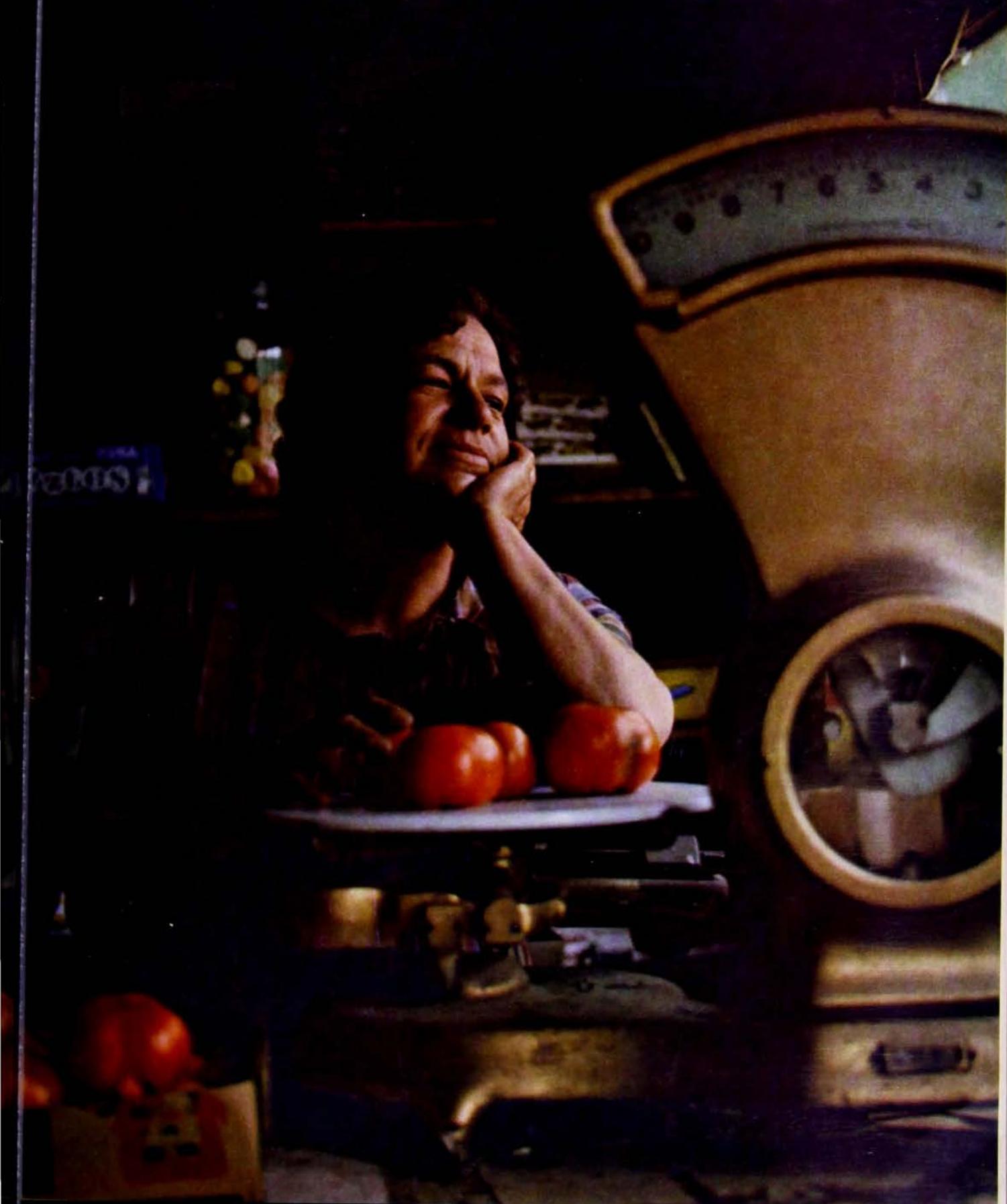


WORLD OUTLOOK

NOVEMBER 1968



ADVANCE SPECIAL
PROJECT
OF
THE
MONTH



OF INHUMAN BONDAGE

\$2,000 to build livestock barns for Bukit Lan Agricultural Centre in Sarawak, Malaysia

The earth is for man; to plow and reap. "Bread is for laughter." There breathes a muted whisper of promise in these few words, of a future when hunger will have been thwarted; and all people will eat bread from their own hearths, consume it with joy and dignity.

But there is little laughter for most men in Sarawak, who aren't able to reap a living harvest. In all of Malaysia today there are only about 300 agricultural generalists, compared with the 1,500 needed to fulfill government plans for diversifying its agricultural economy, mainly based on rubber and tin.

New programs and techniques have been instituted by the Bukit Lan Agricultural Centre to help meet the shortage of agriculturalists. In addition to training 120 secondary school students, the Centre conducts farmer institute programs. Emphasis is given to assisting individuals with their own communities to better provide for themselves and for their families. Whether this means increased crop yield, better marketing facilities, patterns of social welfare development, or increased

community development, the goal is human dignity. Experimental patterns of Christian service which are successful may be picked up and used on a broader scale by government organizations.

Bukit Lan Agricultural Centre plans to raise more livestock in the future. This means it must construct additional livestock barns.

You or your church can help meet this priority need as you contribute to the Project Of The Month. Send your gift designated "PROJECT OF THE MONTH" to:

Treasurer, United Methodist Board of Missions
475 Riverside Drive, New York, New York 10027

The Advance Special Project Of The Month selects urgent needs from United Methodism's worldwide ministries. For information about Advance Specials, write to:

Advance Office
United Methodist Board of Missions
475 Riverside Drive, New York, N.Y. 10027



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New Series VOL. XXXI No. 3

Whole Series VOL. LXI No. 11

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November is the month of Thanksgiving but many of our articles this month may not seem to be in a mood of giving thanks. The emphasis rather is on change—either change that is needed, or change that is coming about. The mood of some of these is angry; of others, determined; of still others, hopeful.

Much of our emphasis is on things that need to be changed in the United States. First and foremost, there is the continuing racial crisis. Two psychiatrists, Dr. Grier and Dr. Cobbs, take a powerful look at Negro frustration and Black rage. It is a look that may be frightening to some of us but we cannot work for reconciliation until we know what we are reconciling.

In a related article, John Graham stresses the need for reconciliation and tells how he thinks we ought to go about it. Read these two articles together.

Lest anyone think that it is only the black people who have been left out of the American dream, Mr. Tress calls our attention to the plight of poor rural whites. These dramatic pictures were taken mostly in Appalachia but they are not restricted to that region.

An area where change is being promoted is in the whole area of family planning. The Pope's recent encyclical has caused much controversy in this area and we thought that you would like to know what is being done under international auspices in this crucial field.

Change in the church is very much with us these days and we have two articles dealing with different types of change. Ellen Clark looks at an "American church" in Belgium as it tries to decide what its role should be. Marjorie Hyer describes a meeting of the Roman Catholic Liturgical Congress which epitomizes all the ferment in the area of worship.

Finally, of course, there is the ongoing missionary work of the church around the world which seeks to change lives as well as society. Nepal and Peru are the two places our examples are chosen from this month. They provide a good balance of evangelism and service and how they are both required.

All of this, we say, may not at first glance seem in the mood of thanksgiving. But really they may point the way to such a mood. The Pilgrims gave thanks for surviving a hard winter in an unknown land not because they had no problems to solve but because they trusted in God's help.

PHOTOGRAPHIC CREDITS

P. 11, Diana J. Davies, from *InSight*
 P. 13, Ken Thompson
 Pp. 15 (top), 35, 36, 37, 38, Three Lions
 P. 15 (bottom), Toge Fujihira, from *United Methodist Missions*
 P. 16, Frank Schwager
 Pp. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, Arthur Tress
 Pp. 28, 29, 30, 31, Marjorie Hyer
 P. 32, United Nations
 P. 39, H. R. Fergler
 P. 41, Adelbert Bartlett

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COVER

Cover: Ruth Guy, Pogi, North Carolina, in her general store.
 Arthur Tress Photograph

LETTERS

THE MILITANT INDIANS

The two articles [September] "The Militant Indians" and "The Indian Bureau in Controversy" really hit home. We hear so much about what we are doing for the minority groups (or not doing), but seldom a word about our Indian forefathers, for surely they were here first and we newcomers have taken and usurped their land until there is no hope left for them.

It's true the United Methodist Church has done much to help, but so much more is needed. Why can't we have one of our study books next year on American Indians?

MRS. DONALD M. HURD
Glendale, California

o o o o o

I hope that the article in the September issue on "The Indian Bureau in Controversy" by C. E. Brewster will not be the last reference to our American Indian.

Our American Indian has been robbed and abused by our Federal government for many years, way beyond any minority group. Their service in our armed forces has been outstanding.

CARL ARTHUR WAHLQUIST
Retired Army Chaplain
Redlands, California

o o o o o

I am writing this letter in protest to a number of things we have read in *WORLD OUTLOOK*. It seems to us your writers are conforming to the world instead of helping transform the minds of your readers. Some of the articles have words in them we wouldn't think of repeating. The article on the Indians in our last issue uses several cheap words in it. It doesn't serve any purpose in a Christian magazine to use repulsive words.

MRS. HAROLD WILSON
Danville, Indiana

WHOSE LAW AND ORDER?

When the highest Court of the land does not respect the majority of the people of this republic and takes prayer out of the schools because of a minority . . . why can't we question the highest Court of the land? Our country was founded for freedom of religion, but in God! . . .

Let's not mix State and Religion or we will go back to Nero's rule. Let Christian people make up their own mind and act their Christian way where they are at work, play, or in any part of the world.

MRS. OLIVE HOLMES
Elida, Ohio

o o o o o

Your September issue was especially fine. In particular, I enjoyed the editorial on "Law and Order" (I look forward to your comments on the events in Chicago) and the article on the Uppsala Conference.

MRS. J. KINNAMAN
Janesville, Wisconsin

NOT BEHIND THE TIMES

Hearty congratulations on the fine article by Amy Lee ["The Plus and Minus of World Education"] in the recent *WORLD OUTLOOK*. I am happy to see that the Church has such a fine magazine which shows the Church is not really behind the times.

H. P. LIAO
Glen Burnie, Maryland

NO MENTION OF UMCOR

The article on Cuban refugees [August] entitled, "They Are Still Coming" is a very well

written and informative story.

In view of the fact, however, that UMCOR [United Methodist Committee for Overseas Relief] has had a long and continuing relationship to the Cuban Refugee Program we are surprised that no mention was made of that in the article.

Church World Service is mentioned, but for many Methodists the connection would not be understood.

FRANCIS L. BROCKMAN
UMCOR, 475 Riverside Dr.
New York 10027

FOUND A REFRESHING SECTION

I have come to dread reading *WORLD OUTLOOK* because one article after another deplorable conditions in the United States; decries efforts of the church, and omits any spiritual thought.

But when I read "They Are Still Coming" these refreshing sentences stood out:

"The Cubans are a proud and industrious people. . . . Those who do receive it (financial aid) are the sick, the dependent children, and the old. . . . Often they kneel, and kiss the soil in their joy of being safe in a land of freedom."

These words of willingness to work and learn are conspicuous by their absence in the story "The End—Or the Beginning?" There we read only of what a group of people ask that they be given.

Thanks for the Grace Watkins poem and the spiritual peace it offers.

MRS. PERCY COPELAND
Kennebec, South Dakota

LET'S BE HONEST WITH THOSE WHO SUPPORT US

I find your article in the July issue of *WORLD OUTLOOK*, "In Latin America There Are Lessons For the Rural Missionary" so much like the trash that religious magazines seem to print. The picture has next to nothing to do with the story other than to give a Latin look. I have read it and reread it and I cannot find a lesson.

But the major problem with the article is in what I do find. It sounds like a missionary on deputations telling all the hardships and hoping people will give more to the work funds.

A Costa Rica attorney was talking to the missionary language students and said: "Most of you have never had it so good. You are driving new cars. You have a maid. You have good incomes. You have excellent medical care. You have missionary boards that supply you with more services than most any other employer. You could not have it half as good if you were to return home. You never say this in your letters home do you? You always write about the poverty and slums."

Let's get over this complex that if we are not sacrificing we are not serving. Let's quit telling those stories about how rough the natives have it. Let's be honest with ourselves and those who support us. "We've never had it so good."

CHARLES T. WOOD (UMM)
Puebla, Puebla, Mexico

Mr. Woods is an agricultural missionary of the United Methodist Church.—Ed.

TRIBUTE TO BISHOP BOOTH

"Tom, do you realize that in the Congo the Christian message is more powerful than the atom bomb?"

This question was asked of me by the late Bishop Newell Booth in 1960. At that time Bishop Booth was the Methodist leader in the Congo. He realized the power of the church to stand firm in the midst of problems then present in Africa.

In our meetings in the Congo, Bishop Booth always put us to re-examining ourselves, and our faith. He himself had unwavering faith and love, in the midst of hardship, pain, and incredible odds. His patience in listening to every

person, and in seeing every person's best talents made a great impression on those of us who lived near him day by day.

Bishop Booth worked for 34 years as a missionary and as a church leader in the Congo. The power he unleashed will affect the life of the African continent.

In our day, when bishops and church leaders are being criticized, I am putting in my word of appreciation for the late Bishop—a man who was close to being a saint.

THOMAS CLOYD, Supt.
Navajo Methodist Mission School
Farmington, New Mexico

"A GOOD JOB OF INTERPRETING"

WORLD OUTLOOK certainly did a good job in the excellent article by Amy Lee, "One Man's Candle," in the July issue. We certainly do not get enough of the kind of publicity we need, in interpreting the involvement of community centers in the crises of the cities. Several of the directors have expressed appreciation for this article, and of how well Marey Center was portrayed.

DOROTHY R. CHAPMAN
National Division, Board of Missions

MORE DENTS IN APPALACHIA?

I liked seeing the article, "Dent in Appalachia" in the August issue of *WORLD OUTLOOK*. It's about time someone gave some publicity to what is being done! We hear so much about what needs doing.

I have long been interested in the Appalachian area, having heard my parents and others tell of sending both clothing and money there, as far back as the late 30's. In 1961, on a visit to eastern Kentucky, we were appalled at some of the conditions we found.

I am sure that people would be willing to help if only they knew where to send help.

MRS. J. H. DELASHMITT
Sterling, Va.

The address of Henderson Settlement, which is "Making a Dent in Appalachia," is Frakes, Ky. 40940. The Rev. Robert Fulton is director.—Ed.

GIFTS ON THE ALTAR IN LIBERIA

The Liberian Thanksgiving comes the first Thursday in November. This is at the end of the harvest, the end of our rainy season.

Last Thanksgiving day was a fine day at Burns-Phelps. Members brought Thanksgiving offerings which included a variety of fruit, greens, cassava, *eddoes*, a chicken, candy made from fresh coconut, and two bunches of wood from the elderly man who pays his church pledge by keeping the church yard clean.

These gifts were placed before the altar. After the service they were taken to the church yard where they were auctioned off.

THE B. B. COFIELDS (UMM)
College of West Africa
Box 1010, Monrovia, Liberia

YOUNG CHURCHMEN IN CHILE

Our beautiful modern church in middle-class section of the city of Valdivia has not really found itself or its mission. Yet we find a tremendous challenge in presenting the gospel to this group that tends to be indifferent to all religion.

But if the church is uncertain, we have a group of young people definitely committed to the church. One of the highlights was a consultation with the youth of Osorno and Puerto Montt. The two-day meeting considered the mission of the church, and the significance of discipleship in today's changing world.

VINCENT AND AMY JAMES (UMM)
Casilla 753, Valdivia, Chile

GUARANTEED ANNUAL INCOME: The Moral Issues, Philip Wogaman. Nashville, 1968: Abingdon Press, 158 pages, paper, \$1.95.

The General Conference of The United Methodist Church has requested the churches to study the issues of income maintenance or the guaranteed annual income. This book by a professor of Christian social ethics in a Methodist theological seminary (Wesley in Washington) may have been published with this request in mind. Whether this is true or not it is published at the right moment and it is an excellent treatment of the subject in language the average interested reader can enjoy.

The book is correct when it takes the position that most competent economists agree that it is possible to put everyone in the United States on a guaranteed annual income of some kind. The author is also correct in his assertion that both liberal and conservative political leaders support the idea.

The real question is not whether it is possible to put the people on a guaranteed annual income, but whether it is a good thing to do. Professor Wogaman is right in saying that the issue is now a question of moral judgment. No matter whether one agrees with the author or not, here is an excellent example of how economics and morality are forever married and even though the marriage may be uneasy at times, no divorce is ever possible. What God has put together (in this case, economics and morality) let no man put asunder.

This book treats fairly and with competence the question of whether it is right and good for people to have an income without working for it. Obviously, the money has to come from somebody's work—or from the work of somebody's machine. Is it right for a society to provide a basic income without demanding work in return? What's to keep people from being bums, tramps, drunks, thieves, crooks and hippies? So far as I can see, Wogaman doesn't duck a single issue in this area, but he presses forward to inquire what the Christian answer is to the question.

This moves us into the problem at some depth and the substantial issue of how we use material resources to enrich human life is opened up step by step. Here is one assertion that stands out: "Man's right to be—his right to physical and social existence—is not something for his fellowman to grant or withhold as an economic inducement or give as a gift." As I read the book this is the basic thesis the author affirms and then defends by using the guaranteed annual income as a means to help men become what God intends men to be, namely, free and responsible agents.

This is the point where many people get hung up on the guaranteed annual income because we cannot easily contain our emotions when we come to money. Most of us do not object to having billions of dollars worth of highways open to public use, and for the most part we have become all but unaware of the millions of persons who get

handsome annual incomes by virtue of their being lucky heirs, highly talented specialists, or one of the many thousands now engaged in man's utmost sport of space exploration. We do a lot of fancy things with our Gross National Product and a lot of it isn't really hard work but exciting play.

What really gets us is the very idea that somebody who is poor, uneducated, defeated, and disappointed is going to be guaranteed a regular paycheck. As good, honorable, Protestant Christians devoted to diligence, frugality, and discipline we go all to pieces at this thought. It is easier for us to believe in cruelty as a means to human growth than it is for us to believe in generosity and the open hand. We have more trust in the crack of a whip over the back of a slave than we do in the spiritual response that people might make if their dread of poverty is removed forever.

The moral issue of a guaranteed income for all people cannot be evaded, but it probably strikes most of us in The United Methodist Church on a tender nerve. We come from a tradition that holds hard work to be a way out for everybody. This is still an important conviction, but we live in a nation where an enormous number of our poor will never work again. More than six millions in poverty are past sixty-five. About fourteen millions are too young to be self-supporting. Only half the people in our nation above twenty-five years of age have completed high school. And so the sad tale goes. We have produced a rich or prosperous majority with a welfare minority, and the system has broken down. The prosperous feel guilty and powerless, the welfare victims are angry and powerless. This is a dangerous combination.

Professor Wogaman's book opens up a moral issue in a remarkably fertile style. It is direct, balanced, competent and intensely concerned for our mutual needs.

J. Edward Carothers

Dr. Carothers is Associate General Secretary for the National Division of the Board of Missions.

LET'S WORK TOGETHER, by Nathan Wright, Jr., New York, 1968: Hawthorne Books, Inc., 271 pages, \$4.95.

A line in James Russell Lowell's *The Present Crisis*—"New occasions teach new duties"—seems to be the theme of Nathan Wright's most recent publication, *Let's Work Together*. The new occasion: black power, black pride, black self-interest, black self-determination, black economic, political and educational control in black communities. The new duties: black and white working together, but not in the old "We Shall Overcome" spirit. Blacks and whites must work toward desegregation, but essentially from within their respective racial communities.

Wright, who is president of the National Black Power Conference, overworks the obvious in his redundant preachy instructives to blacks and whites. His instruction to blacks is to put on the full armor of black power. He suggests that whites become baptized in an understanding of the history, nature and scope of the black predicament through study and intentional vicarious black relationships; he suggests that whites be-

come black power advocates by accepting authentic black control and participation, by projecting blackness unilaterally at every opportunity, and by assuming "junior partner" relationships with black groups.

