

# Congregationalists on Social Concerns

Articles from the Congregationalist, 1958-1996

Readings in the History and Polity of the National  
Association of Congregational Christian Churches

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Rev. Dr. Arlin T. Larson, editor

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## INTRODUCTION

How have the churches of the National Association of Congregational Christian churches responded to the social problems of our day? The first thing to be said is, with one exception, not collectively. Congregationalists have traditionally worked through ad hoc voluntary societies, such as the American Missionary Association and Women's Christian Temperance Union, for addressing social concerns. There was no national mechanism for social action to which the churches were bound. Second, the founders of the NACCC in 1957 were united in their opposition to their predecessor General Council of Congregational Christian Churches' Council for Social Action. This was in part because of its tilt toward the left and in part because of its presumption to act on behalf of the churches collectively. The NACCC was, therefore, created with no provision for addressing social concerns on either an advocacy or educational basis.

Lack of collective involvement, however, does not indicate that Congregationalists do not have a social conscience or are not affected by the issues of the day. From the very circumstances of its origins, Congregationalism has been deeply involved in reforming society. It was born in civil disobedience against the established order of 17th century England. It then set about to establish a new form of society in North America, one which rejected monarchy and instituted democracy. In the early years, when colonial Congregationalists held a religious monopoly, they worked hand in hand with "the magistrates," civil government, to reform "manners" (behavior) as well as piety. The move toward ad hoc voluntary societies began, however, as early as the eighteenth century when circumstances required toleration of other denominations, especially of the Church of England. Congregational social action on the societal level reasserted itself in the American Revolution as a "black regiment" of Congregational clergy served as propagandists as well as chaplains. In the new United States Congregationalists continued as leading reformers on a number of fronts -- abolition, temperance, education, the social gospel.

In the twentieth century, however, Christian social activism was taking directions disturbing to many in the churches -- more collectivist and critical of the Protestant/capitalist order which they had helped bring into being. The Congregationalists who merged into the United Church of Christ embraced the new forms and enthusiasms. Those who joined the NACCC, for both institutional and ideological reasons, did not. Social involvement was left to individual churches; the churches were not particularly inclined to get involved in causes of either the political right or political left.

The following articles are indicative of Congregationalism's residual social concern and its generally middle of the road approach. Most of the great public policy issues of our time have made their way into the *Congregationalist*. With the exception noted above, none of the issues have moved the NACCC to collective action, but it has been thought important for congregations and church members to care and be informed. It is, however, striking that the most pressing, controversial, and disruptive issues are touched on only infrequently and lightly. These include the civil rights movement, opposition to the war in Vietnam, the social experiments of the Great Society, the anti-abortion movement, and the rise of the Religious Right.

## Congregationalists on Social Concerns

# The 1960's

*Youth sexuality, Marxism,  
Ethical Theory,  
Traditional Values,  
Middle East, Liberalism,  
Race, Law and Order,  
Drug Abuse, Death and  
Dying*

# The Church and Personality

by Joseph M. Cimbor, Jr.

Mr. Cimbor, an honors philosophy graduate of Trinity College, is now in his senior year at Andover Newton Theological School.



The Church is made up of people who are all persons of individual personalities. It is the feeling of this writer that the Protestant Church is failing to make full use of personality in making manifest the Church of Christ on earth. The Church has largely ignored what personality is and the importance of its development in each individual. The Protestant Church would make great strides in helping us to live as true Christians if, in its free tradition, it stressed the development and actualization of mature personality.

What is mature personality? We are human and we are free. In that we have freedom, we must have freedom "to" and not freedom "from". This is so because freedom "from" is only illusory freedom. Ultimately it does not involve choice, whereas, freedom "to" involves a dynamic and constant choice. Freedom "to" implies responsibility. As human beings we have freedom to responsibility. This is a view held by Viktor E. Frankl in his book, *The Doctor and the Soul*.

## Personality Springs From Freedom

Personality springs from man's freedom "to" the responsibility of realizing the uniqueness of his existence which is the fulfillment of his potentialities. Mature personality consists of man's freedom to be responsible, plus all that goes to make up his uniqueness, and the fulfillment of his potentialities. Man is obligated to realize his mature personality because responsibility implies obligation.

The Church comes into focus here; for it is in terms of our understanding of the Spirit of Christ and His role in our lives that we can fully realize our uniqueness and our potential. Personality developed without this understanding of the Spirit of Christ is not mature personality. A mature Christian person has as his goal the actualizing of his unique potentialities freely and responsibly.

## Personality In Others

Not only are persons obligated to actualize this within themselves, but they must also strive to actualize a mature personality in other persons. A necessary part of a maturing personality is to seek out meaningful relationships; relationship with God, other persons, and environment. When we strive for fulfillment of personality in others we must deal with them on a

personal level. We can relate to people in two ways: (1) on an intellectual and thinking level where we deal with what people say; (2) We can go deeper down, to a feeling level. In the second relationship we relate not only to what a person says but to what he feels. It is in this feeling relationship that growth of personality takes place.

The Church often fails to help its members grow in personality. The failing can be seen in the institutionalism and impersonalization of the local Church. The local Church is largely made up of persons who relate to each other only on a thinking level and on an impersonal institutional level. On this level the Church becomes a machine-like entity which, by its very organization and structure, can relate to its people only as parts of a machine, rather than as unique individuals. If the Church cannot see its people as unique individuals, it cannot hope to aid its members to actualize their uniqueness and their potentialities. The Church which fails to develop personalities degenerates into little more than another secular institution in Western Society, making its members impersonal cogs in a machine, and giving little aid in the growth of people into individual mature persons.

## Individual Personality

Development of personality is a vital function of the Church, since our Christian faith rests on the view that men are individuals of infinite value in the eyes of God. The inherent potential of the individual can be realized as he grows in personality until he carries the Spirit of Jesus Christ within his heart.

There is historical support for personality development as central in Church life. The role and importance of personality is apparent throughout the Bible. The prophets of the Old Testament were all persons of mature personality. They could relate as persons on a feeling level to all of those with whom they came in contact. Amos was a man of humble origins, a sheep-herder and dresser of sycamores. God took him from the flock and told him to, "go prophesy to my people of Israel". Amos was not afraid to stand out and stand up for what he believed to be the truth. He could relate to those who heard him on such a deep level that they were led to re-examine their lives. God actualized in Amos what had before only been potential.

Many persons in the Bible were conscious of the uniqueness of personality. It was evident in their lives that the power for a development of personality came from God. The Apostle Paul tells us that for many

\*From time to time "The Congregationalist" will publish contributions by writers who will be appearing in a national magazine for the first time.

years before and after his conversion he was plagued by a "thorn in the flesh". Physically he was small in stature and sickly, but through the power of the Spirit of Christ, he was given the ability to endure his physical handicaps. The Spirit of Christ developed in Paul a personality that was able to withstand great physical and mental pain, all the while holding fast to his convictions in Christ. Christ gave Paul power to realize his potential and to become a developed and mature person.

### Personality Of Jesus

Jesus Christ, among other things, is the truest example of a completely actualized, mature personality. Jesus was the most unique, most fully developed man the world has ever known or ever can know. Because of Jesus' fully developed personality He was able to meet people on the deepest feeling level. All who met the Master immediately felt the uniqueness of his Person. Jesus could sense with His highly developed personality the strength and weakness in every man whom He met. He knew when a man had sufficient faith and conviction in God to be healed in soul and body. He could feel it when one of the disciples was no longer trusting in Him to the point where this disciple would betray Him. He understood that Peter could not hold up under the strain of the Passion Week and would deny Him.

As a man Jesus also realized that He had limitations. This is another indication of His unique personality; for a mature person understands his feelings and emotions. The few times Jesus became angry He knew that He must express this anger, anger toward the Pharisees, toward the money changers, and toward the fig tree. As a man He felt His weakness and prayed that the decision to choose life or death might pass from Him, "yet not what I will, but what Thou wilt." There was Jesus Christ, a man among men.

Many men throughout Christian history saw God develop their own unique personality within them. They were able to stand fast in what they as individuals knew to be right. Augustine, Francis of Assisi, Huss, Wycliffe, Luther, and Calvin were all men of maturity. God had come into their lives and had given them the power to be fully realized persons. They could not have become such had it not been for the Spirit of Christ deep within their hearts.

### Person To Person Experience

What then must be the Church's new perspective of personality? The Church must strive with vigor toward *personalization* in relationships. We must strive for a person to person experience. To put it another way, we must have interest in people as persons, rather than as entities or objects of only superficial value. This must be sought for both among the ministry and the congregation. Ministers cannot accomplish this alone. The people also must play a major role. But in one sense we are all ministers. We are all ministers to each other in the priesthood of all believers. In another sense the ordained clergy must especially strive for this personal relationship within the Church. For however much the minister may wish that it would not be so, the people see the minister in the role of the leader of the flock, the example which they would desire to follow. Therefore

the minister is in a special position in which he must relate to all members of the Church, individually and collectively, on a person to person level. He must relate on a feeling level; that means acceptance of all so that each person may be encouraged to realize his unique potential. The minister and the people must have a special sensitivity to what people are capable of becoming and relate to people on this level. Goethe put this idea in a very succinct statement:

*If we take people as they are we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming.*

It must be noted that we must first "accept" people as they are, before we can treat them as if they were what they ought to be.

