



WORLD OUTLOOK

SEPTEMBER 1967

ADVANCE SPECIAL
PROJECT
OF
THE
MONTH



CONGO:

Today a Child, Tomorrow

a Man

\$3,000 to meet Congo's Crossroads For Youth expenses for food, travel and other needs of trainees at Kinshasa's National Youth Leadership Training Center.

Let's call him Sani. He's unemployed—a drifter. He left his village home in a remote section of Kasai for the strange world of Congo's city life. Just one of hundreds of thousands of youth-on-the-move in the Congo—and throughout Africa—Sani doesn't have skills to qualify for the precious few jobs available.

Crossroads For Youth dares to change this situation by training youth leaders who can work with young men like Sani. Working at the village and town level, the leaders attempt to direct youth into constructive endeavors.

Crossroads For Youth leaders, after several months' training, are prepared to start work among the Sanis who sit with iron faces and suspicion. "Getting started

is a crucial point," one worker said. "They were promised so many times a better future that they are just fed up with us adults. They want . . . action."

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NO ONE IS AUTHORIZED TO SELL WORLD OUTLOOK AT LESS THAN THESE PRICES AND ALL SUBSCRIPTIONS MUST BE PAID FOR IN ADVANCE.

Japan is a country with a great deal of fascination for most Americans and this year's study course on that nation should prove popular in many churches. This month we bring you material that may be helpful to supplement that study.

First, we have ten pages of pictures by Minoru Aoki, a young Japanese photographer now living in the United States. They give an insightful look at what life is like in present-day Japan.

The fastest-growing religion (or indeed movement of any kind) in Japan today is Soka Gakkai, a Buddhist sect which is also a political party and a force in contemporary life. Jerrold Schecter, chief of the Tokyo Bureau of *Time-Life*, is an acute student of both Japan and Buddhism.

Soka Gakkai is a missionary movement, and it is not limited to Japan. It is growing rapidly in the United States. Originally introduced here by servicemen or their wives from Japan, it is now spreading among the general population. We think you will find Mr. Tamashiro's story of more than usual interest. Both this article and Mr. Schecter's may also prove useful with the study on Christ and the Faiths of Men.

Our cover picture, again by Mr. Aoki, is part of a display during a Soka Gakkai cultural festival in Tokyo's Olympic Stadium. The vast crowd of participants and spectators evidences the religion's appeal.

What of Christianity in Japan? The story we have chosen is illustrative rather than general. It shows how one pastor has wrestled with the issues of society in his community.

Wrestling with the issues of society produced a certain amount of tension at this year's *Kirchentag* in Germany. The *Kirchentag*, which literally means church day, is a great mass rally held every other year by German Protestants. This year, the theme was peace and as Americans well know, nothing can start a fight quicker than a discussion of peace.

Many people were saddened this year by the death of Philippe Maury, head of the Information Department of the World Council of Churches. Aside from personal grief, we are printing Herluf Jensen's memorial tribute because it illuminates many of the concerns of church life today.

By coincidence, this year marks the centennial of Robert E. Speer. Read Dr. Latourette's tribute to Speer together with Mr. Jensen's tribute to Maury. These two men, so very different yet similar, make a fascinating contrast.

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Pp. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18-19, 20-21, 23, Minoru Aoki
 Page 24, Soka Gakkai
 Pp. 26, 27, 28, 29, 30, Sam Tamashiro
 Pp. 31, 32, James Gittings
 Pp. 34-35, 36, 37, Hans Lachmann
 Page 35 (lower right), Gerald Klijn
 Page 38, John Taylor
 Page 39, RNS
 Page 41, Robert A. Schiff
 Page 42, Magnolia Studio

Cover: Soka Gakkai Cultural Festival in Olympic Stadium, Tokyo
 Minoru Aoki Photograph

LETTERS

A CHALLENGE FROM TEXAS

I have read with interest the article "La Huelga, Round Two" by Sam Tamashiro in the June issue of *WORLD OUTLOOK* (pages 28-35). I cannot let the accusations against Methodist laymen and clergy go unchallenged. . . .

In my opinion, Mr. Tamashiro's pictures are very good; but his reporting shows bias and lack of understanding of the total problem, possibly because of his unfamiliarity with the section of state involved. He seems to base a good portion of his article on quotes rather than on experience. . . .

As I see it, the need for public and Christian education of Mexican migrants is the crux of the present labor problem in the Lower Rio Grande Valley. . . .

Ministers in the Lower Valley have tremendous responsibilities at which most work hard and well. These pastors have a far better understanding of the local situation than many persons who depend on others for a living, while leading "hikers" up and down the road.

Farmers have to pay day laborers according to their own ability to pay, as well as the ability of the laborer to work. When grapefruit is bringing ten dollars a ton, or when carrots are being plowed under in the fields because of lack of markets, the grower cannot pay \$1.25 an hour for unskilled labor. . . .

South Texas needs better schools, with compulsory attendance laws enforced. Then the jobs will take care of themselves, because the workers will be in a position to sell various services where they are needed, at reasonable prices.

LAURA FRANCES MURPHY
Odessa, Texas

Some of the implications in your article "La Huelga, Round Two" are very disturbing to me. Especially the statement that Texas labor laws tend to be anti-union because they establish certain rules regarding picketing.

Do you mean to say that pickets should be permitted to prevent a man from peaceful entrance and exit from his own property? And they should be permitted to use force and intimidation to prevent a man from working if he chooses to work?

I will be the first to agree that any man should have the right to strike if he so wishes. But by the same reasoning, another man should have an equal right not to strike if he so chooses.

I challenge the author to find any justification for any other approach to a fair policy regarding labor relations between employer and employee.

GEORGE M. ALBRIGHT
Joliet, Illinois

"A DIFFERENT VOICE FROM VIRGINIA"

My appreciation of the editorial policy of the *World Outlook* has increased since your May editorial on "Who's Against the War?" Thank you for this thoughtful and fearless editorial.

A different voice from Virginia, if you please. You are speaking for me and many of my Methodist friends when you register strong dissent to our present military policy in Vietnam; and also when you support Dr. Martin Luther King. I am grateful to you.

As we look forward to, and work hopefully toward better human relations on a world scale—indeed, as we anticipate a world church—we must face facts. These facts, read every day in every type of mass media, must be

judged in the framework of the life of One who came to give all men life—life lived at its best on this earth. We still call Him Master, but how irrelevant is our present-day living to the standard He set. . . . Surely readers realize that we must be able to dissent—otherwise our country is lost.

MARY D. FINCH
3021 Noble Avenue
Richmond, Virginia

THE ECUMENICAL DIALOGUE

Long ago, I learned that the highest could not be expressed, it had to be acted. As I make use of this month's *WORLD OUTLOOK* (June) in the Regional and Conference Schools of Christian Mission, and in various meetings, I will be saying "thank you" for a most worthwhile issue of the magazine.

The winds are in our favor when "the new climate" brings us an article such as the one by Cardinal Suenens.

(Mrs. W. B.) GWENDOLYN LANDRUM
Woman's Division Regional Office
Atlanta, Georgia

Especially do I appreciate having the articles written by Leo Joseph Cardinal Suenens and Albert C. Outler.

WILLIAM R. CANNON
Dean, Candler School of Theology
Atlanta, Georgia

DELTA MINISTRY LETTER REFUTED

The letter on the Delta Ministry [from Evelyn Lewis, Mississippi, May issue] has two very serious misstatements.

(1) No Bishop was denied the right to appear before the National Division. None requested the right to appear before the Board because the Delta Ministry issue wasn't decided there.

(2) The same applies to the matter of the Ernst & Ernst audit. They found the usual number of administrative faults. They did not find "scandalous misuse of the money." The report proved that the money had been used well enough to justify the continuance of support by the Federal Government and the National Council of Churches, and also the World Council of Churches.

J. EDWARD CAROTHERS
Associate General Secretary
National Division, Board of Missions
475 Riverside, N.Y.C.

NOW, A BOOK REVIEW

I have just finished reading "Vietnam—Lotus in a Sea of Fire." I assume your staff reads the books you list [May W. O. 1967] (and, I assume, recommend). Pages 81 to 91 of this book seem to state the usual objection to the U.S. presence.

"Thich Nhat Hanh" ideas for peace if the U.S. leaves seem impractical after what has happened to freedom fighters (he says only a few Communists) in other countries as Cuba, China, etc. that started as agricultural reforms. Has any country gotten rid of Communists except by force?

What book do you recommend that upholds reasons for the U.S. being there?

R. M. ANDERSON
Havertown, Pa.

Despite rapid ecumenical advances WORLD OUTLOOK does not have an "imprimatur." Books selected for review are considered to be of interest to W.O. readers. No guarantee is made that the content of the books will find universal agreement.—Ed.

"BEATNIKS" . . . IN CHRIST'S TIME?

As program materials secretary, I would like to add my strenuous objection to the pictures used in *WORLD OUTLOOK* magazine. It is becoming more difficult each year to persuade members of Woman's Society of Christian Service to renew subscriptions for our magazine.

We are mindful of the constant changes in our world today, but can see no reason to change pictures to make it appear as though "beatniks" and the like were in vogue in Christ's time.

We have modern art thrust upon us from every angle, but would appreciate continuance of our own mind's eye conception of Biblical characters.

(Mrs. JOHN R.) BERTHA MADEIRA
San Antonio, Texas

THE METHODISTS AND THE YOUNG AYMARA INDIANS

For more than thirty years the Methodist Church has served the Aymara Indians along the shores of Lake Titicaca, Bolivia. The Christian gospel has a cutting edge where the traditional religion has been seriously compromised by concessions to age-old pagan beliefs and practices. The Methodists began with educational and medical work.

When we began to work in the School of Christian Vocations in 1957 a young man named Francisco was one of the six first students.

In those years there was scarcely the vision or courage on the part of Aymara young people to further their training beyond grammar school.

Now Francisco has graduated from the government normal school, and is the first Aymara principal of our main grammar school.

This year the Vocational School has eighty students. And there are thirty young people studying outside the local area for professional training as pastors, teachers, and doctors. This is most encouraging for the future.

MILTON AND RUTH ROBINSON (MM-F)
Route 1, Box 313, Port Lavaca, Texas

"MANY LEADERS ARE PRODUCTS OF MISSION SCHOOLS"

There were 63 ladies with Dr. Louise Eggleston of Norfolk, Virginia, on her sixth Friendship Tour which included Africa and the Holy Land.

We found that many of the leaders of the countries are products of our mission schools.

Zambia, Kenya, Ethiopia, and other countries have mission school graduates in their top government offices. An official of Zambia said: "Education without Christianity is dangerous."

MRS. AMY LEE POWERS
Grundy, Virginia

"EXCITING THINGS IN NEPAL"

Project Eleven is the most recent United Mission undertaking. This is the establishment of an "Ideal Nepali School" at Pokhara. After months of discussion, planning, estimates, and of finding financial support, staff, equipment, and places to live, the school was opened in July, 1966.

Our United Mission educational program touches about fifteen hundred pupils.

So many exciting things are taking place in Nepal, we are planning to return.

BETHEL AND BOB FLEMING (MM-Retired)
406 N. Mingo St., Albion, Michigan

MISSIONARY LIFE IN ZAMBALES

We know that the Holy Spirit is at work among us, even in such contrasts as helping jobless men, attending annual conference, leading in a Retreat, aiding a newly released young prisoner, and working in a vocational program at Aurora Wesleyan High School.

RICHARD WEHRMAN (MM)
San Felipe, Zambales, Philippines

CHRISTIANITY IN THE NON-WESTERN WORLD, edited by Charles W. Forman. Englewood Cliffs, N.J., 1967: Prentice Hall, Inc.; 146 pages, \$4.95 (paper, \$1.95).

Professor Charles Forman has performed a service for all readers interested in the Christian faith and the life of the church in the world outside the boundaries of North America and Europe.

Dr. Forman presents a wide range of informative and original writings illustrating the key issues which leap to mind as one thinks about the Christian faith and church in Asia, Africa and Latin America. What kind of church takes shape in another land and culture when Western influences are overly strong and dominating? Have any of the "younger churches" come up with an expression of the faith which is new and fresh, well suited to its circumstances, yet maintaining the integrity of the Gospel? Is there hope for mass movements in our day and are they a good thing? Does the Christian faith produce a concern for others, for society and social problems which is more virile and effective than the non-Christian faiths? How have the non-Western Christian communities fared within the forces of nationalism and Communism?

Such issues, set within successive periods in the history of Christianity in the non-Western world, comprise the structure of the book. The author's introductory paragraphs as each new issue is raised are very helpful and provide the unity and plan for the book.

Dr. Forman's book is valuable because it puts a familiar question within a perspective making something more than a general "feeling" or "theory" possible. The question is this: Should there be a distinctively "non-Western Christianity"? The reader who follows along through the book, partaking of the insights present in the selected writings by members of and missionaries to the non-Western churches is able to share thoughtfully in the editor's provocative conclusion:

"The point to which our story has led us, then, seems to be the point at which non-Western Christianity has come of age, but also the point at which it is beginning to lose its more distinctive existence through involvement in a larger field of relationships. From this point on it becomes more difficult to identify a non-Western Christianity just as it becomes more difficult to identify a non-Western world. The direction is toward one Christianity, as it is toward one world."

The limitation the reader is asked to bear in mind is an obvious one. Dr. Forman has had to be very selective in a small book. Exhaustive documentation of issues raised would require a library of books. One places his trust in Dr. Forman's selections. Each and all have to bear a good deal of weight, if they are to serve as

supports for the conclusion toward which the book moves. Few scholars and teachers are better prepared to perform such a selective and interpretative task than Dr. Forman—missionary, author and D. Willis James Professor of Missions, Yale University Divinity School.

CHARLES H. GERMANY
Executive Secretary,
Japan, Okinawa, Philippines
Methodist Board of Missions

RECONCILIATION AND RENEWAL IN JAPAN, by Masao Takenaka. New York, 1967: Friendship Press; 126 pages, \$1.75.

This revised and expanded edition of a successful book brought out ten years ago by Dr. Takenaka is one of the mission study books on Japan for this year. A new section on the work of Japanese missionaries in churches outside Japan is included.

This is not the story of the church in Japan as seen through rose-colored glasses. It is a frank, sometimes even confessional, statement of the church's failures and successes in Japanese society. The book is especially good background reading for the current debate in the Kyodan (United Church of Christ in Japan) concerning the church's confession of guilt in uncritically supporting the war effort in World War II.

From the very beginnings of Protestant Christianity in Japan when the church had to show that it was not un-Japanese, the church has had to struggle with a too easy mingling of Christ and culture, and a readiness to affirm all the values of the culture as equivalent to Christian values. Perhaps one sign of the Japan church's own "coming of age" in this regard is the mission which the Japan Christian Council for Peace in Vietnam sent in July, 1965, to the United States churches. The five delegates came "with a humble and open spirit to have genuine dialogue" (p. 98) and were cordially received by the National Council of Churches. Dr. Takenaka doesn't say so in so many words, but it is clear that Japanese Christians are concerned that American Christians not get caught in the same bind of uncritically affirming the values of their own culture—in this case the war in Vietnam.

One of the most interesting chapters for the American reader is the one dealing with the church's relation to the developing industrial society (chapter three). In Japan, where the Christians are less than one percent of the population, the pioneering efforts in such areas as elimination of child labor and general industrial reform were initiated by Christians "who had humanitarian sympathy for the poor and oppressed" (p. 50). These Christians were "liberals" who were critical of the conventional churches.

The institutional churches, on the other hand, "considered industrial evangelism in terms of a paternalistic approach to labor through Christian managers rather than a campaign for equal rights for both parties. The institutional church showed no real

concern for organized labor, and no real concern penetrated to the level of local churches" (p. 58). Evidently, the church's failure to move from a paternalistic social work mentality to a dynamic social action mentality does not depend on the size of the church in the country. In both Japan and the United States the Christian faith is generally identified with the "haves" rather than with the "have-nots."

Professor Masao Takenaka is a distinguished Christian scholar who has written a highly readable book on the witness of the Christian Church in Japan.

C.E.B.

THE RESPONSE OF THE CHURCH IN CHANGING JAPAN, edited by Charles H. Germany. New York, 1967; Friendship Press; 175 pages, \$1.75 (original paperback).

The "new" Japan—the Japan that has arisen miraculously in twenty years from humiliating defeat in World War II and from the social-religious-economic collapse that accompanied it—is depicted in broad outlines by Dr. Germany and three other authorities on various phases of Japan's life during the reconstruction period. Dr. Germany, a former Methodist missionary to Japan, is currently the executive secretary for East Asia in his Church's Board of Missions, and is a frequent contributor to *WORLD OUTLOOK*.

Here are outlined the remarkably rapid changes from the "old" to the "new" Japan—changes in family, neighborhood, school, factory, farm, city law, politics, village, religion, social and economic outlook. There are changes, the magnitude and speed of which have nowhere else been encountered by so many millions anytime in recorded history.

James M. Phillips (Tokyo Union Theological Seminary) contributes an impressive chapter on the "legacy" still remaining in Japan from the pre-war leaders of the Christian churches and the Christian schools. Included in those lists of persons still influencing Japan—some through generations of Christians and students—he notes St. Francis Xavier, Shimeta Nijima (educator), the earlier and later Methodist and Congregational missionaries, Masahisa Uemura (pastor), and Toyohiko Kagawa—their views, activities, and institutions.

David L. Swain, director of a Christian social center in Tokyo, discusses the great diversity of political, cultural, social, and religious philosophies prevalent especially among Japanese youth and students, growing out of the rapid imposition of western ideas and ideals upon a nation not yet completely separated from centuries of indigenous culture, belief, and isolation. He gives a picture of the "rebuilding" of Japan as a world power and as the cultural-economic leader of Asia from 1945 to the present. He attempts to peer into the nation's future, based upon the trends of two decades.

A minister of the United Church of Christ in Japan, the secretary of its evangelistic

committee, Yoichiro Saeki, surveys the Christian movement in Japan today. He analyzes the place and influence of the major Christian (former missionary-controlled) bodies, and the cause of the "splinter groups." As many others have noted: "The Japanese are interested in Christianity, but are not rushing to join the Christian churches." And they are not impressed, but rather confused, by the divisions and differences of competing denominations. Mr. Saeki concludes:

"A pressing issue for the entire Christian community . . . is the definition of the proper and necessary character of a truly indigenous church. . . . The church in its inner life, the schools and social agencies of the Christian community, have a long and crucial service ahead of them in finding and expressing in the life of Japan the true forms of the Christian faith."

Dr. Germany contributes two chapters concerning the Christian church in Japan, and also a summary chapter. The chapters concerning the impact and place of the church are entitled: "Crucial Challenges and Strategic Ministries" and "The Japanese Christian Community in an International Age."

In this year of "Japan study" this is a book that will lead us inside the Japan of 1967.

W. W. REID

PATHS TO WORLD ORDER, edited by Andrew W. Cordier and Kenneth Maxwell. New York, 1967: Columbia University Press; 161 pages, paper, \$1.25.