First, whites should examine their own preconditioned motivations, attitudes and associations in relation to racism. Then, says Wright, they must confront these patterns for what they are—racist.

Moreover, persons convinced of the necessity of black control against the background of black rage and deprivation, can with integrity work together toward (1) eliminating a degrading welfare system through innovative work programs; (2) fighting discrimination in unions, lending agencies and ghetto marketing areas; (3) facilitating black investments in business—especially housing; encouraging innovative job training and hiring processes; and (4) recruiting more black and better trained police officers.

None of these suggestions is new. With the plethora of research, literature, pilot projects and programs currently sponsored by private and public enterprises, it is unbelievable that a treatment of approaches to solving the racial problem in our society could omit reference to all except those to which the author seems to have been in some direct relationship. Wright's data is too subjective and his text is cumbersome.

Negail R. Riley

Dr. Riley is Executive Secretary of the Department of Urban Ministries of the National Division of the Board of Missions.

ALARMS AND VISIONS: CHURCHES AND THE AMERICA CRISIS, by Stephen C. Rose. New York, 1968: Association Press and Renewal Magazine, 175 pages, paper, \$1.95.

Stephen Rose is one of today's better-known and more useful iconoclasts. His writings in *Renewal* magazine (which he founded) and in his previous book, *The Grass Roots Church*, are those of a sharp critic of the status quo who nonetheless is trying to salvage the institutional church rather than simply condemn it out of hand.

His latest book is a collection of essays which cover the waterfront. They include bits of autobiography, a group of aphorisms, a long essay on Dostoevsky, an address to seminary students, thoughts on returning to the United States after a term in the Geneva headquarters of the World Council of Churches, etc., etc. These are presumably united by the subject of the book, churches and the American crisis. In fact, they are not united except as meditations on a theme.

The best way to approach this book is to think of it as a series of conversations with a friend. Rose's style is conversational (and very good conversation) and there won't be many readers who won't want to argue back at one point or another.

The American crisis changes shape so rapidly that about all that can be agreed upon is the fact that there is a crisis. Books about that crisis date very rapidly. It is a very real tribute to Mr. Rose that what he has to say seems more pertinent now than when these essays were first written.

A.J.M.



Books for Christmas

By ELIZABETH WATSON

Foreword: Isn't it time to begin thinking about books for Christmas? This page offers a wide choice of books recommended for children, for young people, for everybody.

Are there families on your list? Pastors, teachers, neighbors? Friends, colleagues, godmothers?

Order early from the branch of the Methodist Publishing House nearest you.

And do not forget that a combination gift subscription to *WORLD OUTLOOK* and *Response* will bring the recipient 23 issues of good reading (see page 3 for rates).

FOR CHILDREN

WINGS OF THE MORNING; Verses from the Bible, selected by Robin Palmer; illustrated by Tony Palazzo; New York; 1968: Henry Z. Walck, Inc.; unpagged; \$3.75.

An attractive picture booklet for children. The title is taken from Psalm 139: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The illustrations show imagination, with sketches of a polar bear, owl, shark, giraffe, etc.

BOYS AND GIRLS AT PRAYER, by Dorothy and George Harper; Nashville, Tenn.; 1967: The Upper Room, 1908 Grand Ave., 47 pages; \$1.00.

The Upper Room has fashioned an attractive booklet for children, with hymns, Bible readings, poems, and prayers by children of Africa, Japan, Malaya, and other countries.

A CHILD'S PRAYERS, selected by Bette Bishop, illustrated by Vivian Smith; Kansas City, Mo.; 1968: Hallmark Cards, Inc. 60 pages; \$2.50.

Here is a good gift for younger children, or a church group, or a family, a library, a home or a Home.

There are prayers for special days, prayers for every day, prayers for children of other lands, prayers for Christmas time and for a new year. We liked the surprise ending of a small verse entitled "A Prayer for Asking":

*Please give me what I ask, dear Lord,
If You'd be glad about it,*

*But if You think it's not for me,
Please help me do without it.*

FOR YOUNG PEOPLE

GIVE THEM THEIR DIGNITY, by Virginia Greer; Richmond, Va.; 1968: John Knox Press; 127 pages; \$3.00.

This is a realistic story about the writer's year as leader of a church group of 14-year-olds, and of their hard problems and their light-hearted times of recreation. It is also an account of how individuals learned to speak out before the class.

THIS IS SOUTHEAST ASIA TODAY, by Addison J. Eastman; New York; 1968: Friendship Press; 33 pages; \$0.85.

This is a picture book with texts describing the background in which the church of Southeast Asia is working today.

There are short columns about the Philippines, the Vietnam battlefield, about Cambodia, Laos, Thailand, Malaysia, and Singapore, Burma, and Indonesia.

A timely quote: "The brightest hope for the future of Southeast Asia is to be found in its youth. . . . They are the now people, and have already hastened reforms."

FUN WITH AMERICAN LITERATURE, by Richard and Linda Churchill, and Edward and Kay Blair; Nashville; 1968: Abingdon; 254 pages; \$4.95.

Hailed as "a rare combination of entertainment and information" this book will be of value to both teenagers and leaders of young people in church, school, and libraries.

The six main sections are: fiction, poetry, drama, non-fiction, children's literature, and a general summary in terms of games and quizzes.

WHO NEEDS AN OIL WELL? By Ruth Unrau; Nashville; 1968: Abingdon; 255 pages; \$4.50.

Matt Rempel, a 13-year-old boy growing up on his father's farm in Oklahoma in depression years, felt strongly that the answer to this question was "I do."

Surely an oil well would bring the prosperity necessary for Matt's great dream to come true? Oil men did come and drill on the Rempel farm—but no oil gushed up in answer to Matt's prayerful plea.

This is an unusual story about a Mennonite family, its hard work, its strict church discipline, its rare recreation. The Mennonite church forbids its members to bear arms.

Matt seemed to be the only one in his family who cherished a longing to go to high school. His father and his brothers thought in terms of work to be done, and of money to be earned and used to advantage. But Matt, although he worked, too, could not give up his dream of more education. His opportunity came at last—but not through oil. It came in an unexpected way, and not at all according to the miracle for which Matt prayed.

An excellent story, of special interest to boys, young people, and leaders.

THE FAITH OF HELEN KELLER; Kansas City, Mo.; 1967: Hallmark Cards, Inc.; 58 pages; \$2.50.

This little booklet is sub-titled "The life of a great woman, with selections from her writings."

It is a good gift for any person who admired the courageous life of the late Miss Keller, or for any one who just admires courage of a high order.

Miss Keller said: "The only really blind person at Christmas time is he who has not Christmas in his heart."

OUR NATIONAL PARKS IN COLOR, by Devereux Butcher; New York; revised edition, 1968: Clarkson N. Potter, Inc.; 194 pages; \$5.95.

An excellent gift book for people of all ages; for a library, a school, a family, or an individual.

There are descriptions of the 33 nature monuments and the 18 archeological monuments of the National Park Service, in addition to information and color photos about the 29 national parks, from Acadia to Zion.

There are directions for getting to the parks, for writing ahead, and for appropriate use of the parks and their resources.

On page 137 there is a good map showing locations of the parks in states.

Some of the best color shots are of Bryce Canyon, Crater Lake, Little Pigeon River, winter in Sequoia's Giant Forest, Paradise Valley, Skyline Drive, and Haleakala Mountain.

OUR PARISH, by Peg O'Connell; Richmond, Va.; 1968: John Knox Press; unpagged; 95 cents.

This is a series of cartoons subtitled "delightful spoofs on churchgoers."

The sections are: The Family, The Women, The Ushers, The Educators, and The Missionaries.

A light-hearted gift for Sunday school teachers, pastor, families, a church library, or an individual churchgoer.

TO LAY A HEARTH, by Myra Scovel; New York; 1968: Harper and Row; 148 pages; \$4.50.

With a magic pen Mrs. Scovel reveals to her readers how it seems to her family to return to American life after almost thirty years of missionary endeavor in China and India.

The title derives from a time when the Scovels were laying down bricks brought from India, to make a new-old home hearth. "These were more than bricks," the author comments. "They were the gold of the Punjab sun interspersed between the Mogul tiles I laid the grape-red slabs of flagstone purchased in our own Rockland County."

With a light hand the author tells in a readable way about the problems of travel, of adjustments, of family conversations, and of surprises in American supermarkets.

An excellent gift for families, libraries, or for individuals who just like for a book to be extremely readable.

EDITORIALS

Time for a Change?

This is a sour season in the life of the United States and of the world. As we approach a momentous national election, rancor and distrust vie to set the emotional tone. The only presidential candidate who can arouse much emotion is the one who pulls together all the discontents and frustrations of the people who feel shut out and threatened by modern society. The other candidates, whatever their virtues and position on issues, partake of the general malaise of public life which evokes boredom and faint disgust. "It's time for a change," we say, regardless of our political preference, "Time for a change."

By the irony of the calendar, the month of the election is also the month in which we celebrate Thanksgiving Day. The juxtaposition of pioneer hope and current despond is one that we will cheerfully try to ignore while choking down our pre-fattened monster turkeys and pumpkin pie mix in preparation for a somnolent day before the television screen. Any relationship to a real act of thanksgiving is about as close as the polluted, junk-filled landscape is to the country the pilgrims called "the new Canaan."

That landscape will not come again and neither will the nostalgic holiday dream of a land uniquely favored by God. But a true thanksgiving to God is possible.

American political rhetoric has always been laden with religious overtones, some cynical but others unconscious. When George Wallace says that he is "going to turn this country round," he suggests a national conversion experience. So does the New Left, whose imagery and moral indignation so closely corresponds to that on the right. Much of the appeal of Robert Kennedy and Eugene McCarthy derived from this same moral appeal.

If we are to be converted, to what shall we be converted? "Law and order" seems to be the prevailing prescription this year. There are worse things to believe in, as Judaism has shown us. But we who are Christians have certain troubles with Our Lord at this point.

As indeed at every point where we

try to set up idols. We are enacting the story of the rich man who came to Jesus but who went away sorrowful "for he had great possessions." We know what we must do to be saved; what we must do as a nation for the poor of this earth; what we must do for the poor and deprived of our own country; what we must do to end the killing in Vietnam. We know that we cannot simply grip our wealth and privilege like a dog defending a bone. We know it but we are sinful men and it is much easier to talk cant to reinforce our fears and our prejudices.

Americans have been lucky in the past; we have always had a political leader to show us the way out of an impasse. We may not be so lucky this time and the impulse to go whoring after false leaders may increase drastically.

It is part of our political sickness that words and actions have gotten out of synchronization. "Love," we hiss through clenched teeth. "Justice," we snap out with a club. "Equality," we drawl in a lordly manner. All the while, we mutter evasively about the credibility gap.

It is no accident that the liturgy begins with an act of contrition and moves through forgiveness to thanksgiving. Now is the time for our act of contrition; the mess we are in is *our* fault. Not rioters, not permissive judges, not college students, not the establishment, not Communists, not John Birchers. They are us; it is our fault. That is the change in attitude it is time to make. Maybe then the thanksgiving won't stick in our throats.

Jeremiah and the "Catonsville Nine"

The Catonsville Nine is a group of Roman Catholic pacifists who were convicted recently in Baltimore of destroying draft files in an anti-war protest last spring. Two of the nine—Father Philip Berrigan and Mr. Thomas Lewis—are already serving six-year prison terms for an earlier protest in which they poured blood over Selective Service records.

We can think of more pleasant ways of protesting man's inhumanity to man (such as writing editorials), and we think there was more fancy than fact in the defense's comparison of the trial of the Nine to that of Jesus.

After all, they did break a law, as the defense admitted. The view that this sort of thing is "symbolic speech" was ruled out months ago by the Supreme Court. In short, what the Catonsville Nine did is not quite our style.

But, then, it would not have been our style to do, for instance, what the prophet Jeremiah did. He followed the word of the Lord, as was his wont, and invited some of the elders of the people (the mayor, the local D.A.) and the senior priests to a flask-breaking ceremony. Doubtless, he also made sure all the media were present. And not content only with this symbolic speech, Jeremiah told them what it meant in straight, linear fashion: "Thus says the Lord of hosts; So will I break this people and this city, as one breaks a potter's vessel, so that it can never be mended. . . ."

Understandably rankled by such outrageous civil disobedience, Pashur, chief officer in the house of the Lord and self-appointed high priest for law and order, threatened to run over Jeremiah with his chariot and throw the ivory tower prophet and his loin cloth in the Jordan River. Well, sort of. Failing that, he reportedly beat him and put him in the stocks.

Jeremiah's response to such brutality illustrated the total communications breakdown. He commenced heckling Pashur. He called him dirty names, like "Terror on Every Side." (It loses something in translation.)

Jeremiah's confrontations and demonstrations always made good copy, but altogether they had little effect. Nonetheless, it is worthwhile remembering that the book is named after him and not after Pashur. And those of us uncomfortable with the style and language of today's Jeremiahs ought at least to try to get the message, or our name will certainly be Terror on Every Side.

Footnote to the Above

The problem with being a latter-day Jeremiah is that it does no good to thunder "Thus says the Lord" without some sort of supporting evidence. More than ever before, utterances are now authoritative on the basis of their content, not on the basis of who uttered them. This is a fact that Pope Paul might ponder in writing his new encyclical on authority.

Perhaps those who can best describe Black "Soul" are those who deal every day with the Black man's psyche.

Black Rage, recently published by Basic Books, is the work of two Black practicing psychiatrists, William H. Grier, M.D. and Price M. Cobbs, M.D. The last chapter, here reprinted with permission of the publishers, attempts to lay bare the inner feelings of many Black Americans and is based on actual case studies of Drs. Grier and Cobbs.

The psychiatrists say that the attitudes of white Americans toward Negroes, and the realization of those attitudes by Negroes, are at the root of Black rage.

BLACK RAGE

BY WILLIAM H. GRIER AND PRICE M. COBBS

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HISTORY may well show that of all the men who lived during our fateful century none illustrated the breadth or the grand potential of man so magnificently as did Malcolm

X. If, in future chronicles, America is regarded as the major nation of our day, and the rise of darker people from bondage as the major event, then no figure has appeared thus far who captures the spirit of our times as does Malcolm.

Malcolm is an authentic hero, indeed the only universal black hero. In his unrelenting opposition to the viciousness in America, he fired the imagination of black men all over the world.

If this black nobleman is a hero to black people in the United States and if his life reflects their aspirations, there can be no doubt of the universality of black rage.

Malcolm responded to his position in his world and to his blackness in the manner of so many black boys. He turned to crime. He was saved by a religious sect given to a strange, unhistorical explanation of the origin of black people and even stranger solutions to their problems. He rose to power in that group and outgrew it.

Feeding on his own strength, growing in response to his own commands, limited by no creed, he became a citizen of the world and an advocate of all oppressed people no matter their color or belief. Anticipating his death by an assassin, he distilled, in a book, the essence of his genius, his life. His autobiography thus is a legacy and, together with his speeches, illustrates the thrusting growth of the man—his evolution, rapid, propulsive, toward the man he might have been had he lived.

The essence of Malcolm X was growth, change, and a seeking after truth.

Alarmed white people saw him first as an eccentric and later as a dangerous radical—a revolutionary without troops who threatened to stir black people to riot and civil disobedience. Publicly, they treated him as a joke; privately, they were afraid of him.

After his death he was recognized by black people as the "black shining prince" and recordings of his speeches became treasured things. His autobiography was studied, his life marveled at. Out of this belated admiration came the philosophical basis for black activism and indeed the thrust of Black Power itself, away from integration and civil rights and into the "black bag."

Unlike Malcolm, however, the philosophical underpinnings of the new black militancy were static. They remained encased within the ideas of revolution and black nationhood, ideas Malcolm had

outgrown by the time of his death. His stature has made even his earliest statements gospel and men now find themselves willing to die for words which in retrospect are only milestones in the growth of a fantastic man.

Many black men who today preach blackness seem headed blindly toward self-destruction, uncritical of anything "black" and damning the white man for diabolical wickedness. For a philosophical base they have turned to the words of Malcolm's youth.

This perversion of Malcolm's intellectual position will not, we submit, be held against him by history.

Malcolm's meaning for us lies in his fearless demand for truth and his evolution from a petty criminal to an international statesman—accomplished by a black man against odds of terrible magnitude—in America. His message was his life, not his words, and Malcolm knew it.

Black Power activism—thrust by default temporarily at the head of a powerful movement—is a conception that contributes in a significant way to the strength and unity of that movement but is unable to provide the mature vision for the mighty works ahead. It will pass and leave black people in this country prouder, stronger, more determined, but in need of grander princes with clearer vision.

We believe that the black masses will rise with a simple and eloquent demand to which new leaders must give tongue. They will say to America simply: "GET OFF OUR BACKS!"

The problem will be so simply defined. What is the problem?

The white man has crushed all but the life from blacks from the time they came to these shores to this very day.

What is the solution?

Get off their backs.

How?

By simply doing it—now.

This is no oversimplification. Greater changes than this in the relations of peoples have taken place before. The nation would benefit tremendously. Such a change might bring about a closer examination of our relations with foreign countries, a reconsideration of economic policies, and a reexamination if not a redefinition of nationhood. It might in fact be the only change which can prevent a degenerative decline from a powerful nation to a feeble, third-class, ex-colonialist country existing at the indulgence of stronger powers.

In spite of the profound shifts in power throughout the world in the past thirty years, the United States seems to have a domestic objective of "business as usual," with no change needed or in fact wanted.

All the nasty problems are overseas. At

home the search is for bigger profits and smaller costs, better education and lower taxes, more vacation and less work, more for me and less for you. Problems at home are to be talked away, reasoned into non-existence, and put to one side while we continue the great American game of greed.

There is, however, an inevitability built into the natural order of things. Cause and effect are in fact joined, and if you build a sufficient cause then not all the talk or all the tears in God's creation can prevent the effect from presenting itself one morning as the new ripened fruit of your labors.

America began building a cause when black men were first sold into bondage. When the first black mother killed her newborn rather than have him grow into a slave. When the first black man slew himself rather than submit to an organized system of man's feeding upon another's flesh. America had well begun a cause when all the rebels were either slain or broken and the nation set to the task of refining the system of slavery so that the maximum labor might be extracted from it.

The system achieved such refinement that the capital loss involved when a slave woman aborted could be set against the gain to be expected from forcing her into brutish labor while she was with child.

America began building a potent cause in its infancy as a nation.

It developed a way of life, an American ethos, a national life style which included the assumption that blacks are inferior and were born to hew wood and draw water. Newcomers to this land (if white) were immediately made to feel welcome and, among the bounty available, were given blacks to feel superior to. They were required to despise and depreciate them, abuse and exploit them, and one can only image how munificent this land must have seemed to the European—a land with build-in scapegoats.

The hatred of blacks has been so deeply bound up with being an American that it has been one of the first things new Americans learn and one of the last things old Americans forget. Such feelings have been elevated to a position of national character, so that individuals now no longer feel personal guilt or responsibility for the oppression of black people. The nation has incorporated this oppression into itself in the form of folkways and storied traditions, leaving the individual free to shrug his shoulders and say only: "That's our way of life."

This way of life is a heavy debt indeed, and one trembles for the debtor when payment comes due.

America has waxed rich and powerful

in large measure on the backs of black laborers. It has become a violent, pitiless nation, hard and calculating, whose moments of generosity are only brief intervals in a ferocious narrative of life, bearing a ferocity and an aggression so strange in this tiny world where men die if they do not live together.

With the passing of the need for black laborers, black people have become useless; they are a drug on the market. There are not enough menial jobs. They live in a nation which has evolved a work force of skilled and semi-skilled workmen. A nation which chooses simultaneously to exclude all black men from this favored labor force and to deny them the one thing America has offered every other group—unlimited growth with a ceiling set only by one's native gifts.