This is no easy task. It is difficult for the minister and perhaps harder for the Church members. It can be done. The same power which was at work in the personalities of Christian souls in earlier ages is and can be even more at work in us. But the Spirit of Christ cannot work best unless we desire it to work, unless we strive for its working. The Spirit cannot work best unless both pastor and people strive for it together.

### "I-Thou" Relationship

To approach this same perspective on personality from a different point of view, we can say, in the terminology of Martin Buber, that there must be an "I-Thou" relationship. Buber differentiates relationships into I-It and I-Thou categories. I-It relationships are those between persons and things. Here there is not a relationship on a deep feeling level. There can be I-It relations between people, but this is only of a superficial, non-reciprocal nature. As I-Thou relationship takes place when we speak to the innerness, the *thouness* of that to which we are relating. This is a deeper level of relation. It is a relationship on the feeling level. The deepest I-Thou relationship can take place between men and God. When we speak to God on this level we speak to the innerness of God. Then there is reply to our inner being, a reply to our soul. This I-Thou relationship is what we must seek after in our contact with persons and with our God.

### Developing Personality

As we seek to develop personality, the individual within the Church must prayerfully seek a re-examination of his own person and give himself an honest appraisal of who he is and who he can become. In the words of Shakespeare, "To thy own self be true and it must follow . . . thou canst not then be false to any man." Unless we can gain some insight into our own potential personality, we can be of only small value in helping others to become mature persons.

If the Church can see the importance of personality in new perspective, there will be a revitalization of its life, a greater dedication to Jesus Christ, a greater dedication to neighbor, and a greater dedication to self. Christ will then stand at the head as Lord and Master, guiding, sustaining, and being an ever-present force of maturation in our lives.





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## Young People, Sex and the Church

Don't you believe it! The young people of today are NOT more promiscuous in their sexual relations than their predecessors! In fact, I am of the opinion that despite increasing affluence, excessive permissiveness and the sex-suffused culture of our time young people are better integrated as persons, relate better to their society and possess a more sophisticated attitude toward their world than any generation in our nation's history.

There is evidence to indicate that this generation of young people is coming through its adolescence and early adult years with a greater degree of maturity, a more sensitive awareness of others' needs, and a deeper sense of responsibility for the welfare of all men than you and I demonstrated at a similar age.

Dr. Robert Fitch, a perceptive university and seminary professor for almost thirty years, and a noted observer of morality in this nation, reports that "... there is a growth of realism in the younger generation. A recognition that 'traditional controls' are deep rooted in the common sense of the race." Dr. Fitch has great respect for and confidence in our young people. And so have I.

I am aware, of course, that there

are many people who have a different point of view. Almost every news stand carries current periodicals with lead articles concerning the apparent laxity of sex standards among young people. These articles are usually written by "popular" sociologists or medical men and almost invariably contain a few rather lurid case histories, some extremely frank quotations of a few seemingly uninhibited young men and women and several tables of statistics based on the results of a number of personal interviews and the replies of detailed questionnaires. Frankly, these articles infuriate me! For the most part they are in poor taste, inaccurate and unnecessarily alarm many impressionable readers. They give the absolutely false impression that our young people are obsessed with sex. This is simply not true.

This is not to deny the reality of the emphasis on sex in every aspect of our culture. We are all aware of the numerous sexual connotations in an ordinary day. We may be sure that the younger generation also experiences this. As Dr. Harvey Cox, Andover Newton Theological School, has written: "Our young people are constantly bombarded—through clothing styles, entertainment, advertising and courtship mores—with perhaps the most skillfully contrived array of erotic stimulants ever amassed. Their sexual fears and fantasies are studied by motivational researchers and then ruthlessly exploited by mass media hucksters."

It is also a fact that increasing

numbers of young people are speaking more frankly and freely about sexual matters. They are asking their elders many disturbing, and even shocking, questions. Disturbing and shocking, that is, to the elders. The younger generation isn't interested in embarrassed and evasive answers, moral clichés, fuzzy-minded and out-moded theology and the irrelevant pontifications they often receive to an honest inquiry. Consequently, in their impatience they occasionally say or do very disquieting things.

And it is also true that young people do engage in sexual activities which are not condoned by our society. As the minister of a downtown Church, located near a state university, I have a heavy counseling schedule. During the past several summers I have served as dean or faculty member in a host of camps for college-age people. Mrs. Gerhardt and I raised two girls. I believe I have some understanding of young people. I know there is much "improper" activity going on among our young people. This sad fact cannot be denied.

Finally, there is a certain truth to what Clifton Fadiman has written: "The average high school graduate today does not know who he is, where he is, or how he got there. He is lost. By that I mean he feels little relation to the whole world in time and space. He may 'succeed', become a law-abiding citizen, etc. . . . yet during most of his life, and particularly after his 40th year or so, he will feel vaguely disconnected, root-

less, purposeless. Like the very plague he will shun any searching questions as to his own worth, to his own identity." It must be admitted that this depressing depiction of the modern young person has at least some validity.

Many young people do seem to be "lost." Many of the younger generation apparently do delight in making unconventional statements concerning sex matters. A significant number of young people are undoubtedly engaged in unwise sexual relationships. *Even so I still insist that we have the finest generation of young people in our nation's history.*

Naturally I am aware that evidence can be offered by concerned individuals to "prove" that young people are growing more and more lax in respect to standards of sexual behaviour. I have read statistical tables demonstrating that the number of unwed mothers has increased rapidly in recent years. However, please note that most of this increase has been among older women. On page 71 of "Christians and the Crisis in Sex Morality" by Elizabeth and William Genne we read that the percent of increase of unwed mothers in the 30-34 age group was 478% between 1940-1957. And it is still climbing! Note also that while there has been some increase in the percentage of teen-agers who become unwed mothers it is the smallest increase of any age group up to 44 years. Please remember also that far fewer pregnant girls are "forced" into marriage than in the past and that the gathering of statistical information is much more thorough today with the result that most unwed mothers become "known" for the record.

Actually, statistics can be tendered "proving" that young people are NOT more lax in their standards of sexual behaviour. The latest study available substantiates my thesis. A four year study of coeds in three colleges has just been completed by Dr. Mervin B. Freedman, Stanford University. His report is probably the best statistical study available on the sex habits of American coeds. It is cited in detail in the January 11, 1965, issue of Newsweek magazine.

"The Puritan heritage has by no means passed from the American scene," states Dr. Freedman. If all the girls told the truth, promiscuity is rare and most non-virgins have intercourse only with men they eventually marry. "I'm convinced these statistics hold true at any quality school," said Freedman.

Instead of a revolution in campus morals, Freedman sees an evolution that began many years ago. "It is probable," he says, "that the incidence of non-virginity among college women has increased . . . little since the 1930s. The great change in sexual behaviour since 1900 has been in freedom of attitude and petting. Students may have evolved patterns of sexual behaviour that will remain stable for some time."

The most serious difficulty today's young people encounter is the attitude of their elders. Dr. Fitch suggests that it is our lack of faith in the common sense of today's youth that is most likely to retard moral progress in the realm of sex. In fact, he believes that these young people are doing amazingly well considering the lack of frank, relevant and helpful advice during the periods of childhood and adolescence. I agree.

There is little doubt in my mind but that the splendid young men and women of today will be finer parents than were the parents of yesterday.

However, this is not to excuse the Churches from the guilt of having been woefully inadequate in its teachings regarding sexual matters, marriage and so many other practical concerns in the field of human relations. Much unnecessary misunderstanding and sorrow and countless traumatic experiences have resulted because the church has been reluctant to more specifically advise its parishioners in many sensitive areas.

Harvard University officials were quoted only recently as deploring the fact that ". . . traditional religious teaching seems to be offering students little guidance in sexual behaviour." Yale's chaplain, the Rev. William Sloan Coffin, Jr., writes "The problem of the church is ineffectiveness." Time magazine suggested in an article within the past year that

the young people of today ". . . have parents with only the tattered remnants of a code. . . . Parents, educators and the guardians of morality at large do pull themselves together to say 'don't,' but they usually sound halfhearted. . . . Faith and principle are far from dead, but what stands out is an often desperate search for 'new standards for a new age'." Father John Thomas, a noted Roman Catholic sociologist, has said, "What is needed is a whole new attitude by the church (both Catholic and Protestant) toward sexuality." And again from the pages of Time magazine, January 24, 1964, ". . . many Americans do feel the need for a spiritual reaffirmation of the spiritual meaning of sex. For the act of sex is above all the supreme act of communion between two people, sanctified by God and celebrated by the poets."