The seven essays in this book were presented as lectures at the Sixth World Order Study Conference in St. Louis, Mo., and were sponsored jointly by the NCC and the Board of Missions of The Methodist Church. The essays represent the thought of some of today's best minds on the problems of world order.

One point made repeatedly in *Paths to World Order* is that the necessity to face up to the impending world famine is not only based on love-of-man-for-man and on human solidarity, but also on the self-interest of the affluent. Barbara Ward says that the Christian community must be as concerned about the harsh realities of world hunger, poverty and population growth as it is about its own problems. In the poor nations, 35 million people die each year of hunger or its effects. The sick, poverty-stricken and undernourished people of the world look with anxious eyes to the church to see if it offers them any real help.

Professor Arend T. van Leeuwen discusses the three separate and mutually reinforcing revolutions that are now taking place: the Cybernation Revolution, the Weaponry Revolution, and the Human Rights Revolution. The interaction of these developments, he says, are not insuperable obstacles to establishing world order at a time when "man has the capacity to destroy himself."

Recognizing the demands of the social

revolution that seeks equality and a just society, Dr. Emilio Castro calls for the formation of an ideology of "national sacrifice," and "international justice," and "common responsibility," and "total solidarity," in the developed countries. He points out that the underdeveloped countries need a vision of "national development" and a new "national mystique."

The path of East-West order for Professor Arthur S. Lall is through a "greatly strengthened and universalized United Nations." And Professor Absalom L. Vila-kazi says that to the African, for example, progress and religion have little to do with each other. Unless Christians purge themselves of hidden condescension and arrogance, he declared, paths to world order are not possible.

This volume is a stimulating and challenging study tool.

ERNEST B. BOYNTON, JR.

INSIDE SOUTH AMERICA, by John Gunther. New York, 1967; Harper and Row; 610 pages; \$7.95.

There is hardly a corner of the earth that has not been visited by John Gunther—and upon which he has not written understandingly and sympathetically. He is at once historian, economist, sociologist—and something of a prophet for each country depicted by his brilliant pen.

Inside South America is no less illuminating and brilliant than his earlier volumes. Here he studies and sets forth the life, the needs, and hopes of great nations: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, and Venezuela. Here are lands growing to world stature, absorbing millions of immigrants from Europe, with practically every problem the United States has faced or is facing—yet practically unknown to "the man on the street" in the U.S.A. We have not given enough thought to the great nations and civilizations developing on our "twin" continent.

Dr. Gunther, in 29 chapters, traverses these lands, points up their problems, and emphasizes their common destiny with the northern continent, and, indeed, their growing leadership in many fields—their agricultural and mineral wealth, for example. His concern is always with *people*. He notes that while the U.S.A. will probably have 300,000,000 people by A.D. 2000, Latin America will probably have more than twice that number.

If there is a *plea* in this history and social-economic study, it is that our two continents learn to know each other, and to work together for mutual good and for the welfare of all mankind. He says:

"What South Americans want most is a better standard of living and to be treated as equals. They want their politics and their economics to be their own. They do not see life in our terms, and we must attempt at all costs to think of them in their own South American context, not ours. They resent what they call their loss of pride, their loss of dignity, vis-a-vis the American

Goliath; they feel used. One reason why President Kennedy left such an inefaceable impression is that he recognized realities and gave hope. He spoke in such terms as "the right to social justice, land for the landless, education for those who are denied education, and the end of ancient institutions that perpetuate privilege." The United States should vigorously and comprehensively take the side of the *people*, even if a consequence of this is radical social change. South America needs us, but the whole great quivering bunch of grapes of a continent is determined to establish its own destiny. South Americans are, in fact, just like us—they want to be for themselves."

W. W. R.

THE INCENDIARY FELLOWSHIP, by Elton Trueblood. New York, 1967: Harper and Row; 121 pages, \$2.50.

This volume is a sequel to Professor Trueblood's *The Company of the Committed*—written five years earlier in a "serious attempt to state the basic principles of church renewal." It is written after half a decade's experimentation with, and development of, the ideas and actual practices in renewal, ecumenicity, shared thinking, and international adjustments—including the considerations and decisions of the Roman Church's Vatican Council—that have been taking place in all Christian countries.

The title of the book comes from Jesus' "neglected saying": *I came to cast fire on the earth*. The author's plea is for more of the "fire" in individual life, in church, and in our culture.

Five chapters expand the author's theme: (1) "A Contemporary Christian Delusion" is that, with all its "success" in numbers of buildings, true Christianity is in the majority in society; rather it is beset with many new forms of paganism; (2) "A Practical Starting Point" is a "retooling" of the professional ministry and the development of the lay ministry for witnessing, teaching, and the "fanning of the fire" in all walks of life and activity; (3) "Conditions of Emergency" include study, clear thinking, prayer, repentance, the reading of good books (the Bible, devotional literature, sound theologies) by both ministers and members of congregations; (4) "The Base and the Field" includes the church and "the sacredness of everything"; (5) "The Incendiary Purpose of the Gospel"—and of the Fellowship and of the Church that Jesus established—needs to be re-thought, re-established, and re-experienced.

A 24-line hymn, from the pen of Dr. Trueblood, expresses the message of the book. The last stanza:

"Thou who still a sword delivers,
Rather than a placid peace:
With thy sharpened word disturb us,
From complacency, release!
Save us now from satisfaction,
When we privately are free,
Yet are undisturbed in spirit
By our brother's misery."

W. W. R.

Once More to the Brink

The recent expansion of bombing targets in North Vietnam indicates once again how that war is producing a sense of frustration in this country which drives us to ever more reckless and irrational acts.

The arrogance which allows us to bomb targets along the Chinese frontier and expect no reprisals can only be measured by trying to imagine the national response if the Chinese air force was bombing ten miles from our borders.

What is equally disturbing is the very strong possibility that President Johnson authorized bombing these targets for internal political reasons. It is surely more than coincidental that this authorization followed a growing wave of dissatisfaction with both the war's progress and President Johnson's performance of his duties. Men like Catholic Bishop Fulton J. Sheen can hardly be dismissed as left-wing kooks and there are signs that the Republicans may decide to emerge as the "peace party."

Under these circumstances, President Johnson may feel that he is fighting for his political life. But to try and end the war with yet another escalation is, as Senator Fulbright aptly said, both dangerous and stupid.

Our conduct of the war is increasingly not only dangerous and stupid but also immoral. All wars are by definition bloody and brutal affairs but those of us who do not accept the pacifist position of total opposition to all war have the more difficult task of setting limits beyond which we will not go in pursuit of our objectives. There are disquieting indications that the United States has passed these limits.

Aside from the general question of a great industrial nation attempting to blast a smaller nation to rubble, there is the more specific question of the use of such weapons as napalm, defoliation sprays and anti-personnel fragmentation bombs. Following his trip to Hanoi last January, Anglican Bishop Ambrose Reeves wrote as follows:

"Each parent fragmentation bomb consisting of a metal canister some

five feet long is filled with three hundred small bombs the size of tennis balls. Each of these smaller bombs contain some 240-300 iron pellets. When the parent bomb is exploded the smaller bombs are ejected. These in turn explode, releasing thousands of iron pellets, which travel through the air at a tremendous velocity. If these pellets enter the body of any human being in their path they make only a tiny hole the size of a pea. But because of the speed and force with which they travel they can cause great suffering and disability. Frequently, they smash bones, lodge in one of the vital organs or sever the spinal cord, causing permanent paralysis. It is difficult to see that such weapons can have any great importance against military personnel and installations, factories, railways and bridges. They are, however, as their name suggests, most effective, if devilish, devices for use against ordinary members of a community."

As war weariness mounts in this country, there is more and more a feeling that anything goes in order to win. This moral relativism is reinforced by stories of Viet Cong atrocities.

Given these circumstances, one can explain why there is so little outcry in this country over the use of these weapons. Nevertheless, such passivity is a sign of the brutalization of conscience that war always brings. It is the duty of the Christian—and indeed of the civilized man—to struggle against these barbaric practices. Since the Nuremberg Trials, we could even be called to account legally for our complicity. For let us make no mistake about it, we are accomplices.

"... And the Earth Was Filled With Violence." (Genesis 6:11)

On the day after the assassination of President Kennedy, James Reston wrote in *The New York Times*:

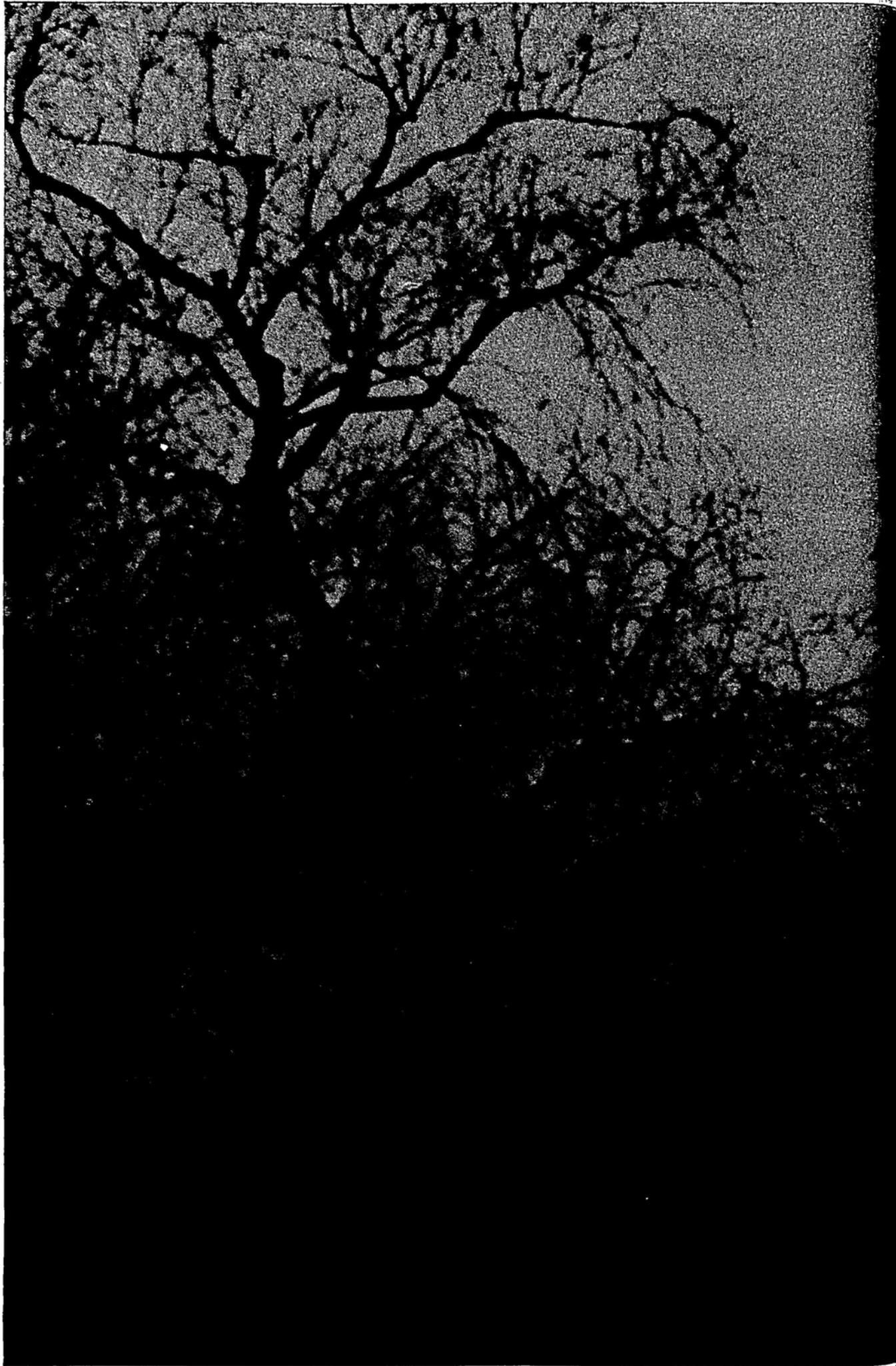
"America wept tonight, not alone for its dead young President, but for itself. The grief was general, for somehow the worst in the nation had prevailed over the best. The indictment extended beyond the assassin, for something in the nation itself, some strain of madness and violence, had destroyed the highest symbol of law and order."

Almost four years later it is clear that this "strain of violence" in our nation has not subsided. All indications, in fact, are that it has increased. Since that tragic day in Dallas when the nation was convinced violence had reaped its greatest harvest, there has been a mass slaying from a university tower, another in a nurses' residence, and the riots: Harlem in '64, Watts in '65, Hough in '66, Newark and Detroit in '67.

The indictment surely extends beyond the immediate participants in violence. "Violence," says SNCC's H. Rap Brown, who knows something about it, "is as American as cherry pie." It ranks with sex as an ally of American industry, and our support ranges all the way from the type of toys we buy our children at Christmas to the movies ("The Dirty Dozen," "The St. Valentine's Day Massacre," etc.) we queue up to see. In so far as we eagerly anticipate another TV season of violence do we support the "strain of madness" in our nation. In so far as we acquiesce in the ridiculous arguments of the National Rifle Association, and fail to support a federal law restricting the sale of rifles in the mails, we support the strain of madness in our nation. Plainly, the seeds of extreme violence can flourish and grow only in an apathetic culture long inured to and supportive of "ordinary" violence.

The reaction of many people in these times is to paraphrase the psalmist: "Deliver me from men of violence." Much more significant would be a deep searching of the causes of violence in our national life and a vow to end both apathy toward a culture of violence and the "immemorial infamies, perfidious wrongs, immedicable woes" that frequently create violence. Then perhaps we should join the people who prayed after the death of Thomas à Becket in T. S. Eliot's *Murder in the Cathedral*:

"Forgive us, O Lord, we acknowledge ourselves as type of the common man, of the men and women who shut the door and sit by the fire: Who fear the blessing of God, the loneliness of the night of God, the surrender required, the deprivation inflicted; Who fear the injustice of men less than the justice of God. . ."





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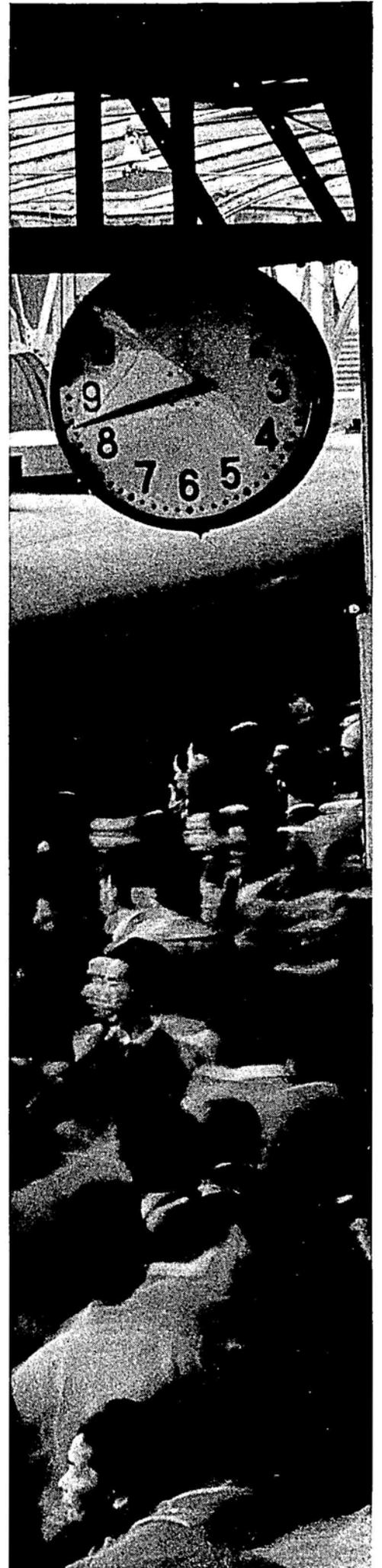
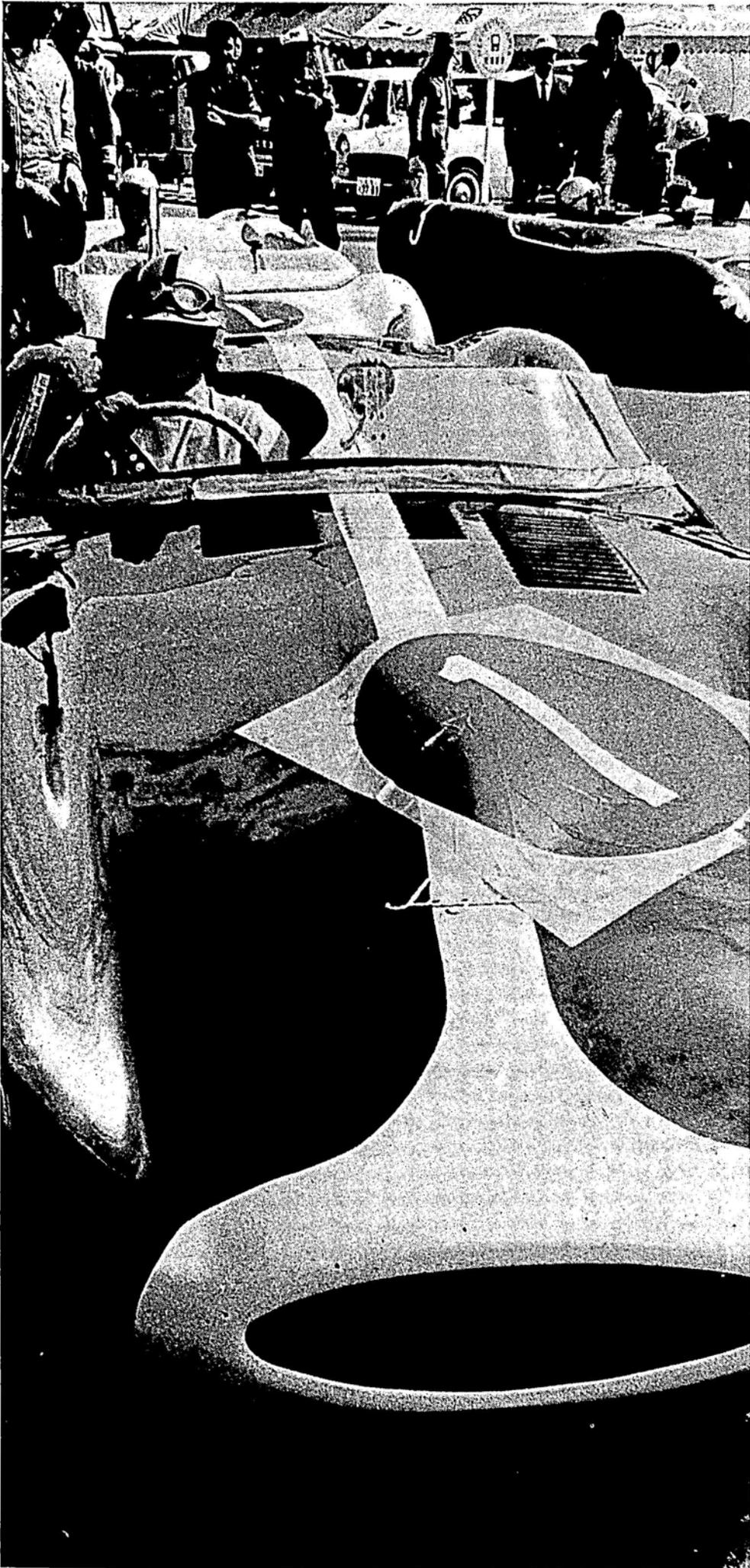
Present-day Japan is like a kaleidoscope. The new and the old exist side by side in such startling profusion that an observer is both impressed and bewildered. The moon over the imperial palace in Tokyo is part of Japan today; so is the fantastic morning rush hour at Tokyo's Ueno Station and the Japan Grand Prix auto race. So especially is a young woman like Kiyoko Ito, a folk singer who is thoroughly Japanese but who once toured the U.S. with the New Christie Minstrels.