The facts, however obfuscated, are simple. Since the demise of slavery black people have been expendable in a cruel and impatient land. The damage done to black people has been beyond reckoning. Only now are we beginning to sense the bridle placed on black children by a nation which does not want them to grow into mature human beings.

The most idealistic social reformer of our time, Martin Luther King, Jr., was not slain by one man; his murder grew out of that large body of violent bigotry America always nurtured—that body of thinking which screams for the blood of the radical, or the conservative, or the villain, or the saint. To the extent that he stood in the way of bigotry, his life was in jeopardy, his saintly persuasion notwithstanding. To the extent that he was black and was calling America to account, his days were numbered by the nation he sought to save.

Men and women, even children, have been slain for no other earthly reason than their blackness. Property and goods have been stolen and the victims then harried and punished for their poverty. But such viciousness can at least be measured or counted.

BLACK MEN, however, have been so hurt in their manhood that they are now unsure and uneasy as they teach their sons to be men. Women have been so humiliated and used that they may regard womanhood as a curse and flee from it. Such pain, so deep, and such real jeopardy, that the fundamental protective function of the family has been denied. These injuries we have no way to measure.

Black men have stood so long in such peculiar jeopardy in America that a *black norm* has developed—a suspiciousness of one's environment which is necessary for survival. Black people, to a degree that

approaches paranoia, must be ever alert to danger from their white fellow citizens. It is a cultural phenomenon peculiar to black Americans. And it is a posture so close to paranoid thinking that the mental disorder into which black people most frequently fall is paranoid psychosis.

Can we say that white men have driven black men mad?

An educated black woman had worked in an integrated setting for fifteen years. Compliant and deferential, she had earned promotions and pay increases by hard work and excellence. At no time had she been involved in black activism, and her only participation in the movement had been a yearly contribution to the N.A.A.C.P.

During a lull in the racial turmoil she sought psychiatric treatment. She explained that she had lately become alarmed at waves of rage that swept over her as she talked to white people or at times even as she looked at them. In view of her past history of compliance and passivity, she felt that something was wrong with her. If her controls slipped she might embarrass herself or lose her job.

A black man, a professional, had been a "nice guy" all his life. He was a hard-working non-militant who avoided discussions of race with his white colleagues. He smiled if their comments were harsh and remained unresponsive to racist statements. Lately he has experienced almost uncontrollable anger toward his white co-workers, and although he still manages to keep his feelings to himself, he confides that blacks and whites have been lying to each other. There is hatred and violence between them and he feels trapped. He too fears for himself if his controls should slip.

If these educated recipients of the white man's bounty find it hard to control their rage, what of their less fortunate kinsmen who has less to protect, less to lose, and more scars to show for his journey in this land?

The tone of the preceding chapters has been mournful, painful, desolate, as we have described the psychological consequences of white oppression of blacks. The centuries of senseless cruelty and the permeation of the black man's character with the conviction of his own hateful-ness and inferiority tell a sorry tale.

This dismal tone has been deliberate. It has been an attempt to evoke a certain quality of depression and hopelessness in the reader and to stir these feelings. These are the most common feelings tasted by black people in America.

The horror carries the endorsement of centuries and the entire lifespan of a nation. It is a way of life which reaches back to the beginnings of recorded time.

And all the bestiality, wherever it occurs and however long it has been happening, is narrowed, focused, and refined to shine into a black child's eyes when first he views his world. All that has ever happened to black men and women he sees in the victims closest to him, his parents.

A life is an eternity and throughout all that eternity a black child has breathed the foul air of cruelty. He has grown up to find that his spirit was crushed before he knew there was need of it. His ambitions, even in their forming, showed him to have set his hand against his own. This is the desolation of black life in America.

Depression and grief are hatred turned on the self. It is instructive to pursue the relevance of this truth to the condition of black Americans.

Black people have shown a genius for surviving under the most deadly circumstances. They have survived because of their close attention to reality. A black dreamer would have a short life in Mississippi. They are of necessity bound to reality, chained to the facts of the times; historically the penalty for misjudging a situation involving white men has been death. The preoccupation with religion has been a willing adoption of fantasy to prod an otherwise reluctant mind to face another day.

We will even play tricks on ourselves if it helps us stay alive.

The psychological devices used to survive are reminiscent of the years of slavery, and it is no coincidence. The same devices are used because black men face the same danger now as then.

THE GRIEF and depression caused by the condition of black men in America is an unpopular reality to the sufferers. They would rather see themselves in a more heroic posture and chide a disconsolate brother. They would like to point to their achievements (which in fact have been staggering); they would rather point to virtue (which has been shown in magnificent form by some blacks); they would point to bravery, fidelity, prudence, brilliance, creativity, all of which dark men have shown in abundance. But the overriding experience of the black American has been grief and sorrow and no man can change that fact.

His grief has been realistic and appropriate. What people have so earned a period of mourning?

We want to emphasize yet again the depth of the grief for slain sons and ravished daughters, how deep and lingering it is.

If the depth of this sorrow is felt, we can then consider what can be made of this emotion.



*"NO MATTER WHAT REPRESSIVE MEASURES
ARE INVOKED AGAINST THE BLACKS
THEY WILL NEVER SWALLOW THEIR RAGE
AND GO BACK TO BLIND HOPELESSNESS."*

As grief lifts and the sufferer moves toward health, the hatred he had turned on himself is redirected toward his tormentors, and the fury of his attack on the one who caused him pain is in direct proportion to the depth of his grief. When the mourner lashes out in anger, it is a relief to those who love him, for they know he has now returned to health.

Observe that the amount of rage the oppressed turns on his tormentor is a direct function of the depth of his grief, and consider the intensity of black men's grief.

Slip for a moment into the soul of a black girl whose womanhood is blighted, not because she is ugly, but because she is black and by definition all blacks are ugly.

Become for a moment a black citizen of Birmingham, Alabama, and try to understand his grief and dismay when innocent children are slain while they worship, for no other reason than that they are black.

Imagine how an impoverished mother feels as she watches the light of creativity snuffed out in her children by schools which dull the mind and environs which rot the soul.

For a moment make yourself the black father whose son went innocently to war and there was slain—for whom, for what?

For a moment be any black person, anywhere, and you will feel the waves of hopelessness that engulfed black men and women when Martin Luther King was murdered. All black people understood the tide of anarchy that followed his death.

It is the transformation of this quantum of grief into aggression of which we now speak. As a sapling bent low stores energy for a violent backswing, blacks bent double by oppression have stored energy which will be released in the form of rage—black rage, apocalyptic and final.

White Americans have developed a high skill in the art of misunderstanding black people. It must have seemed to slaveholders that slavery would last through all eternity, for surely their misunderstanding of black bondsmen sug-

gested it. If the slaves were eventually to be released from bondage, what could be the purpose of creating the fiction of their subhumanity?

It must have seemed to white men during the period 1865 to 1945 that black men would always be a passive, compliant lot. If not, why would they have stoked the flames of hatred with such deliberately barbarous treatment?

White Americans today deal with "racial incidents" from summer to summer as if such minor turbulence will always remain minor and one need only keep the blacks busy till fall to have made it through another troubled season.

Today it is the young men who are fighting the battles, and, for now, their elders, though they have given their approval, have not joined in. The time seems near, however, for the full range of the black masses to put down the broom and buckle on the sword. And it grows nearer day by day. Now we see skirmishes, sputtering erratically, evidence if you will that the young men are in a warlike mood. But evidence as well that the elders are watching closely and may soon join the battle.

Even these minor flurries have alarmed the country and have resulted in a spate of generally senseless programs designed to give temporary summer jobs! More interesting in its long-range prospects has been the apparent eagerness to draft black men for military service. If in fact this is a deliberate design to place black men in uniform in order to get them off the street, it may be the most curious "instant cure" for a serious disease this nation has yet attempted. Young black men are learning the most modern techniques for killing—techniques which may be used against any enemy.

But it is all speculation. The issue finally rests with the black masses. When the servile men and women stand up, we had all better duck.

We should ask what is likely to galvanize the masses into aggression against the whites.

Will it be some grotesque atrocity

against black people which at last causes one-tenth of the nation to rise up in indignation and crush the monstrosity?

Will it be the example of black people outside the United States who have gained dignity through their own liberation movement?

Will it be by the heroic action of a small group of blacks which by its wisdom and courage commands action in a way that cannot be denied?

Or will it be by blacks, finally and in an unpredictable way, simply getting fed up with the bumbling stupid racism of this country? Fired not so much by any one incident as by the gradual accretion of stupidity in national policy.

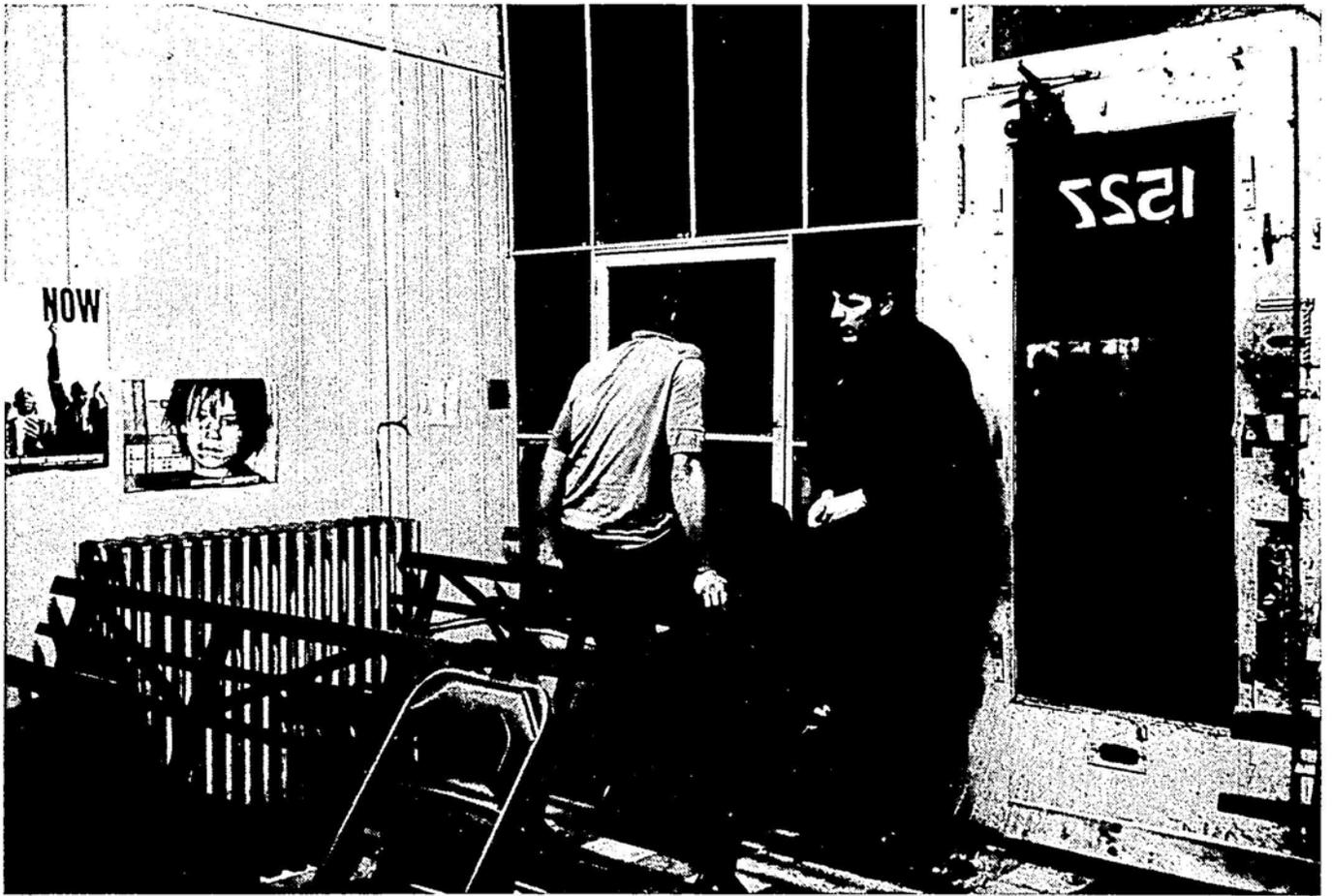
All are possible, or any one, or something yet unthought. It seems certain that on the course the nation now is headed it will happen.

One might consider the possibility that, if the national direction remains unchanged, such a conflagration simply might not come about. Might not black people remain where they are, as they did for a hundred years during slavery?

Such seems truly inconceivable. Not because blacks are so naturally warlike or rebellious, but because they are filled with such grief, such sorrow, such bitterness, and such hatred. It seems now delicately poised, not yet risen to the flash point, but rising rapidly nonetheless. No matter what repressive measures are invoked against the blacks, they will never swallow their rage and go back to blind hopelessness.

If existing oppressions and humiliating disenfranchisements are to be lifted, they will have to be lifted speedily.

For there are no more psychological tricks blacks can play upon themselves to make it possible to exist in dreadful circumstances. No more lies can they tell themselves. No more dreams to fix on. No more opiates to dull the pain. No more patience. No more thought. No more reason. Only a welling tide risen out of all those terrible years of grief, now a tidal wave of fury and rage, and all black, black as night.



“Let’s clean up the mess TOGETHER”

BY JOHN H. GRAHAM

In discussion of solutions to the racial crisis in this country, there is currently much talk of separate identities. Dr. Graham argues that this is a new form of avoiding the problem and that any solution requires joint effort. Dr. Graham is a member of the Town and Country staff of the National Division of the Board of Missions.

Two teenagers were engaged in a quarrel on a street corner. One boy was Negro; the other was Caucasian. Each accused the other of causing the “litter” on the corner. “You did it!” yelled one of the boys. The other retorted: “No, I didn’t do it, you did it.” At that moment a bystander moved leisurely toward the boys. “Come on, boys, let’s clean up the mess together.” They did.

Our nation today is in a “mess.” No one person or group is willing to accept responsibility. Some people argue that the black ghetto is due to the exploitation and neglect of the majority group; others say these blighted areas are due directly to the lethargy and indolence of the minority groups. For some, violence in the ghetto is caused by Communist infiltration; others say that the long, hot summer

is the outcome of a long, cold winter of neglect.

Some suggest that we study the situation and bring an indictment against the guilty group. As we await the report of yet another blue ribbon committee, the malady becomes more severe. Others pretend that our society is not sick, only it is infested with sick individuals. Let us accept the fact that our nation is in a mess;

that our society is sick. Symptomatic of this chronic illness are internal conflicts: hate, violence, sadism, immorality and disrespect for authority.

Hate and violence are becoming normative for our American society. More pathetic is the fact that we have become immunized against the horrors produced by them. People are developing "seared" conscience—making them insensitive to the appalling conditions. No longer do we echo the words of Macbeth: "I have supp'd full with horrors."

We are a divided nation. The Kerner report stated that we are moving toward two societies—one black, one white—separate and unequal. The Black Power movement with emphasis upon isolation and violence illustrates the point. The radical white groups which employ violence and hate to maintain the status quo are accentuating the divisiveness. In a message to a joint session of Congress in March of 1965, President Johnson said: "Extremists in each camp gleefully supply the fodder for a downward spiral of dislike and distrust that paralyzes the change, thus envenoming the conflict. The tragedy is that each new act of deprivation by the white majority provides the dynamite charge for fresh explosions of hate-filled violence."

The radical groups have two things in common. They are hate filled groups and enemies of moderation. If both groups were visualized on a circle, they would meet at the point of using force to re-enforce their prejudices. Both groups are fanatical. (A fanatic is one who thinks that he does what God would do if God had all the facts.) Fanatics are having a field day by the default of the liberals. Some liberal thinkers are beginning to lose hope in the American dream of an inclusive society.

Some were very vociferous about integration when it seemed to be in a far distant future, but they became silent as the walls of segregation tumbled. Others prefer to provide the money in the garbage collection process but they do not want to soil their own hands. The trek from city to suburbia continues. They want a perfect city but they do not want to be involved. They prefer to rest peacefully in quiet suburbia while the city's streets go up in smoke—another example of "playing the fiddle while Rome burns."

Rationalization for such behavior is easy. The first rationalization is that Negroes and other minority groups must be left alone to discover their selfhood and self-determination. The implication is that minority groups must develop selfhood in isolation. For three centuries the Negro has been kept in place by the divide and conquer technique. The most recent technique is to unite and isolate

but never to integrate. Another implication is that money is the chief essential in the house cleaning of our American society. Hence, there is a drive to secure more money in order to provide adequate housing, quality education, job opportunities and adequate income for the poor people. These will not serve as pacifiers for the yelling minority.

Money will not lull deprived people to sleep. Although money will make possible adequate housing, better job opportunities, upgrade training for some and quality education for others, and make possible better incomes for them, it will not serve as anesthesia. Rather, as these deprived people gain the basic necessities of life, they will simultaneously secure added strength to continue the struggle for mature manhood in this American society. The malcontent evidenced among the middle class Negroes today is only a token of what is to come. No longer will the poor minority groups accept a slice of bread—they want their loaves now.

Another fact must be made crystal clear. The Negro is not in the process of discovering his selfhood. He has already discovered his selfhood. Prior to this discovery, the Negro viewed himself with few exceptions, as a "thing" rather than a person. The Supreme Court's Dred Scott Decision in 1857 had so declared it. A Negro was nothing more than an inanimate object, hence, incapable of response to love and respect. This role was ascribed to him by the larger society and he obediently assumed this role. But now the Negro embraces his blackness in his struggle for mature manhood. To assume that the Negro still needs to discover his selfhood is a false assumption. Since 1954, the Negro conceives himself to be a person—with all the aspirations, hopes and needs of others.

No longer does the Negro have an aversion for his African background; nor does he need to deny his folkhood. Rather, he embraces both and struggles in the larger society as part of a people with a proud heritage and an integral part of the total American society. The Jews in this country have used this technique to real advantage.

One reason Negroes prefer Negro leadership to white leadership is that Negroes do not wholeheartedly trust white leadership any longer. In many cases, this distrust is justifiable. But to assume that all black leaders are trustworthy is false. Some persons are emerging in leadership roles tainted with selfish ambition. The crisis in the nation is used to promote their selfish ends.

This type is skilled in the art of arousing the prejudices and passions of the populace by the use of rhetoric, sensational charges, special arguments, catch-

words and cajolery. If we are to clean up the mess in our society, we must choose leaders who are committed to resolving the conflict and working to develop an inclusive society.

Leaders must be recruited *with* regard to race and ethnic composition. This is the only way to guarantee that minority groups can have leaders in the democratic process. Persons must be chosen in the light of qualifications for leadership for the total American society.