All the people of our Churches seek relevant help in this most intimate and precious part of life. Certainly young people look to their Churches for guidance and direction. Tragically, too often they find an archaic and antiquated interpretation of a moral person's proper relationship to the people of his world. Illogical preachments that excite rather than alleviate the concerns of the seeker is too often experienced.

Your Church and mine must discuss openly and frankly, with parents and children, the physical, ethical and spiritual consequences of proper and improper sexual activity. Our Churches must modernize and adapt their methods of communication and involve themselves more directly with our society if the relevancy and urgency of their message is to be heard and applied. There can be no truly meaningful theology that does not speak to all of life. Clearly and simply, openly and frankly, in discussion and from the pulpit, our theology must apply itself to all men and to all aspects of man's life.

We have a great generation of young people, and our Churches can—if they will—assist them in becoming the finest generation of citizens in our nation's history. ■

## From the Editor's Desk

### "The Word of God . . . in . . . Marx and Trotsky"

The full sentence reads, "The Word of God for us is sometimes in the writings of Marx and Trotsky." It was spoken on Monday, July 5th, by Dr. Truman B. Douglass, and it is *not* "out of context." The entire revolutionary address ranges around the theme first stated (to this editor's knowledge) by the author in 1936. That theme is "The church (sic) in its dividedness is too weak to meet the challenge of the unitedness of the determinative force of the modern world." Therefore, "The New Mission in a revolutionary age will be . . . an ecumenical mission," preferably one in which "unity in mission is the fastest way forward toward genuine (sic) church (sic) unity" . . . "unity that can be had without waiting . . ." And unity which seeks . . . truth-revolution-justice. In fact "the church (sic) is doomed unless its members *can* take" . . . "being addressed in words made famous decades ago by Carl Sandburg: *"Don't give me that bunk."*

Is the Word of God in Marx and Trotsky? We have read through the massive volumes of the collected works of Trotsky, and we have read everything we have seen in English, German or French by Marx. We have read also the three-volume collected works of Mao, and everything we have seen by Engels in English, German or French. And a great deal by Lenin as well.

Is *this* the Word of God?

Categorically, NO! "The Word became flesh and dwelt among us, full of grace and truth; we beheld his glory, glory as of the only Son from the Father." *This is distinctively Christian meaning of "The Word of God."*

True, "In many and various ways God spoke of old to our fathers by the prophets." Nevertheless, the writer of Hebrews adds, "but in these last days he has spoken to us by a Son. . . . He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power."

Marx, Trotsky, Lenin, Engels, Mao and their fellow travellers do NOT "reflect the glory of God" or bear "the stamp of his nature." They are NOT "full of grace and truth." Theirs works are full of violence, hate, and untruth. Their words have sought and seek violent revolutionary class struggle *to overthrow, to destroy, and to root out even belief in God Himself.*

Let it be noted *what is* the central stigma of the assertion, "The Word of God . . . is . . . in . . . Marx and Trotsky" — *it is blasphemy.*

Here the acid of revolution has penetrated beyond the form of organization, beyond the "liturgy", and beyond the creed, to the very nature of the Christian faith and to the ends for which God has created men. We are here told that "nearly all of our contemporary revolutions — from the human rights revolution to the revolution in sexual mores — has (sic) something of God's purpose in it." And let any who take shelter in the weasel word "something" read the address *as delivered*, with the ten minute addendum *omitted* from the mimeographed copy which is in front of us!

The stark and naked fact is that there are men of brilliant intellect, persuasive ability, and extraordinary power who believe that "the Word of God" is something quite other than that which speaks to us in our Lord Jesus Christ. *Him* they would redefine! Even though they take His Name upon their lips; it is not *Christ* who is "the Word"; it is their particular selection of "beautiful" revolutions, directed by them in a power-structured body which brazenly calls itself a "Church" while *at the same time* declaring "there was more of the Word of God for us in the words of (one speaker) than in the words of Scripture which were read earlier in the service" in a Chicago Church.

What is presented is the out-moded Hegelian syllogism . . . Thesis, Antithesis, Synthesis . . . under the words . . . Truth, Revolution, Justice. And this harsh and barren doctrine presumes to deny the validity of that central, vicarious love which is the grace of God in and through our Lord Jesus Christ; the speech says, "Love, prematurely introduced, is an illusion, in anti-truth, is anti-Christ."

*We have now come full circle; for what is in the gospels, the undeserved love, the ever-reaching-out-to-sinners-and-to-sinful-society of God in love — that which is proclaimed in Gethsemane and on Golgotha — that is proclaimed "anti-Christ"!!!*

The hour is late, much later than we had supposed. There will have to be a new Reformation, more violent than that of the fifteenth and sixteenth centuries, *unless* there are enough men and women and young people whose love of God is deep enough to nerve them to stand up against the demonic powers of this century; men, women, and young people uncorrupted by the yen for authority in the state and in the Churches; men, women, and young people unashamed to love even those who despise and reject them; men, women, and young people buoyed up by that word of power which upholds the universe — even by the indwelling of that Spirit of God which can *and will* overcome! ■



SECOND IN A TRILOGY

# what is RIGHT or WRONG

by Russell J. Clinchy

from his book

## "AN ANSWER FOR AGNOSTICS"

The first question to be asked is "What does human experience have to say about my desires or my actions?"

There is the laboratory of life for the determination of what is right and what is wrong. That is where men and women through all the ages have made experiments with human living, and the results may be read by all. Many people, and especially young people want to know if it is right or wrong to take an attitude toward life of "Let us eat, drink and be merry, for tomorrow we die." If a person is in a mood to live that way there is no code or law to which he will listen. But surely he can discover that there has been considerable experimentation along that line. He can never say that he is the first one to try living that way, and so does not know what the result will be. Even if all the codes and standards were swept away there would still remain the stories of the hanging gardens of Babylon, the patricians of the Roman Empire, and such experiments as Louis the XIV. Is it right or wrong to live as though life were a continual nightclub? Never mind the codes. Just take a clear look at the ones who have tried that way of life.

What about the suggestion that the only course for a nation to adopt is one of intense national feeling and a decision to secure everything for one's own people at the expense of all others? Is it right or wrong for a nation to consider itself alone, and to seek to become so powerful that it can ride roughshod over all people? One has to find the answers in the history books, for there is not a nation which lived that way for any length of time that is now in existence. It is very hard to determine if it is wrong or right for a nation to be a pirate in the world's life if we study the course of those nations which have tried it.

But is it right or wrong to make one's life a constant contribution to widening areas of freedom and light? Never mind the codes. Just take a glance at Plato, at Aristotle, at Thomas Huxley, at the Pilgrims. Is anyone ashamed to trace their ancestry to them? But what if such action leads to scorn, a burning stake, or a cross? Well, find out what history says about Socrates drinking a cup of hemlock on an Athenian hill, or Jesus of Nazareth on a cross outside of Jerusalem. What does history say about what is right, and what is wrong?

The second question is, "It it useful?"

This is not an attempt to be a killjoy, suggesting that everything that is burdensome is good, and everything that is pleasurable is bad. A doctor does not always tell us to take pills, or go to a hospital. More often, he may tell us to relax from strain, to play, and to enter into life more fully. To act in a way which will be useful for our bodies may well be to live in a way which is most enjoyable.

There are some vexing moral problems which can only be answered by this question. How much money shall I seek to secure, or possess? What kind of a career shall I follow? As I go through life, and inevitably accumulate possessions, either intangible or real ones, what kind of possessions, and how much, shall I seek?

Frankly, there is no code of morals or no ethical standard which can adequately answer these questions. Even the men and women who have tried to answer them by renouncing all possessions and becoming hermits have not answered them. They have merely resigned from life, and only a few can follow them there. But we can face these ques-

tions about money, possessions, careers, and ask "Is it useful and does it make a contribution to the betterment and advancement of what we really want life to be?" That is the only way it can be determined as to whether a man should have a thousand, or a million dollars. There are some men who would spend every cent of whatever they have on themselves, and there have been people who have spent every bit of what they possess without a thought of themselves. It can never be based upon the amount of money— either small or large.

That was the question Jesus asked. To the rich young ruler, and to the fishermen mending their nets, he said the same thing, "Come, make yourselves and your resources, useful." Is it right to spend a million dollars on a yacht? There is no code which mentions yachts, but we do know that Jesus would ask why a man had a yacht, and what use he was making of it. Is it right to have a home which has been made beautiful with chosen possessions? Jesus went into home after home and what He was interested in was the kind of life that was being lived there, the kind of interests that centered there, and the spirit of unbound comradeship and fellowship which flowed from it.