Which of these shifting aspects is the true Japan? Can we tell? David Swain says that Japan has become a "melting pot" of ideas in the world today but warns that "Japan is a highly pluralistic society, and there is no single explanation of how she became what she is. In the storm-tossed present there is yet no single thrust indicating where she is headed."

Our look at Japan today then will make no prophecies but simply turn the kaleidoscope and show some of the beautiful fragments that make up that fascinating land and people.

PHOTOGRAPHED BY MINORU AOKI





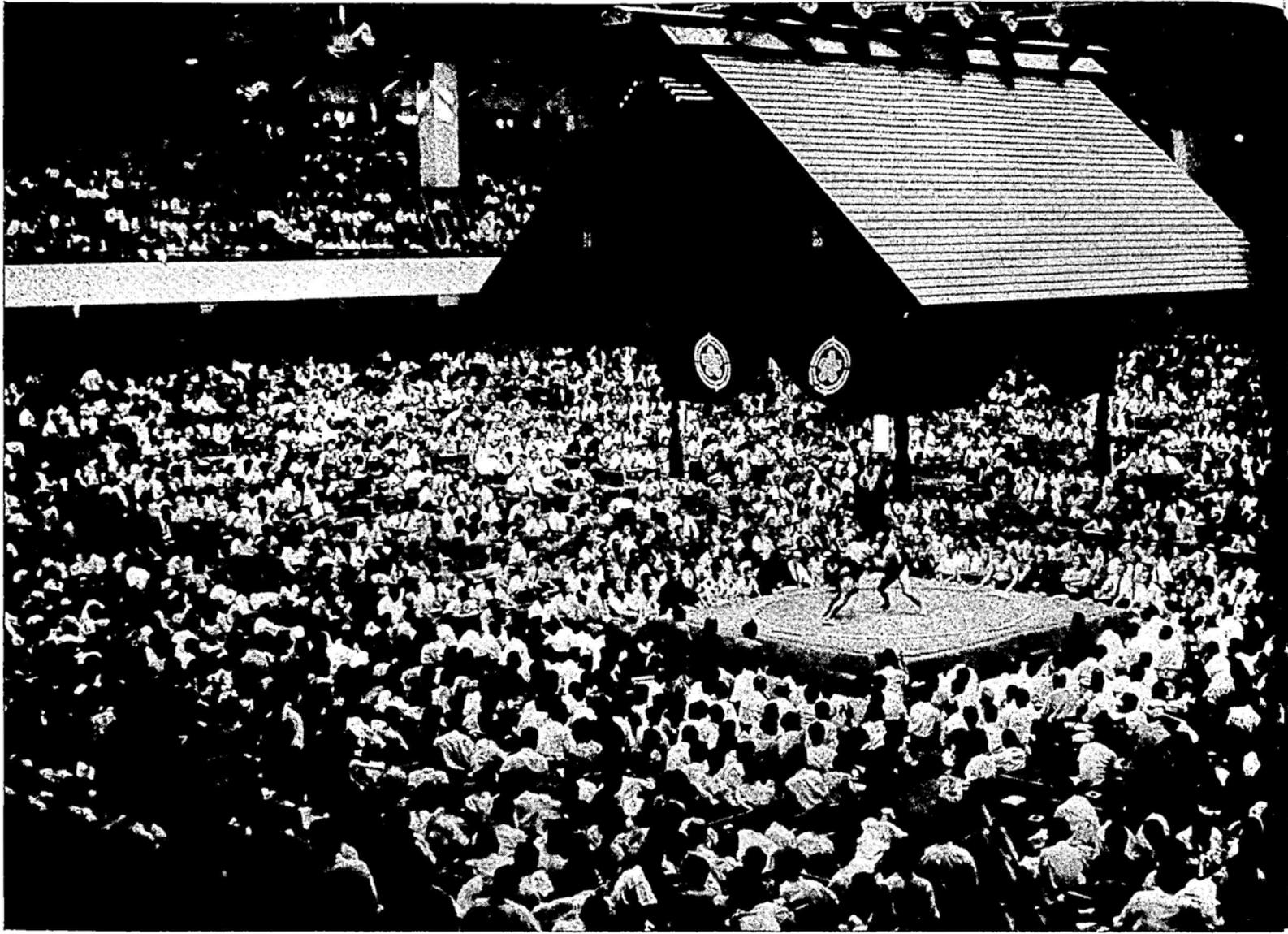




JAPAN TODAY



The casual blend of East and West is illustrated by this couple, where the husband wears Western business garb while the wife clings to the traditional Kimono (opposite page). Sharper contrasts are found in the woman farmer harvesting rice (upper left) and the women employees doing precision work in the Seiko watch factory (upper right). The same contrasts may be seen in the entertainment world, where the chorus line of dancers at the Nichigeki Theater (lower left) is vastly different from the traditional Japanese dance (lower right).



Like young people the world over, these Japanese are fascinated by the Honda motorcycles on display at the annual Tokyo motor show.

JAPAN TODAY



The continued popularity of traditional Japanese sports is indicated by this large crowd at a Sumo wrestling match. Nevertheless, baseball is said to be the most popular sport in Japan today.





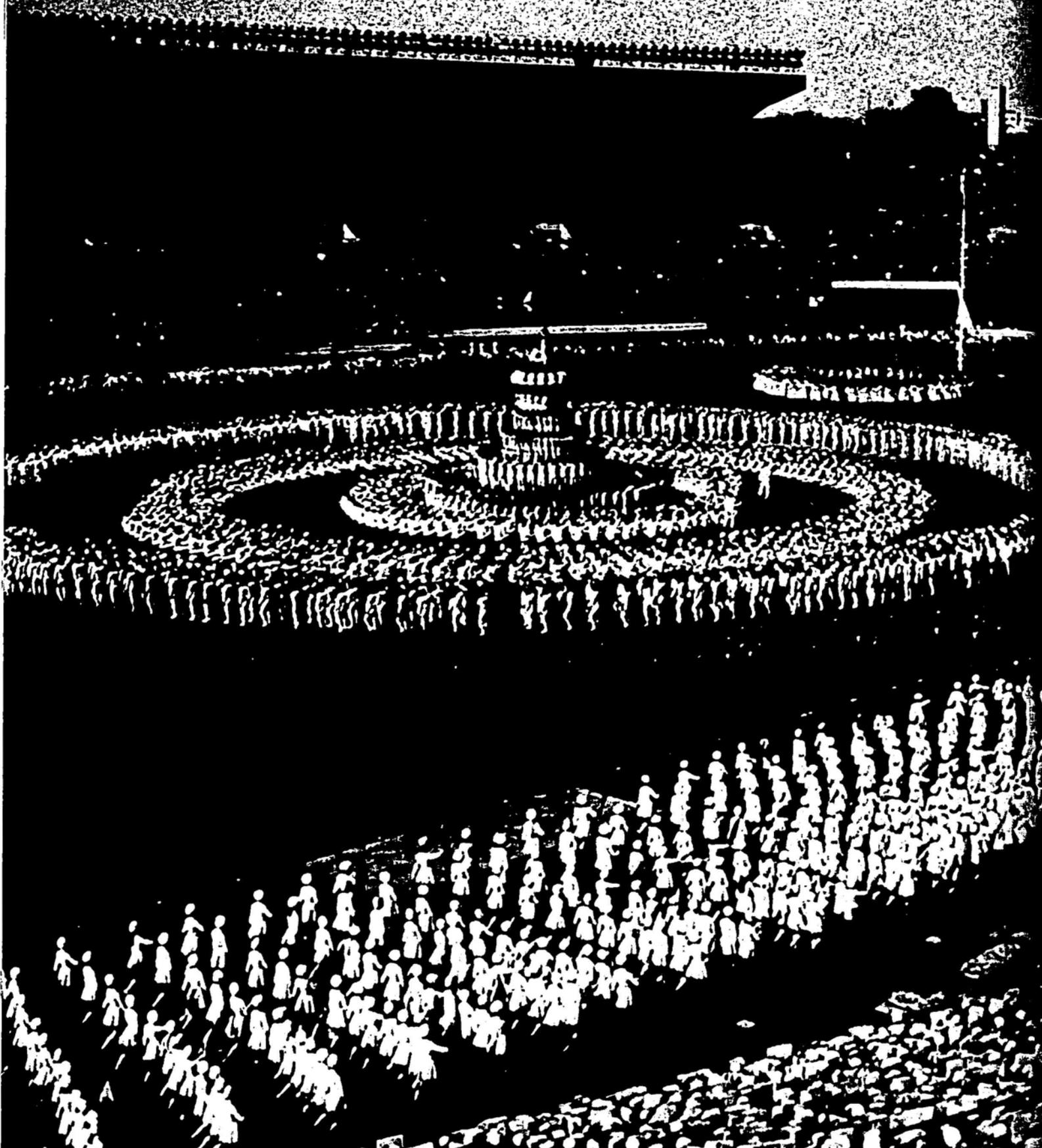
The kind of home life that many young Japanese aspire to is shown by this couple, surrounded by a sewing machine, television set, toaster and other mechanical appliances. This house is on sale at a department store for one million yen, about \$2,500 (above). The Ginza at night in downtown Tokyo is the center of the world's largest city (below). Combining the past and the future, this little girl is attending an annual children's festival held every November 15 and said to be over 400 years old (opposite page).

JAPAN TODAY





SOKA GAKKAI:



FAITH EQUALS POWER

BY JERROLD SCHECTER



SOKA GAKKAI: FAITH EQUALS POWER

by JERROLD SCHECTER

Mr. Schecter is the head of the Tokyo bureau of *Time-Life*. This article is adapted from his new book, *The New Face of Buddha*, which is published by Coward-McCann, Inc.

At midnight in Tokyo's Shinagawa Station the last commuter trains are leaving for the suburbs with a few straggling, weaving imbibers, the usual late-evening travelers returning homeward from the pleasures of the Tokyo night. The station's passageway echoes the cold glare of the light bulbs against the grimy concrete walls and the platforms are almost empty. Only track number seven is crowded with long lines of orderly young men dressed in dark suits, white shirts and ties. They carry small canvas overnight cases; a few have paper bags. Their expressions are quiet, dull. They do not smile, laugh or joke. They could be young men off to war, a trainload of recruits about to be shuffled through the night. They are extremely orderly, so orderly they seem under discipline. Their faces are disquieting. They do not seem quick or alert; no one face stands out with vitality, imagination, sensitivity, or brooding stamped in its lines. It is hard to tell who they are and where they are headed. They are all strangers, each lost in his special private world, yet responding in a mass. From the slouch of their shoulders and the silence of their movements, they all seek only to be part of the group. They quietly obey leaders with white armbands and sneakers who lead them aboard the train as its doors slide open and shut. Past the red and blue neon signs in Chinese characters, the train passes from the city.

They are the young men of the Soka Gakkai, the Value Creation Society, headed for a pilgrimage to the head temple of the Nichiren Shoshu sect, the True Nichiren Buddhism. There they will worship the sacred Dai Gohonzon, the scroll inscribed by the monk Nichiren in 1279 "for the salvation of all man-



The panoramic scene on pages 18 and 19 is the annual autumn festival of the Soka Gakkai at the Olympic stadium in Tokyo. The photograph above was taken at the first general meeting of the Komeito, the newest political party backed by the Soka Gakkai at the Olympic Stadium in Tokyo. The participants of the first general meeting in 1964 of the Komei-to is on page 23.



kind.”

Soka Gakkai is a religious organization of lay believers in Nichiren Shoshu and was established in 1930 “to save the unhappy in the entire world and achieve peace” through the propagation of the teachings of the fierce Japanese monk Nichiren, who lived from 1222 to 1282.

In November, 1966, the Soka Gakkai claimed it had enrolled 6,100,000 Japanese families with a total membership of more than 15,000,000, fifteen percent of Japan’s population of 98,200,000. In the youth division, men’s and women’s groups are organized separately, but they often meet at Soka Gakkai activities. The society claims 3,000,000 in the youth division, the largest organization of young people in Japan. Its active stu-

dent division in Japan’s colleges and universities claims 150,000 members, compared to 30,000 active members in Zengakuren, the left-wing activist student group.

Twenty-five minutes from Fuginomiya Station, on a road that passes big textile factories and then moves through green rice fields, lies Taiseki, the religious home of the Soka Gakkai and Nichiren Shoshu, True Nichiren Buddhism. The buses stop in front of a massive seventy-six-foot-high temple gate with huge red-lacquered pillars and three entrances. A fine rain brightens the broad, heavy, black-tiled roof. The gate opens onto a path of white rectangular lava stones lined with massive cryptomeria trees, delicately blossoming cherry trees and ginkgo-nut trees. Two open canals line

the path, and the fresh rushing water is quieting in the early morning hours. The silent hours before dawn are clean and still, except for the occasional cadre who pops out along the way looking for a group to move into one of the twelve lodging houses that line the pathway. The path has a solidity and breath that is liberating after the crowded, dark train and the cramped bus ride. This path leads to the Mieido Temple, so-called because it houses a life-size statue, *miei*, of the monk Nichiren.

The sight of the white-shirted squad leaders with their armbands and white sneakers reminds the visitor that he is taking part in a group activity for which every step has been carefully organized. The young *yusohan*, or transportation team members, each day are responsible

SOKA GAKKAI: FAITH EQUALS POWER

for guiding the faithful through their schedules.

As we stepped onto the path the rain continued to fall, and temple bells sounded through the mist. The low humming chant of sutras rose from the lodging houses along the path. From northern Hokkaido and southern Kyushu, the biggest group from Tokyo, the faithful had come. All were observing *gongyo*, daily worship, reciting sutras and chanting the Daimoku, the Lotus Sutra: "namu myoho renge kyo—adoration to the scripture of the lotus of the true law." "Namu myoho renge kyo"—the smooth buzzing rhythm of the faithful rose into the air like the swarming of locusts, constant, penetrating, all-pervading. The prayer itself had a beat and insistence that was hypnotic. Soka Gakkai promises that by chanting the Daimoku prayer with faith "believers can obtain vitality and wisdom as well as good fortune in leading a happy life."

Not only does the Soka Gakkai seek to serve its members, but as President Daisaku Ikeda has explained, "the objective of Nichiren Shoshu and Soka Gakkai is never such a trifling one as to make it a state religion or to obtain political power but to make all Mankind have Gohonzon, using the spirit of Nichiren Daishonin as our backbone."

The Soka Gakkai's model is the fierce, outspoken Nichiren, a monk of ardent and decisive temperament, who once confessed to being "the most intractable man in Japan." He lived in a time when Buddhist monks fought for their following and their prerogatives with swords and pikes. Temples had their own standing armies. In Japan's feudal period, from the twelfth century until the Tokugawa Shogunate at the beginning of the seventeenth century, monks swooped down from their monasteries and temples on Mount Hiei in Kyoto to raid, threaten the regent or fight street brawls among themselves.

Japan was a land of civil war in Nichiren's day; death and misery were familiar. Reassuring doctrine that reached down to the suffering common people was readily accepted. Nichiren studied all the prevailing doctrines—Zen, Amidism, and the Tendai doctrines—which still form the basic core of Japanese Mahayana belief. At the age of thirty-two he found them all wanting, primarily, he argued, because their passive and pessimistic outlook was corrupting the state and sapping the vitality of the people.

Though himself a man of great learning who arrived at his conclusions by an arduous philosophical route, he ar-

gued that man needed some simple method of gaining truth, and reduced the essentials of religion to the mere utterance of the name of the Lotus Sutra. With the militant reforming spirit that often accompanies the fundamentalist personality, he preached an affirmative faith with a simple formula by which the lowliest could identify with the spirit of the Buddha.

In 1279, when Nichiren was fifty-eight, a religious persecution against his followers erupted in the Fuji district, and three farmers who were his disciples were beheaded. It was in their memory that Nichiren then inscribed the Dai Gohonzon, a graphic scroll representation of the universe to which all Nichiren Buddhists and Soka Gakkai members pray. The scroll consists of an elaborately inscribed hierarchy of Buddhas with the Eternal Buddha of the Lotus Sutra in the center and other lesser Buddhas and Bodhisattvas arranged in descending and expanding order. Nichiren believers hold that the Gohonzon contains the absolute and universal power of all the personages who appear on it.

Nichiren predicted that his teaching would be accepted by all people in Japan and then by all mankind.

In 1930 the Soka Gakkai was founded by an elementary-school principal, Tsunesaburo Makiguchi, under the name of Soka Kyoiku Gakkai, liberally Value Creation Education Society. Makiguchi became the first president of the group in 1937, at its founding ceremony attended by sixty people in Tokyo. By 1941, the Soka Gakkai had 3,000 members. With the outbreak of the war the government urged the Soka Gakkai to unite with other Nichiren sects that accepted state Shinto, supported the war effort and saw Japan's Asian Co-Prosperty Sphere policy as a fulfillment of Nichiren's prophecy that his True Buddhism would be spread from Japan throughout Asia. Makiguchi and the Soka Gakkai defied the government policy that required a kamidana, a Shinto god-shelf, in every home and decreed Shinto to be the official religion of Imperial Japan. On July 6, 1943, Makiguchi and Josei Toda, his closest follower, together with twenty-one other leading members of the Soka Gakkai were arrested on charges of blasphemy against the Emperor and "disturbing the peace." They spent the war years in Tokyo's notorious Sugamo Prison, and Makiguchi died of malnutrition in solitary confinement on November 18, 1944. After his death most of the other members of the society renounced their be-

liefs and were freed, but Josei Toda lingered on until freed on bail in July, 1945, shortly before the end of the war. It is said that Toda chanted the Daimoku more than two billion times during the two years he was jailed.