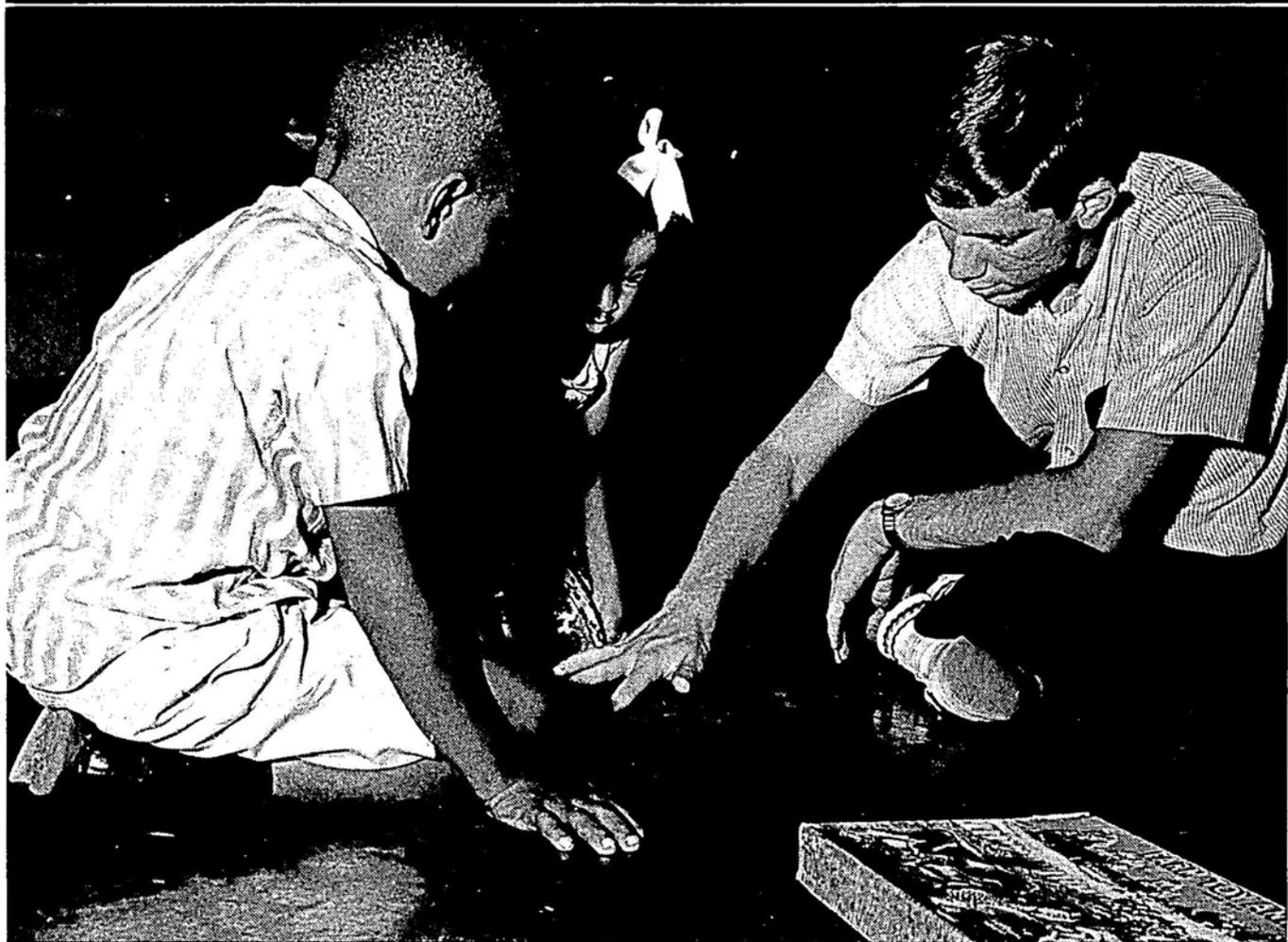
The minority groups must always protest the imposing of double standards in leadership selection. All alike must qualify for these positions. Minority groups must not accept perquisites or honorary positions. These groups must not accept substandards in order that technicolor may be added to the leadership roles of our society. On the other hand, minority groups must not be expected to over-qualify to be accepted.

Another reason given for black leadership is that the white man is no longer wanted. White leaders are heard to say: "They don't want us to help them." It is good for the white American to come to the realization that he is not always wanted. This punctures his ego but it also has healing value. For decades the black man has not been accepted. Hence, this is the psychological moment for both groups to start on the same level in pursuit of a common goal. The acid test of the Christian faith is to work with people who reject you. Although Negroes are not fully accepted in American society and whites are now being rejected in predominantly Negro institutions, this is no time for us to recommend that white young adults serve in lily white suburbia and Negroes serve only in Negro communities. Racism will never be solved through separation.

All must work together in perfecting an inclusive society. We must be committed to a kind of social interaction between persons and relationships of mutually sustaining activities.

To clean up the mess in our nation means total commitment, complete identification and total involvement. Every act of genuine involvement encourages the growth of the identity beyond the *me* to the *we*.

An inclusive society is still a viable goal. All groups are mutually related. Each has a distinct contribution to make. All primary and secondary relations must serve as instrumental goals in the achievement of the ultimate goal. Secondary group relationships between different groups will presumably lead to increased fellowship across racial and ethnic lines, broaden cultural perspectives as well as an appreciation for diverse group values.



A Mission Church in BRUSSELS

BY ELLEN CLARK

Since World War II, hundreds of American "colonies" have emerged around the globe. These communities of servicemen, scholars, businessmen and government officials frequently transfer intact the "American way of life"—schools, churches, clubs and sports—to Bangkok, Berlin or Mexico City.

There are 110 recognized American Protestant churches to welcome the 2,000,000 Americans living and working abroad. Most of these churches are satisfied to provide a haven and pastoral care for culture-shocked Americans unable to communicate in the "foreign" language. A few reject the ghetto mentality and attempt to witness to the universality of the church through joint worship and service with indigenous congregations.

In the latter group is the interdenominational American Protestant Church of Brussels. Its prosperous, well-educated and self-sufficient American congregation has enlarged its understanding of community to include mission and ecumenical outreach as well as the pleasures of fellowship with "our own kind."

There are 6,000 Americans in Belgium,

a majority of whom are in Brussels. Most of them are in business. Americans own or have heavy investments in oil, petrochemical industries, car assembly plants, earth-moving equipment and electronics firms. Most of these Americans cannot speak French or Flemish, Belgium's two languages, although most profess the intention of learning French. Many of them are Protestant, and Belgium is a predominantly Roman Catholic country.

For this sizable community, the American Protestant Church of Brussels is a lively layman's church. With a sanctuary which seats 400, attendance at Sunday worship has increased sufficiently to justify two services. And despite a two-thirds turnover of congregation annually, the church retains a remarkable stability and continuity.

The pulse of the church can be measured in its on-going life. A church council and seven commissions and committees guide the congregational activities. The youth fellowships highlight a varied program with occasional bicycling tours of neighboring countries. While their children take part in debates and recreation,

the adults discuss their faith at a pastor's class or Bible study session, armed with current books from the developing church library.

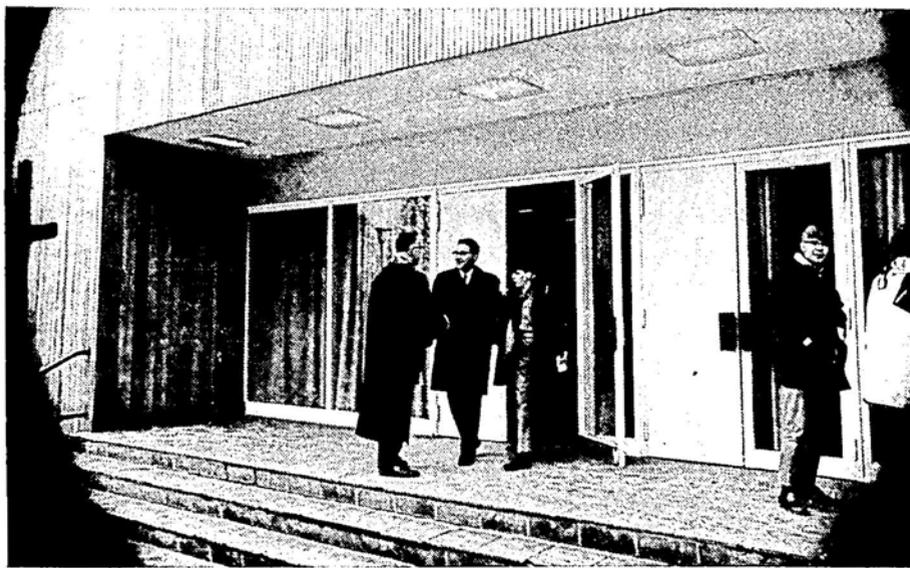
Well known to American residents and visitors, the American Protestant Church has a reputation among Belgians as well. Members of the congregation took part in the first ecumenical prayer service at the Palais des Congres in January. Another first was a telecast of the church's Palm Sunday service on Eurovision. Simultaneous translation into three European languages brought this program into the homes of thousands who had never observed a Protestant English-language service.

Organized soon after World War I with Methodist assistance, the church maintains ties with the United Methodist Board of Missions in New York, which supplies the pastor, and the United Methodist bishop in Zurich, Switzerland. The church has been self-supporting since 1965, reimbursing costs to the Board of Missions from its annual budget.

About 90 per cent of its members come from congregational denominations in the United States, which call their pastors. The laymen have therefore exerted greater influence in their choice of pastors than is true in United Methodism, with its connectional system in which the pastor is appointed by the bishop.

Long before the Rev. Hallock N. Mohler, United Methodist missionary and former pastor in the Baltimore Conference, completed his five-year term last summer, the search for his successor was on. At the invitation of the church, the Rev. Donald G. Niswander, pastor of Our Saviour's United Methodist Church in Hoffman Estates, Ill., spent a week in Brussels and received a formal invitation to be the congregation's pastor.

One of the new pastor's first duties was to acquaint himself with the extensive mission program of the church. The congregation supplies Congo-bound missionaries with household goods and appliances and has set aside funds for the spe-



cial needs of missionaries in the Congo and Algeria.

The church also supports the work of the Rev. Bernard Ntontolo, a Congolese student at the Brussels Theological Seminary who is carrying on a pastoral and welfare program among the estimated 14,000 Africans living in Belgium. Most are Congolese students, who will assume key positions on their return to Africa. About half are Protestant, trained in mission schools. Yet a large number of them lose their faith after living abroad.

The congregation also contributes to the Brussels Theological Seminary. The only Protestant seminary in Belgium, the school is training one hundred pastors and teachers of religion in the public schools. Most of them remain to work in the country. Dean of the French section of the 18-year-old seminary is the Rev. Dr. Andre J. Pieters, a United Methodist theologian and former Crusade Scholar, for whom the American Protestant Church provides salary support.

In another area of concern, some members of the congregation have discovered Spanish employees in Brussels who lack close contact with any church. A search is on for New Testaments and other religious books written in Spanish to distribute to them.

The congregation's involvement in mission also embraces support for the Brussels Protestant Social Center, the Belgian Bible Society and the Office of Evangelism in Belgium. For the majority of the congregation, however, the involvement is only financial; participation in mission is limited to the pastor and the most active members.

But a church looking outward must eventually face inward and question its *raison d'être*. Should there be an American church in Brussels? The question has been debated by clergy and laymen alike.

Although some Americans, particularly missionaries studying French for service in Africa, have successfully joined Belgian churches, others have found the barriers to involvement too great. Language and cultural differences are the main obstacles for Americans abroad submit to the inevitable desire to meet Americans and share the familiar.

For the American in Brussels, it has become possible "to live abroad for years and never really leave home," Mr. Mohler observes. "This should be a great concern to us as Americans for it is part of the reason our country is now widely accused of 'neo-colonialism.'"

"But as Christians it should be an even greater concern. For it sets an artificial limit on the Christian witness we can make and are therefore called to make in the time and place we now find ourselves."

States Mr. Mohler: "There is a genuine desire within our congregation which is quite large and often expressed, to become a part of the Church in Belgium. And the Protestant Churches in Belgium are very open to us, and, if this can be frankly said, need us."

Although Protestantism in Belgium has been historically weak, changes are in the making. Two of Belgium's major Protestant bodies, the United Methodist Church and the Evangelical Protestant Church, recently approved the formation of the United Protestant Church. Dr. Pieters has called this step "a turning point in the history of Belgian Protestantism." Mr. Mohler enthusiastically advised his congregation that the union "will broaden our Belgian Church relationships."

Currently these relationships are at the level of "one time" events: youth group exchanges, tri-language (French, Flemish, English) youth work camps, ecumenical worship services. The mission outreach of the congregation is another level of contact.

While seeking to strengthen the bonds that exist, the congregation has expanded its witness through periodic visits to other Belgian churches. The Rev. Raymond Teeuwissen, a fraternal worker supported by the United Presbyterian Church in the U.S.A., has met with small groups of members early on Sunday mornings, briefed them on the history of a particular church and then accompanied them to the church for a service, translating where necessary.

Mr. Teeuwissen, director of the office of Protestant Evangelism and professor at the Protestant Theological Seminary, also conducts a series of Sunday morning lectures on the Protestant Church in Belgium for the American congregation.

Both Mr. Teeuwissen and Mr. Mohler were participants in a worldwide consultation at Loccum, Germany, last year sponsored by the Department on the Laity of the World Council of Churches. The consultation focused attention on three areas: the role and place of foreign-language congregations, assistance to laymen going abroad, and the tasks of churches in the host countries.

The report of the consultation said that the foreign-language congregation should "manifest the unity and universality of the Church through visible links and common action with the indigenous churches." Too, indigenous churches should accept greater responsibility for foreigners, it stated.

The report also urged greater preparation of laymen going overseas by their home churches. The response of the American churches, and in particular the Committee on American Laymen Over-

seas of the National Council of Churches, has been in four areas: developing domestic orientation programs and overseas institutes for laymen, producing films and printed materials for churchmen overseas, encouraging Christians to seek out service opportunities abroad, and interpreting to the churches the possibilities of lay Christian involvement abroad and its relation to the total Christian mission.

Within United Methodism, these tasks are the responsibility of the "Christian Ambassadors Abroad" program of the Board of Missions.

For its part, the American Protestant Church plans to train members of the congregation for evangelistic witness in their life and work in Belgium, and to organize exchanges of memberships with Belgian churches.

Church members are in the midst of a six-month study program to determine directions the church might take in the future.

"This study will probably reveal the church's arrival at a crossroad," notes Mrs. Lois Ogilvie, member of the Church Council.

"Thoughtful people, recognizing that it is for them a temporary church home, have three motivations to consider.

"Shall significant numbers break through to ultimate ecumenical affiliation with Belgian Protestant Churches, while the present church continues to welcome and orient newcomers?

"Shall the denominations, now worshipping together, find themselves fragmented and establishing separate centers of church life?

"Will the present growth rate and the aging facilities demand a building program—that leap of faith into the future of Americans abroad whose numbers are unknown and whose spiritual needs cannot now be assessed?"

Revealing his preference for the first option, Mr. Mohler has suggested a possible stated purpose for the church: "to enable North American residents to be a part of the whole Body of Christ in Belgium, so that our Church program is consciously planned to prepare families to 'pass through' this congregation and enter into the membership of indigenous churches."

Mr. Niswander, a veteran of ecumenical encounters in his Illinois community, promises to further this approach. He views the American Protestant Church of Brussels as a "bridge" and his pastoral role as one of "opening doors for people and letting them walk through."

The willingness of his congregation to accept this challenge reflects a new maturity among Brussel's American Protestants and a growing awareness that the church "colony" is an anachronism.

The problem of poverty in the United States is moral and spiritual as well as economic. There is a long tradition among American businesses to believe that what is immediately beneficial to business is the best for everyone and to use words such as "freedom" and "individualism" to defend actions frequently disastrous to those unable to protect themselves. Where is the conscience of a board of directors who authorize the destruction of a beautiful mountain valley for a bit of cheap fuel? What about an industrial manager who "cuts out" the natural resources of an area, then gets out and leaves those who worked and help produce his wealth abandoned and without hope?

In the fanatic American need to dominate and exploit continually we seem to have decided that the material goods of this world are more important than the preserving and enjoying of the power of life. We are obsessed with the production of objects and energy and are blind to the suffering caused by our clumsy destructiveness. There is no sense of social responsibility or of mutual love between men and nature.

The problem of poverty in the richest country in the world has had much to do with the ambiguities of the Protestant ethic and its lack of will or concern to really solve the problem. On the one hand, there is the heritage which says that it is "godly" to transform the wilderness and turn it into something productive of wealth and civilization and which affirms that the individual, like the pioneer, has the right and duty to fend for himself and go it alone. On the other hand, there is the aspect of this morality (which we must understand if we are to live in a more crowded world) which affirms that we live in a human and natural community where we are all mutually dependent upon and obligated to one another and says that the existence of all depends upon the respect and cooperation among the various members, all of whom (including the animals and trees) have a right to exist. If we fail to reconcile these two views, America will probably end up destroying those values which it cherishes most.

To see the results of our past policies in these matters, one has simply to travel through the blighted rural regions where corporations have "developed" the area's natural wealth. Here thousands are still living the "boom and bust" nightmare of the thirties. Although they are kept on the bare edge of survival through scarcely adequate health and welfare plans, they still exist in a state of despair and depression.

"People have just quit looking for work around here and went off hunting for jobs. There ain't nothin' around here to work at. I used to farm all these hills till they got wore out . . . no timber . . . no nothing . . . just rocks. I'd work at anything to stay right on this creek. You see, in the city it's root, hog, or die. All that smoke and fumes . . . staying awake night from cars. But I'm just wore out begging for jobs . . . and tired of drawing welfare."

IN RURAL AMERICA POVERTY AND THE CHRISTIAN CONSCIENCE

TEXT AND PHOTOGRAPHS
BY ARTHUR TRESS





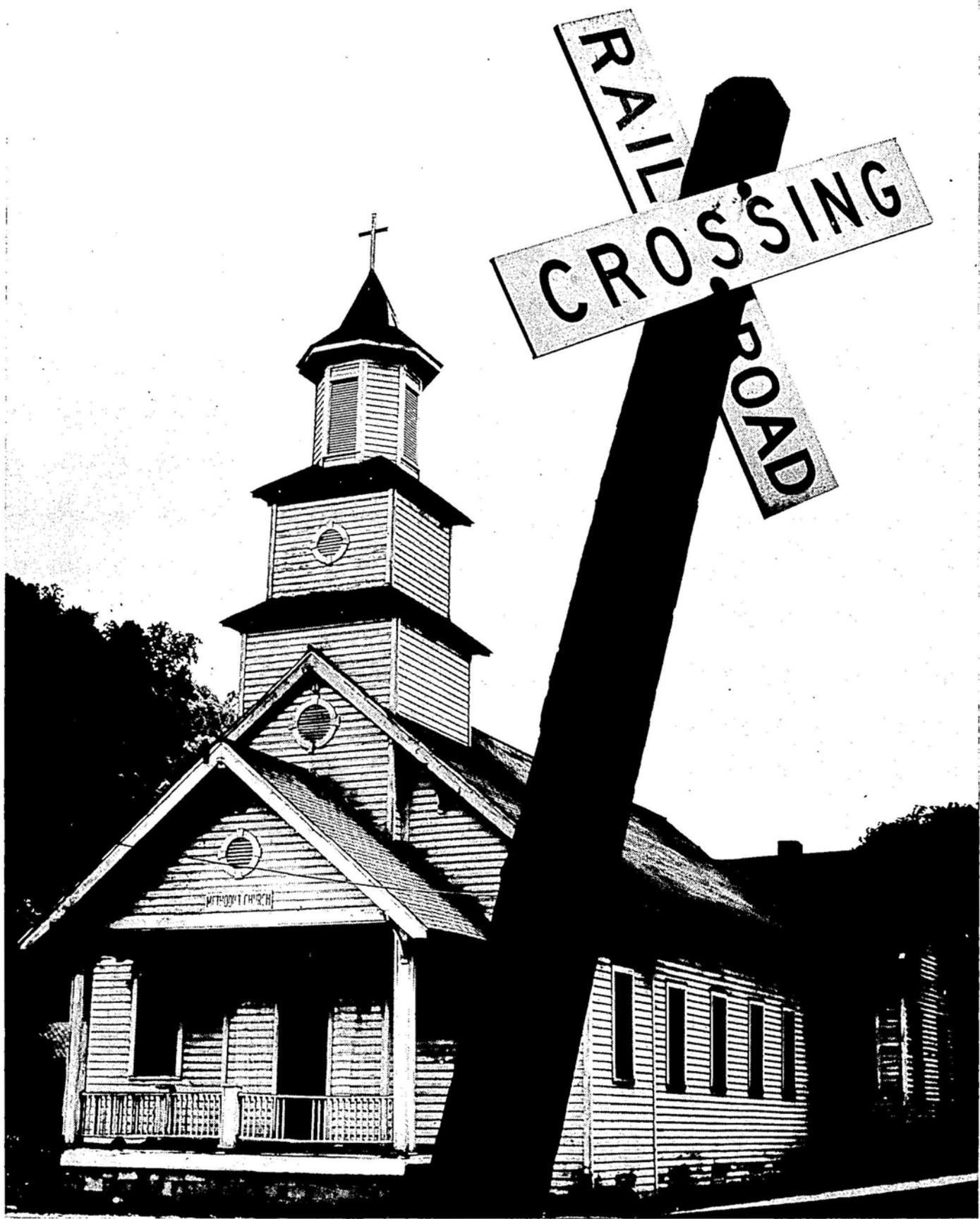
A mountain road. In the spring there is usually flooding from the spill of the eroded stripped land. Lacking adequate political representation, it is difficult for the poor to obtain hard surfaced roads or repairs. It is often impossible to send their children to school during the winter's bad weather.



