I said to myself happily "I am every inch an Episcopalian."

George W. Wickersham II

Minister the Tamworth Associated Churches, Chocorua, N. H.

I know nothing about the educational situation in the District of Columbia but I think that the Presiding Bishop's grant to Julius Hobson is to be applauded (The Witness, Jan. 18, 1968).

Two considerations impel my feelings.

First: grants of this nature are to be made at the Presiding Bishop's discretion. This means that he will have to risk mistakes. Critics of the Hobson grant ask why he did not consult local officials. Which ones should he consult? Are Washington clergy unanimous in their opinions on this matter? Ultimately, the Presiding Bishop must make the decision himself—for better or for worse.

Second: a lawsuit such as the one in question is not intended as a referendum of opinion. Technically, it is to determine whether there is a violation of human rights. Inasmuch as the first round of the case ruled that there was, there is every reason to consider the second round as an important investigation. Why should Mr. Hobson pay the freight?

The Hobson-Hansen case offers a first-rate example of

what happens when the Church wades into things. Someone is bound to get hurt. Perhaps the Church will be proven wrong. But it is a whole lot better for the Church to be wrong than to be nothing.

THE DRAFT RULING AND CLERGY

★ The new draft regulation will have no bearing whatever on divinity students and ministers, the selective service commission said.

A spokesman declared that the memorandum applies only to those men who have been eligible for deferment, not to those who are entitled to exemption. Divinity students and ministers are not eligible for the draft but they may enlist of their own volition.

The spokesman said that at various times clergymen and seminarians have requested that they be put on the same footing as other students and professionals in the draft program, but to date no change has been proposed.

Clergymen and divinity students are automatically classified 4-D "on the assumption they are going to take up a parish upon completion of their studies." If, however, they do not enter the ministry they are obliged to report their decision and thereby become subject to reclassification.

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