Is it not fair to say, that, leaving all codes and commandments aside, the ways of life we call good are those which are useful, and the ways of life we call bad are those for which there seems to be no reason for their existence?

We must also ask what effect a certain action has upon human personality; that is, does what we do, or want to do, add to, or take away from, the quality of personality?

This quality called personality is the most important thing in life, as

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*Dr. Russell J. Clinchy is Minister Emeritus of The Church in the Gardens, Forest Hills, New York. His recent book AN ANSWER FOR AGNOSTICS has been so provocative that he has been asked to prepare digests of three particular chapters of the work. His insight in this second of a trilogy deals with Ethics. His third will deal with Polity.*



# I'M FOR THE UPPERDOG!

or

by President Miller Upton

## *We Are Not Born Equal*

I have just about reached the end of my tolerance for the way our society at the present time seems to have sympathetic concern only for the misfit, the pervert, the drug addict, the drifter, the ne'er-do-well, the maladjusted, the chronic criminal, the underachiever, the loser—in general, the underdog.

It seems to me we have lost touch with reality and become warped in our attachments, if not in fact psychotic.

In short, I feel it is time for someone like me to stand up and say, "I'm for the upperdog!" I'm also for the achiever—the one who sets out to do something and does it; the one who recognizes the problems and opportunities at hand and endeavors to deal with them; the one who is successful at his immediate task because he is not worrying about someone else's failings; the one who doesn't consider it "square" to be constantly looking for more to do, who isn't always rationalizing why he shouldn't be doing what he is doing; the one, in short, who carries the whole of his part of the world squarely on his shoulders.

Not the wealthy, necessarily; not the ones in authority, necessarily; not the gifted, necessarily—just the doer, the achiever—regardless of his status, his opulence, his native endowment.

We are not born equal; we are born unequal. And the talented are no more responsible for their talents than the underprivileged for their plight. The measure of each should be by what he does with his inherited position.



No one should be damned by the environmental condition of his life—whether it be privileged or underprivileged . . .

It is a dying fashion to pay respect to those who achieve—who really "have it," to use the vernacular. This is the day when the fashion is to be

for the underdog. The attitude is being developed that if you really want people to care for you—and who doesn't?—don't be successful; be a misfit, a loser, a victim of one's environment. This is an occasion to honor the successful—to say it is better to win than to lose, better to receive an A than a C, that class rank IS meaningful, that those who have developed the pattern of achieving in college will go on achieving out of college, and, because of their achievement, the rest of us will live richer and easier lives.

I'm not entirely sure of the reason for what appears to me to be a general social-psychological aberration, but I suspect it springs from a massive social guilt.

Each of us individually is so aware of our personal limitations that we have developed a form of masochistic reaction to problems of the day. Instead of attempting to deal with the problems in a forthright way, we berate ourselves, we martyr ourselves, we pillory ourselves.

Or, if the problems seem too much for us to handle, we mitigate our sense of guilt by heaping all blame on convenient scapegoats or by concerning ourselves with the problems of others at a conveniently remote distance.

Let me illustrate my point by specific reference:

I have become increasingly bored and resentful of the ridicule and snide references made of the WASPS—the white, Anglo-Saxon, Protestant suburbanites. I wouldn't feel the point so strongly were the criticisms leveled by those outside of the circle. Such could be looked upon as healthy social criticism and competition. But when it comes mainly from those who are part of the circle—WASPS stinging themselves—it assumes the nature of sick self-immolation.

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*Dr. Miller Upton is president of Beloit College, Beloit, Wisconsin, and delivered this address at the honors convocation of Ripon College, Ripon, Wisconsin. Dr. Upton appeared on the panel of the Annual Meeting of the National Association this past summer, discussing "The Role of Education" in the symposium on "Building Character in American Life."*

Our society's treatment of the Negro over the years is deplorable. In fact, that's too mild a term for it. The word "sinful" in its full theological sense is more accurate. But this fact does not justify us, in our sense of guilt, condemning a particular segment of society which in many ways constitutes the backbone of American social existence.

If damning by association is wrong, as I would maintain strongly it is, then how horribly wrong it is to level our guns of hostility, envy and ridicule in this fashion on the successful white man who more often than not struggled financially to get a college education, who more often than not works at his job more than 60 hours a week, who buys a comfortable home in the suburbs with the welfare of his family in mind, who is active in his church and community affairs, who gives his time to service on boards of education and social-welfare agencies, and in some cases is shortening his life span through overwork and anxiety resulting from the basic social responsibilities he must carry.

These are among the chief doers and achievers of today. And where would our society be without them? For one thing, we would not have Ripon College or Beloit College or the University of Wisconsin as we know them today were it not for the likes of these people. Nor could we afford to have a major portion of the population going to school for 12 to 20 years. Nor would we enjoy the leisure time, recreational activities and cultural advantages which are a direct product of our material welfare. However, there would be one by-product advantage:

We would have to be so concerned individually with eking out our own meager existence that there would be no time to be wasted on such irrelevant and dishonest name-calling and buck-passing.

Or, just as we point an accusing finger at those who succeed within our economic system, so we accuse the system itself of faults which are not of its creation. In short, we tend to blame the economic system for the faults of individuals who operate within it.

It is important to recognize that the quality of any society is directly

related to the quality of the individuals who make it up. Therefore, let us stop referring naively to creating a "great" society. It is enough at this stage of our development to aspire to create a "decent" society. And to do so our first task is to help each individual be decent unto himself and in his relationship with other individuals.

A decent society cannot be created out of a vacuum and imposed. It can only evolve out of the lives of constituent members. In this regard, our economic system has become the scapegoat for the failures of our educational, religious and family institutions to develop decent and responsible individuals.

Whenever one blames another or group of individuals for one or more of the ills of mankind—beware! He is expressing personal hostility and offering no solution. There is no single scapegoat for the world's ills, unless it be our own personal limitations as finite beings.

Also, the Puritan ethic and religious morality in general have come in for some heavy-handed humor and disdain. I can support that criticism which focuses on arbitrary value judgments. But we seem to be in the process of developing a much more perverse kind of moralism—a moralism which says that since love is the one absolute virtue of men, the one way we will solve the problems of poverty, crime, racial discrimination and the like is by forcing everyone to love everybody else—we must love the white man because he is white, or the black man because he is black, or the poor because he is poor, or the enemy because he is the enemy, or the perverse because he is perverse, or the afflicted because he is afflicted! Rather than because he is a human being, any human being who just happens to be white or black, poor or rich, enemy or friend.

This is a hideous abuse of the notion of love that avoids the hard fact that love is a uniquely personal experience.

If it is idle to attempt to legislate individual morality, it is even more idle, and even arrogant, to attempt to force individual love. There can be no love unless it is genuine and authentic. To love, or go through the

pretense of loving, without truly feeling that way is one of the lowest forms of hypocrisy. It is dishonesty at its worst. And the fruit of such dishonesty, as with all forms of dishonesty, is distrust, degradation, chaos. We should respect all people so much that we would not dare demean one by pretending to love him when we don't . . .

We need to start being honest with ourselves in more ways than one. It is too bad that we have failed to heed the charge that Polonius made to his son: "This above all, to thine own self be true." For were we to do so we would have to admit honestly and joyously that love in its very essence is selfish. Were it not so, there would be none—not real love—only a martyred imitation . . .

We have serious problems and issues facing our society at the present time. Let there be no doubt about it. But they can be solved over time if we will attack them directly and honestly—that is, if we will be willing to pay the price in time and persistent personal effort.

They will never be subject to instant solution—to wishing it so. Nor will they be solved by blaming others for their existence, or by making certain segments of society the scapegoat for the general ills of society. Nor will they be solved by running away from them by concerning ourselves with remote situations rather than those at hand. Nor will they be solved by application of the perverse notion that to love means only to sacrifice one's self.

The one most certain point is that they will be solved by doers—not people with good intentions, but individuals with good deeds. Not those who talk a good game, but those who play a good game—the achiever.

We will never create a good society, much less a great one, until individual excellence and achievement is not only respected but encouraged. That is why I'm for the upperdog — the achiever — the succeder. I'm for building an ever better society, and this will only be done by those who take seriously their responsibility for achievement, for making the most of their native ability, for getting done the job at hand. □

In the continuing crises in the Middle East, there is one forgotten factor. One half of Lebanon is Christian; there are thousands of Christians in Syria, thousands in Jerusalem, some in Israel, and many thousands in Egypt. A "Pilgrimage to Palestine" has been the life-hope for untold numbers of Christians since the early centuries to the present time. About the year 396 the Spanish Pilgrim, Silvia, left a detailed record of her pilgrimage to the Holy Land. There are gathered together in a relative small geographic area places whose very names stir our hearts and minds: Bethlehem, Nazareth, Jericho, Galilee, Jerusalem, the Garden of Gethsemane, the Mount of Olives, and Bethany.

been called to the attention of the American people, and it is time they were.