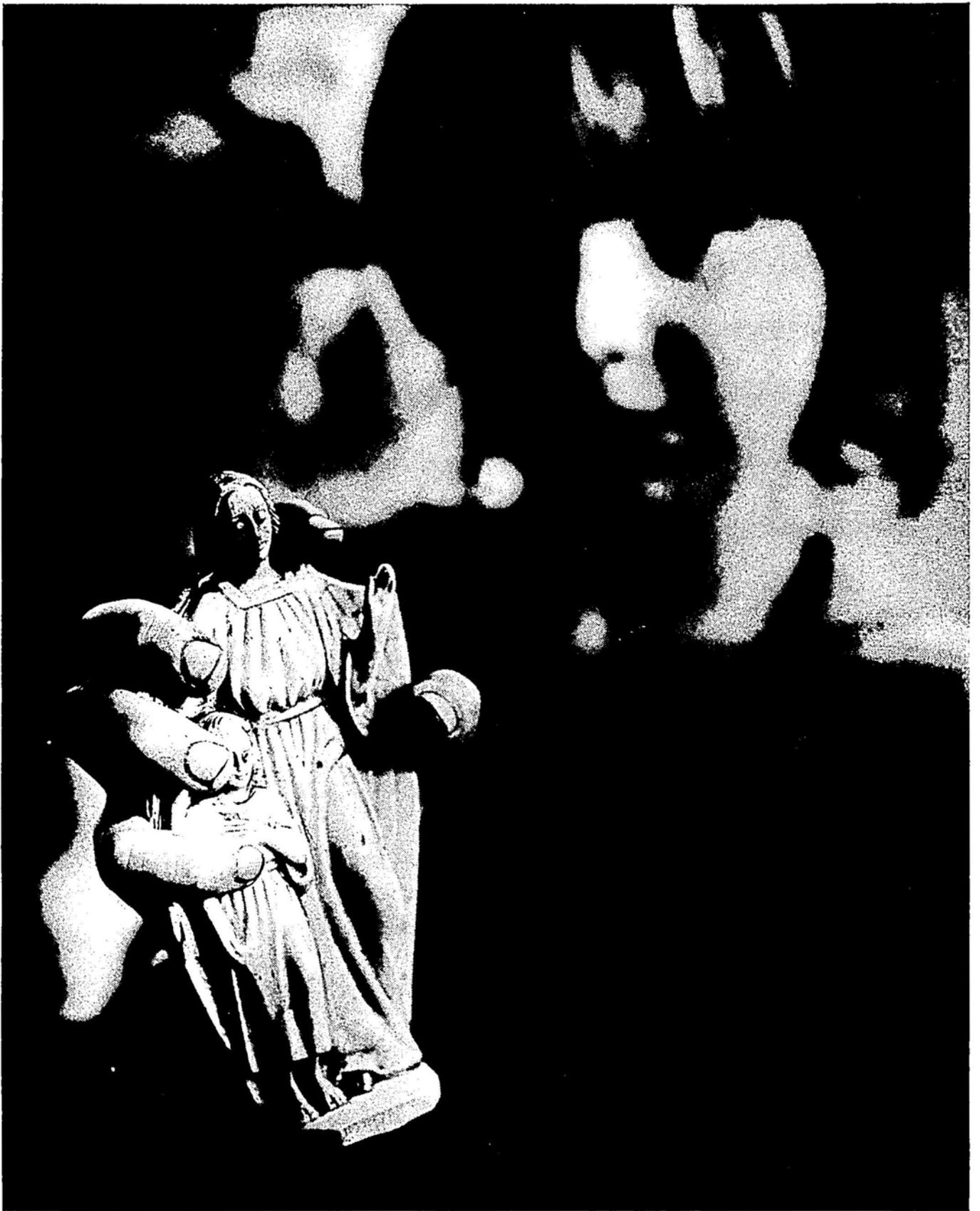
"We got a good farm here . . . raise chickens, rabbits, beans, corn out in the old 'weed patch.' We've been here from before the civil war. This is a good spot to live. We got hillside plowed and worked now, and it won't wash down unless it comes a hard, dashing rain. Used to have good water here, only now the creek burns your eyes—that comes with that acid and sulphur that comes from the slag heap up on the mountain side."



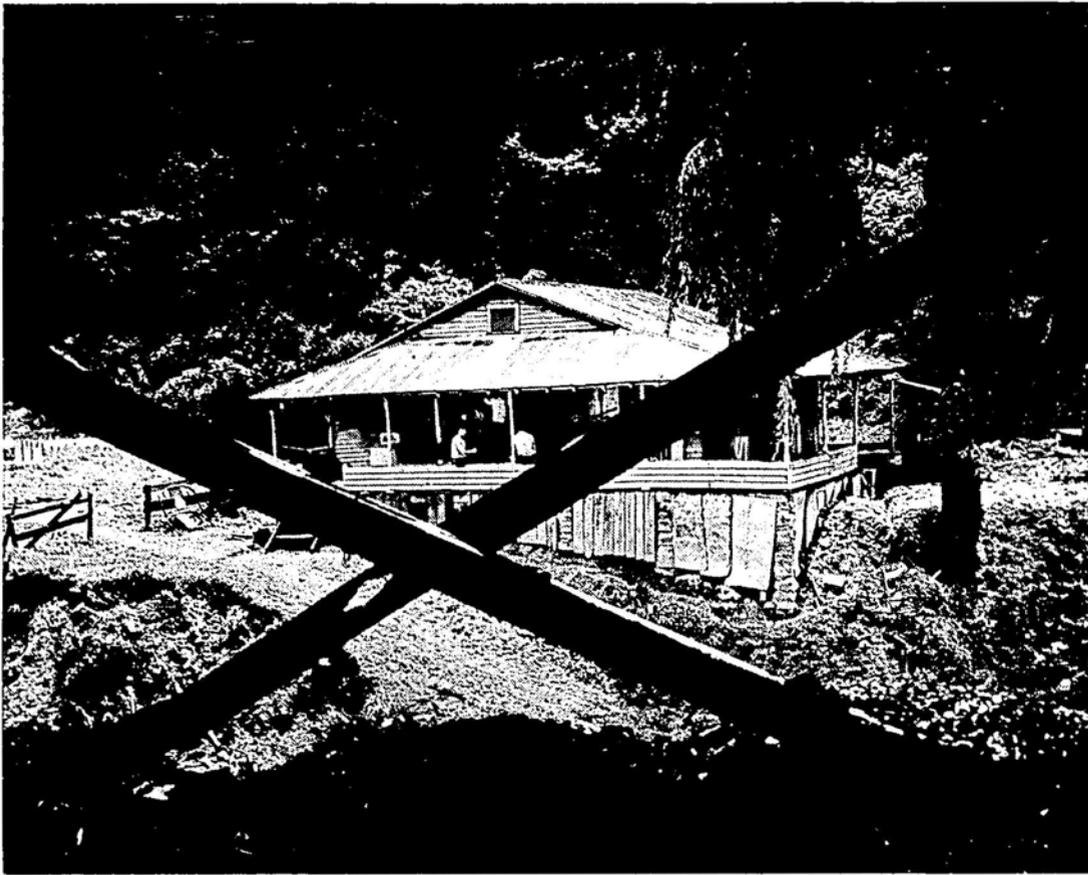
This vegetation has died from the sulphuric slag which is tossed over the mountain side from strip mines and coal washing installations. It often ignites and burns for months, killing trees and filling the air with a sulphurous stench.



"Those who go to sleep in Jesus will arise from this mountain. Yes, he's coming back. . . . Everybody will be happy . . . over there." "We are living in that day when people grow cold and indifferent."



"We can fail many ways in this world. We may limp through life. A doctor can lose a patient. A farmer can lose a crop. But the great shepherd never loses a sheep."



Long ago the settlers in Appalachia sold the mineral rights to their land at the going rate—usually fifty cents an acre. They also gave the coal companies the rights to take any measure to get at the mineral wealth they had acquired—cut timber, divert or pollute streams, level buildings, etc. The courts upheld the right of companies to go on to a farmer's land and set up their tipples and other machinery, make roads, dump refuse or strip the hilltops. The present-day farmers watch their streams polluted and their fields filled with rubble and stone and are helpless to prevent this destruction as the mineral rights were sold for a pittance generations ago.

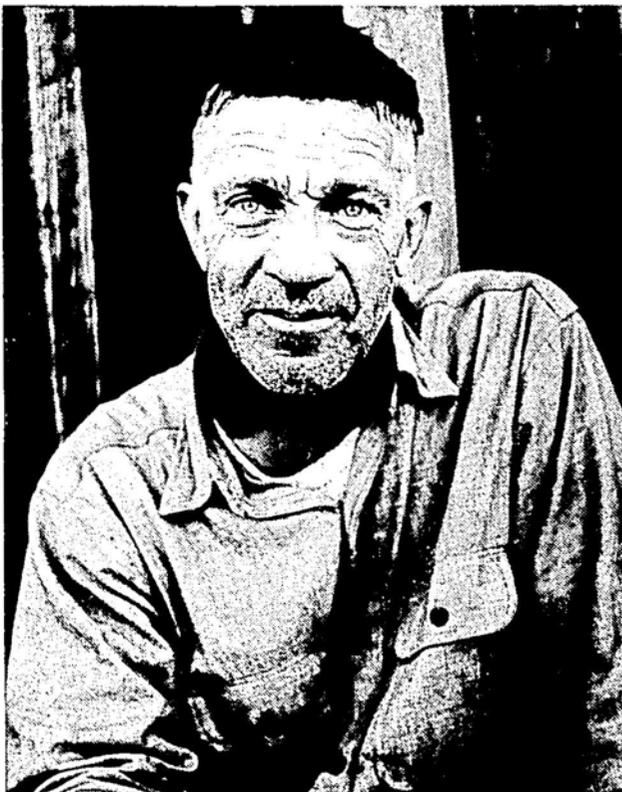




"I done most my mining in Harlan County. I wished the Lord I never gone into a mine, but I was in a tight place and had some need for money. The slate falls—you don't hear it. Plenty of men never get out when there's a big cave-in."



"My man, he's working, but the kids are such big eaters . . . it takes a lot of money. You might say we stay in debt—head over heels. Lord, it's dangerous, my man working in the mines. . . . But people aren't getting no other work. If a man gets killed, another would take his place."



"Judge, I just can't work. I can't do nary thing. I'm sick and I've got a doctor's certificate to prove it. I worked in the mines for twenty-five years before they shut down but you know I got into the bad air. . . ."



This is my sister. . . She's thirteen years old. Maybe she had rickets when she was a baby because she didn't get the right food. Now she gets vitamin pills from the welfare lady."

"My children have not been going to school and nobody wants them to go more than I do. I've been out of work now for four years. I've been all over this coalfield and over into Virginia and West Virginia looking for work. . . . I drawed out my unemployment compensation over three years ago and the only income I've had since has been just a day's work now and then doing farm work for somebody. . . . I'm dead-broke and just about ready to give up. I live over a mile from the schoolhouse and I simply don't have any money to buy children shoes or clothes to wear. I own a little four room shanty and twenty acres of wore out hillside land. Last spring the coal company that owns the coal . . . teetotally destroyed the land. . . . Me and my oldest boy have one pair of shoes between us, and that's all. When he wears them, I don't have any and when I wear them, he don't have any. If it wasn't for these rations the government gives us, I guess the whole family would have starved to death long afore now. . . . If you think putting me in jail will help my young-uns any, then go ahead and do it and I'll be glad of it. . . ." Speech of a miner who had been arrested and brought to court for not sending his children to school in Harlan County, Kentucky.





"What's that got to do with LITURGY?"

by marjorie hyer



Dancers at the closing mass of the National Liturgical Conference.

For most Protestants not of Lutheran or Episcopal heritage, the word, "liturgy" evokes a level of boredom surpassed only by watching televised political conventions. But a relatively obscure, voluntarist, Roman Catholic organization seems on the way to making the word as emotionally provocative as phrases like "law and order" or "contemporary revolution."

The National Liturgical Conference focused its annual meeting this year on the relationship of the liturgy of the church to the revolutions taking place in today's world—in race relations, in youth movement, in politics, in Latin America, in the response of the poor to their poverty, in the church.

What have such things to do with liturgy? As it happened, Patrick Cardinal O'Boyle, in whose Washington, D.C. archdiocese the meeting was held, apparently had both that question and a negative answer in mind when he discovered what was about to take place. Some three weeks before the meeting opened, he issued a statement condemning the nature of the gathering and refused it his endorsement. The Conference had never asked for his endorsement, as *they* were quick to point out in *their* statement issued the following day.

This little *contretemps* between the cardinal and the Conference serves to dramatize a significant controversy in the Roman Catholic Church—in all

Churches. For the cardinal and probably the majority of Christians, the liturgy is something that happens within the walls of the church. For the Liturgical Conference and their fellow-travelers of whatever denomination, the liturgy—or if you prefer, the worship service—involves, as one man put it, "what happens in the world outside the church because of what has happened inside the church."

The president of the Liturgical Conference, Father Joseph M. Connolly of Baltimore, said in announcing the theme of this year's Liturgical Week: "The human family is undergoing a revolution in almost every area of its life. Liturgy is an expression of life and the liturgical celebration is a place to understand the



A singing nun reflects the exuberance of the occasion.

world and events going on in the world."

And Father Robert Hovda of the Liturgical Conference's editorial staff touched on the controversy in his homily at the exuberant closing Mass that was the high point of the Week. He referred to the deliberations of the Week as an effort to grasp "the human content of our spiritual sacrifice"; to the slowly growing trend in the Church to link the service in the sanctuary to service in the world.

What is happening, he said, is that "by a strange reversal it is the church that is the Prodigal Son, returning to its proper home, the world. But, instead of embrace and fattened calf, the God in whom love and justice are one greets us with the starving people of Biafra, a Vietnam devastated by our war machine, an invaded Czechoslovakia, a United States increasingly divided between angry blacks and whites sick with racism, the now-visible poor ready to rise up against an insensitive and affluent society. This is our world, our place, our task. This is where we live, where all of life takes place! So please don't say, 'What's this

got to do with liturgy?'"

The Liturgical Conference is one of a score of unofficial, voluntarist, organizations in Catholicism that Protestants completely overlook when they speak of the Roman Catholic Church as a monolith. While these organizations are mostly ignored by the Catholic hierarchy, they have been the seed-bed of many of the reforms instituted by the Second Vatican Council.

The Liturgical Conference is a case in point. It was formed nearly 30 years ago; its membership has never gone much over 7,000—lay and clergy. For years prior to Vatican II, it advocated such "radical" innovations as the use of English in the Mass; music that was closer to the life of the people; liturgies, practices and orders of worship that would make communicants participants instead of spectators. But these reforms were never seen by their advocates as ends in themselves, just as the "litniks," as Liturgical Conference enthusiasts were scornfully dubbed, refused to view the Mass itself as an end in itself.

To them, the Mass is a celebration that must both acknowledge the realities of the life of the communicant and at the same time send him forth with his faith strengthened, not as an armor but as a tool.

When in 1964, the Second Vatican Council decreed most of the changes in the form of the liturgy that the Liturgical Conference had been clamoring for, there were some who expected the organization to fold up shop. But such persons never really understood what the Conference was driving at. Because there are so many who didn't understand, the Conference still has a reason for existence. In any event, the spirit shown at this year's annual gathering showed no signs that the Conference is about to go out of existence.

The 1968 Liturgical Week held midway between political conventions in August, was attended by some 4,500 persons, almost all of whom, one veteran of Protestant gatherings was amazed to learn, paid their own expenses to get there. They not only paid their own expenses but they used vacation time to attend.

Unlike some reform groups which tend to get overburdened both by their own importance and the evils of the world they seek to reform, the Liturgical Conference has a firm grip on its sense of humor as well as its sense of joy.

This was reflected in the identification badge that admitted participants to sessions at the Week. It was an enormous red, yellow and blue button with the scrawled legend, "Damn everything but the circus," a quotation from e. e. cum-

mings. The startled expressions of Washingtonians as they encountered a clutch of demure nuns on the street, these gaudy baubles sharing equal time on the shoulders of their habits with their McCarthy (or an occasional McGovern) buttons, was one of the experiences of the Week.

The joyous mood of the crowd was most evident in their responsiveness to the speakers. Every well-made point was greeted with applause and even the most desultory attempts at humor were rewarded with easy laughter.

In part, the mood was set by the master of ceremonies, Father Clarence J. Rivers, whose famous American Mass Program combined Negro spirituals and jazz with Gregorian chants several years before it became fashionable to make such innovations. Father Rivers kept things going in a relaxed, effortless fashion lacing the proceedings with racial in-jokes and Catholic in-jokes, poking fun at himself and an occasional barb at the Establishment. Somehow he managed to convey to the 4,500 persons in the sprawling Sheraton Park Hotel ballroom that they were close friends who had dropped in for a bull session in his living room.

The Rev. Andrew Young helped set the folksy tone of the gathering in his keynote address. Given the unenviable task of replacing Dr. Martin Luther King, Jr. as keynoter, Mr. Young launched into his address with somewhat less aplomb than he usually displays. After a moment or two the Protestant clergyman confessed



Father Clarence Rivers served as master of ceremonies. His famous American Mass combines jazz and Negro spirituals with Gregorian chant.

his problem: "When I came here tonight I thought I didn't belong here with all this—" his gesture took in both the rows of nuns and priests and the elaborately garish appointments of the ballroom. A shocked hush gripped the audience.

He continued in his laconic way: "But then I saw the informal way you do things and the way you opened the meeting, and I realized you didn't belong here either." The crowd roared. "It may be," he continued, "that this is just the biggest barn we could all get into to get together."

Becoming serious again, he went on. "If you think of the world as a giant table—the Lord's table, if you will—all of us here are at our end of the table dying of heart attacks and gluttony. The people at the other end of the table are dying of starvation. If the earth is the Lord's, how can we go on day after day glutting ourselves while the rest of the world starves?"

Returning to the theme of the gathering, Mr. Young said: "The real question is whether non-violent revolution is still possible. This is not a question of the relevance and the power of non-violence, but we may have gone so far that we have gotten too far to turn around." Nevertheless, he continued, "We as Chris-

tians are not allowed the luxury of giving up. Our calling is to die. If the early Christians of Rome had decided to give up and escape to North Africa, we might not have known the church."

If Christians are serious about revolution, he said, "we have to begin to learn about economics and world trade and tariffs. I'm just beginning to catch on that this is where the Gospel is moving." He cited situations in Latin America as examples. "The economic and political destiny of 11 Latin American nations are controlled by the United Fruit Company—" after the applause he continued—"and the Roman Catholic Church." The applause built in volume. Throughout the Week, assaults on the sins of the Church were acknowledged with an enthusiasm that seemed at times to border on masochism.

Revolution was examined historically, sociologically, theologically, Biblically. A presentation by Lutheran theologian Carl E. Braaten (Protestants were present both on the program and among the participants) offered a theology of revolution in considerable contrast to the traditional Lutheran view that the church is concerned with the Kingdom of God and not the kingdoms of this world. "The churches should repent of the in-

glorious role they have played in most modern revolutionary situations. While the gospel they have preached has pointed the way of hope for the future, the institutions they have built have often been stuck in the past. Churches have supported those classes which inherit the benefits of unjust social systems. The churches have not often been at the front lines changing things for the sake of a new and better order."

Floyd B. McKissack, national director of the Congress of Racial Equality, voiced the disillusionment of the black community with the Christian church. "In the white community the church has reinforced and condoned racism while in the black community the church has played the role of pacifier, peacemaker for the establishment—a sort of institutional Uncle Tom."