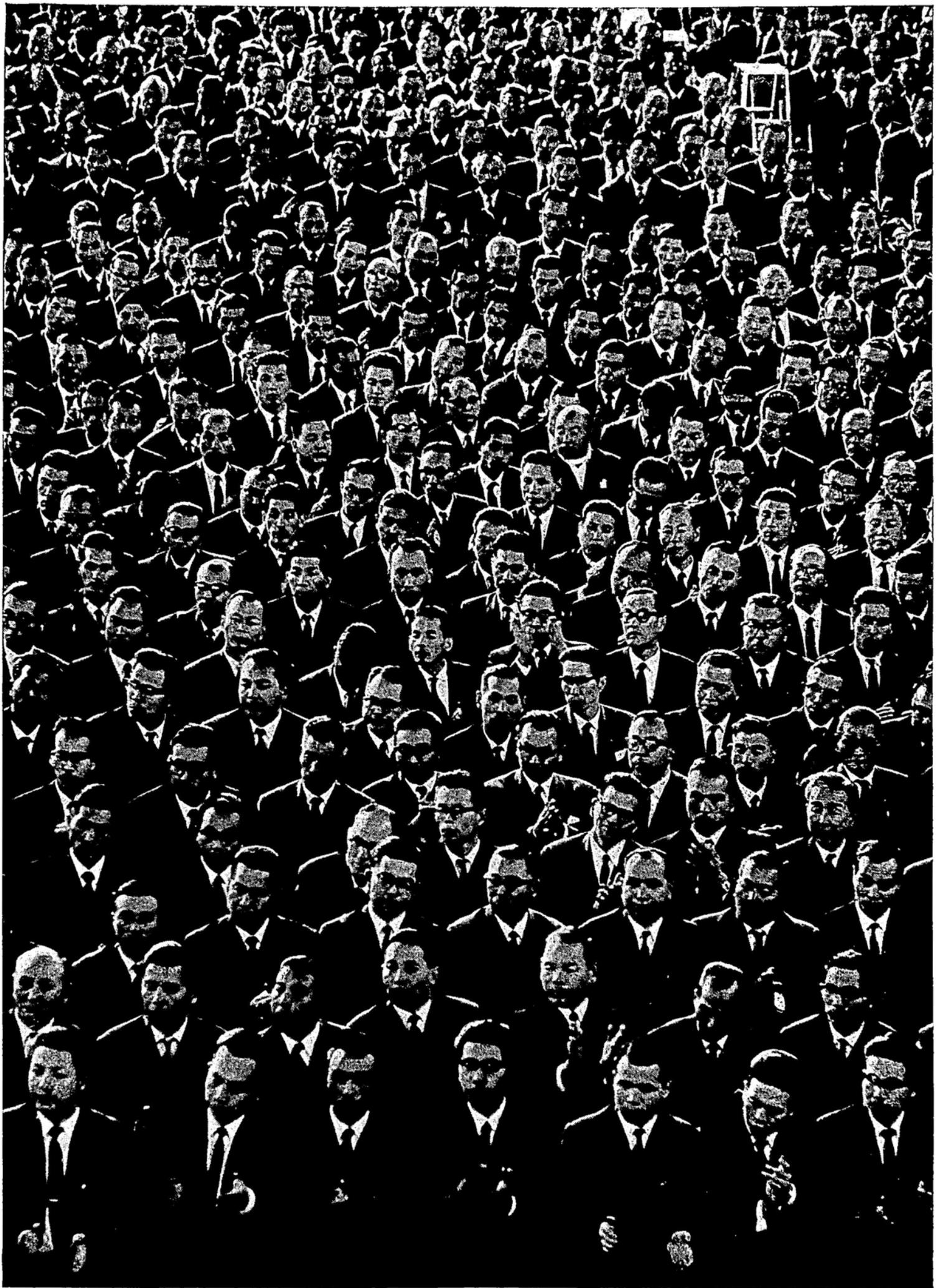
Soka Gakkai today dissociates itself from the militaristic aspect of other Nichiren Buddhist sects which supported the war, and stresses its own persecution by the government.

From the staggering postwar loss of faith, there grew a new need and longing for belief. The imperial system was undercut by Japan's defeat and by the Emperor's January 1, 1946, edict, which declared that the bonds between the Emperor and the people "are not based on the fictitious idea that the Emperor is a personal God . . ." State Shinto was discredited. The traditional Buddhist sects had no mass appeal since they, too, had been tainted by their support for the war. This gave rise to a bonanza of new religions; in 1962 there were 440 new religions claiming 140,000,000 members. Since Japan's population is only 98,200,000, some people belong to more than one religion or, more likely, the membership rolls are padded. The most successful of the new religions is the Soka Gakkai, and it has proved to have the most appeal and the greatest staying power.

The postwar impetus to expand the Soka Gakkai came from Josei Toda, Makiguchi's disciple. Toda had been a teacher at the school where Makiguchi was principal, and became a convert to Nichiren Shoshu. When he was freed from jail he reorganized the society as the Soka Gakkai, or Value Creating Society, in January, 1946. By 1951, the Soka Gakkai had 5,000 members, and Toda was inaugurated as the second president. He was a masterful organizer and saw the potentials for a lay religious organization that could relate a basic Buddhist doctrine to the needs of a Japan bereft of ideology. His major contribution was the modern development of *shakubuku*, the conversion of others to Nichiren Shoshu.

The Soka Gakkai defines *shakubuku* as the conversion to Nichiren Shoshu by destroying a person's faith in heretical doctrines through the elucidation of the fallacies inherent in those doctrines. Relays of the Soka Gakkai members would maintain a schedule of chanting the Daimoku for a full week, twenty-four hours a day, in a prospective recruit's home and literally wear him out.

President Ikeda is himself a remarkable phenomenon in Japanese religion and politics. At age thirty-six he is in



SOKA GAKKAI: FAITH EQUALS POWER



President Daisaku Ikeda of the Soka Gakkai

Becoming a member of the Soka Gakkai is simple. A convert who has "destroyed his idols" and "renounced his old gods" is taken to the nearest temple for a twenty-five-minute ritual ceremony. Each new member is entrusted with a Gohonzon (a miniature of the one inscribed by Nichiren), which he enshrines in the family altar at home. He should recite the Lotus Sutra prayer five times in the morning and three times in the evening. Soka Gakkai meetings bear a distinct resemblance to revival meetings. Members are encouraged to communicate their personal experiences, particularly those "divine favors" (*goriyaku*) gained through faith and observance of the correct religious practices.

Nearly all the Soka Gakkai members interviewed found their faith in Nichiren Shoshu after severe personal crisis. On the train to the head temple a twenty-eight-year-old interior decorator said his faith in the Gohonzon had stopped his drinking and now he was "spiritually and financially happy, thanks to the Gohonzon."

The pattern is usually the same; the Soka Gakkai members look for new recruits among those who have just suffered deaths in the family, those who are in economic straits or are under the threat of natural disasters.

The Soka Gakkai's biggest organizational appeal has been among small shopowners, day laborers, and employees in small firms who have been bypassed by the labor unions. Where the employers' organization and the union have not penetrated, the Soka Gakkai has. It draws the main base of its membership from the lower-class worker who is caught in the midst of Japan's great rural-urban population shift, which adds three percent to Japan's urban population each year. By any accounting Soka Gakkai remains the most powerfully organized religious group in Japan with an important political party.

A key to its strength is its organization. The Soka Gakkai is tightly organized into squads (each composed of twenty to thirty families), companies (made up of six squads), districts (formed by ten companies) and regional chapters. In thousands of local meetings held throughout Japan every night of the week members discuss their spiritual progress and prepare for *shakubuku*, the conversion of new candidates.

The Soka Gakkai has maintained its appeal not only through the faith of Nichiren Buddhism but by bringing its members together in a variety of athletic and cultural activities. There is an orchestra, brass band, a fife and drum band, a corps of baton twirlers and a choral group, all part of the activities of

command of the best-organized religious group in Japan with its own political wing that makes it the third biggest party in Japan.

Ikeda is best in small groups, advocating the happiness that joining the Soka Gakkai can bring. He is a fiery debator, and is a great spellbinder for the crowd. In the main headquarters of the Soka Gakkai, Ikeda is kept busy with a schedule of meetings and writing.

It is President Ikeda's quality of being of the people that has helped the Soka Gakkai win its millions of adherents. This is an organization without an elaborate intellectual rationale: the Soka

Gakkai's theory is simple, and President Ikeda spends his days reiterating it with folksy tales, homilies and heady exhortations. Members are offered an escape from poverty and, according to the organization's declaration, those who join and pray to Gohonzon Nichiren will find happiness; "a man troubled with domestic discord will find his home serene and happy, a man suffering from disease will completely recover his health and will be able to resume his former job, a mother worried over her delinquent son will see him reform, and a husband plagued with a neurotic wife can see her return to normality."

the culture bureau. The Soka Gakkai has a concert association which sponsors the visits of foreign artists to Japan. There are athletic facilities for the men: gymnastics, baseball and volleyball; and for the young women: ballet, folk dancing and singing. For its culture festival in November, 1964, the Soka Gakkai filled Tokyo's National Stadium with 100,000 members and guests, including the diplomatic corps, Prince Mikasa, the youngest brother of Emperor Hirohito, and a large group of Japanese politicians, including several cabinet members. The scene was dazzling, with a vast array of folk dancers, gymnasts, a 750-piece band, a 12-000-voice chorus and 3,000 children playing fifes and drums. On one side of the stadium 30,000 Gakkai members sitting in a solid mass shifted colored panels to produce Mount Fuji, depict scenes from the opera *Carmen*, create a world map and form the Chinese characters for "victory" and "unity." Strict discipline and long training were evident in the split-second timing of the events and the speed with which the participants moved on and off the field and cleaned up the stadium when they left. The culture festival was another mark of the Soka Gakkai's growing influence. The heavy attendance by foreign guests and Japanese politicians indicated that the Soka Gakkai was a force to be counted in Japanese religious and political life.

The Soka Gakkai says that "one of the most remarkable social activities of Gakkai members is that of the Komeito, Clean Government Party." In 1966 the Komeito had 20 seats in the House of Councillors, 59 in prefectural assemblies, 943 in municipal and ward assemblies, and 274 in towns and village assemblies. With a total of 1,296 seats, the Komeito is the third biggest party in Japan. The Komeito came into being in November, 1964, explains President Ikeda, because "politics in Japan today is divorced from the people and people are living in miserable conditions."

The Komeito espouses such lofty slogans as Buddhist democracy, human socialism, and one worldism or universal racialism. The Komeito claims that it pursues "a middle-of-the-road policy for the Japanese people, while other parties are either rightists or leftists under the influence of other countries."

In domestic Japanese politics the Komeito has taken a reformist position and in the summer of 1965 joined with the Socialists to demand dissolution of the scandal-ridden Tokyo metropolitan assembly. The Komeito lists as its domestic aims a house for every family, improvement of the delivery system of fish and groceries at lower prices, and lower edu-

cational expenses, and vows to "check the rising cost of public utilities such as water and bus services, establish a ministry for medium and small enterprises and stabilize farmers' lives to prepare for sudden drops in the price of crops." Clearly, the Soka Gakkai, through the Komeito, would like to control Japanese society.

In international policy the Komeito favors the recognition of Communist China by Japan, the admission of Red China to the United Nations, and believes that the question of Taiwan is an internal Chinese matter. It strongly opposes Japanese rearmament and supports the gradual abrogation of the Japan-United States Security Pact, to be replaced by a permanent, United Nations police force with its Asian branch based in Japan. The Komeito seeks a broader role for Japan in international politics so that the True Buddhism of Nichiren can be spread, and *Kosen-Rufu*, or the salvation of all human beings, can be achieved.

At the present time the Soka Gakkai's membership drive has slowed down; in 1966 the organization claimed only as many members as in 1965. This was because of slower conversion of new members and a complete review of membership records. The Soka Gakkai insists it is being more selective in recruiting new members, but close students of the organization suggest that it has reached a membership plateau and is not likely to find more basic widespread support unless a severe economic depression overtakes Japan and the Soka Gakkai's appeals for happiness and wealth bring new meaning for suddenly impoverished masses.

The totalitarian organizational aspects of the Soka Gakkai and the blind obedience of its members, their low educational level and their militant behavior in proselytizing their creed prove disquieting not only to foreign observers but to many Japanese who have been exposed to *shakubuku* techniques. In defense, Komeito Secretary General Hojo compares his organization to the Italian Christian Democrats and other European Christian political parties. But the Komeito appears more disciplined because its members function not as individuals but as members of a group acting from faith. Thus far, the Komeito has been very responsive to public opinion and has sought to refute all criticism of its behavior. The Soka Gakkai has been highly sensitive to its public image and its members will not drink beer or rice wine while en route to a religious pilgrimage.

Ikeda is the key to the Soka Gakkai's future, and he is a difficult man to fathom. He has little formal education but his intellectual pretensions are staggering. He ranges across world politics and economics and relates all ideas to Nichiren Buddhism. By keeping his message simple—happiness and a better life for the Japanese working man—he has won respect and a mass following. He has a position in Japanese society that is remarkable for his age, and he takes great pains to be polite, if at the same time aloof and all-knowing. There is a special smugness to all of the Soka Gakkai leaders that the Japanese find frightening; it reminds them too well of the wartime years and the military and police leadership which had found the truth by building the "Greater East Asian Co-Prosperity Sphere."

But the Soka Gakkai has yet to attract the Japanese salaried man, the middle- and upper-middle-class backbone of the Japanese white-collar class. Nor has it made serious inroads among the intellectuals in either the press or the universities.

It is an outcast in the Japanese religious community, much as its founder Nichiren was in his time. But the ability to communicate a positive faith to the lost and hopeless, gather them into group activities and emotionally rehabilitate them through the psychodrama of religious conversion at group meetings, has given the outcasts strength. Because it appeals to the emotionally fragile and easily led level of society, the Soka Gakkai is potentially dangerous. What deeply troubles many Japanese is that the basic appeals of the Soka Gakkai transcend Buddhism and reach into the nature of Japanese social organization: the group need. Its methods of organization underscore the Japanese emotional penchant for facelessness as part of a group and all the breakdown of personal restraint and dignity that accompanies mass behavior. It is this pattern of mass stimulus and response, the total subordination of the individual to a greater good and an absolute higher ideal, that led Japan into the Pacific War in the name of the Emperor and state Shinto.

For the moment the Soka Gakkai has reached a plateau in membership, but its political power drives have only begun to grow. It has the potential to develop the political role of Buddhism further than ever before in Japanese history; the final direction, while still unclear, appears pointed toward national power based on the totalitarian formula of unswerving faith and absolute allegiance without dissent. It is a new Buddhism that equates faith with power.

THE SOKA GAKKAI IN NEW YORK

Text and Photographs
by Sam Tamashiro

The world membership of the Soka Gakkai is eighteen million members, according to New York headquarters officials of the rapidly-growing organization. This includes 30,000 members in the United States scattered in fifty states.

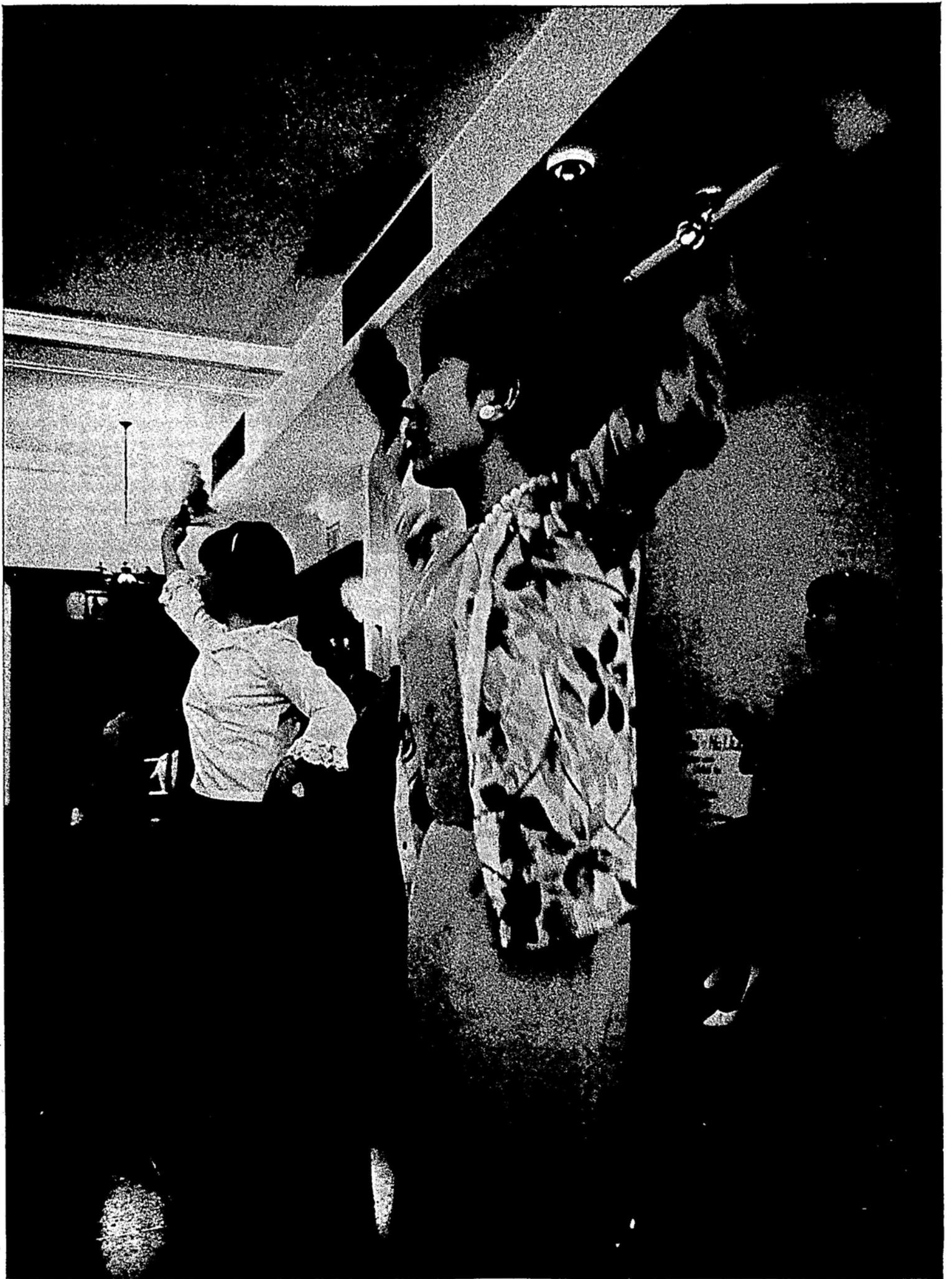
One of the most striking aspects of the phenomenal growth of the organization is that over ninety percent of the U.S. membership is non-Japanese, mostly Caucasians. The Nisei, on the whole, regard the movement with skepticism while the older generation is offended by Soka Gakkai's "attacks" on other Buddhist sects. For example, in one of the booklets explaining the tenets of Nichiren Shoshu Soka Gakkai, it accuses

Buddhist sects other than Nichiren Shoshu of "making selfish misinterpretation of Buddhism and going against the original founder Sakyamuni. In Japan, old-established Buddhism is nothing more than the conductors of funeral rites and has nothing to do with helping the unhappy."

The Soka Gakkai believes that the purpose of all religions "lies in the salvation of individuals and the prosperity of mankind or the realization of a peaceful world. From this standpoint, the Soka Gakkai wishes that Christianity, the traditional religion in the Western world, and the True Buddhism, the core of Oriental philosophy, would cooperate for the realization of world peace."