### NOT JUST JERUSALEM

The destruction and the disregard for Christian shrines, homes, and people has not been limited to Jerusalem.

Meeting with evacuated Americans in Tehran and Istanbul, I have recorded eye-witness accounts covering a wide variety of terrible happenings.

For example, in a small town north of Jerusalem, Israeli soldiers searched the business premises and dwelling places of a Christian family. Not a gun was found. Not a single weapon of any kind was found. The most that *could* be dis-

of the great Assyrians and Babylonians, it has never been controlled by the descendants of King David, except in small part. Since Titus (70 A.D.) leveled Jerusalem, there have been very few Jews living in Palestine; those who were living there lived in peace and harmony with their Christian cousins of Semitic racial derivation and later with their Islamic cousins.

### THE NEW FACTOR

The twentieth century has seen the growth of antipathy between Zionists and the citizens of Palestine.

This, primarily, goes back to the "Balfour Declaration" of 1917 which promised the Jews a "national home" in Palestine, and said at the same time, "Nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

In 1917, eight percent of the people in Palestine were Jews; something like 95 percent of the land was owned by Arabs.

### SCAPEGOAT

The horrible atrocities of Hitlerism aroused sympathy for the Jews in the minds and hearts of Christians all around the world.

But, instead of opening the doors of *our own country* to the immigration of the persecuted refugee Jews, the United States and Britain forced open the door into Palestine.

There arose very quickly an internal situation of extreme discontent. Aided and abetted by such terrorist organizations as the Stern and Irgun gangs; some Arab groups responded in kind.

### THE PARTITION PLAN

Palestine was partitioned by the United Nations into Jewish and Arab states in 1947. Israel was given 54 percent of Palestine including the fertile plains, although Jews formed only one tenth of the total population and owned less than one tenth of the total land. In the area that was proposed as an Arab state there were to be almost no Jews, but in the Jewish state almost half the population was to be Arab.

The British mandate ran out, and on May 15, 1948, the State of Israel declared itself in being. In the con-

## THE FORGOTTEN CHRISTIAN

Our Christian stake in the Middle East is high, but it is accorded almost no concern in the public press, mass media, or anywhere else.

### CHRISTIANS IN THE OLD CITY

The pictures which accompany this article were provided by an American who was able to visit the old city within ten days after the start of the June 1967 War.

The Jerusalem YMCA has been a project of many of our Congregational Christian Churches. It was not an armed center. Its staff and leadership is Christian. In the building there has been meeting an Independent Protestant Fellowship which is the sole weekly free Church worship service in Old Jerusalem, a Church which has conducted its services in English, and has numbered among its members persons associated with the American School of Archeology. The important points to notice in the pictures are two: The number of shell holes and damage inevitably associated with war is relatively small; the senseless vandalism represented by upset drawers, slashed leather cushions in the waiting room, looting of valuable equipment, such as typewriters, is *not* small. These facts have not

covered was some leaflets presenting the situation of the aggrieved Arabs, literature of a kind common in both Israel and other lands since 1948. There is nothing unusual about this and certainly nothing unusually inflammatory. Nevertheless, the Christian family was ordered to pack whatever could be packed in one suitcase each, and to get out within one hour. When they were forcibly pushed out at the close of the hour, their place of business and their home were immediately dynamited. Shortly thereafter a bulldozer came and cleaned away the rubble. By late afternoon, the land had been awarded to an Israeli who started to ready it for the construction of his own dwelling.

Stories like this from eye witnesses and from our own Christian brethren naturally are disturbing to any Christian.

### PROMISED LAND?

Palestine is a "much promised" land. Before Abraham reached it from Ur, it was already the dwelling place of another people. Before Gideon fought his way through Jericho to Ai, it was occupied by the Canaanites, Philistines, and Phoenicians, chiefly. Since the days



fusion that followed, it is very difficult to tell just who was responsible for what. Certain results are quite clear. Because of terrorism like the Massacre of Dier Yassin in April 1948 when 250 inhabitants were killed, the Arabs fled.

Israel proceeded to occupy far more than the segment allotted by the Partition Plan.

### GUARANTEED TROUBLE

The following factors existent in 1948 and aggravated thereafter have guaranteed trouble in the Middle East, and have made the whole area dangerous for Christians. A million Arab refugees . . . . . Occupation and use without compensation of land in Israel (90 percent) owned by Arabs . . . . . No compensation and no chance to return to their homes for the refugees . . . . . There were lines that divided villagers from the fields they cultivated . . . . . A sort of second-class citizenship for the Arab population within Israel . . . . . The constant exploitation of water resources on a unilateral basis by Israel and an incredible number of border incidents for which Israel was condemned by the nations of the world.

### TODAY AND TOMORROW

Obviously, the involved historic facts complicate every possibility for present peace.

We in the United States have been subject to a constantly managed news, so fantastically extreme as to amount in a great many instances to a complete black-out of the truth.

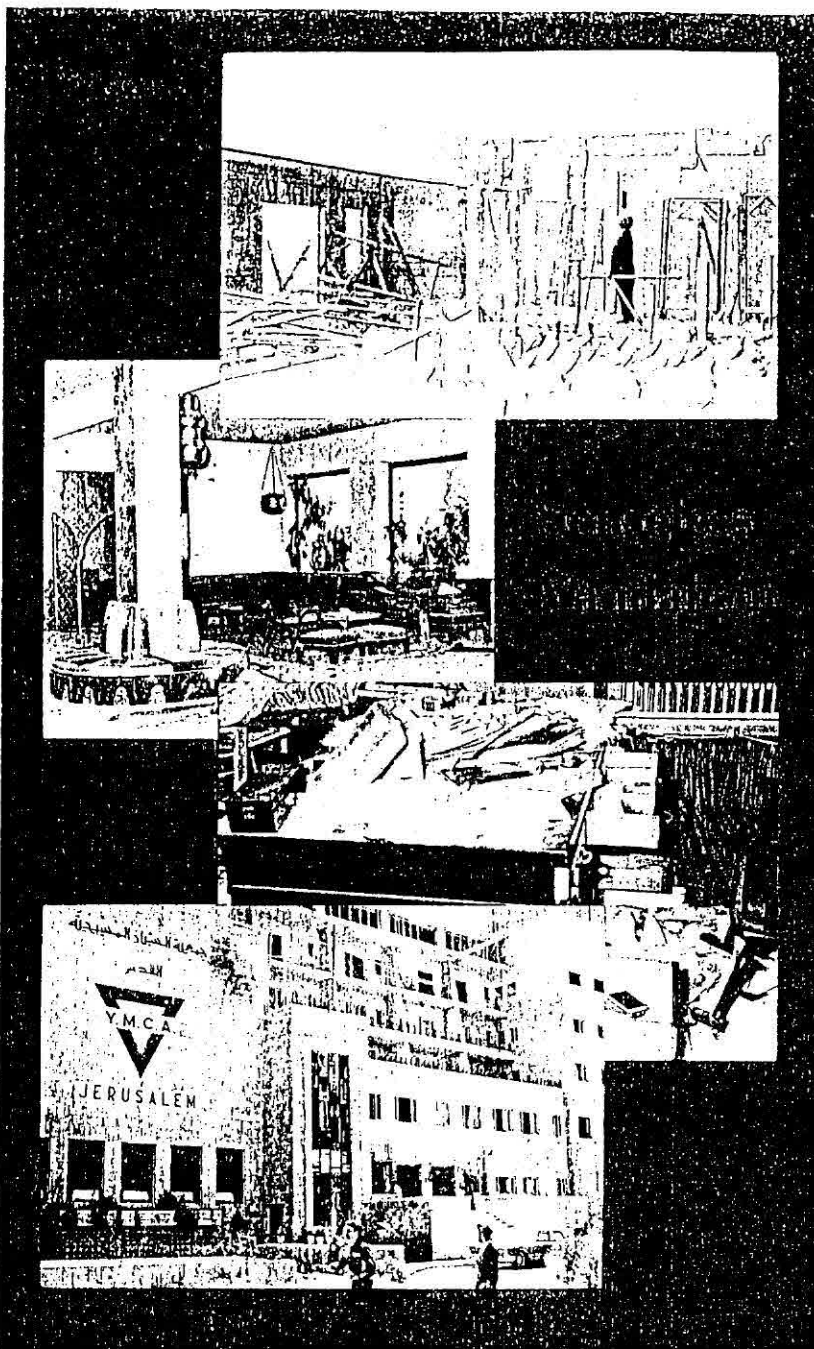
The time has come for Christians to insist that we have a stake in the Middle East, that we cannot tolerate aggression designed primarily to grab tourist dollars from shrines which are holy because of their association with the Scriptures, and particularly with the life of Jesus of Nazareth. We should inform our elected representatives that it is their duty to represent the Christian majority and not simply the Zionist minority.