But it was a Belgian priest-sociologist who evoked the most response at the Liturgical Week. Canon Francois Houart, general secretary of the International Federation of Institutes for Social and Socio-religious Research at the University of Louvain, had prepared a long and careful address on the historical role of the church in revolutions, beginning with the French Revolution of the 18th Century and ending with the



Jazz musician Eddie Bonnemere leads singers and musicians during the closing mass, for which he composed the music.



A real-live Communist, Dr. Herbert Aptheker, took part in a panel discussion on *Christianity and Marxism*.

French Revolution of 1968. But he touched only lightly on his manuscript as he spoke. He was more concerned with the present than with history—specifically with the effect of Pope Paul's impending visit to Latin America.

Father Houtart had come to the Washington meeting directly from Bogota, Colombia where preparations for the papal visit were reaching a feverish climax. The Belgian priest acknowledged the pontiff's "great personal love for the poor" and his willingness to "speak strongly for social justice." Nevertheless, Fr. Houtart continued, "the visit will mean very little if he does not end the concordat that makes the Church in Colombia the state church; if he does not stop the building of huge cathedrals and churches in a developing country; if he does not suppress the rich nunciatures and their ritual cocktails; if he does not propose to give up the Vatican superstructure and its wealth; if he does not refuse to ride in the Lincoln Continental sent from New York; if he celebrates Mass with the \$15,000 chalice made for him; if he does not refuse to stay in the palace of the papal nuncio, remodeled for him by the government of Colombia; if he does not refuse to be identified with the power structure. . . .

"I know," said Father Houtart, "that this is almost impossible to ask, but I think the time has come for impossible things."

Before the day was out this portion of the address had been mimeographed into a petition to Pope Paul, signed by nearly 700 persons and cabled to the pontiff that night before he left for Latin America. (One of the signers of the petition, incidentally, was a leading figure in the American Communist Party, Dr. Herbert Aptheker, who was on hand to share a panel on *Christianity and Marxist revolutions* with Father Eugene C. Bianchi,

a Jesuit theologian now on the faculty at Emory University. It was the presence on the program of Dr. Aptheker, along with people like the radical community organizer Saul Alinsky, Mr. McKissick, and others who Cardinal O'Boyle complained "had little or no expertness in the liturgy" that contributed to the prelate's displeasure in the gathering.)

The Liturgical Week was saved from drowning in words through generous helpings of music—very little of it "churchy" music. There was the modern music of Alexander Peloquin, in a setting of eight *Freedom Songs* by Thomas Merton, performed on the opening night as a tribute to Martin Luther King. There were sing-ins of all descriptions—both the informal variety and the carefully planned promotional affairs of commercial recording companies pushing a new kind of "folk-religious" music.

There was one big bash—what would be described in some circles as a multimedia presentation—featuring an extremely hairy and highly amplified Rock 'n Roll combo known as The Mind Garage. The evening was billed as a Rite of Reconciliation, to "celebrate with all our senses the love of God who redeems and reconciles this chaotic, revolutionary world." For all its flashing lights, its simultaneous projections of films and the most strenuous efforts of the band, the evening didn't quite come off. (Though it did send about 500 of the participants off on a midnight picket of the Soviet embassy to protest the invasion of Czechoslovakia.)

A Conference board member said cheerfully of the Rite the next day: "We tried something and it didn't work." No one was particularly upset—the important thing they seemed to feel, was to try.

What did work, and what brought the Week to a soaring climax was the concluding Mass, with the music composed and directed by a jazz musician from Harlem, Eddie Bonnemere, who is also a teacher in the New York public school system.

At every session of the conference throughout the week, Mr. Bonnemere took a few minutes to rehearse the "congregation" of 4,500 in the music of his Mass. He scolded, he pleaded, he insulted ("You sound like you've got Excedrin headache number 68") and occasionally he praised. But in the end, he turned 4,500 mumblerers into a responsive choir, something the experts had agreed beforehand couldn't be done.

On the final day, Mr. Bonnemere was joined by seven instrumentalists and his well-trained choir of youngsters from St. Thomas the Apostle Church in Harlem. "My family," he called them.

The music was calypso, it was jazz,

it was "Gospel-rock." But mostly it moved and carried everything with it. It was impossible to hear, let alone sing, without moving hands, feet, the whole body along with its compelling beat. It was total involvement. It was living proof that you don't have to be gloomy to be religious.

"He will never stop loving you and me," ran the lines of the Communion hymn. Nuns, priests and laity alike clapped hands and swayed to the beat as they waited in line to receive the elements. Even the priests who were serving tapped their feet to the compelling music.

After the communion, a troupe of modern dancers added to the mood of rejoicing as they "did their thing," tastefully and beautifully before the altar.

The congregation joined in the fast-moving, syncopated recessional:

"Salt of the earth, Light of the World
"Leaven in the Dough and Mustard Seed."

Over and over they repeated it, long after the principals in the Mass had left the hall. When it was all over, the people continued to stand in their place, talking quietly or just looking around, savoring the experience that had been theirs.

It was a worship experience to be remembered. The music, the dancers, Father Houtart's homily, the entire congregation, had gathered up the brokenness of the world, of each individual's world, and with the spirit of Christ, embraced and redeemed it.

It was not a Mass that would work everywhere, but for that time, for these people, for that moment in history, it was right.



Canon Francois Houtart, a Belgian priest-sociologist, evoked great response.



PROMOTING *Choice* IN POPULATION PLANNING

BY AMY LEE

7 THE United Nations is expanding activities in the field of population.

Latest action was the Economic and Social Council's request, July 30, that UN Secretary-General Thant give "special attention to further developing those aspects of the work in population fields which are of direct benefit to the developing countries, especially advice and technical assistance requested by governments in population fields within the context of economic, social, and health policies and, where appropriate, religious and cultural considerations."

The council also underlined the need for the UN and related agencies, when requested, to aid developing countries in "formulating and promoting national policies of their own choice in the field of population." It recalled a resolution adopted in May of this year by the International Conference on Human Rights stating in part that "couples have a basic human right to decide freely and responsibly on the number and spacing of their children and a right to adequate education and information in this respect."

Some 20 United Nations projects providing experts in demographic research and training, family planning, and demographic analysis for Africa, Asia, Latin America, and the Middle East have been scheduled for this year and next. Countries targeted include Algeria, Colombia, Honduras, India, Iraq, Mexico, Morocco, and Pakistan.

The UN will also organize international meetings and seminars and will finance regional demographic centers.

Among UN divisions and related agencies working in the population field are the 27-nation Population Commission of the Economic and Social Council, the Population Division of the Department of Economic and Social Affairs of the Secretariat, UNICEF, International Labor Organization (ILO), Food and Agriculture Organization (FAO), UNESCO, and World Health Organization (WHO).

Wider study of population problems was given top priority by the UN and related agencies back in 1966 when the General Assembly adopted a resolution on December 17.

The Assembly, in that resolution, recognized "the sovereignty of nations in formulating and promoting their own population policies, with due regard to the principle that the size of the family should be the free choice of each individual family."

The resolution also called on the United Nations and its agencies "to assist, when requested, in further developing and strengthening national and re-

gional facilities for training, research, information and advisory services in the field of population, bearing in mind the different character of population problems in each country and region and the needs arising therefrom."

The expanded work program outlined in the resolution was originally proposed by the Population Commission in 1965. The commission drew up a 15-year program which proposed an increase in the scope and amount of technical assistance for all phases of population problems to governments requesting it. It proposed also an expansion and intensification of research and technical work at headquarters and at the regional level. Over a year ago, in July 1967, U Thant told the Economic and Social Council that on the strength of the "historic General Assembly resolution" the United Nations could "embark on a bolder and more effective program of action" in the population field.

He pointed out that the institutional structure for work on population problems was available. "Given some additional means," he said, "[this structure] could be put to much more effective use in support of large-scale programs."

"The additional means," supplementing the regular UN and UN Development Program budgets, turned out to be a Trust Fund for Population Activities. Its goal: \$5.5 million for a five-year program.

By mid-August of this year approximately \$1.1 million had been received or pledged for the Trust Fund. Contributions were paid in by Denmark, Sweden, the United Kingdom, and the United States.

Projects started under the Trust Fund include dispatch of expert missions to Africa, Colombia, and Honduras, and of advisers to work with member states in identifying needs in various countries; strengthening the regional population program of the Economic Commission for Asia and the Far East (ECAFE); assisting regional demographic centers, and helping in preparatory work for an African seminar on the application of demographic analysis to development planning.

These exploratory missions have covered nearly 15 countries. Their reports are expected to provide the basis for the development of programs, particularly in support of the policy requirements of individual countries.

A 1966 United Nations study estimates that by the year 2000 the world's total population may reach 6,130 million (5.1 billion), more than double the 1960 figure of roughly 3,000 million. Projections have indicated that the total may rise even higher, to some 7,522 million, if the

anticipated decline in fertility in the developing countries does not take place by the year 2000.

For the 35-year period 1965-2000 it is estimated that the population of the developing regions will increase from 2,249 million to 4,688 million, a rise of almost 110%, while the population of the more developed regions is expected to increase from about 1,052 million to 1,441 million, a rise of about 40%.

In his address to this past summer's meeting of the Economic and Social Council, U Thant noted that "one of the most significant developments in recent years has been the growing awareness voiced by people, governments, and international organizations of the population factor."

He attributed unsatisfactory progress in population programs to such factors as insufficient information and a lack of trained personnel. Speaking of the coming decade he said, "It is, to me, an inescapable conclusion that the second Development Decade must emphasize the critical relationship between population and resources and begin to overcome problems arising from this relationship."

A Declaration on population growth and human dignity and welfare, which proclaimed as a basic human right the opportunity for parents to decide the number and spacing of their children, was formally presented to the United Nations at a special ceremony at headquarters on Human Rights Day in 1967.

Signed by 30 heads of state or prime ministers, the Declaration cited the importance of the population problem in shaping a nation's economic goals and the achievement of lasting peace. It also emphasized the right of parents to decide on and plan the size of their families and the belief that the enrichment of human life is the objective of family planning.

Here are excerpts from the Declaration:

"As heads of governments actively concerned with the population problems we share these convictions:

"We believe that the population problem must be recognized as a principal element in long-range national planning if governments are to achieve their economic goals and fulfill the aspirations of their people.

"We believe that the majority of parents desire to have the knowledge and the means to plan their families; that the opportunity to decide the number and spacing of children is a basic human right.

"We believe that lasting and meaningful peace will depend to a considerable measure upon how the challenge of

population growth is met.

"We believe the objective of family planning is the enrichment of human life, not its restriction; that family planning, by assuring greater opportunity to each person, frees man to attain his individual dignity and reach his full potential."

Pakistan, a leader in family planning, has taken time out, midway in its five-year family planning program, to see how far it has come and how far it has to go.

Early this year a seven-member team of experts from the United Nations and the World Health Organization spent seven weeks in East and West Pakistan. They visited cities, villages, and rural areas to evaluate Pakistan's family planning program begun in mid-1965.

The program is given extra credit for surviving in spite of Pakistan's special problems—the country's size and division into two widely separated provinces, transport and communications difficulties, low literacy level, shortage of trained personnel, and complications at the start brought on by clashes with India.

To make up for shortages of trained women medical personnel the program trained a new group of paramedical personnel and recruited local women organizers to do motivation and promotion work at grass roots level.

Pakistan's achievement in pulling together a going program practically from scratch—and in many ways running counter to traditional attitudes—called for the UN-WHO team's approval; the program received another gold star from the team for "informing the population of the possibility of family planning and its importance in relation to food supply and national development, and . . . making the subject of family planning a matter for public discussion.

The team elaborated. "To begin with, not only was knowledge about modern contraceptive techniques restricted to a very small minority of educated people, mainly in the cities, but the whole idea of family planning was unknown to most people, and when first broached, it was considered by many as being contrary to the Muslim religion.

"This situation has been radically transformed. Not only is the subject now freely and widely discussed in the press (even in terms of various techniques of birth control) but a large section of the 'illiterate, ignorant' rural population is now at least familiar with the notion and the possibility of preventing unwanted pregnancies, and of spacing births or restricting the size of one's family. One estimate is that about one half of the population has already been 'extensively'

covered; another, relating to a particular area in East Pakistan (Comilla) where special efforts have been made to introduce this and other new ideas, is that about three quarters of the people in the villages know about family planning (although perhaps only a small percentage actually practice it).

"In our own contacts with people—including random encounters outside of avowed family planning circles—we have been impressed by this widespread acquaintance with the idea of family planning and knowledge of the existence and functions of clinics. This result is largely attributable to the efforts of the family planning program, but it owes a great deal to the strong lead and backing of the President, who makes frequent public references to the problem and to the program. This not only sets the tone of practically all official public attitudes on the subject, but also reinforces the individual's interest in it as bearing not merely on the welfare of his own family, but in addition, on the prosperity of his nation. This situation is in marked contrast with that prevailing in many 'more advanced' countries, where family planning is often not a matter of widespread public discussion, and may attract little or no overt support from the leaders of the nation."

Pakistan's family planning program has two basic goals: to make family planning known and acceptable to the people and to give them easy access to effective and acceptable means of contraception.

How near or far are these goals?

Though not going completely out on the limb of optimistic forecasting, the team quoted estimates of mission accomplished by authorities such as the Secretary of Family Planning:

"[He] estimates that after only 2½ years of operation of the program, nearly 2.4 million couples are actively practicing family planning out of a target of 5 million by 1970. He suggests as a conservative estimate that the participation of 2.4 million couples entails the prevention of 600,000 births per annum, about three fifths of the objective of preventing about 1 million births per annum by 1970."

The team noted that the basic objective of the program "is to reduce the birth rate from its present estimated level of about 50 per 1,000 to 40 per 1,000 by 1970." It added that "nothing comparable has been achieved by government action in any large country with a mostly illiterate population. It is hoped to achieve this target by inducing one-fourth of the fertile population to adopt the regular practice of contraception. . . .

"In addition to knowing about family planning, and being able to obtain the necessary supplies or services, people

must also become *determined* to restrict the size of their family (or at least to space the mother's pregnancies at intervals sufficiently long to yield a fall in the birth rate). And this is in a society where, at least as concerns the mass of the people, women marry young, often not older than 15 years of age, and the coming of children has been considered an act of God, not subject to man's control; where children, too, are often more an economic asset than a liability, and large families are actively desired by man and wife alike. . . .



HE team balanced the rosy views with opinions reflecting less optimism about the program's 1970 target.

"It could be that the group known to sociologists as 'early adopters' has been nearly exhausted and that from now on, much more resistance will be encountered in persuading people to start practicing family planning. Although there appears to be no *organized* religious opposition to the program any more, we have heard frequent reference in East Pakistan to the continued prevalence of the belief among 'the ignorant masses' that the contraceptive techniques of the program may not be in accordance with the Muslim religion.

"It is also believed by some Pakistani sociologists that while the desperately poor are ready to grasp at family planning or anything else that offers them any prospect of relief for their condition, those above the desperation line, but who have not yet developed aspirations toward education and other middle class objectives, see no compelling reason to restrict 'artificially' the number of their own children. . . .

"We would stress also the fact that motivation through publicity and education can be effective only if what is taught is consistent with the individual's own experience. It is a basic proposition that family planning (as well as being in the national interest of Pakistan) leads to an improvement in the welfare of the individual family in which it is practiced. If, in practice, the parents can perceive no visible improvement in the family's welfare following their adoption of family planning, no amount of propaganda is likely to be effective. Consequently, the promotion of family planning should be increasingly associated with the promotion of family welfare. . . .

"It cannot be too strongly stressed that even if the projected reduction in birth rate is not demonstrably achieved in full by the prescribed date, a firm foundation will have been laid for further progress toward the goal, provided the effort is maintained."

*“More
than
just
passing
out
tracts”*



The Rev. Roger Wolcott administers First Aid to a child at the Pueblo Nuevo settlement. Since there are no hospital facilities in the community, he must frequently give medical assistance.

*Even in a new town in Peru, missionaries
Roger and Maria Wolcott have
discovered that being a missionary today
is a varied and demanding life.*

Chincha Alta is 125 miles south of Lima on the Peruvian coast. It can be found on almost any map. But Pueblo Nuevo ("New Town"), though a community of over 5,000 residents, just outside Chincha, is on few maps. Pueblo Nuevo is not exactly a slum, but it is a shantytown of occupant-built adobe houses on dusty, marginal land. It is home for Roger and Maria Wolcott, United Methodist Missionaries in Peru.

There is nothing really unusual about the missionary work of the Wolcotts. In fact, much of it is a continuation of what was done for five years by Rev. Fletcher Anderson and his wife, Ada, an Argentine. Wolcott even continued the Anderson "tradition" by bringing along a Latin wife, Maria, who is Cuban.

Theologically conservative, Wolcott has learned as his predecessor did that the missionary's life in a shanty-town atmosphere is made up of more than showing Methodist films of the Life of Christ and passing out tracts. Roger and Maria have become involved in projects aimed at alleviating the social, economic, and hygienic problems of the backward town. They worry about water for the residents, they organize handcrafts such as the weaving of ponchos, conduct cooking classes and hygiene sessions, lead literacy classes. They've expanded the primary school started by Mrs. Anderson. In all of these efforts they've enlisted the Peruvians themselves, many of them members of the small church.

The Wolcotts have learned that to be effective requires an interest in the total life of the community.



Although Maria has no children of her own, she is "mama" to some children of the community whom she helps to wash, dress, and feed.

Fulfilling her duties as a minister's wife, Maria offers personal advice while counseling a parishioner. Members of Roger Wolcott's congregation frequently come to Maria with their marital, family, and financial problems.





Roger and an assistant discuss the construction of a new altar in a church in the nearby city of Chincha. Roger conducts his Sunday services at the Chincha Church, which has a well-established congregation.



Roger receives a chicken as a token of appreciation from the children of one of his parishioners. Reverend Roger Wolcott and his Cuban-born wife Maria are helping the 5,000 residents of Pueblo Nuevo improve their living standards by teaching them both religious and secular subject matter.