(Below): Soka Gakkai members in the East come together monthly for fellowship. (Right): Song leaders with just a fan in one hand can rouse the group in a style of singing that surprises a non-Japanese visitor.





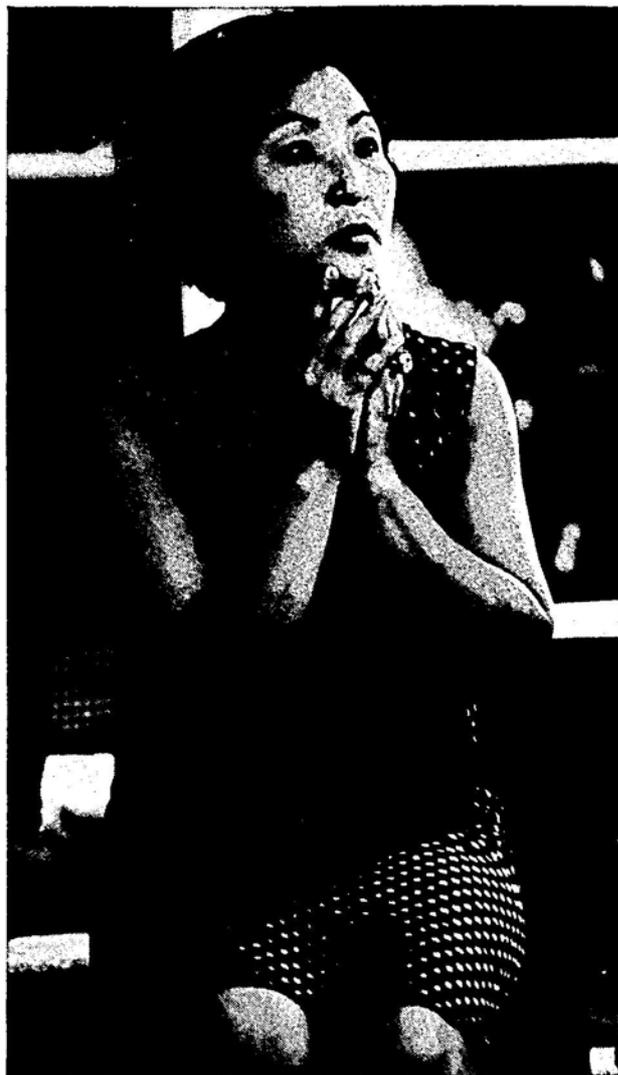
THE SOKA GAKKAI IN NEW YORK

Recently WORLD OUTLOOK attended two different meetings of the Soka Gakkai in New York City. The first was a monthly meeting of Soka Gakkai members living in the Eastern states at the Sloane House YMCA. The most striking thing about the mass meeting was its highly organized fervor.

The second meeting was a quiet "zadankai" or "discussion meeting" at the home of Mr. and Mrs. Smile Kamiya of Lincoln Towers. What was impressive here was the intensity of the faith of both new and old converts. In fact, it seemed to have affected at least two non-members at the meeting.

One of them, Mr. Kamiya, joined the meeting toward the end and told of how he "testified" to the "changed lives" he has seen among their once "neurotic" friends to a skeptical Nisei friend who had been making some disparaging remarks about the Soka Gakkai. "Of course, as you know I am not a member but I believe I 'sold' him on the validity of Soka Gakkai," Mr. Kamiya said laughingly and the group joined in the laughter.

Americans were first introduced to Soka Gakkai while stationed in Japan as members of the Armed Forces. However, it got its start in the U.S. as an increasing number of servicemen returned home with Japanese wives who were members of the Soka Gakkai. A number of the men become converts of the sect while others were sympathetic, tolerant or indifferent to the growing sect.



Emi Kamiya, a unit leader in Manhattan, attended a Presbyterian school in Japan and Mills College in California. She is married to a Nisei accountant, Smile Kamiya. She has been a member for only a year but her enthusiasm for Soka Gakkai has attracted a number of her friends to the movement. Her husband is not a member but is sympathetic to her faith. He is a Methodist but is not affiliated with any church in the City. The photograph on the left shows Emi presiding at the "zadankai" or "discussion meeting" in her home.





Yoko Levitch is a concert violinist. Two years ago her husband, a concert pianist, died and she faced the greatest crisis in her life. "I wanted to kill myself but couldn't because of my daughter," she said. A close friend introduced her to Soka Gakkai which she claims was the "salvation of my life." Yoko was formerly an Episcopalian and says she "always attended Sunday school and church."

Julie Siff was introduced to Soka Gakkai by Emi. "I had lived in Japan for several years so I told Emi that I thought the movement was 'nuts.' She assured me it wasn't. I was raised a Roman Catholic and every time I lit a candle it was a disaster!" Like Gideon, Julie put out the fleece. "It sounds ridiculous as I tell it but I asked for a beach house and an expensive piece of jewelry. Well, I got the house and a diamond ring, left to me by an aunt who died. This may have been coincidental but I feel there is more to it. I like the Soka Gakkai because it doesn't preach to me what God is like. I get a sense that there are people like myself." She is married to a Caucasian who does not share her faith.

Tim Arai, who is in the exporting field, is not a member of Soka Gakkai but attended the first meeting out of curiosity and friendship of the Kamiyas. He is a Buddhist belonging to the Jodo sect. Tim had heard rumors of the Soka Gakkai for a long time. "I was favorably impressed with the meeting. An enthusiasm and a firm belief is unusual in any meeting. Furthermore, these members are not the run-of-the-mill kind." Tim stayed for an "after meeting" that went on until midnight.

THE SOKA GAKKAI IN NEW YORK



In the absence of a district leader, the meeting was attended by vice-chapter chief, Kenjiro Honda. At certain points the meeting resembled a therapy group. Mr. Honda spoke of the many obstacles he faced in his personal life which were all resolved because of his faith in Soka Gakkai. One of the new converts felt Mr. Honda was the perfect example of a good leader. "He is not overly intellectual and not too physical. He is a down-to-earth man. He looks real and he gives you the impression that he is not one who says one thing and does another."



Salvatore Di Giorgio, a pharmacist, is a convert of Soka Gakkai of only two weeks. Salvatore was born a Roman Catholic and is a graduate of Fordham University. He has studied Zen, other Eastern philosophies, hypnosis, and positive thinking. He was introduced to Soka Gakkai through his voice teacher, Geri Chisholm. He claims he noticed the spirit of Soka Gakkai in his voice teacher and "it began to speak to me. She made me realize that I was all inward—too introverted. If she had the ability to sense what was wrong with me I knew something must be giving her power. I attended my first meeting and it harmonized parts of me. I had been inwardly tense. It loosened me—I was able to express myself more freely."



Winifred Gordon is a writer and a housewife. She is also a new convert to Soka Gakkai. At the meeting she told of how her new faith brought her several "benefits" in her personal life which was too personal to reveal in the meeting. "However, my requests weren't as specific as Julie's. Maybe I should have been more specific."

HOW BLACK WAS MY VALLEY

by JAMES A. GITTINGS



Pastor Jiro Hidao.

Strangers encountering Japanese pastors sometimes observe that the oriental churchmen "talk more politics and sociology than religion." Though the observation is no more accurate than most snap judgments—witness the wide dispersion in South Asia of Japanese Christian missionaries—it serves to point-up a preoccupation of Japanese ministers with winning security, prosperity and opportunity for everyone in Nipponese society.

If puzzled visitors were to swing away from the beaten tourist track around Tokyo to visit the northern Kyushu city of Omuta—a town which holds a position in Japan much like that of Scranton, in Pennsylvania's hard-coal country—they might learn to understand the reasons for the concern of Japanese clergymen. That understanding would be especially quick to develop if the strangers were to meet the local pastor of The United Church of Christ in Japan, The Rev. Jiro Hidao, who lives amid a situation typifying the seamy side of modern Nippon.

The origins of Jiro Hidao's Christian ministry are traceable to a morning in September of 1922 when a Japan National Railways train prepared to pull away from Okayama station in lower Honshu. At the sound of the train master's whistle the crew swung to their places. While the train picked-up speed, the last man jumped—an apprentice conductor. He slipped; fell; and a moment later looked down to see his foot and lower leg neatly severed by the train's wheels. "The physical reaction to the accident was not great," Jiro recalls, "but my spiritual desolation was profound. All I could think was, 'I'm maimed.'"

Railroad authorities made a small settlement with Jiro, despite the absence, at the time, of laws requiring compensation. "Their grant was enough to feed me for a while," the pastor remembers, "though it provided little else. I did not know enough to be angry, and in any case my future looked so dark that nothing seemed worth bothering about. There was nothing I wanted to do."

Soon the money was gone, and the farmer's son who had hoped to wear the brass buttons of a railroad conductor was on his own, a cripple. He set out to learn the tailoring trade in a school run for handicapped workers by the railroad brotherhood. At this school Jiro met a wizened little man, a tailor-master, who had a way of hooking his fingers into his vest pockets while asking the most direct and embarrassing questions. The tailor-master, Masutome Masasuke, had two objectives in the school: to see that every man left his shop

equipped to make a living, and to see that every man became a Christian. In the second objective he did not succeed with Jiro Hidao, in spite of Bible study hours beside the machines, but he built something into the youth which made him desire to attend church once in a while. Since Jiro's father and mother had not been Christians, that desire marked a long step along the way.

When Jiro left the school he decided—willy-nilly—that tailoring wouldn't do as a lifetime occupation after all. In late 1925 he took employment as narrator in a Fukuoka silent movie theater. The job brought him into contact with Japanese theatrical people, a group which—in the '20's—bore a reputation in Japan only a notch or two above that of criminal groups. Young Jiro, who appeared in the theater under the stage name "Itaru Shiraku," continued to attend church during a three-year interval in which, he admits, "I picked up most of the habits and activities of my colleagues at the theater."

Slowly, however, the hours at church made a difference. He was fortunate to have as pastor a famous Japanese Methodist, Hido Seijo. The Rev. Seijo, still spry at ninety-two years of age, is a tiny, white-haired man who inspired considerable humor in his congregation as he gave the sermon on Sunday morning with just the tip of his nose and his forehead appearing above the lectern. But Jiro remembers those sermons: "They concerned the love of God, and hope. Though I continued to be depressed and cynical for a while, Seijo's preaching led me slowly but surely into light and hope."

That "light" and that "hope" took firm hold in "Itaru Shiraku's" life until one day—in a classic example of how the non-Christians sometimes propel men into the ministry—a young tart who hung around the theater mocked the youth. "Look at Itaru," she sneered. "Why doesn't he go fill a pulpit, he acts so holy. . . ."

And that is just what he did.

It required more than three years for Jiro to complete academic requirements for seminary, but at last, in 1931, he was admitted to Kansei Gakuin University Divinity School. In his senior year he married a woman evangelist, selected as his mate by a Methodist bishop in the old "arranged marriage" style. Then he was ordained, assuming his first charge in 1936.

That charge was the small (60-member) Methodist Church at Omuta, a congregation which would become part of the United Church of Christ in Japan at the onset of the war five years later. The church was in a city which,

HOW BLACK WAS MY VALLEY



Miners from Omuta in the shift house, waiting to go to work.

the desolation the pastor moved his family farther south—to the city of Kumamoto—where he took another church. He remained in the new community until 1954, through the years when Japan rebuilt and climbed to prosperity. Then he was asked to return to Omuta, where the congregation had need of him.

Back at Omuta, he took up the old themes in a new way. Still building upon the premise that individual light would lead to proper action in society, Jiro sought to bring men together in discussion groups and Bible study circles. His congregation grew to 150 members, though it remained a middle-class church comprised of minor company officials, a politician or two, some merchants, and their families. Still, the lame pastor felt he was making progress. Once he said to a friend, "I feel the church is gradually gaining in understanding of the Gospel and its responsibilities to society. I am almost content with that . . . I do not advocate that the church take part as *The Church* in social struggle. There is always the work of The Evangel, and spreading it is my job."

Meanwhile, the prosperity of post-war Japan bypassed the Miike coal fields. Japan's mining industry, like that of the United States a decade earlier, entered upon perilous times. Since anti-cartel measures enacted by the American Occupation Government had divorced the Mitsui mining enterprise from its parent banking institution, the Company could not find money to mechanize its mines. Consequently it found itself undersold by coal producers in Korea, Vietnam, The Philippines and, on occasion, the United States.

In 1958 the Mitsui Mining Company's financial position forced it to omit payment to 12,000 employees of the year-end bonus which, given in Japan by every solvent enterprise, is viewed by wage-earners as part of salary. Though the Company's default was recognized as an attempt to encourage resignation of excess workers, few Mitsui miners chose to leave their jobs. Therefore the mining combine moved in the following year to discharge half its workers—6,000 men—in a program which at first masked the Mitsui organization's intention behind a call for "voluntary retirements." Nobody "retired" at Miike, so pay envelopes for the next pay period contained dismissal slips. A resulting 313-day strike, longest in Japanese history, bred a season of violence which cost the life of one man and the health of many others.

Few things are clear about Miike in 1960 and 1961. It is known, however, that mine union leadership developed an increasingly ideological cast of

in 1936, contained about 90,000 persons, most of them connected in some way with the coal mining industry. In Omuta, town structure was precise: At bottom were the miners of Mitsui Mining Company, a large minority of them descended from convicts who had originally been sent to open the pits by Japan's 19th-century prison officials. Next in rank were middle people, the supervisory employees, shop keepers and specialists of one kind or another. The town's elite were the mine managers and a few representatives of the old land-owning aristocracy. Omuta's political atmosphere was conservative, though new winds were blowing, especially within the mine unions.

"At that time," Pastor Jiro explains, "I considered that the preaching of an individual ethic, if Christ were in men's hearts, would lead men to do what they ought to do, and eventually solve all social problems. Now I smile at my confidence, for at the time only thirty peo-

ple attended church regularly, and we were the whole Christian community of Omuta. But I tried to be faithful, preaching peace and justice, love and forgiveness."

War came, bringing a new national mood. In the mass excitement Pastor Hidao thought he discerned a tendency in Japanese society to ignore *all* forms of evil in Japan, not merely militarism. Therefore he tried to continue his preaching of "peace and justice, love and forgiveness," even though his people became angry, charging him with communist sympathies. In the end Jiro, however, did as other men did—his preaching of "individual ethic" becoming more and more high-flown and divorced from immediate application. The pastor admits this, and it is the measure of the man that he makes his confession while many of his colleagues continue to pretend they acted otherwise.

Omuta was bombed in 1944, with damage to both church and manse. In

thought as the strike dragged on, and that their leftward drift accelerated when company pressure split their union into two competing groups. Before the strike ended, officials of the original union, now called the "old union" in Omuta, were demanding a government seizure of the pits with or without compensation, and workers' flags around the collieries had begun to sport a hammer and sickle.

But it is also clear that the Mitsui Mining Company used methods to break the strike which were unworthy of modern Japan. From Osaka, in central Honshu, came a large group of gangsters to terrorize the families of strikers. These were followed by more than 400 "scab" laborers, non-union members, recruited elsewhere and brought to Miike at company expense. When riots broke out on company property, the mining organization lobbied so persuasively in Tokyo that 12,000 troopers—one policeman for every employee—were dispatched to the city and quartered at company expense.

Pastor Jiro Hidao watched these events through the lens of a Christian whose quarrel with old-style Japanese industry dated back to a too-modest payment given when he had lost his leg. This background, for obvious reasons, caused him to view the anti-strike measures of the company and the efforts to restore order of the Japanese Government with something less than objectivity. But yet another factor influenced his behavior during these troubled months: "I remembered how silent we had become during the War," he states, "and I determined never to permit myself that kind of silence again." So thinking, Jiro sought ways to help the strikers. In so doing he expunged at last a feeling of guilt which had dogged him since 1943.

Jiro Hidao's activities as a partisan of the strikers wrought a change in his conception of mission. He tried to state the new understanding in words which made him a political preacher indeed. "Suddenly I could no longer feel that the preaching of a personal ethic made much difference," he reflects. "It seemed certain to me that Christ would want the sort of preaching in Omuta that calls for reorganization of society's structure, and that is the preaching I set out to provide."

Meanwhile the strike ground onward, the town settling in opposing camps whose members glared at each other across barricades of hatred and, sometimes, flame. The original union now joined in three-way battle with its newly born competitor as well as the Company. Since Jiro's preaching labelled him as a supporter of the "old union" the trouble was not long in reaching him.

First Sunday church attendance fell.

Then members of study groups which previously had met in homes asked that future meetings take place in the church, where neighbors "could not complain." Many company supervisory employees indicated their pastor had embarrassed them in company relationships. A Bible study class Jiro had founded on "company lines" ceased to meet.

Jiro soon had to face the fact that sermons require an audience for effectiveness, and that he would soon lack one. Not the first pastor nor the last to be forced by vacant pews to reexamine tactics, he quickly concluded that community peace in Omuta had deteriorated so much that "the best thing a minority group like the Christian Church could do was to provide opportunities for fellowship between opposing groups."

Though exhausted union men went back to work in November of 1960, the city of Omuta—and Pastor Jiro Hidao—continued for the next three years on their desperate course. The unions had lost the strike: that much was clear. Men returned to the pits sullen and embittered, with only their debts to show for long days of violence and idleness. Worse, two unions now competed where only one had existed before, and many workers—the strike-breakers imported from other coal fields—belonged to no union at all. But the Mitsui Mining Company had also lost in the battle.

Then it happened, as it has happened at some time in almost every coal mine in the world. One day the bells rang and sirens screamed; one morning night-shift men leaped from their beds and women ran from their kitchens to stream toward the pithead. From the opening issued a thin, acrid plume of smoke and dust. There had been an underground explosion in which 458 men died and 470 were injured.

During the grim day following the Miike explosion of November 9, 1963, wounds inflicted by the strike were reopened. Many union men charged the Company with "bad safety practices," an accusation largely disproved by later investigation. Since most of the dead were newcomers to the community (the unorganized men), some foolish persons among former strikers raised a cry of "God's judgment upon scabs." None of this made much difference to the survivors who lay coughing out their lungs in improvised hospitals while the town hovered again on the brink of riot.

Japan responded to the sufferings of Omuta with a massive outpouring of aid. Some of this assistance was delayed in reaching the community by red tape, but it is a proud thing for The United Church of Christ in Japan, and for other Christian groups, to report that their aid

was *not* too late. Jiro Hidao found himself charged with distributing ¥1,800,000 sent down by the Tokyo offices of his church, a prodigious sum for the tiny denomination to amass so quickly. Now the pastor faced a problem of working out the division of this sum among needy persons of the various groups without being challenged with favoritism.

While the community watched suspiciously, Jiro handled the problem in the obvious way by calculating the number of dead and injured in each party (the "old union," the "new union," the supervisory employees association, and the unorganized). When he had turned over the union shares he gave his attention to the widows and injured of the unorganized men, acting as their advocate in days of dissension following the tragedy.