We should insist that acts of destruction be properly compensated by the Israeli government. We should, as a nation, cease to give tax deductions for contributions to someone else's war. Either our

Jewish citizens are citizens of the United States or they're not. If they are, they owe their allegiance to the United States of America, and not to Israel.

Primarily, there is the element of justice which, at its minimum, means restoration of the West Bank into the hands of its citizens, restoration of Sinai and the "Syrian Heights", and the decision at the conference table of some sensible and geographically sane lines for the borders of the state of Israel. Our government promised to protect the "territorial integrity" of the Middle East lands. *We have not done so.* □

*Editor's Note: The Middle East situation is one of great concern to Americans, and receives wide coverage in the press and other media. Dr. Henry David Gray, pastor of South Church in Hartford and former editor of THE CONGREGATIONALIST, has traveled much in the Middle East and has more information on the area than the majority of Congregationalists. The views expressed in this article are Dr. Gray's and not necessarily those of THE CONGREGATIONALIST or of the Churches of the National Association.*



# THE ROLE OF THE CHURCH

by Howard E. Kershner

Life was hard in my youth and early manhood. My hard working, God-fearing parents lost all in the droughts and grasshopper plagues of western Kansas during the closing decades of the past century. I have known hunger, cold, insufficient clothing and unheated housing without running water. There is little about poverty that I do not understand from personal experience. Later, my wife and I spent 10 years bringing some relief to starving and homeless people in Europe during the civil war in Spain, World War II, and in the post-war period when I was a member of the first Board of Directors of CARE, Vice President of Save the Children Federation, Director of the International Commission for Refugees and special representative of Secretary General Trygve Lie of the United Nations, seeking grants for the Children's Emergency Fund of that organization. I have witnessed starvation on a wholesale scale and vast numbers of people deprived of housing, medical care, and all the essentials of anything beyond a mere physical existence.

My sympathies are with suffering people and I have spent a good part of my life trying to help the unfortunate. Those who would have the church make pronouncements and take positions on social, political and economic questions cannot possibly be more interested in reaching desirable goals than I. We need waste no time in discussing the need for relieving poverty and lifting the burden of misery from the backs of men. We agree on goals. We divide sharply on the best ways of making progress toward them.

When I say it is a great mistake for the minister, speaking from his pulpit, to take a position on one side

or the other of sharply controversial economic, social and political problems, I am not saying that he should not discharge his duty as a citizen in these matters. He has the same secular means of doing so that are available to the rest of us. Church bodies should not make pronouncements in these areas and church papers should not publish editorials assuming that all people who are really Christians must take this or that view of current problems. To do so will divide the church for there is room for much difference of opinion regarding most social, economic and political problems. Equally honest and devoted Christian men and women will disagree about tariffs, monetary policy, agricultural problems, federal subsidies to schools, housing, relief, segregation, foreign aid, and many other problems. Equally consecrated Christians do not agree as to the will of God in these areas and if the church undertakes to speak *ex cathedra* concerning them it will divide its membership and lose its influence. Some Christian people are very certain they know what the role of the Federal Government should be regarding the recognition of Communist countries, but other equally concerned Christians are not so sure that their brethren know the will of God in foreign relations.

When the minister leads their thinking in the spiritual realm two men of opposing views may worship in harmony side by side in the pew, but if he proclaims a specific position regarding any of the controversial questions just mentioned, and many others, he will alienate a large portion of his flock and the two men sitting side by side will feel enmity rather than harmony. One may be pleased by the sermon, and the other made extremely unhappy. One will feel that the minister does not

know what he is talking about. He will believe that the minister lacks information and that he has based his reasoning on false premises and therefore arrived at erroneous conclusions. That this is happening widely throughout our country is evidenced by the lack of church attendance and by the fact that many churches have withdrawn their support from church councils and their own denominational leadership. Many others have withheld contributions or cut down their contributions because the church is spending money for purposes that they believe to be wrong.

Jesus commanded us to go into all the world and preach the gospel to every creature. He did not command us to go into the world and organize peace corps or civil disobedience demonstrations. He did not resort to law or coercion as a means of improving society. Such things are all right in their place, but they are secular and mundane. The church should operate in the eternal spiritual world.

John the Baptist said of Jesus, "Behold, the lamb of God which taketh away the sin of the world." He did not say to behold the great leader of social reform who will bring about justice and the equalization of wealth. He said nothing about strikes, subsidies, controls, emergency peace campaigns, vigils, sit-ins, or teach-ins. If He had based His appeal on any of the popular ideologies of the day, His memory would hardly have outlasted a generation, but because He moved in a very high spiritual plane, His message has come ringing down through the centuries for 2,000 years. Let the preacher, the church council and the religious paper do likewise and the two men with differing sociological, economical and political

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views may worship together in harmony and join with each other and their church in the promulgation of the Christian Gospel, which is the power of God unto salvation.

I am not saying that these social, economic and political questions are not important or that Christians should not concern themselves mightily with them. They are important and every Christian should be concerned, but our concern and our actions should be taken through secular organizations and not through the churches.

We need to get our hearts right through the worship of God and then mobilize our secular organizations to take the required action for the improvement of society. The church is not the proper instrumentality to that end and if we attempt to use it for that purpose we shall destroy it. We have political parties, chambers of commerce, labor unions, parent-teacher associations, service clubs, and many organizations through which we can work for the improvement of society. We need not desecrate and degrade the church for that purpose.

The worship of God is the most constructive act of man. St. Paul expressed it beautifully when he said:

*"... beholding as in a glass the glory of the Lord, (we) are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).*

When spiritual rebirth takes place through repentance, growth in Grace is continued through persistent worship of God, and the high ethical standards which we attribute to Him become the ruling principles of our lives. Reborn men and women go out and remake society. I am just as much interested in meeting social needs and solving economic problems as my Socialist friends, but I insist that we must not try to do it by changing our churches into social action agencies. They must not climb down from the spiritual plane. They must not take sides on controversial questions of economics and politics. Such matters are temporal. They shift from time to time. The church is a divine, permanent agency dealing with eternal principles and not with the temporary application thereof in the material world.

Jesus said if He were lifted up, He would draw all men unto Him. He did not say that He would draw a majority and then coerce all the others. When the rich young ruler turned away sorrowfully because he was not ready to surrender his life and his possessions to the will of Christ, Jesus might have said to His disciples that the young man does not know what is good for him, so draw up a law that will dispossess him of the greater part of his wealth and we will use it properly. If Jesus had taken that attitude we would never have heard of Him. If the church descends to the basis of dividing wealth and promoting socialism, it will become as short-lived as our secular organizations. To remain permanent, it must be a divine institution proclaiming eternal spiritual principles.

When one of a company of people who were listening to Jesus said to Him, "Master, speak to my brother, that he divide the inheritance with me," Jesus replied, "Man, who made me a judge or a divider over you?" Then Jesus said to the people, "Take heed, and beware of covetousness . . ." (Luke 12:13-15)

That saying has a meaning for the church today. It does not mean that we should not be good trustees to God both with our time and our means. It is the duty of our ministers and our church leaders to seek to inculcate in all of us a sense of trusteeship. On the other hand, if Jesus himself refused to be "a judge or a divider over you," it would seem altogether out of place for the church to assume those roles.

The proponents of the so-called Social Gospel say, "How can a Christian ignore the great need?" He can't. He will be greatly concerned and he will do his utmost to bring about improvement, but he will do this by secular means and not by seeking to make a wrongful use of a sacred divine institution established by Jesus Christ for the purpose of operating permanently in the spiritual world.

Our so-called liberal friends often speak contemptuously of pious people. They say that individual piety counts for little, and has no bearing on the great sociological issues of integration, housing, education and equalization of wealth.

They are wrong. If the church had fulfilled its mission, taught the people to worship God and respect His moral law summarized in the Ten Commandments, our present seemingly insoluble problems would not exist. The only way to cure poverty is to improve the character of individuals.

### Slums and People

We can't get people out of the slums until we get the slums out of the people. Take the people out of the slums and they will create more slums wherever they are just as we have more delinquency and crime in some of our low-cost housing developments in New York City than in other parts of the city. Moving people with unregenerated hearts into a good, new, clean apartment doesn't change character and they will soon make a slum of it. But if the church would proclaim the gospel, repentance, the forgiveness of sins and make new creatures of these slum dwellers through the worship of God and respect for His moral law, the slums would disappear.

To conquer poverty we must regenerate people one by one; that is, promulgate the personal piety which the welfare staters ridicule. For example, the people waste more money in foolish, harmful practices than ever can be spent by government for improving their condition. Some \$20 billion a year is wasted for tobacco and liquor in our country and at least an equal sum for gambling, not to mention other wasteful frivolities. We cannot possibly spend \$40 billion a year of public funds to cure poverty, but a substantial portion of that sum could be saved by the poor people themselves if they became worshippers of God, reverently keeping His Commandments.