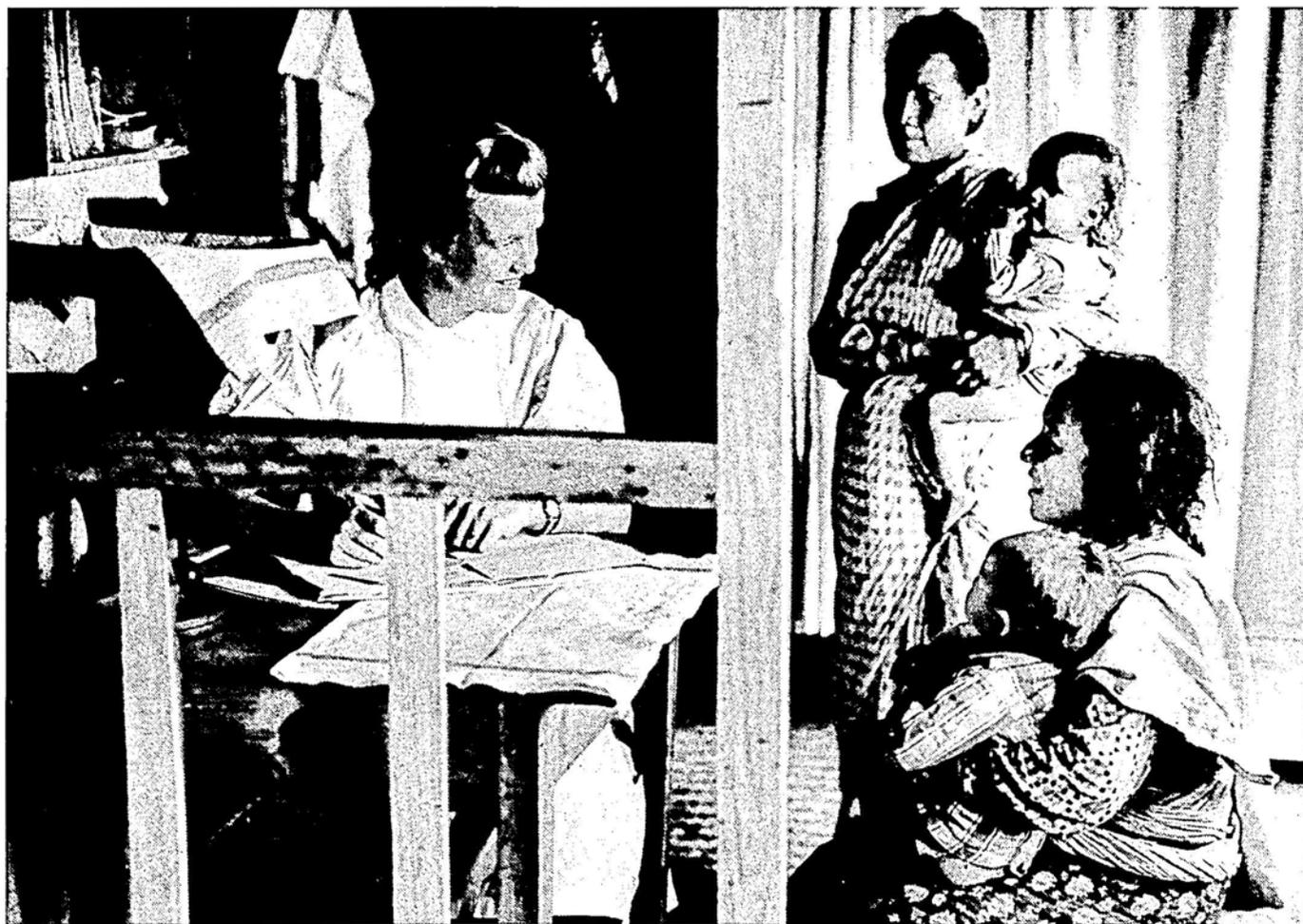


Roger buys vegetables from a parishioner in a local marketplace.



Maria instructs the women of Pueblo Nuevo in the weaving of ponchos which she has designed and which she will later sell in Lima. One of Maria's principal "self-improvement" projects is teaching the female parishioners such handicrafts as knitting, sewing, and weaving.

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Mrs. Effsgaard in the Maternity Center at Tansen, Nepal.

Notes from Nepal

BY HELEN G. JEFFERSON

Nepal—to most people it seems a land of towering, ice-covered peaks. But there are some persons who know the dramatic story of the beginning of mission medical work in that little country. For a while it was a closed country—closed to Christian missions. But it was also a country badly in need of help with its medical problems.

Dr. Robert Fleming, an ornithologist who taught in the Woodstock mission School in India, went on his first bird-seeking expedition to Nepal in 1949. He was accompanied by his physician friend, Dr. Carl Taylor.

Dr. Taylor was besieged by people in Nepal—desperately ill people. He was kept busy giving medicine and treatments, even operating.

In 1951, on the second bird trip, Dr. Fleming's wife, Dr. Bethel Fleming, a physician, and their two children, accompanied Dr. Fleming. They were joined at Tansen by Dr. Carl Friedericks, his wife, and three tiny children.

Again the sick people eagerly sought the help of the doctors.

In 1953 the government of Nepal consented to the opening of medical missionary work—but under rigid restrictions.

The Flemings opened work at Kathmandu, and the Friedericks opened work at Tansen.

The Friedericks had met while both were students at Albright College, Reading, Pennsylvania—an E.U.B.-sponsored college.

Mrs. Friedericks was born in Korea, the daughter of Dr. and Mrs. Dexter Lutz, Presbyterian missionaries. Dr. Friedericks was born in Germany, but he grew up in the United States.

After serving twelve years in Tansen, the Friedericks were transferred to Kathmandu, where Dr. Friedericks is Medi-

Notes from Nepal

cal Director of the Hospital.

In Tansen Dr. Friedericks built up the work from its beginning in two rented buildings, to a modern, well-equipped hospital with 75 beds. The hospital is staffed by four doctors. In addition, there is a town clinic headed by Miss Ingeborg Skjervheim from Norway. The clinic provides prenatal care, including the giving of vitamins; birth care, and post-natal care.

There are five nurses connected with Tansen Hospital. The first baby born in this hospital was called *Amrika* because the hospital is sometimes called the American Hospital.

Miss Skjervheim also delivers babies in homes. Nepalese babies are usually born in the darkest and dirtiest room in the house. The nurse cleans up the patient and the room around her, and lets in as much light as possible.

There is a superstition in Nepal that it is not a good idea to get new clothing for an expected baby. In order to have something clean in which to wrap a new baby, the nurse asks the women of the family to tear up an old *sari* (sash), and *boil* it. The nurse also asks the family to remove the idols from the room. She tells the people that she is serving the living God, and that she is testifying to her faith.

Conversion is forbidden in Nepal. A Christian witness must be made by living rather than by preaching. In the hospitals the nurses do have a chapel service every morning, and the patients seem to enjoy the singing of hymns.

Maternity and baby care are important everywhere, of course, but in Nepal such care is especially significant because infant mortality is so high. It is not uncommon for a woman to say that she has had eight children, of whom only three are living.

Nurse training is another important service in Nepal. At Tansen both men and women are trained as nurse-aides.

Shanta Bhawan Hospital in Kathmandu was begun in the front room of a large house. At present it is housed in a palace, and it has 135 beds.

There are a number of clinics in Kathmandu Valley. The Hospital has had as patients not only Nepalese, but also mountain climbers with frozen feet or fingers; United States Peace Corps workers; diplomats of many nations; and royalty.

A third hospital at Bhatgaon in Kathmandu Valley has 35 beds.

Both Tansen and Kathmandu are at an

elevation of about 4,500 feet. In the mountains south of Everest, at an elevation of 7,000 feet, is a "glorified dispensary" at Okaldunga. This dispensary has some nurses and one doctor. One of the nurses goes into the surrounding villages for public health work. There is no regular air service to Okhaldunga, and one of the most pressing needs is for mission air service.

In the opposite direction, west, there is also need for mission air service to the agricultural center at Dandelhura and Doti. The Friedericks trekked 200 miles through rugged mountains to select a site for the dispensary at Doti.

Education in Nepal

Education is another important part of missionary endeavor in Nepal. Of the women over thirty years of age perhaps two percent are literate. The percentage of men and younger women would be higher—but the latest estimate for literate men and women, together, is only twelve percent.

Is the government of Nepal doing anything about its literacy problem? Yes, it is getting out good material which is based on the Laubach method of teaching. Although there are some tribal languages in Nepal, most people speak Nepali in addition to their tribal language. Nepali is a language descended from Sanskrit, and it uses the same script as Hindi.

In Kathmandu there is a girls' school with almost 400 pupils, from kindergarten through grade ten. There is a hostel which accommodates 110 girls. These girls make good records academically and in athletics. On their own initiative, girls from grade nine teach adult literacy classes after their own classes are over.

In the Ghorkha District, which is five days west of Kathmandu, there is a high school which was started in February, 1966. Both boys and girls are students there. A hostel is being built at Luitel. There is a school for boys at Pikhara, for classes one through five. The enrollment is 58. Two other organizations cooperate with the United Mission to Nepal in this school for boys—one cooperator being a committee of local people.

There are nine elementary schools in the Ghorkha District.

The Ghorkha Project includes medical and agricultural work as well as educational. The work is centered at Amp Pipal, but it serves also the surrounding villages. The dispensary work is being enlarged by building a small hospital.

Changing Status of Women

The status of women in Nepal is changing. In the villages, the housewife still may have to rise as early as four o'clock in the morning, and walk a mile to get water for the day. To clean her house she sweeps and then coats the floor with a fresh layer of mud mixed with a little manure. She does not have the modern conveniences, such as packaged foods and refrigeration. She pounds rice and other grains, for meals. She has to walk to the nearest stream, with her laundry, and there (as Dr. Friedericks puts it) "she tries to beat a rock to death with the clothes." She gets new clothing from the nearest trade center. Once a year a trip is made for this purpose, and what little money a family has is used for this purchase.

But on the whole, the women of Nepal are freer than those of India. In the hill country, some of the women enjoy a status about equal to that of men.

Nepalese women are becoming qualified as doctors, nurses, teachers, and government workers, in limited numbers.

Hinduism and Buddhism

The dominant religion of Nepal is Hinduism. But in some sections Buddhism is strong—and often the two religions are mingled.

There are few indigenous Christians in Nepal. The Friedericks estimate their number at about 120 in scattered groups. There are also some people who are Nepalese by race, who have lived across the border in India, and who had become Christians there. When missionary work was started in Nepal they returned to Nepal because they felt there might be an opportunity for Christian service. These persons form the nucleus of the Nepalese church, which is not administered or pastored by missionaries. As individuals the missionaries may share in the work and worship of the small Christian groups.

The United Mission to Nepal has, from the very beginning, been interdenominational. Thirty different church and missionary organizations share in the support of this work. It is also international, organizations from Australia, Canada, Finland, Germany, India, Japan, Norway, Scotland, Sweden, Switzerland, and the United States being represented.

This cooperative approach to Christian work in Nepal is one reason for its growth—it has the strength of union.

PRAYER AT THANKSGIVING

BY GRACE V. WATKINS

We Thank Thee, Lord, for every joy-bright hour
That sings a gold allegro, wide and sweet.
We thank Thee also for the litany
Of tears; for stones that bruise our climbing feet;
For times of grief and suffering that bless
The heart with understanding brotherhood.
Oh, keep us mindful of the fellowship
Of pain. Without its presence, Lord, we could
Not know a portion of what came to Thee
Within those hours of dark Gethsemane!



THE MOVING FINGER WRITES

NCC SAYS STUDENT CONFORMITY NOT ACTIVISM IS THE PROBLEM

The basic problem on today's university campus is not so much student activism as student "conformity," the National Council of Churches told its member communions recently.

The current crisis in higher education is not an isolated phenomenon but "symptomatic of a pervasive moral unrest in our society as a whole," said the Council.

Causes of this unrest are scientific depersonalization, poverty and racism, the war in Vietnam and "disillusionment with the pleasure-seeking materialism of much of our culture," it declared.

The "Message to the Churches about the Crisis in Higher Education" urged Christians to "listen to what young people are saying."

"The words may not seem right and we may not always agree, but we must listen seriously to their message," the statement said.

"The churches must give their support to all those in higher education who know that the basic problem is not student activism but student conformity and the inability of many institutions to move students beyond self-centered vocational aims to deeper and more exciting social vision and life commitment."

Student activists see that the adult world not only "falls far short of its professed ideals," but also refused to take them seriously, the board said. Although the activists represent a relatively small proportion of the entire student population, "the response to their leadership reveals support among students as a whole."

The document "recognized that some of the elements in the 'new left' . . . are themselves authoritarian and destructive of the best interests of the university and society." But, it added, even these elements must be "understood" while they are being "resisted."

(RNS)

YOUTH WORK SHIFTS IN CZECHOSLOVAKIA

One movement just getting under way in Czechoslovakia, which may suffer a setback, is the re-establishment of Christian youth work.

On the basis of information gained during a recent visit to the country, Brian Cooper writes in the September 5 issue of the *British Weekly*, published in London:

"As I learned from talking to Christians of various denominations when in Prague last month, the churches are hoping to re-establish distinctively Christian youth work. The national branches of the YMCA and the YWCA are likely to be revived. Certainly the Roman Catholic Church, particularly strong in Slovakia, wants to build up once again effective systems for religious education of the young."

Mr. Cooper also found "new dangers" emerging for the Church in that "religion is tending to become fashionable for many who have never been near a church for the past 20 years. . . . Leather-jacketed youths wear



CATHOLICS STAGE WALKOUT

Roman Catholic parishioners, estimated at 200 persons, walk out of St. Matthew's Cathedral in Washington, D.C., as their archbishop, Patrick Cardinal O'Boyle began to read a pastoral letter urging obedience to Pope Paul VI's encyclical on birth control. Similar walkouts were held in other parishes in the archdiocese. Many of those who left the cathedral returned after the 72-year-old prelate left the pulpit.



INDIANS SEEK RETURN OF LAND

Representatives of the Taos Pueblo tribe appear before a Senate subcommittee on Indian Affairs to ask the return of 48,000 acres known as the Blue Lake area in northern New Mexico. They are (left to right) Quirino Romero, governor of Taos Pueblo; Severino Martinez, 80-year-old spokesman for the Tribal Council; and Paul J. Bernal, council secretary. The lands were seized in 1906 and made a part of the National Forest Preserve. The House has already passed a bill which would return the lands to the Indians.

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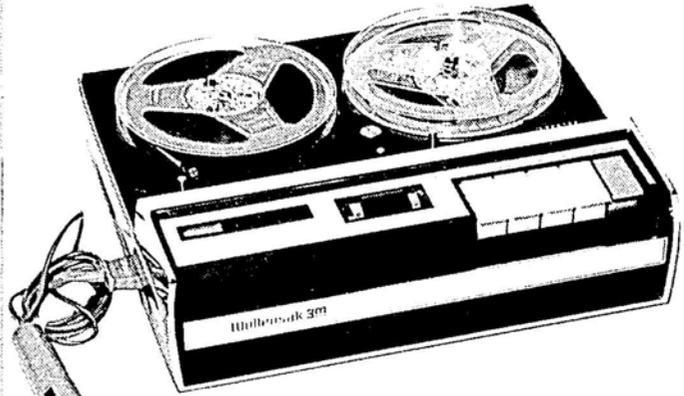
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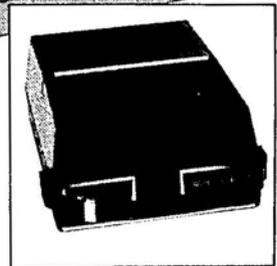
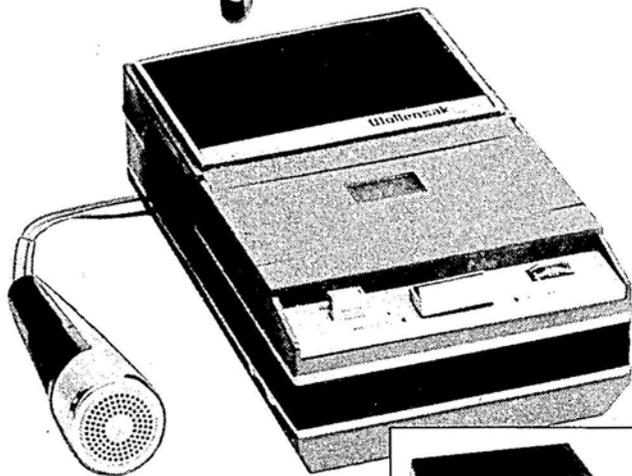
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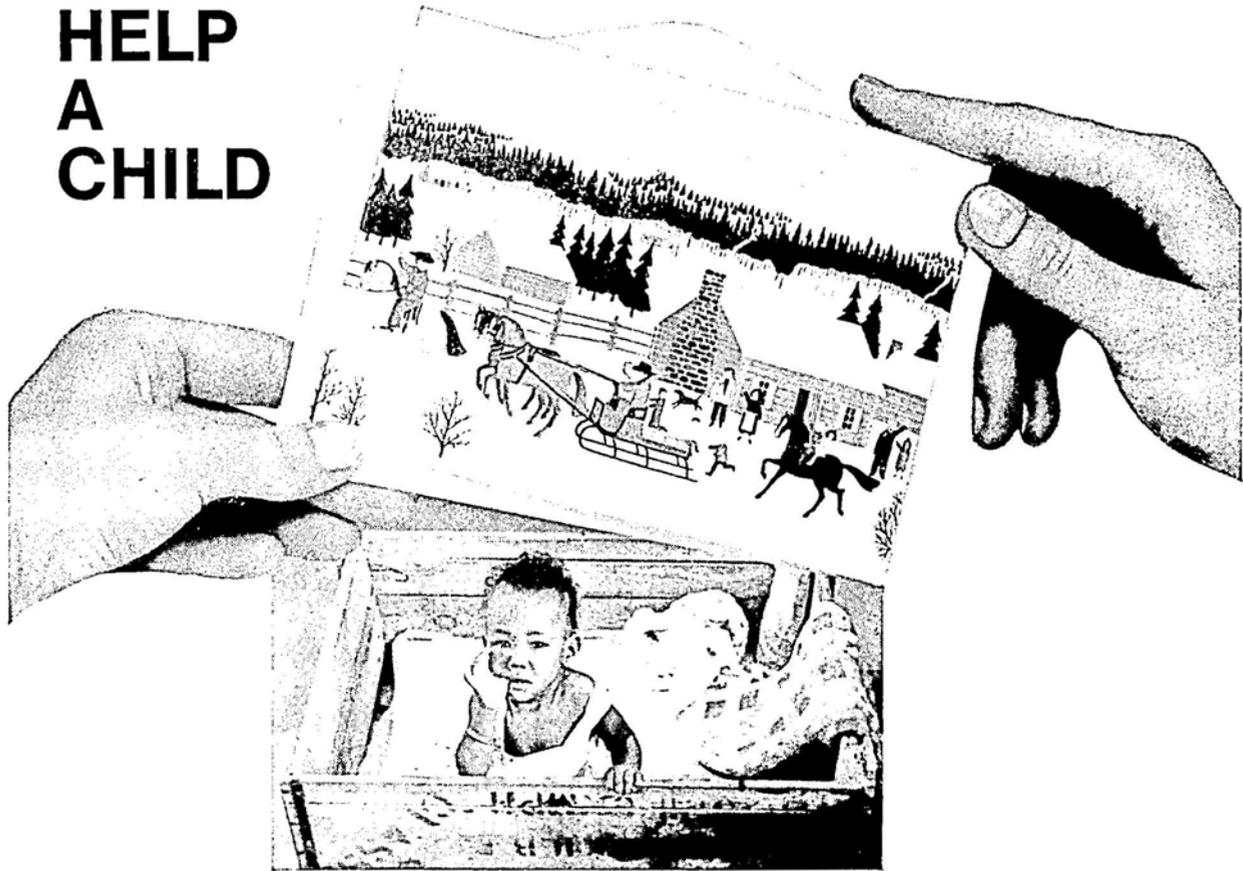


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crosses; religion is becoming a teenagers' curiosity, an esoteric cult whose mysteries are to be explored."

(EPS)

CWS RELIEF TEAM GOES TO NIGERIA

A doctor, four nurses and a former Peace Corpsman, recruited by Church World Service as members of a medical and relief team to serve civilian victims of the Nigeria-Biafra conflict, have arrived in Lagos, the Nigerian capital.

The team expects to work in secessionist territory taken by Federal Nigerian forces, where Church World Service Nigerian representative Earle F. Roberts reports thousands of refugees in extreme need of medical attention and feeding.

The team will be mobile, with two land-rovers for medical personnel and supplies and a five-ton truck for food and relief supplies. Medicines and medical equipment adequate for a year, and rations for the team for six months, have already been airlifted to the area by Church World Service. Food stocks for relief feeding are also on hand.

"INDIANIZATION" ASKED

"Indianization" of church personnel was urged at a two-day ecumenical conference in New Delhi sponsored by the Council of Christian Social Concerns of the United Methodist Church in Southern Asia.

Noting that the number of foreign missionaries in India has increased since the country's independence in 1947, the conference recommended that invitations to new foreign missionaries be based "on local needs for specialists and experts."

In the keynote address to the conference, the Rev. Joseph R. Lance called on the churches in India to reinterpret the future of their missionary efforts "in the light of the stringent measures" of the government on the admission of missionaries.

"We should look at new channels of recruitment for dedicated lay people into full and part-time service," he declared.

NCC SAYS SOME POLICE "SEEM OUT OF CONTROL"

The National Council of Churches said recently that local police in some cities seem to be "out of control." The same resolution on "justice, law, order and freedom" commended and even praised police and local officials in many parts of the nation.

But, it added, "there are instances where the police have provoked and . . . initiated violence, venting their fury on blacks, hippies, students, newsmen, passive bystanders or unresisting arrestees."