As Omuta returned to "normal," the hollow sound of the pastor's footsteps rang more frequently in offices and meeting places of the city's disputing groups. He found his way down back-alleys of the town; and into the homes of dazed, frightened families suddenly bereft of their breadwinners. Because he had demonstrated that his sympathies did not intrude upon his sense of fairness, he was made welcome. Soon he recommended his preaching of "peace and justice, love and forgiveness," not in a way which amounted to a retreat from his mid-strike opinions but in recognition that "either-or" attitudes had no place in Miike after the blast.

You cannot say that Omuta is a happy town today; you cannot say that an era of industrial peace or prosperity has dawned. Above all, you cannot say that the Christian Church is growing quickly in Omuta, or that it holds a position of great influence in town affairs.

But you *can* say that the Church in Omuta is led by an honorable man who is trusted for his faithfulness and forgiven for his idiosyncracies—and that is wonderful indeed in a community which has not forgotten or forgiven other enemies bred three and five years ago.

Jiro Hidao has done some forgiving too. "I don't challenge people's political or economic beliefs directly anymore, not from the pulpit nor from my chair in elders' meetings. It is never easy for people to take that kind of treatment. But I do continue to try to change people's minds in discussion, gently and not judgmentally . . . for I am determined to see that the bonds are broken in Omuta which tie some people to suffering while others escape. I do this for the Gospel, I do this because it is the Evangel to which I am called. Perhaps it is not the call for everybody. . . . I cannot say. I speak only for myself."

One of the great events in German Protestant church life is the "Kirchentag," a great mass meeting held every two years.

This June, the thirteenth "Kirchentag" was held in the city of Hanover and the theme was that elusive subject, peace. Miss Klijn, a native of Holland, is a graduate of the Boston University School of Theology and the Syracuse University School of Journalism.

THE "KIRCHENTAG" SEARCHES FOR PEACE

by TRUDI KLIJN

Hanover is a city in the heart of Germany. But it does not conform to the quaint and old-time image one usually has of German towns. Here are no old, leaning houses and narrow, cobblestone streets, nor does a castle, reminder of feudal times, dominate the skyline. Instead, a modern city greets the visitor: broad streets with friendly shops calmly cross each other, numerous parks add a dose of relaxation and the people exhibit obvious contentment with this city of their refuge.

Yet, Hanover once was a pitiful refuge center: during World War II almost bombed into oblivion, it lay as a ruin for thousands of East German refugees who had fled the approaching Russian army. What once had been an old-time, picturesque city now was no more than a meetingplace of homeless people. But miraculously, and mainly due to the contagious spirit of the German *economic miracle*, Hanover was rebuilt in less than two decades as the home of half a million people, a cultural center, and the proud location of the West German Industrial Fair. This fair, a vast complex of nationally and internationally represented concerns, was the main factor in the revitalization of Hanover.

In June the fairgrounds drew an enterprise of an entirely different nature to Hanover: during five warm days 30,000 German people came here together to think about the church's responsibility for peace. The occasion was that vast biennial event in the German Evangelical Church which is known as the *Kirchentag*.

This *Kirchentag* is a conference for the laity and seeks to enliven the Christian church by involving laymen in studies of their responsibility in the world. The *Kirchentag* thus has a missionary purpose and seeks to foster the unity of all Evangelical Christians in Germany.

Evangelical Christians officially make up 60% of the German nation and belong either to the Lutheran, Reformed or so-called United Churches. Since 1948 all these Protestant Christians belong to one federated church: the Evangelical Church in Germany. This church has the character of an established church, which means that 95% of all children are baptized and that almost all citizens of the German Republic are confirmed when they reach the ages of fourteen or fifteen years. On the other hand, church attendance is poor and amounts to five to ten percent of the church membership.

Although the *Kirchentag* involves mainly Christians from the Evangelical Church, as an organization it is independent of this church-body. It thus has the unique possibility to stand over against the church and society and to act as a catalyst for both. That this task requires courage and radical imagination, especially in Germany, became clear at the *Kirchentag* in Hanover.

"Peace is among us"

The theme for the *Kirchentag* was "peace." The meaning of this was foremost peace in the biblical sense: the *shalom*, inserted into the worldly scene by the life and work of Jesus Christ. The pleasant streets of Hanover featured billboards, which by way of poignant photos (marching soldiers, a starving child) asked the question "Is peace among us?" Others suggested the answer with pictures of the crucified Christ.

There had been problems about the *Kirchentag's* choice of this theme. A group of fundamentalists within the Evangelical Church, who accused the leaders of the *Kirchentag* of flirtations with "modern" theology and a consequent apostasy from the nature of the biblical message, threatened to boycott the *Kirchentag* if representatives of mod-



More than half of the 30,000 participants belonged to the younger generation (above).

One of the more solemn participants at the *Kirchentag* (far right).

Bishop Hans Lilje of Hanover, host to the meeting (right).



THE "KIRCHENTAG" SEARCHES FOR PEACE

ern theological trends (such as the highly regarded New Testament theologian Ernst Käsemann) were featured among the officially invited speakers. This conflict stood in the center of discussion in Protestant Germany during several months before the start of the *Kirchentag* and found its culmination when the conservative movement withdrew from the *Kirchentag* and exhorted its many supporters to do the same.

In the political arena reactions to the *Kirchentag's* concern for the issue of peace had also been critical. West German Chancellor Kurt Kiesinger expressed the fear that the *Kirchentag* would come up with a recognition of East Germany as an independent state in order to contribute to a more peaceful atmosphere in Central Europe. Such a stand would, according to Kiesinger, strengthen Moscow and other East European capitals in the hope that West Germany would soon relinquish its claims on reunion. "But it is important, especially in the long run, that we show ourselves to be tenacious on this question," he concluded.

But there were also (especially young) elements, who were less content with this one-way pattern of communication—those were the people who staged a march in protest of the war in Vietnam and who asked blunt questions of speakers. And so the *Kirchentag* gave the picture of a church, firmly rooted in national soil and not easily to be shaken by winds of change, but it also showed some new twigs sprouting out of the stump, budding forth on their own.

The program of the *Kirchentag* attacked the problem of peace with typical German thoroughness. Four study sections: world politics and German politics; Jews and Christians; Church Reform; and Bible and Congregation explored the possibility and realization of peace in intensive lectures and plenary discussions.

The section on politics had invited Dr. Alva Myrdal, minister of disarmament in Sweden, the only country which has such a ministerial department. She appeared to be a realistic rationalist, who said that she had little respect for solemn declarations about disarmament by the member-countries of the U.N., as long as these countries do not go the road of difficult negotiations and scientific research.

Dr. Myrdal pleaded for the founda-

tion of truth-centers, because she saw the world as poisoned by the propaganda of a mighty news- and opinion-industry. She called for belief in only one decisive power: "enlightenment and study which would be channeled through to the people, so that opinion-forming would become the anchor which it should be." This end could only be reached, according to Dr. Myrdal, by neutralizing the opinion-industry, for at the moment mass media serve only national interests and thereby a too limited and even false truth in the light of world problems.

The prophetic spirit of Dr. Myrdal's words did not carry over into the section on German politics. Here the minister for "common German questions" (whose department is concerned with the problems of refugees from East-Germany and other questions pertaining to the complicated situation of divided Germany), Herbert Wehner, had been invited to speak.

With determination he declared that Germany could only cooperate in the effort for peace after a restoration of its unity and a revision of its boundaries with Poland. When a general, in a following speech, underlined the necessity of a strong military establishment for the strategy of peace, the voice of the political establishment in Germany had been well represented.

But if these sessions made the *Kirchentag* look more like the convention of a political party and demonstrated the dominance of political interests in an established church, there were many other, more creative voices to be heard. There was Dr. Helmut Gollwitzer, professor of theology at the Free University in Berlin and a critical observer of the church's task in Germany. Before a group of 7,000 people he loudly exhorted for abandonment of the friend/foe viewpoint in regard to the communists and attacked the popular thesis that the church may not forsake the national interest by pointing to Germany's sins of the past.

In the same vein Dr. Martin Niemöller pleaded for a positive approach to communism. "Much of Christian anti-communism has nothing to do with Christianity but everything with Western politics and capitalism," he said.

These radical members of the older generation found their best response among the younger generation (17-35 years); who made up an impressive 55%



West German cabinet member Herbert Wehner addresses the meeting (above).

The opening meeting in the Sports Stadium (right).

of all participants at the *Kirchentag*, and among the 900 guests from other European countries and the U.S. Among these people the wounds of the past and their political scars are less felt. This generation is more intrigued by the future than the past. Yet it finds little challenge for its interest in the policies of the German Federal Republic. For "the West German politicians," writes Rudolf Augstein, editor of *Der Spiegel*, in the June 19, 1967 issue, "have decided not to discuss the foundations of our political existence. And since the Great Coalition [of the two main political parties in Germany] reigns in Bonn, this permanent lack of discussion has even received a public platform."

This situation makes existence for many Germans a rather cramped affair. "More 'controlled' times are ahead," some say with dire prophecy, referring back to the 1930's. Many acquiesce in the new political limbo, but some show openly their discontent. Such are the demonstrating students in Berlin.

If they did not find solace in statements about the German situation, they were invited to turn their attention to



the condition of the world beyond it. Dr. Carl F. von Weizsäcker, physicist and professor of philosophy at the University of Hamburg, presented a creative model for world peace. "The technical world does not stabilize itself," he said. "Therefore a politically guaranteed world peace is necessary. This can only come about by the practice of a *Weltinnenpolitik* (inner-world politics), which would be practiced by the world as an interconnected whole, as opposed to the current arbitrary interplay of foreign policies of single countries."

Von Weizsäcker saw these inner-world politics already being tested in regard to the contemporary problems which the underdeveloped countries pose for the Western world. And he underlined the necessity of political and technical organization as more important for world order than personal peace-mindedness—a strong antidote to the moralism of much German preaching.

But still there were those who were not content with inspirational talks and who demanded a clear position of the *Kirchentag* over against current world problems. When the *Kirchentag* carefully declined this challenge, a group of young people staged a protest march against the war in Vietnam, sent a list of grievances to the leaders of the *Kirchentag* about their non-committal poli-

cy, and wrote a motion condemning West Germany's refusal to recognize the East German Republic.

Some sounds of change were sometimes also heard in the sections on "Church Reform" and "Bible and Congregation." There laymen told about the efforts of their parishes to relate themselves to their environment: some by seeking a relevant ministry to the world of the Volkswagen factory in their neighborhood, some by being concerned about the sonic booms and air pollution of a nearby military base.

But more impressive were those occasions where the participants' Christian concern was being tested on its ecumenical quality. So the bible studies of the young English-speaking Swiss theologian Dr. Walter Hollenweger, staff member of the World Council of Churches, drew a varied crowd of people, including Americans, a few Africans, Europeans. After a short introduction of a biblical passage the audience was invited to give its existential commentaries: "I was in Vietnam last year and sometimes saw some real reconciliation enacted in the battlefield. . . ." "I worked in the Volkswagen factory for a year and did not know where to start my Christian witness. . . ." "I saw a Methodist bishop and a Negro social worker weep in each others' arms at a church board meeting. . . ."

There were also more painful experiences of unity and solidarity. At an ecumenical communion service, a Roman Catholic priest from Holland stood silent before the mixed Catholic and Protestant congregation at the time that he was to deliver his sermon. Although invited by the *Kirchentag* to speak at this service, he had at the last minute been prohibited to do so by the Roman Catholic bishop of the diocese of Hannover because, it was felt, the people in the church were not up to this drastic experience of Christian unity. The careful institutional concern of this warning was overpowered when the elements of the Holy Communion were passed out into the congregation and Roman Catholics and Protestants partook of them.

This happening once again proved that human realities surpass political and theological guidelines. Perhaps it is more difficult for the German church to hear the voice of God in the straightforward language of everyday events than in sermons and lectures. At the *Kirchentag* the noise of events sometimes disrupted the concentration of study sessions. Perhaps it was the world knocking on the church's door.

The *Kirchentag* was not an earth (nor church) shaking event, but it has hopefully left some people disquieted by that peace of God, which alone carries peace into world dimensions.

"A modern man of conscience" PHILIPPE MAURY

by HERLUF M. JENSEN



Philippe Maury (left) at the Central Committee Meeting at Enugu, Nigeria, January, 1965.

Philippe Maury, director of the Department of Information of the World Council of Churches, died on June 6 in Lyon, France, at the age of fifty.

Here are excerpts from the eulogy by Herluf M. Jensen which was delivered at the memorial service in New York City on June 16. The eulogy reveals the extent of the loss that will be felt by the ecumenical movement.

A friend of the Lord, and of us, has passed from out our midst. We are gathered here today to remember his life, and to honor the man who in countless different ways deeply touched, enlightened, changed and moved our lives.

How shall we remember him? Shall it be as a fighter in the Maquis, the French Resistance Movement, in the dark days of the distress of France in the Second World War, of which days he has told us in his first book? Or shall we remember him as the gallant man of Gallic wit, charm, and an exuberant zest to know life in the world and to share both the joy and the sorrow of it?

Shall we remember him as a lover of France, and almost all things French,

who saw no contradiction in being both ardently, though critically, French yet at the same time was profoundly cosmopolitan and ecumenical—who epitomized in his own life Camus' remark that he should want to be able to love justice and his country too, when he went to that Premier of France who sought to achieve the extrication of France from Vietnam and said, "You make it possible for me yet to be proud of being French." That took courage!

Or shall we remember him as an outstanding example of the French intellectual elite, who knew much history and literature, philosophy and theology; who maintained an avid intellectual curiosity about many subjects, who could write or speak with urbanity and great insight on a variety of issues, and who concerned himself with *politique*, that is, not simply with partisan politics but rather the affairs of society and the ordering of the world.

Yes, all of these, and much more, were the ingredients of his personality. But something more, much more, than this needs to be added.

Characteristically, the first article he published was a long (six pages) critical review of a book by another departed saint, the late Professor Alexander Miller, entitled *The Christian Significance of Karl Marx*. Not quite satisfied with Lex Miller's critique of Marxism, Philippe focused not simply on a review of the book but of the issue. He was concerned not only with the challenge that Marx and Communism represented to the Western world, but even more with the challenge posed to the intellectual, philosophical and theological formations of Christianity.

Again and again in his writings he was to deal with the themes of the challenge of Communism. He had been much too deeply affected by the Communist critique of capitalism and the deficiencies of western liberal democracy, to dismiss Communism lightly. It had, on these grounds alone, to be listened to by responsible Christians. It was, however, the religious character of Communism—one might say its eschatology—which commanded his attention. He could not accept a simple, militant, political containment position—that was unworthy of a responsible Christian citizen of this world. Much less could he share the naïveté of religious anti-communism which developed not out of faith but out of ignorance and fear. Since the threat to Christianity lay in the religion it offered, the response of Christians had to be out of the deepest theological analysis and the insight of faith.

There are not a few men for whom Christ is the center of their lives. But there are few men of intellect for whom Christ is also the center of thought. Philippe, for example, was always troubled by the usual theism of Christians. Whether in thinking about Communism, or the university, or about culture, or the arts and literature, he wished constantly to press beyond theism to that which was Christological and Christocentric. Divinity was, for him, a philosophical and theist category; Christ was a human being, a living person. Philippe knew no category of divinity, the attributes of which he recognized in Christ. Quite the reverse, he had some idea of what divinity could possibly be only because he could recognize in Jesus Christ something transcending the human.

Let us remember him as the modern man of conscience, who knew that all real life derives from Jesus Christ, and consists in commitment—a man of conscience who was always alert to the world, and whose sensitivities to the hopes and needs of modern man were deep and pervasive.

ROBERT E. SPEER

1867-1947

by KENNETH SCOTT
LATOURETTE



The centenary of the birth of one of the great missionary statesmen, Robert Elliott Speer, is on September 10 of this year.

Born in Pennsylvania of distinguished legal and political parentage (his father had two terms as a member of Congress) and reared in a deeply Christian Presbyterian home, Speer almost inevitably went to Princeton where he played on the football team and had an outstanding scholastic record. He was early caught up in the Student Volunteer Movement for Foreign Missions which had come into being at the close of his freshman year. He and Robert Wilder, the chief founder of that movement, were student contemporaries at Princeton.

Speer had planned to follow his father and become a lawyer, but in his sophomore year he signed what was then the Declaration of the Movement: "I am willing and desirous, God permitting, to become a foreign missionary." In doing so he became committed to the Watchword of the movement: "the evangelization of the world in this generation." Even as an undergraduate he was prominent in the student conferences which

met annually at Northfield under Dwight L. Moody.

After graduating from Princeton, Speer enrolled in Princeton Theological Seminary, and continued to play on the university's football team. In his second year in the seminary, in accord with his missionary purpose and to have his share in the fulfilment of the Watchword, he became a junior secretary of the foreign mission board of the Presbyterian Church in the USA. There he spent his life until advancing years brought his retirement. In his maturity he was the senior secretary of the board and for many years did much to shape its policies. Again and again he travelled through the fields served by his board and knew intimately its personnel.

Speer did not limit his service to that board. He was caught up in the wider issues of his denomination and for a year was its Moderator. He was also intimate in the counsels of American Protestantism and of the world missionary enterprise. He was President of the Foreign Missions Conference of North America, President of the Federal Council of Churches of Christ in America, and was prominent in the World Missionary Conference in Edinburgh, 1910, and in the International Missionary Council which sprang from that gathering. Since the Edinburgh gathering did not include Latin America in its program, Speer took the lead in promoting the conference on that area held in Panama in 1914 and for years chaired the Committee of Cooperation in Latin America from which that meeting sprang.

Like his close friend, John R. Mott, Speer remained a layman. As did the latter, he preached in schools, colleges, and universities and was sought as a speaker in student Christian conferences and conventions. In their late youth and early middle life, both he and Mott were thought of as indispensable at student missionary gatherings. He spoke with telling effect at the successive quadrennial conventions of the Student Volunteer Movement.

In *What Constitutes a Missionary Call* Speer presented forcefully the conviction underlying the Student Volunteer Movement—that since almost all in the United States and Canada had the opportunity to hear the Gospel and millions in Asia and Africa had not so much as heard the name of Christ, unless there was some valid reason he could give, every Christian student in the two countries should plan to become a foreign missionary. Although not explicitly, it was in reality autobiographical, stating the reasons which had enlisted the author in foreign missions. Printed by

the Student Volunteer Movement, tens of thousands of copies were circulated and had a profound influence on hundreds of lives.

As one of his official duties, Speer wrote thousands of letters. But again and again in his busy days he would unhurriedly dictate to some distant missionary the fruits of his meditation on some passage of Scripture or some other phase of spiritual life.

Speer found time to write or edit thirty-six books. Almost all had to do with missions, with Jesus Christ, or with Christian character.

Speer did not completely retire. For years he did much speaking in center after center to groups of laymen and clergy on the deepening of the spiritual life. In this he continued into his late seventies. The leukemia which was his terminal illness became apparent on one of these trips. "Entrance into life" came on November 23, 1947, a few weeks after he was eighty.