Let no one say that I wish to coerce or control people in the expenditure of their incomes. It is not my purpose to say to anyone that he should not smoke, drink or gamble. If an adult can pay for such things himself, that is his business, but he has no right to make me pay for these or the crime and poverty flowing from these, or to raise and educate his children for

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## THE ROLE OF THE CHURCH *Continued from page 8*

him because he has wasted his own resources. The point is that if the power of the Gospel enters the human heart, most people will become self-reliant and self-supporting. They will be thrifty, honest, truthful and will refrain from coveting and stealing. That is the only way to solve the social problems which confront us. If the church deserts her moral and spiritual leadership and descends to the material plane, there is little hope of improving the wretched conditions that exist throughout so large a portion of the world.

### A Shocking Statement

I recently heard a liberal Christian leader speak of the "dedicated, high-principled young men who surrounded Castro in his move for social justice in Cuba." This shocking statement shows what happens when religious leaders begin to place their faith in material movements and reforms. That a minister of the gospel should find comfort or take satisfaction in crass, Godless, materialistic communism is extremely disquieting. So was his statement that the personal habits of individuals such as smoking, drinking, gambling and sleeping with another man's wife were trivial when compared with the great social issues of integration and equalization of wealth. I do not regard sleeping with another man's wife as trivial. The fact is that a decline of sexual integrity has always accompanied the disintegration of civilization. Society cannot be cleansed by social reform or by the movement of history. This can be done only by spiritual rebirth and the cleansing of the human heart through faith in, and obedience to, the will of God. Our difficulties have arisen because the church has deserted its true mission. A nation of pious people is not troubled by an oversupply of criminals, sex perverts, dope addicts, drunks, delinquents and broken homes.

When John Calvin went to Geneva it was one of the most depraved cities in Europe. He constantly reminded his ministers to concentrate on proclaiming the spiritual message of the church. This was done and within the space of a few years Geneva became one of the

most wholesome and best-governed cities in Europe. Today the church has taken the opposite direction and has brought tragedy and disaster upon us.

Faith in God that remakes character is the answer to most of our social problems. As Isaiah (50:7) expresses it:

*"For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."*

Nothing but faith in God can cause a man to set his face like a flint, to overcome his temptation and to be truthful, honest and just in all his dealings. This transformation takes place in the spiritual world, and is the function of the church. It cannot be done in the material world and when the church descends to that plane, the best hope of fundamental improvement in society disappears. When the church places its faith in coercive governmental action, it is bound to be defeated. Government can control people and drive them like slaves, but it cannot regenerate their hearts. Without the latter, there is no internal, redeeming self-help through the renewal of a right spirit within man. Until this change takes place, the best we can hope for is a coercive society, with a strongly centralized government and discipline through the action of the secret police. In the end, it means a master and slave relationship.

Salvation for society waits the rebirth of its individual components. Until we as individuals join the Psalmist in the great prayer:

*"Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).*

we shall never overcome the woes of mankind and achieve a great society.

The explanation for Daniel's successful defiance of the great King and for his emergence unharmed from the den of lions is found in his habit of regularly worshipping God, kneeling and praying three times every day. The courage this gave him is well set forth in Daniel 1:8:

*"But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor*

*with the wine which he drank."*

Only spiritual forces can give one the power to purpose in his heart that he will not defile himself and that he will live in accordance with the moral law of God. The material level knows no power strong enough to do that. It is the business of the church to wield spiritual power that is stronger than anything on the material level. It prostitutes itself and becomes ineffective when it descends from heaven to earth. Daniel was right when he said:

*"Blessed be the name of God for ever and ever: for wisdom and might are his:*

*"And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:*

*"He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Daniel 2:20-22).*

Nothing but the continuous worship of God and profound faith in Him would have enabled the three Hebrew children to face the angry King and the fiery furnace in triumphant faith saying:

*"... our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:17-18).*

Faith in God puts courage and determination into the hearts of men. These are the qualities that conquer poverty and solve other social problems. It is the business of the church to mobilize spiritual power. By doing so, it can solve our perplexing social and economic problems, but if it deserts its true function and places its trust in the puny forces which men may assemble through their own institutions, it will meet with continuous tragic failure. When the state does things for people, they lose the power to help themselves, but when through faith in God they make a mighty effort to solve their own problems, most of them are successful. This principle is well illustrated by the story of the sea gulls who lived from the waste of the fish cannery. In time, they grew fat and

lazy and were unable to find food for themselves. When the cannery closed, they starved to death. The greatest evil that can be perpetrated against the American people is to teach them to depend upon the state until they lose initiative, self-reliance and character. That is the way to permanent enslavement.

The church must choose to depend upon and to invoke divine power which knows no limit and overcomes every obstacle or to place its faith in the feeble efforts of man. Let us hope that it will recover from its temporary obsession with man-made institutions, and quickly rise again to the spiritual level, resuming its proper function of proclaiming the gospel of Christ as the means of individual salvation—the only road to the solution of our social problems.

When the church takes a position on secular questions it becomes involved in untenable and ridiculous situations. For instance, some years ago, when I was having a discussion with the Minister of Finance in Lebanon, he told me that his country had no inflation, no indebtedness, always balanced its budget and had a sound monetary unit which was not losing its purchasing power. After congratulating him, I said, "Will you tell me, Mr. Minister, why my country which has

Switzerland—to hear his church continually advocating more of the same is too much, and many church members have been lost on that issue.

In like manner, the church is backing the Appalachian program for the relief of poverty in that area. I was in Spartanburg, South Carolina, recently and was told that the unemployment rate in that country was only about half of the average for the nation and that the country was experiencing a real boom. Nevertheless, the Federal Government insists that the people in Spartanburg County, South Carolina, are poor and that it must submit to being a part of the Appalachian program. Good church people of that area are up in arms. For the church to champion these questionable controversial measures which may appear right one day and wrong the next is to become involved in statements and positions that appear ridiculous and bring great disfavor upon it.

A large part of the church leadership in the United States has urged the recognition of Communist China and the admission of that country to the United Nations. Probably an overwhelming portion of church membership is opposed to that course and has been made very unhappy by the action of their spokesmen.

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## *It is the business of the church to mobilize spiritual power*

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balanced its budget only 6 times in the past 33 years, suffers from chronic inflation, owes more money than all the rest of the governments of the world put together and has a continually depreciating dollar—will you tell me, Mr. Minister, why we should continue to give your country tens of millions of dollars a year?" He replied, "I know of no reason why you should do so, but if you wish to do it, of course we will be glad to have it." To the man who knows that much of the \$130 billion our country has paid out in foreign aid since World War II has been worse than wasted and that some of it finds its way into numbered accounts in Lebanon and

A large portion of our church leaders approved of the stalemate in Korea and of the rejection of General MacArthur's plea for permission to inflict a complete rout upon the Communist enemy. This also brought great disfavor upon the church.

To the regret and distrust of perhaps the major portion of the church membership of our country, much of our church hierarchy backed the Castro movement for the communization of Cuba. When secular organizations advocate such measures and are proven to be wrong, no great damage is done for they are of a temporary nature and may be supplanted by others that are able more

accurately to interpret the will of the people. But, when our one permanent divine institution deserts its commission to preach the Gospel and makes such grievous blunders in secular affairs, it suffers irreparable damage. Moreover, in so doing it often violates the moral law of God which it is supposed to champion.

### **Divided Into Pressure Groups**

Not long ago, I made a talk along these lines at a church dinner. In the question period, the minister of the church arose and explained that the railroads were increasing the monthly fare of his parishioners who work in New York to the extent of some \$25. He said they could not afford to pay it, and that the government should do something about it. "What do you think the government should do?", I asked. After a moment's reflection he replied, "I think the government should subsidize the railroads." "That will mean," I answered, "that the government will go into the slums of New York and take money from people who have never been on a train, people who are obliged to live in the noisy, crowded, dirty city because they cannot afford to live in the suburbs and give this money to your parishioners so they can live in this far more pleasant community. If you are really honest you will advise your parishioners to take a piece of paper and write at the top: I cannot afford to pay my railroad fare. Will you contribute 50¢ or \$1 a month so that I may continue to live in the suburbs while working in New York?" "No one would sign a paper of that kind," the minister said. "Of course not," I replied. "But you propose to put your hand in the peoples' pockets and take the money from them and that is both coveting and stealing."

"Your parishioners will no more than have returned from their unsuccessful effort to obtain help for their railroad tickets than a group of farmers will knock on the door and, after you have invited them in, will explain that they cannot afford to sell their farm produce at the market price and will ask you to contribute a dollar a month so they may have more than the market affords. You will be sympathetic and will explain



that you would like to help them, but that you have to pay your own grocery bill which is quite all you can manage. But you do help them for they organize a pressure group, go into politics and take \$6 to \$8 billion out of your pockets every year.