The resolution asserted that policemen should have the training and discipline to control themselves even when confronted by obscene taunts.

Although the recent riots in Chicago were not directly mentioned, the reference to police behavior during August's Democratic National Convention was clear.

Demands for police to "get tough" and "if that doesn't work . . . get tougher" is a "sure formula" for a "police state," the resolution said.

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BISHOP KENNEDY TAKES PASADENA PASTORATE

Bishop Gerald Kennedy, of Los Angeles, announced that he has accepted an invitation to become senior minister of First United Methodist Church of Pasadena, Calif., while continuing his role and responsibilities as United Methodist Bishop of the Los Angeles Area.

It is the first time in the 230-year history of the denomination that an active bishop has assumed full pastoral leadership of a local congregation while remaining a bishop.

The position of senior minister of the 2,700-member congregation has been vacant since July 1 when the Rev. Dr. Daniel D. Walker was appointed to University Temple United Methodist Church, Seattle.

Bishop Kennedy, who is sixty years old and looking ahead to his eventual retirement as a bishop, said today that "I want to end my career in the local church." This indicated that he did not consider his role at Pasadena to be temporary or as a visiting preacher.

AFRICAN LEADERS ELECTED

Methodist leaders from five countries of Africa elected their episcopal leaders for the next four years during the quadrennial ses-

sion of the Africa Central Conference of The United Methodist Church August 24-31 at Gaberones, Botswana.

Bishop Ralph E. Dodge was elected to the episcopacy for life on the first ballot, receiving 65 of 70 votes cast. The 61-year-old episcopal leader, described as "visibly moved by the vote of confidence," immediately took the floor to express gratitude for the delegates' support and to declare his intention to retire under a provision of the Central Conference granting optional retirement to bishops at age 60.

The Rev. Abel Muzorewa, 43, one of the youngest Methodist bishops named in 1968, was elected on the sixth ballot and was assigned to the Rhodesia Area succeeding Bishop Dodge. Bishop Escrivao Zunguze and Bishop Harry P. Andreasson were re-elected on the second ballot, and Bishop John Wesley Shungu was re-elected on the fifth. The bishops re-elected were re-assigned to their former areas.

Bishop Dodge, now chaplain at the Mindolo Ecumenical Centre in Kitwe, Zambia, has resumed missionary service after eighteen years as a mission board secretary and bishop.



Consecration of Bishop Abel Muzorewa (kneeling). Left to right, standing, Bishops Dodge, Nagbe and Shungu.

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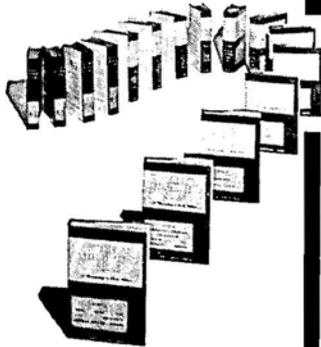
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Top officers and staff executives of the Board of Missions of The United Methodist Church for the 1968-72 quadrennium were elected as the board held its organizational meeting in Cincinnati, Ohio, in early September.

Left to right are Dr. Tracey K. Jones, who was named general secretary of the board succeeding Mrs. Porter Brown who retired; Dr. Lois C. Miller, associate general secretary for the Joint Commission on Education and Cultivation; Dr. J. Edward Carothers, associate general secretary for the National Division; Miss Theresa Hoover, associate general secretary for the Women's Division; Dr. J. Harry Haines, associate general secretary for UMCOR, Dr. John F. Schaefer, associate general secretary for the World Division; and George L. Hergsheimer, treasurer.

"MOTIVE" EDITOR RESIGNS CITES "SUBTLE PRESSURES"

The Rev. B. J. Stiles, editor of frequently honored and sometimes controversial "motive" magazine, resigned recently.

The resignation, effective some time after January 1, 1969, was announced by Dr. Myron Wicke, general secretary of the Division of Higher Education of the Board of Education of the United Methodist Church. "motive" has been published by the division for the ecumenical University Christian Movement and has a circulation of 40,000.

Mr. Stiles, editor since 1961, cited "subtle pressures to have him avoid controversy" in discussing his resignation. He said he was the fifth person to quit the education board in recent months because of "disagreement with administrative policy."

He added that the magazine, founded in 1941, had not been under technical censorship but that he often found himself editing material to make it "more palatable" to the publisher.

Dr. Wicke said that "motive" had not been censored at any time during his administration and that he had never asked to see in advance the contents of the publication, issued monthly from October through May. The general secretary said he hated to see Mr. Stiles leave. He said Mr. Stiles had agreed to be responsible for editing "motive" through the 1968-69 academic year.

The editor stated that he had no immediate plans for employment after leaving the magazine. On his decision to resign, Mr. Stiles said he felt that the needs of the Church and the campus are at a critical period in history, but that he saw few signs that the leadership in the United Methodist division was motivated to act with "courage or clarity" in meeting those needs.

Mr. Stiles said the magazine has recently come under increasing criticism from Bishops of the Church, congregations and parents. He stated that "sex, politics and language" seem to produce the most contro-

versy, adding that since "motive" was for the younger generation he felt it should reflect the language and style of youth.

The editor said he found it unfortunate that the Church often seems to feel it must "sift" material to make it suitable for young persons. (RNS)

VORSTER AND SOUTH AFRICA CLERGY CLASH ON APARTHEID

An ecumenical group of clergy in South Africa has strongly condemned the premier, John Vorster, for trying to silence churchmen who disagree with the state policy of racial separation.

The clergy, calling themselves "Obedience to God," have openly disagreed with South Africa's apartheid (racial separation) policy. They have compared Vorster's attitude to the clergymen with Hitler's contempt for German Christians in the 1930s.

The group established itself nine days after the release of a statement by the South African Christian Council which branded apartheid as a "false faith" hostile to Christianity.

Roman Catholic clergy signed the statement although the Catholic Church is not a member of the Council. Priests joined ministers of Methodist, Presbyterian and Anglican Churches in forming "Obedience to God."

Premier Vorster was accused of interfering in religion. The head of the government has sharply attacked "Pulpit politics" and "certain members of the clergy who use sermons for preaching politics." He also defended apartheid, claiming it fulfilled the "requirements of Christian morality."

Members of the new clergy group countered that the premier was trying to build up a religion which "takes Christianity only as far as it does not conflict with the traditional South African way of life. Our prime minister is dangerously near to what Hitler tried to do with German Christians in the thirties."

(RNS)

LITERACY AWARD TO MRS. WELTHY FISHER

Mrs. Welthy H. Fisher, founder of Literacy House, Lucknow, India and President of World Education, Inc., New York, has been selected to receive the first Nehru Literacy Award from the Indian Adult Education Association of New Delhi.

The award is the most recent in a long list of honors to a woman who has devoted most of her 89 years to the advancement of world education. Her work at Literacy House in India, however, did not start until she was 72 when most people seek quiet retirement. Gandhi had told her: "Go the villages; if you do not help the villages you do not help India."

In 1920, she met and later married Bishop Frederick B. Fisher, then the youngest Methodist Bishop in the United States. He was soon appointed Bishop of Calcutta and Burma.

WOMEN SET NEW RECORD

Women in the former Methodist Church, now a part of The United Methodist Church, set a new record of \$14,262,146 for giving to missions and related causes last fiscal year. The increase of 3.2 per cent over 1967 continues a 28-year upward trend, and it brings to 250 million dollars the total which Methodist women have given since 1941.

STAR OF AFRICA AWARD

On August 12, 1968, Liberia's highest decoration for a foreigner, "The Star of Africa," was conferred upon Bishop Everett Palmer of the United Methodist Church. The occasion was a state banquet in Monrovia at the executive mansion of Dr. William Tubman, president of Liberia.

In making the award, President Tubman praised Bishop Palmer and the United Methodist missionary program he represents, for the role which American Christians have played in the development of education, health, and welfare work in Liberia. He recalled that Liberia was the first African country to which American Methodists sent missionaries. President Tubman also recalled his own education in a Methodist mission school, and his preparation for the Methodist ministry, before his decision to enter government work.

The president expressed appreciation for the insight of the American Methodist Church in making it possible for Liberians to elect their own bishop. Liberian Bishop Trowen Nagbe, at 34, is the youngest bishop of United Methodism.

A travel seminar, led by Bishop Palmer, made Liberia the first stop.

FREE SPEECH FOR WALLACE?

The campaign appearance during the summer of former Governor George Wallace in the new city of Columbia, Maryland, touched off a period of soul-searching and extensive debate on the part of its newly settled citizens. The Columbia Cooperative Ministry reports in its recent newsletters on how the town handled the situation.

"When the appearance was announced, some felt that one whom they considered a blatant racist should not be permitted to speak at all," said the report. "Others sought

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to hold to the principle of free speech but felt that Wallace should not speak in Columbia where an integrated residential society is a living reality."

After two lengthy town meetings, it was agreed to let the candidate speak but also to hold an independent rally on the same night sponsored by the Protestant and Roman Catholic parishes in the village of Wilde Lake. Citizens, friends and builders of the town also joined in signing a newspaper advertisement in the form of an open letter to Mr. Wallace.

"We have a dream—one America," the declared, saying that while, in their opinion, the speaker represented "everything that the community of Columbia is against," they maintained his right to be heard. The letter concluded: "We hope that while you and your followers are in Columbia, you will be able to sense the spirit of true freedom, of unity of purpose, and of belief in brotherhood that characterize our city."

DR. MARY SHANNON DIES

Dr. Mary E. Shannon, 88, a Methodist missionary and educator in India and Burma for thirty-two years, died September 2 at Robincroft-Thoburn Terrace, Pasadena, California.

Born in Winfield, Iowa, Dr. Shannon was educated at Baker University, Baldwin, Kansas. She obtained a graduate degree at Boston University.

Dr. Shannon served on the staff of the Burmese Girls' High School in Rangoon,

1909-1924. From 1924-1939 Dr. Shannon was president of Isabella Thoburn College, Lucknow, India, first Christian institution for higher education of women in Asia. For her service to India the government, in 1938, conferred on Dr. Shannon the Kaiser-i-Hind Medal.



WOMAN NAMED CANTOR

Mrs. Rita Shore, named a cantor in an unprecedented appointment, sang the prayers at Rosh Hashana services in the Reform Temple Judea, Coral Gables, Fla. The temple's spiritual leader, Rabbi Morris A. Kipper, claims a woman's voice is better suited for the cantor's music than a man's. "In fact, any good woman who feels the prayers can sing them better than a man," he says. "It's like a violin compared to a trumpet." Comments Bronx-born Mrs. Shore, the mother of two daughters: "The woman leads in the religious observance at home when she lights the Sabbath candles, so why not lead in the synagogue?"

COMMISSION STUDIES METHODIST THEOLOGY

A special United Methodist Church theological study commission on doctrines and doctrinal standards organized and began its work in September. It is one of four commissions authorized by the Uniting Conference for the church. It was asked to study the Plan of Union for the United Methodist Church and "bring to the General Conference of 1972 a recommendation concerning (the church's) creedal position."

Dr. Albert C. Outler of the Perkins School of Theology in Dallas, Texas, was elected chairman. Prof. J. Bruce Behney of United Theological Seminary in Dayton, Ohio, was elected vice-chairman, and the Rev. Dr. Robert W. Thornburg, pastor of First United Methodist Church in Peoria, Ill., will serve as secretary.

In addition to the study commission on doctrines and doctrinal standards, other study committees set up by the Uniting Conference are examining the national board and agency organizational structure, the social principles of the church, and or-

ganizational structures in countries outside the United States.

FARM WORKERS PROTEST FEDERAL INVOLVEMENT IN THE GRAPE STRIKE

The latest development in the three year strike against California grape companies is the charge by farm workers that the federal government may be helping to break the strike by buying huge quantities of grapes for GI's in Vietnam.

Defense Department officials in San Francisco have acknowledged buying fresh table grapes in ever-increasing amounts for Vietnam from the struck California growers. The growers are the target of a nationwide consumer boycott.

A study made by the United Farm Workers Organizing Committee (AFL-CIO) claimed that since 1965, the year the union began their strike against Delano growers in seeking the right to organize and bargain collectively [see *WORLD OUTLOOK*, June, 1967, "La Huelga, Round Two"], table grape exports to South Vietnam have risen sharply to an estimated \$500,000 in 1968.

In 1965 the U.S. shipped \$32,438 worth of grapes to Vietnam, in 1966 the figure was \$40,574, and in 1967, the year the union launched its nationwide boycott campaign, the figure rose to \$214,330.

"These statistics raise the fear that once again the federal government may be acting to break our strike and crush the farm workers' movement," the Rev. James Drake, a member of the California Migrant Ministry and national boycott coordinator for the UFWOC stated recently.

"Through government purchasing, the U.S. may be deliberately seeking to break the consumer boycott of California table grapes, which is proving increasingly effective throughout the country," Mr. Drake declared.

A Defense Department official said, however, that "this is being done only to carry out the department's duty of meeting the needs of the military."

(RNS)

APPLAUSE DECIDES IT

Lay people in Holland, both Catholic and Protestant, take their theological controversies seriously. The latest storm is over the Vatican's attempt to probe into the work of the liberal Dutch scholar Father Edward Schillebeeckx.

A young priest in Breda, a town in southern Holland, spoke about the controversy before his congregation of 750 at an evening Mass and criticized the Vatican. "There is still much inequality in the world," he said. "France feels itself so important that it will not admit England to the Common Market, and Rome thinks it necessary to emphasize the inequality in the world episcopacy by calling Dr. Schillebeeckx to order in an unpleasant manner."

At this point, a member of the congregation, a correspondent to the conservative Catholic periodical *Confrontatie*, came forward and loudly demanded that the priest retract his words. The young priest asked the congregation for its opinion and quickly



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MEMORIAL TO DACHAU'S DEAD

This modern piece of sculpture is the international memorial unveiled at the Dachau concentration camp near Munich, West Germany. About 2,000 persons, some of them survivors of the Nazi death camp, attended the ceremony commemorating the thousands who died there. Among the delegations from 15 countries was one from Great Britain which included 14 Dachau survivors.

received a standing ovation.

The man who had challenged him left the church with four or five others, accompanied by boos from the congregation.

(RNS)



Historic Haygood Hall, for 70 years a landmark on the campus of Paine College [see September WORLD OUTLOOK], 1235 15th St., Augusta, Ga., was destroyed in a pre-dawn fire on August 3, 1968. The fire was of undetermined origin, but college authorities have stated that they have no reason to suspect arson.

Dr. Calhoun, president of the college, praised the work of firemen.

All graduate records from the college's beginning (chartered in 1903) until the class of 1967 were in Atlanta, being microfilmed, at the time of the fire. Many alumni in the Augusta area had hoped that the famous clock tower in Haygood Hall might be salvaged for use elsewhere on the campus, but fire officials insisted that the structure be torn down as a safety precaution.

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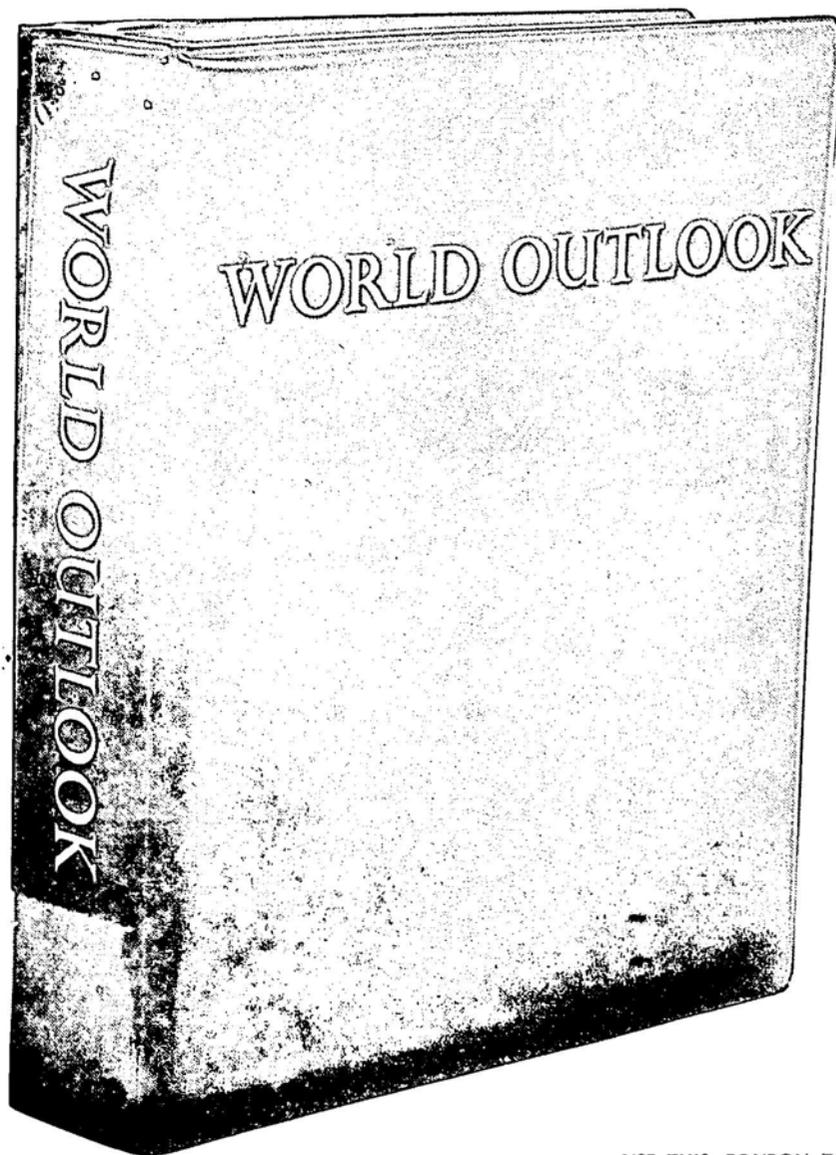
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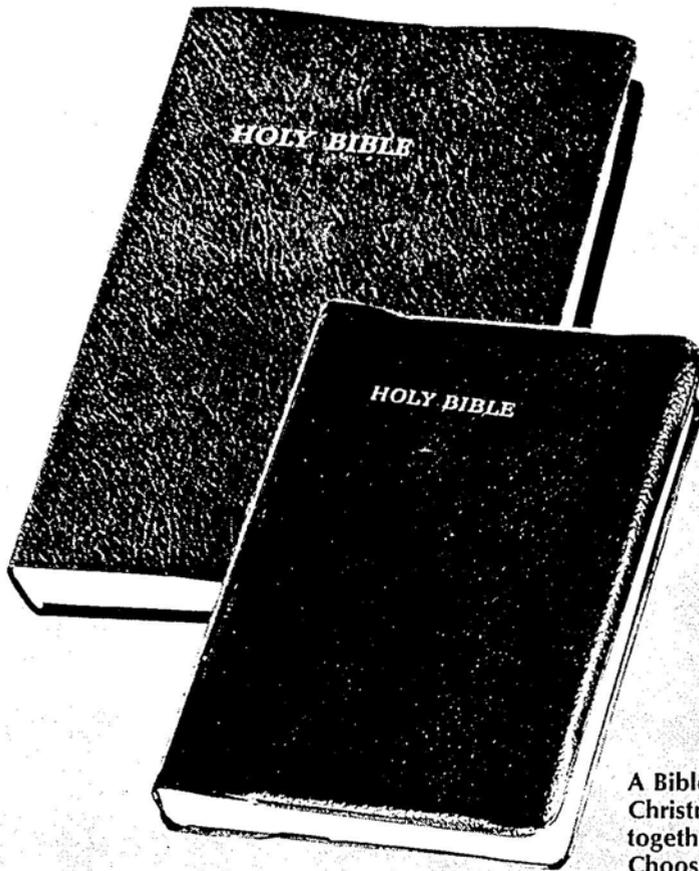
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over the fish of the sea,
birds of the air, and ov

them; as the LORD h
23 And Pharaoh
went into his house, i

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