Speer had a refreshing sense of humor, loved children and was loved by them, and delighted in reading to them and spinning them endless stories. With all his humor and charm, he had a reserve about his personal feelings and encouraged others to the same reticence. He said to a younger friend and colleague who proposed to write his biography and who eventually did so, "If you write it I will rise from my grave and wack you over the head with my shin-bone."

Much of Speer's physical and nervous vigor came from heredity and temperate living. However, it was chiefly due to his unwavering faith. He had a profound trust in Christ. To him, as he said, Jesus Christ was his Savior, Master, and chief friend. Often his public prayers began, "Lord Jesus." Conservative, he was fully aware of the many currents in contemporary Biblical and theological scholarship.

He deeply regretted the findings of the Laymen's Foreign Missions Inquiry and noted sadly the contrast between the Laymen's Missionary Movement, launched in 1906 to give financial support to the thousands of Student Volunteers, and an inquiry whose findings and whose official report, *Rethinking Missions*, seemed to him to undercut the foundations of the foreign missionary enterprise. He openly and frankly dissented from the theological position expressed in that volume. He never departed from the convictions of his address to the Student Volunteer Quadrennial in Nashville in 1906, "the Non-Christian Religious Inadequate to Meet the Needs of Men."

A man of prayer, Speer's life was a witness to its power.

PROJECT EQUALITY

by AMY LEE

It was a humid, breathless July day. The lawn of the dignified old State House on Main Street in Hartford, Conn., looked cool. Crowds passing it, on the way to lunch, shopping, looked hot.

Shortly after twelve, three Methodist clergymen, the executive director of Connecticut Project Equality, and a *WORLD OUTLOOK* reporter sat down for lunch at a popular Hartford steak house.

The night before, the second in a row, there had been rioting in Hartford's predominantly Negro North end.

Those two nights of rioting, the threat of a third, underlined the urgency of what they had met to discuss: Connecticut Project Equality and the opportunity it is giving church people to speak out for and support equal employment opportunities—and thus wipe out a major cause of ghetto riots: jobs.

The Methodist clergymen around the lunch table were Rev. H. Burnham Kirkland, Superintendent of the Connecticut West District, New York Conference, and a member of the Project Advisory Council; Rev. Ralph S. Thorn, Jr., pastor of St. Paul's Methodist Church, Hartford, and a member of the Project Equality Board of Directors; and Rev. Wilfred Hanse, Superintendent of the Connecticut Central District, New York Conference, and a member of the Project Advisory Council.

Said Mr. Kirkland: "We expected opposition to Project Equality from our church but it was minimal."

Said Mr. Hanse: "One of the most exciting things is the way we are all working together—Protestants, Roman Catholics, Jews."

Mr. Thorn, a comparative newcomer to the scene, remarked, "In our church there is no problem with integration."

What is Project Equality? Executive Director James S. Henderson, Jr., called it an "affirmative action program" by which churches and synagogues and related institutions can make their stand

for equal employment opportunities known to firms with which they do business.

The project originated with the National Catholic Conference for Interracial Justice and is now an interfaith enterprise.

In his introduction to the current Project Equality booklet Thomas H. Gibbons, Jr., national director, writes:

"As of this writing, eighty-seven lay bodies and religious judicatories—Jewish, Protestant, Eastern Orthodox, Unitarian-Universalist, and Roman Catholic—are participating.

"Two years ago, the program operated through two local offices (neither with a professional director) in two states. Today, Project Equality operates in ten states. . . . To date, over 15,000 business firms—from two-man shops to corporations hiring over 100,000 persons—have pledged their cooperation with Project Equality."

So far, The Methodist Church is a participant in projects in California, Connecticut, Michigan, Minnesota, and Ohio. The other states with projects are Missouri, Nebraska, Tennessee, Texas, and Washington.

The booklet also points out that "the affirmative action concept was first utilized by the President's Committee on Equal Employment Opportunity, created by President Kennedy in 1961 (and since renamed the Office of Federal Contract Compliance). Since then, this concept has proved the most effective means of opening job opportunities to members of minority groups."

The Connecticut Project Equality opened its office a year ago this month (September) at 750 Main Street, Hartford. Religious groups participating are the Connecticut Conference, United Church of Christ; Connecticut Convention, American Baptist Churches; Connecticut Council of Churches; Episcopal Diocese of Connecticut; The Greater Hartford Council of Churches;

Connecticut Valley Region, United Synagogue of America; Union of American Hebrew Congregations; Union of Orthodox Congregations, America; Connecticut Jewish Community Relations Council; the New England Southern Conference and the New York Conference, The Methodist Church; Presbyterian Presbytery of Connecticut Valley; Roman Catholic Archdiocese of Hartford and Diocese of Norwich; Society of Friends; Unitarian-Universalist Connecticut Valley District; and Waterbury Area Council of Churches.

The New York Conference voted funds for support of Connecticut Project Equality in 1967 and 1968. The New England Southern Conference has voted support for 1968, after the Connecticut East District (Rev. John E. Post, Superintendent, and a member of the PE Advisory Council) supported it independently this year.

It may be a surprise to some, but the second largest purchaser of goods and services in the United States is the religious community, second only to the federal government.

The idea that church money cannot be neutral bases the Project Equality program. It aims at two types of job discrimination: that which excludes persons of minority groups from jobs because of race, religion, or national origin; that which hires a few minority members for low-paying, no-future jobs: tokenism.

Religious bodies cooperating with Project Equality are asked to look at two areas of employment: their own and those of firms with which they do business (suppliers of goods and services, plus the major areas of general construction, and insurance, banking, and real estate).

In an interview, following lunch, at the Project Equality office, Mr. Henderson outlined interlocking steps which participating groups and the PE office take in encouraging businesses to sign up as Project Equality firms.

First, a congregation or institution, through its treasurer or some other official, sends a form with payment of its bill. This form lists the cooperating groups on the front, states their requirements for equal opportunity practices, and requests the firm's signature as proof of that firm's willingness to abide by the principles listed.

When signed, these forms are mailed by the company to the Connecticut Project Equality office.

"The firm then receives our Project Equality Report Form," Mr. Henderson said. This is a four-page, 8½x11 form which, when properly completed, signed, and returned to the PE office, permits



Nathan Perlmutter, domestic affairs director, American Jewish Committee (left), chats with James S. Henderson, Jr., executive director, Connecticut Project Equality (center) and Launbural W. Spriggs, director, Metropolitan Detroit Project Equality, at national headquarters of the AJC's Institute of Human Relations in New York. The AJC is one of many religious groups participating in Project Equality's interfaith program through which churches, synagogues, and related institutions are promoting equal employment opportunities.

the firm to be listed in the project's annual *Buyers' Guide*. The first issue, dated June 1, 1967, lists 540 firms.

"As others sign up supplements will be issued quarterly or oftener," Mr. Henderson said. "Copies go to each firm and to each participating congregation and institution. Each is asked to favor these companies."

Mr. Henderson observed, "Every buyer usually requires three things of a company: price, quality, service. To those three we add 'equality.'"

One section of the Project Equality Report Form is of particular significance, Mr. Henderson noted. That is Section II: Affirmative Actions Utilized to Provide Equal Employment Opportunity.

"Some companies send in the form with this action part left blank," said Mr. Henderson. "We won't accept it unless that section is filled in. We are interested in affirmative action. There are twenty-four such actions listed in our brochure.

"Many firms may be listed elsewhere as equal opportunity firms, but they do nothing about it. We require that firms put forth some effort to live up to the claim. For instance, they might advertise for employees in Negro publications. They might contact civil rights organizations or the poverty program for job applicants."

To the company cliché that Negro or other minority applicants "don't come around," Mr. Henderson answers, "No wonder. When a firm has never hired a minority person, it may take a while for news of a change in its policy to get around."

He praised Aetna Life and Casualty for its equal employment practices. "The company has conducted three training programs," he said. "It even lost trainees to other firms." In his opinion that loss was compensated by the attraction to Aetna of better and better applicants. Mr. Henderson also cited the Hartford National Bank, second largest in the state, for its training programs and enlightened policies.

Mr. Henderson finds Project Equality particularly satisfying because it is educational and stresses affirmative action. "It is not punitive," he said. "Just filling out our report form is often an education for a company executive," he added. "He learns just where and how many minority persons are employed by his firm.

"We encourage firms not only to hire minority persons but also to advance them whenever possible. This advancement frees jobs and opens the doors to those still walking the streets."

Connecticut Project Equality, he said, is the fourth in the nation. The first three—set up in 1965 in Detroit, St. Louis, and San Antonio—were pilot projects. Connecticut's is the first non-pilot project and the second largest in respect to participating religious groups.

During the project's first few months of operation, Mr. Henderson and a panel of board members visited ten key cities in the state to give talks about the project. They met with about eighty groups.

This busy executive has now added religious institutions to his speaking schedule. The first were three hospitals and a college. Talks with personnel managers—"compliance reviews"—are another growing part of his "tours."

The opening sentence of Mr. Henderson's talks is usually this: "Racial discrimination is part of our American way of life." He then explains how Project Equality enables church people to practice their professions of brotherly love, and remove this shame from the American way of life. "Here the church is finally speaking out," he said.

INVESTMENT

IN

HOPE

by ELIZABETH WATSON

At this time in the history of Methodist centers there is a clear call for day care for children.

Working parents, especially mothers who are working during daylight hours, are looking around in the cities, sometimes desperately, for a safe place where their children will be well cared for while they are at work.

Their answers are found, in many communities, in Methodist-sponsored centers. Some centers have had day care for many years. Some have recently responded to requests, and even pressure, from local sources, by opening their buildings and facilities to such care.

Day care for young children is a responsibility not to be undertaken lightly. There are many factors involved, such as heat, light, water, space, adequate leadership, playgrounds, food, and the basic fire laws of a city.

In an editorial in the May 18, 1967, *New York Times*, we noted a striking sentence concerning a proposed bill for aid in day care programs: "It would be an investment in hope."

The Board of Missions of The Methodist Church has long dealt in this type of hope—in concern for children and their adequate care.

* * * * *

In March, 1967, when we visited People's Community Center in New Orleans (2019 Simon Bolivar Avenue) we found that such a great need for day care exists that this Center was taking care of 187 children. The director, the Reverend Mr. Perry, told us that he soon would be obliged to cut down on that number, to meet the safety requirements.

At People's (founded, 1922) the children are admitted as early as two years of age, up through five years of age. The public schools do not take children until they are six. Children come to this Center as early as 7:30 in the morning; and some of them stay as late as six in

the afternoon. There are two head teachers, with four nursery helpers. There are three sections for five-year-olds in kindergarten groups, with a teacher for each group.

All the children are served a mid-day lunch. This usually consists of meat or fish, vegetable, and dessert. In mid-morning and in mid-afternoon milk or fruit juice is served.

The children have regular times for naps. They are taught songs and verses. When we visited a group here one little boy stepped forward and recited the Twenty-third Psalm for us, with only a small amount of prompting from his teacher. We were made to feel that the children, and also the teachers at People's, liked having visitors.

For the first time day care was undertaken during the autumn of 1966 at Dumas Wesley Community Center in Mobile, Alabama (2732 Mill Street). Sixteen children were taken care of during this first term. The parents are charged for their children's care on a sliding scale, measured by the ability of the parents to pay a weekly fee.

"Day care" sounds so benevolent, so filled with benefits to families, that it seems surprising when we find, now and then, that some child violently resists these benefits. We heard about such an instance from Miss Grace Thatcher, the director at Dumas Wesley Center. A little girl whom we will call Vee, lived only a short distance down the street from this Center. When her mother first brought Vee, she was calm and interested, as long as her mother stood by. But, as the mother started back home, Vee would set up a howl—a truly piercing howl that alarmed the neighborhood.

How could a Center cope with such a reaction? Well, it wasn't easy, and it wasn't solved in a jiffy. It required much patient effort on the part of the staff, much tact. But eventually Vee did be-

Kindergartners at People's Community Center, New Orleans, La.



come reconciled to group life, and to being cared for in the Center.

• • • • •

For the past twenty-five years Bethlehem Center, Richmond, Virginia, (1016 State Street) has had pre-school programs. Now the city school system has made it possible to expand the program by separating the three-year-old children from the four-year-olds. (There are fine lines of distinction between nursery school, nurseries, day-care, kindergartens, pre-school programs, summer programs, after-school care, and so forth. But here we are just concerned in general with responsible care of children.

There are 22 children in a pre-school class at Bethlehem Center in Richmond, being taught by a teacher from the public school system. Bethlehem Center lends this group a quonset hut.

When we visited this hut, on a March day, the children were quiet as they concentrated upon watching a series of slides which their teacher was projecting upon a screen.

After the slides, it was time for lunch. The teacher prepared to accompany the girls to a lunch room at the public school, three blocks away. As one tiny girl named Anita passed by our chair on her way to the door, she kissed our cheek and said "Goodbye"—although we had not yet said "Hello."

Why did the leaders at Bethlehem Center offer the use of the hut to the public school system? Because they were, and are, vitally interested in having as much pre-school training as possible for the children of that area. And there wasn't space enough at the school.

Twice as many pre-schoolers as formerly are now being reached.

The area (Fulton) in which Bethlehem Center is located, on the outskirts of Richmond, is considered by some persons as an underprivileged section. Yet it has the lowest juvenile delinquency rate in the city. And this is due, at least in part, to the influence of the Center. The director of this Center, Mr. Burnell Faris, told us: "A very strong neighborhood spirit prevails here."

Since 1952 a well-rounded program has been evolving at Fells Point Parish, 212 South Broadway, Baltimore, Maryland. It includes day nurseries, kindergartens, a summer day camp, and other programs. During the summer of 1966, in a Vacation Christian program, there were Catholic teachers teaching Protestant children—and all went merrily.

Three churches of Baltimore participate in the Fells Point program: Broadway Methodist, East Baltimore Station, and Caroline Street. During the 1966 summer 53 pre-school children partici-

DAY CARE FOR PRE-SCHOOL CHILDREN

IN METHODIST-SPONSORED CENTERS:

ALABAMA: *Dumas Wesley Community Center, 2732 Mill St., Mobile

DELAWARE: *Neighborhood House, 1218 B Street, Wilmington

FLORIDA: Tampa Methodist Settlements, 2801-17th St., Tampa

GEORGIA: Bethlehem Community Center, 303 W. Gwinnett St. Savannah

ILLINOIS: Lessie Bates Davis Neighborhood House, 1200 N. 13th St., East St. Louis

KENTUCKY: Wesley Community House, 801 E. Washington St., Louisville

LOUISIANA: *People's Methodist Community Center, 2019 Simon Bolivar Ave., New Orleans

MARYLAND: *Fells Point Parish, 212 South Broadway, Baltimore

MASSACHUSETTS: Cooper Community Centre, 719 Shawmut Ave., Boston

MICHIGAN: Methodist Community House, 904 Sheldon Ave. S.E., Grand Rapids

MISSOURI: Della C. Lamb Neighborhood House, 500 Woodland Ave., Kansas City

Kingdom House, 1102 Morrison Ave., St. Louis

Wesley Community Center, 200 Cherokee St., St. Joseph

NEW YORK: Church of All Nations Neighborhood House, 9 Second Ave., N. Y. C.

NORTH CAROLINA: Bethlehem Community Center, 520 Cleveland Ave. NE, Winston-Salem

OHIO: Methodist Community Center, 334 N. Pearl St., Youngstown

Wesley Child Care Center, 525 Hale Ave., Cincinnati

West Side Community House, 3000 Bridge Ave., Cleveland

TENNESSEE: Centenary Methodist Community Center, 612 Monroe St., Nashville

VIRGINIA: Wesley Community Center, 231 Henry St., Portsmouth

*Bethlehem Center, 1016 State St., Richmond

WISCONSIN: Northcott Neighborhood House, 1523 N. Sixth Pl., Milwaukee

* See story.

pated in a successfully integrated Head Start program at this Center. It is planned that parents will eventually play a larger role at this Parish. The director of the program is the Reverend Mr. Robert Fringo; he is assisted by leaders from the three churches.

• • • • •

Books, toys, games, small chairs, and small tables abound in a large, sunny room at Neighborhood House, 1218 B Street, Wilmington, Delaware, for the comfort and entertainment of thirty nursery school youngsters. From nine o'clock in the morning until five in the afternoon, five days a week, working mothers of this neighborhood leave their pre-school children at Neighborhood House. They are well cared for, by a head teacher and her assistants. They sing songs full of satisfying action, such

as foot-stamping and arm-whirling. They have orange and pineapple juice in mid-morning, sent to the Center by thoughtful Methodist women of the Peninsula Conference. Miss Mary White is director.

• • • • •

Miss Irene Hesselgesser, associate executive secretary of Community Centers in the Methodist Board of Missions, states:

"Day care of children of working mothers is one of the great neighborhood needs. It is an expensive program, and must be kept up to high standards, and accredited by the state. Long hours are required of the workers, but this is one of the most worthwhile services a community center can offer. Nearly all day care centers have monthly sessions with the parents and individual counseling is of prime importance."



RNS Photo

Catholicos Vazken I, head of the Armenian Apostolic (Orthodox) Church who resides in Etchmiadzin, Soviet Armenia, is welcomed in Geneva by Dr. Eugene Carson Blake, general secretary of the World Council of Churches. The Catholicos came to Geneva for a three-day visit of WCC headquarters where he conferred with Dr. Blake and other leaders of the international church organization. Catholicos Vazken has been spiritual leader of the Armenians since 1955. His Church became a member of the WCC in 1962.

ARMENIAN CATHOLICOS STRESSES UNITY

His Holiness Vazken I, Supreme Catholicos of all the Armenians who resides in the Holy City of Etchmiadzin in Soviet Armenia, arrived in Geneva, Switzerland, July 10 for a ten-day visit. He was welcomed at the airport by Dr. Eugene Carson Blake, WCC general secretary, by members of the Armenian community, and by civic and religious leaders.

In a conversation with Dr. Blake at the Ecumenical Centre His Holiness stressed the unity of the Armenian Apostolic Church.

Then he said: "When thinking of church unity today we cannot simply expect to return to the situation that existed during the first centuries of the Church. But we must work to promote universal Christian

brotherhood so that we can rediscover each other in the love of Christ and in His mysterious Body."

Recalling that the churches and the world are "passing through a period of crisis," His Holiness added: "Exceptional situations demand exceptional measures, bold steps. The old forms of understanding and religious life must be revised and adapted to the realities of our time, to its psychology and to its needs. We must learn to preach the Holy Gospel of Christ as if it were written afresh, in order to announce it to the people of our day. That is perhaps the biggest challenge facing our churches and especially the ecumenical movement."

His Holiness discussed with Dr. Blake the subject of collaboration between the Armenian Church and the WCC, in view

of the Fourth Assembly in 1968.

On July 13 His Holiness celebrated the Sacred Liturgy according to the rite of the Armenian Apostolic Church in the chapel at the Ecumenical Centre. The latter part of his Geneva stay was organized by the Armenian community in Switzerland.

(EPS)

PROTESTANT-CATHOLIC RETREAT IN MEXICO

Twenty-eight Roman Catholic priests and Protestant ministers met in the port city of Manzanillo, Colima, June 8-10, for what is believed to be the first ecumenical meeting of its kind in Mexico. Fourteen Roman Catholic priests from the diocese of Colima and fourteen ministers and laymen from the Presbyterian, Methodist, and Episcopal



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Churches came together for worship, Bible study, discussion and fellowship.

This ecumenical encounter followed several previous meetings in past months by priests in Colima and missionaries in Guadalajara. The two-day retreat was held at a sea-side apartment building. There were no planned speeches and none of the usual ecclesiastical garb and gab. Everyone came dressed in sport shirts.

At the first meeting of the group there was a quiet hesitancy on the part of all. José Luis Velasco, Presbyterian minister from Mexico City, expressed the aim of the retreat when he said, "We are here to listen to what Christ would say to each of us." The discussion began in terms of "your group" and "my group," "your church" and "my church." Before the first day had passed, however, it became clear to both priests and ministers that they belonged to each other because they belonged to Christ. A young priest who had never known a Protestant minister before this meeting, said on the second day, "I feel that I am with my own people." Pablo Garcia, Presbyterian minister from Morelia, almost too deeply moved to speak said, "I have felt as though I were meeting with my own presbytery."

In one day of informal fellowship and discussion Christ had destroyed barriers which had existed for many years. Richard Bass, professor of the Presbyterian Theological Seminary in Mexico City, who led the Bible study on the I Epistle of John commented: "I have never sensed a spirit of greater unity in any meeting before."

The frank, sincere, realistic way in which differences were faced was most encouraging. Common problems in the ministry were discussed. Different Protestant ministers and Catholic priests shared with the group the work they were doing. César Pérez, Methodist minister from Guanajuato, told the group about youth work he was doing with the students of the University of Guanajuato. Father Francisco Díaz spoke

of the institute for the blind in Colima. Father José Maria Velasco told about the credit union for poor workers in Manzanillo and the cooperative for fishermen in this port city.

Each person present at the retreat agreed to go back to his home community to try to better Protestant-Catholic relationships and increase cooperation on a local basis. Tentative plans were made for a similar retreat in November on Lake Chapala, near Guadalajara, hoping to bring new people from other areas of Mexico.

As the final hour of the retreat passed and the twenty-eight priests and ministers gave and received the traditional Mexican "abrazo," each went away deeply moved and with a clear realization that Christ indeed had spoken.

—ROBERT H. CONERLY

WAR CONFESSION TRIGGERS DISCUSSION

A lively controversy has sprung up among pastors and laymen in Japan over the Confession of War Responsibility sent out in March over the name of Moderator Masahisa Suzuki of The United Church of Christ in Japan (Kyodan).

The Confession stated that the church should have criticized the policies of her motherland rather than aligning herself with the militaristic purpose of the government and making a statement supporting the war and asking Christians to pray for victory. It asked "the mercy of our Lord and the forgiveness of our fellowmen." Dated Easter Sunday, March 26, 1967, it was mailed to Christian churches in Asia and distributed to Kyodan churches through the *Kyodan Shimpo* (*Kyodan Times*) and overseas through the *Kyodan Newsletter*.

Although the Confession had been authorized in principle by the Kyodan General Assembly in the fall of 1966 and referred to the Executive Committee for implementation, its publication drew an immediate volley of criticism, as well as expressions of commendation for taking such a step. *Kirisuto Shimbun* (*The Christ Weekly*) and *Fukuin to Sekai* (*The Gospel and the World*), in addition to Kyodan publications have devoted considerable space to readers' comments, signed articles and publication of original documents relating to the tangle of facts, feelings and relationships which characterize the years immediately before, during and after World War II.

The sharpest criticism has come from a group of Tokyo pastors, mostly older men, who question both the necessity or propriety of making such a confession at this time, and the content of the Confession itself. They contend that it ignores the difficulties and suffering many Christians experienced during the war and does not recognize the validity of a statement of confession made in 1946. They are critical of the increasing concern Kyodan leaders are showing toward social issues.

There are also persons who criticize the 1967 Confession as not going far enough. They agree with the intention but maintain that repentance requires not only words

but deeds and ask the church to take some more concrete action.

Support for the Confession has come from many sources, both within and outside the Kyodan but particularly from younger pastors, some of whom were responsible for submitting to the General Assembly the bill asking that such a Confession be made.

While the Kyodan has received no direct reply from any of the Asian churches to which the Confession was addressed, a Japanese pastor who visited Taiwan, the Philippines and Korea recently reported that, where the Confession is known, the response has been positive.

Moderator Suzuki's attitude has been that the Kyodan's position during the war ought to be widely studied and discussed with the hope that "as a result of this activity, the Kyodan will be able to walk uprightly with more confidence as the Body of Christ, her Lord."

He defends the church's responsibility to "express herself when, from the truth of the Gospel something is in error and endangering the lives of men."

During the war a small but very staunch group of Christian pastors openly defied government orders, particularly with regard to shrine worship, and were forced to give up their churches and suffered or died in prison. Other pastors, including Moderator Suzuki, continued to serve churches but were on the Japanese police list of "dangerous persons" because of their known opposition to the militaristic and totalitarian government policies.

The United Church of Christ, which was organized in 1941, celebrated its 25th anniversary in 1966 with a special service at the time of its biennial General Assembly. The Kyodan is the largest Protestant body, with 200,000 members and 1,600 congregations.

HEARINGS SCHEDULED ON INDIAN LAND BILL

H. R. 3306 is a bill that would restore to the Indians of Taos Pueblo, New Mexico, a portion of lands wrongfully confiscated by the United States government during the administration of President Theodore Roosevelt.

Representative James A. Haley (D., Fla.), chairman of the House Subcommittee on Indian Affairs, and sponsor of the bill, has assured the National Council of Churches that he intends to schedule hearings. The National Council has requested Congressional hearings on this bill.

The land in dispute is fifty thousand acres, a part of the 130,000 acres originally confiscated from the Indians in 1906 for incorporation into the National Forests system. Blue Lake, and twenty natural "shrines" in this territory have been vital to the religious life of the Taos tribe for nearly seven centuries, Dr. Espy, general secretary of the National Council, states.

Although willing to accept cash compensation for 80,000 of the 130,000 acres, the Indians insist that the religious importance of the remaining 50,000 acres is so great that the very life of the tribe depends upon



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Rev. Isaias Satelo, Presbyterian minister from Morelia, shared his thoughts with the group at the Catholic-Protestant retreat in Mexico. See story on page 44.

them.

Rep. Haley's bill would return the entire fifty thousand acres to the Pueblos in trust, with a proviso that the Forest Service continue to manage conservation of the land—a condition the Indians would gladly accept.

JOINT ACTION PLANNED FOR MUST-II

Six general boards and agencies of The Methodist Church have taken unanimous action to kick-off a unified approach in a massive effort to make a Christian impact upon American urban and rural culture.

The program, MUST-II (Methodist United Service and Training), will be an experimental effort to make "a total witness with new competence" in both rural and urban areas. According to a policy board which has selected priorities for the program's initial effort, MUST-II will aim at gathering the resources of the church for a unified program and training approach to local churches that will be inclusive, ecumenical, contemporary and openly experimental.

The MUST Policy Board was set up in March, 1966, by the Interboard Commission on the Local Church, after a request from the National Division of the Board of Missions. Following a year of study and work, an enlarged consultation was held in March, 1967, with discussions dealing with nearly every aspect of contemporary church life.

However, the announcement by the policy board, after a meeting in New York in May, was the first that unified action would be taken by the Boards of Education, Evangelism, Christian Social Concerns,

Lay Activities and Missions, with cooperation from agencies dealing with mass communications, such as TRAFICO (Television, Radio and Film Commission). The program will, however, be administered by the National Division of the Board of Missions.

The working paper, which provided the basis for the discussions leading to a unanimous vote of the Policy Board, said: "It seems to be generally agreed that there is emerging a new function for the general boards. They are becoming supporters and stimulators of emerging life in the churches. They do not hand programs down. They help bring budding programs and projects into a full flowering of the highest potential."

The first priority for MUST-II will be a supporting role in the development of rural and urban regional training processes for laymen and clergymen, the development of new metropolitan forms of ministry, and the development and advancement of necessary special projects which grow out of or support these ministries.

On the matter of training, the policy board noted that in local churches there are more people aware of current social issues than there are leaders to help them solve the problems. The policy board pointed out that the rate of cultural change and knowledge development are sufficiently high to require a continuing process of education for church leadership.

Spokesmen said that most exploration on this need points toward developing varied resource levels ranging from broad regional programs designed for pastors and selected laymen through to annual conference or district programs predominantly

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for laymen.

In developing new forms of ministry in metropolitan areas, the policy board agreed that while the rural-oriented local parish concept may be viable for certain needs, a unified metropolitan approach must be utilized in order to speak to the total metropolitan community and some of its most thoughtful citizens.

The working document which was voted long-term status as a matter of record also stated that "change and the evolution of the church's involvement in history have made combinations of diverse but coordinated joint action a necessity." The church, the document said, needs a diversity sufficient to achieve identity and communication with various segments of society, and cooperation and coordination to make an impact.

This underscores the possibility for joint action around concerns such as young adult work or new types of ministry in industrial



A total of 550 years of service on the mission fields of twelve countries of Asia, Africa, and Latin America is represented in this group of sixteen missionary veterans.

At the Methodist Conference for New and Furloughed Missionaries, at Greencastle, Indiana, June 19-25, 1967, these persons were honored at a recognition ceremony. Bishop Roy Short, president of the Methodist Board of Missions, sent a message expressing the appreciation of the Board for each missionary.

areas, including working with labor and management for a unified approach to various problems. Persons expert in science or engineering might be trained to minister in communities which are dominated by work in such specialized and technical fields.

Other projects could center around a specialized ministry, with doctors, to patients in large medical complexes; or long-range planning; or community organization.

It was stated by the Policy Board that the funds to support pilot projects will have to be raised through Advance Specials, often termed "second mile giving." Gifts go to specific projects which have been recommended and endorsed by the Methodist Board of Missions.

Samples of Advance Special projects MUST-II may involve, and their approximate cost, include New Style Town and Country Ministries, \$200,000; Inner City Group Ministries, \$80,000; Inner City Coordinators, \$50,000; and Urban Interboard Team, \$250,000. Most of these, as well as other projects, are regarded as pilots for the future program and give the experience necessary for future development.

While recognizing the growing and changing needs of cities, the policy board said that the fullest attention will be given to the opportunities in rural situations. One

board member commented: "We must not neglect the rural openings under the pressures of the urban claims."

MUST has been used to describe two projects—MUST-I and MUST-II. MUST-I (Metropolitan Urban Service Training) is a Methodist-begun but interdenominationally-run experimental training project in New York City. Directed by Dr. George W. Webber, the project is just finishing its first full program year of training clergy, laymen, seminarians and communities in a variety of projects. A total of 118 "graduates" of MUST-I were recognized recently in a ceremony. In addition to these, hundreds of others have been involved in some amount of training.

While geared for the problems of the New York area, leaders believe the project has national implications.

U.S. PLANES EVACUATING CONGO MISSIONARIES

The U.S. government has nearly completed an airlift of American personnel, mostly missionaries, from Bukavu, a center of civil war in the Congo, and has advised other Americans farther north that evacuation is advisable.

A State Department spokesman said the airlift began early July 6 amid conflicting reports that mercenary-led troops loyal to

exiled Premier Moise Tshombe had occupied strategic points around Bukavu, a city of 80,000, and Kisangani (Stanleyville) to the northwest, a city of 120,000.

The U.S. is taking the precautionary action to avert the possibility of atrocities and harassment similar to that inflicted on Americans in the "leftist" rebellion of 1964-65.

(EPS)

PRIEST SAYS R.C.'S CAN LEARN FROM B.G.

A priest writing in the *Catholic Bulletin* in St. Paul, Minnesota, says the Roman Catholic Church has "a lesson to learn" from evangelist Billy Graham.

"It seems to me that we Catholics share a good deal of the Protestantism represented by Dr. Graham," wrote Father Marvin R. O'Connell, professor at St. Thomas College, in his regular column. "After all, he preaches about a supernatural God, about the cross and redemption; he pleads for more faith and more prayer and for a harmonious and graceful Christian life.

"He does not confuse Christianity and psychology, and saturated as he is in the Bible, he knows that the Christian must aid widows and orphans in their tribulation but also keep himself unspotted from the world. Surely," said Father O'Connell,

from the feminine

point of view . . .

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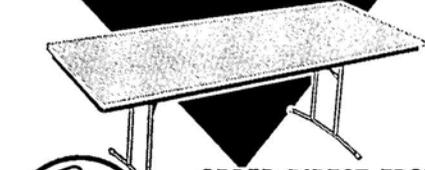
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(RNS)

MISSIONARIES SEEK END TO VIETNAM WAR

Participants in the new and furloughed missionary conference of The Methodist and Evangelical United Brethren Churches at Greencastle, Indiana, focused their attention on the war in Vietnam in one of their concluding sessions here.

A statement presented by a committee to the total group expressed deep concern for suffering on all sides in the war in Vietnam and the stalemate in reaching a peaceful solution.

"As Christians we cannot keep silent on the moral issues involved here," said the statement which individual missionaries here and abroad will be asked to sign.

The total group did not take action, but 130 of the 300 adult participants had signed by Monday, June 26. Missionaries from other denominations are invited to join in the call.

The statement refers to missionaries as "those whose vocation is reconciliation" and asks churches to call on the government to consider the long range implications of the war. "Continued destruction will leave the people powerless and the land devastated when peace finally comes."

The government is asked "to take risks for peace." Specifically, it mentions unconditional cessation of the bombing and a

simultaneous submission of the issue to the United Nations General Assembly or other international agency.

Earlier in the conference diverse opinions of the war had been presented. A veteran China missionary made a strong plea for the containment of Chinese communists. The statement was drafted following a late-night meeting to which the whole conference was invited. It was decided that the petition should be signed by individuals rather than attempting to seek agreement on specific wording for a group statement.

"We fear the growing trend both in local communities and on the national scene to equate dissent with disloyalty. This is contrary to the Christian's view of man's freedom and our American tradition of free speech."

The missionaries also deplored attempts "to define this conflict as a 'Holy War' between Christianity and Communism." The issues, they said, are far "too complex for such a facile position. We reaffirm our belief that the Christian faith knows no national boundaries."

The statement said there is widespread fear in the world "that this has become a racial war. Regardless of original intentions, the war is seen by many people as America's war fought against Asians on Asian soil."

"We deplore a polarization between 'white and yellow' in any conflict."

ADVANCE PROGRAM IS REAFFIRMED

The program of The Methodist Church in "second mile" benevolence support, known as the *Advance*, was reaffirmed, and given a somewhat broadened emphasis in a July 13 meeting of the Methodist Commission on Promotion and Cultivation, at Glide Memorial Church in San Francisco.

"Advance Specials are a significant bit of history of the two groups that in 1968 will form the United Methodist Church," the commission was told in a report from the policy-study committee. "Members of The Methodist Church have been giving designated, second-mile gifts for nearly 20 years. A parallel plan known as 'Special Support' has been the channel for giving above apportionments for Evangelical United Brethren. . . . The fundamental purpose of the Advance has been to provide an opportunity for the Methodist people to fulfill their calling as the people of God in mission personalizing expenditures in mission fields."

PROTESTANTS URGED TO VIEW TV SPECIAL

American Protestants established their solid interest in Africa more than a century ago by sending missionaries and monies. Unfortunately, the 100-year-old image of Africa has not kept up with its changes.

ABC-TV seeks to dispel some misconceptions about the former Dark Continent in a four-hour special scheduled for 7 to 11 p.m. on September 10. This is more than

the usual picture of Africa's lions, jungles and dancing tribesmen. Its four hours includes hard news and presentation of controversial questions.

A number of denominational executives and staff members of the Division of Overseas Ministries (DOM) and Broadcasting and Film Commission of the National Council of Churches previewed a portion of the program in May. Jan S. F. van Hoogstraten, Service Director of the DOM Africa Department, said, "Of the 40 minutes we saw, I would say it was generally very good. The cinematography was impressive and the program shows enormous effort of time and money. Its relevancy to the churches will depend on the final program, but I hope it will be effective enough to show people that Africa needs our help and concern."

ABC devoted more than a year to filming and researching the documentary and has hired actor Gregory Peck to narrate the special. Other well-known performers such as actress Signe Hasso and South Africa's famed singer, Miss Miriam Makeba, will also appear on the program. Commentator Howard K. Smith will report on politics and he has already scrapped much of the original narration to update the information.

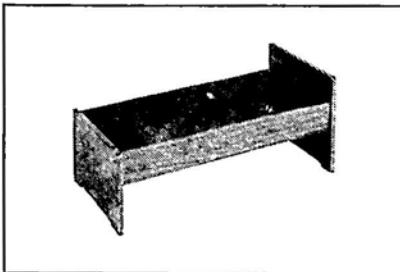
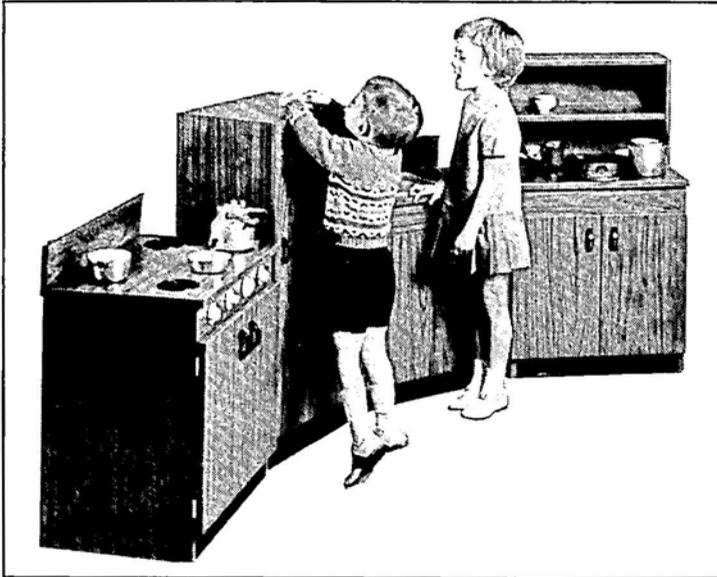
Opening scenes will show Kilimanjaro, the animals of the Serengeti plains and Lake Manyara primarily to interest children who may watch early hours of the program. As the program gains momentum it will move into African nations, tribal nationalism, village life, slavery, racial conflict and American and Soviet interests.

NOTED WITHOUT COMMENT

"I believe that there are no conclusive theological reasons why women should not be ordained to the priesthood, and I am pretty confident that sooner or later we shall come to that conclusion."—The Bishop of Chester, Dr. G. A. Ellison, who was chairman of a Church of England committee which examined the question of women priests.

Dr. Ellison went on to say, however, that he did not think it was the "right time" yet for the church to make a decision in principle. Later, the Church Assembly voted decisively against a motion saying in effect that women should be considered for ordination now.

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