"After the farmers leave, another group will knock on your door and tell you that they want to build houses and can you help them financially. You will explain that you are having some difficulty paying for your own home and are unable to help them, but you do, for they go into politics and through pressure upon government succeed in getting subsidies in one way and another for most of our housing developments.

"Another group comes and asks for help in the payment of their rent. You say you have difficulties of your own but they likewise organize a pressure group and succeed in getting government to subsidize a large portion of the rental housing of our country.

"The oyster fishermen get into difficulty and petition government to subsidize oysters. The scrap iron collectors are not getting enough for their scrap and petition government to stockpile scrap iron. Some years ago the egg producers of South Jersey were not getting enough for their eggs so they petitioned government to start buying shell eggs. The government refused but the farmers said, 'You buy dried eggs, milk, cream, butter, wheat, corn and many other products. What have you got against shell eggs?' The Secretary of Agriculture saw the point and started to buy shell eggs."

And so, we have divided ourselves into a vast number of pressure groups, each coveting the wealth of others and striving to see how much it can obtain for itself. We have become a nation of coveters and thieves, and the church through its advocacy of many of these measures

and its championship of the so-called welfare state, conceived as a program for social justice, is violating and tearing down the very moral laws of God which it is its duty to teach and proclaim to the people. A church which continues to do that cannot prosper and cannot for long retain the confidence, respect and love of the people. It has failed in its mission of proclaiming the Gospel and is devoting its time to the impossible task of trying to divide up the wealth and redistribute it among the people. It does not seem to understand that when the time and attention of the people is centered upon dividing wealth—that is, getting some of the wealth of others—that they are not concentrating on the production of wealth. Consequently, the assembly lines slow down and less wealth is created.

The socialism, which much of our church leadership is advocating for our country, and the appeasement and wasteful foreign aid program it urges for friend and foe alike are recognized by a large part of our church membership as threatening the very solvency and even the life of our country. If our church leadership continues to pontificate in this realm it will greatly injure the church. Even though it might give the right advice, it would still divide the church for there are many who will not agree.

To stay united, the church should remain on the spiritual plane seeking to cancel out sin and leave to reborn men and women the secular problems of meeting human need and improving society. In that manner, the church can recover its mighty influence over men and women, can point the way to salvation from sin and so achieve a happy, prosperous and self-governing free society. The alternative is to lead us deeper into socialism with its accumulating miseries. □

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*Howard E. Kershner, L.H.D., President of the Christian Freedom Foundation which publishes CHRISTIAN ECONOMICS, adds to his many-faceted personality a position on the Church Staff of First Church, Los Angeles. This article has now been incorporated*

*as a chapter in his new book entitled, YOUR CHURCH—THEIR TARGET, distributed by Better Books Publishers of Arlington, Va. Permission to reprint "The Role of the Church in Social Problems" was obtained from Christian Freedom Foundation, Inc.*



by Harry R. Butman

This Youth Issue editorial has a dual thesis: today's youth must endure stronger stresses and deeper uncertainties than any generation of young Americans has ever faced; they are going to meet and master these tensions and dubieties. There was much bruit and scandal about the youth program at Racine. The content of the main lectures, it was hotly claimed, was destructive of morality, and today's generation is obviously hell-bound in a hurry. For whatever his support is worth, let one white-haired grandfather ally himself with the youngsters, and explicate his championship with a measure of careful argument.

It should be initially understood that our nation, and indeed the total culture of the West, is experiencing what Arnold Toynbee calls "a time of troubles." Such turbulent periods come to all nations, and they are not always survived. We are in a confused day of changed landmarks and abandoned codes; we suffer from a malaise of morality. "If the foundations be destroyed," inquires the Psalmist morosely, "what can the righteous do?" And the syntax of the Hebrew calls for a negative answer; the righteous can do nothing. The brokenness of our culture is due to at least two causes, the first being a half-century of global conflict. When war is the world's prevailing weather, the morals of the battlefield are going to impose themselves on civilian life, and war, even the just and mournful war, is the great negator of morality. A second cause is the permissive philosophy of humanism which views man as a creature without kinship to God, and not subject to God's laws. We are experiencing a sudden thrust of what is called "situational ethics" in which the concept of objective moral absolutes is rejected, and the criteria of conduct becomes the most loving or most expedient thing which can be done in a particular situation.

Let us look at specifics and note the impact of two modern inventions on morals. The car, which could be used as a bedroom on wheels, was a temptation to which many of us who are older were exposed. Even in old colony days, when distances between farmhouses and the cost of firewood gave bundling between sweethearts a measure of acceptability among the strictest of Puritans, there was trouble in keeping the moral code. Scholarly estimates of the rate of illegitimacy in Puritan times run as high as twenty-five per cent. Morals in

## The CAR and the PILL

no small measure are matters of topography, and when, some forty years ago, it began to be easy for young people to get out of range of watchful parental eyes, a new type of temptation became prevalent.

I cite this example in order to remind those who were young in the Twenties and Thirties and Forties of the new temptation they faced, and to urge them to consider with understanding the additional temptation technology has put before the young people of the Sixties—the pill, the oral contraceptive; cheap, easily available, and socially sanctioned for the unmarried by not a few molders of opinion. It must be pointed out to those shocked by the reports of Dr. Augenstein's lectures at Racine, that the facts of the diminished danger of conception and the increased availability of abortion are hard social and medical facts, and no amount of head-shaking and viewing with alarm on the part of the older generation is going to prevent high school and college young people from talking about them and perhaps putting them into personal practice. We face a condition not a theory; and rather than recoiling in horror, we who are older should try to close the communications gap between the generations, lest they be utterly alienated from us and so neither hear nor heed the wisdom we have learned the hard way.

Having said this, I say also that there are moral standards which brook no breaking. I fear the avant garde ideas of those clergymen of the new morality (which is neither new nor moral) who would throw aside all sexual restraint. A girl recently asked such a minister about the problem of premarital relations. "What problem?" he countered. "You no longer need fear disease or pregnancy. What's your problem?" There is a terrifying cheerfulness of ignorance about such an answer. Anyone who supposes that sex is merely a transient physical matter—blithely to bed and blithely to part in the *Playboy* manner—is utterly unaware of the nature of personality. Though the body go scatheless, there can be psychic traumas, scars on the soul. Whoever thinks sex is a matter of flesh alone shares Freud's folly that man has no spiritual component. There are certain immutable psychic and spiritual laws which must be operative in a good and durable relationship of man and woman, and to assume that these laws are going to be nullified by bed-hopping, the pill, and legalized abortion is an assumption dark with tragedy.

A brief statement of faith: some of today's young people are going to reach a wise and rich maturity in matters of love and sex. Among them will be our own Congregational young people, children of a heritage of honest inquiry, frank discussion, and a staunch belief in God and the right. □

Harry R. Butman

## About The "Curse Of Ham" On The Negro Race

by Rev. Richard V. Kilgore  
and Rev. Edward A. Leigh

For centuries some men have believed that the Old Testament story about Noah's curse proved that the Negro race, descended from Ham, was cursed by God and was doomed to be slaves to other men. We ask you to take a fresh look at the Biblical story.

The first fact one sees when he opens his Bible to Genesis 9:20-27 is really a shocker. It is not Ham at all who is cursed. Catholic, Protestant and Jewish versions of the Old Testament all state clearly that Noah cursed Canaan, a son of Ham. While this does not seem exactly fair, since Ham is the one who apparently displeased Noah, the fact is that not Ham but Canaan and his descendants were the ones Noah cursed. The other sons of Ham were not included in Noah's curse.

Who were the Canaanites? Those descendants of Canaan were not Negro. They were the people living in the promised land of Palestine when Moses and the conquering armies of Israel arrived from Egypt. Even in Jesus' day the Canaanites were living side by side with the Jews. They were merchants and sail-

ing people. They intermarried with the Greeks and were responsible for some of the roots of Greek culture, such as the alphabet. Jesus chose Simon, "the Canaanite", as one of his original twelve disciples. (See Matthew 10:4 or Mark 3:18).

We ask you to notice that the negro race came from the uncursed descendants of Ham. Furthermore these other descendants of Ham included many white peoples as well as negro people.

Therefore, in this story, there is no way possible of singling out the negro race for the curse.

To any serious study of the New Testament the idea of a whole race of people being cursed forever by God is offensive.

Peter's revelation from God, recorded in the tenth chapter of Acts, is strong testimony against any group of people being considered inferior in God's sight. In Peter's words, "God has shown me that I should not call any man common or unclean." (Acts 10:34-5).

St. Paul writes to the Galatians, "for in Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's you are Abraham's off-spring, heirs according to the Promise." (Gal.

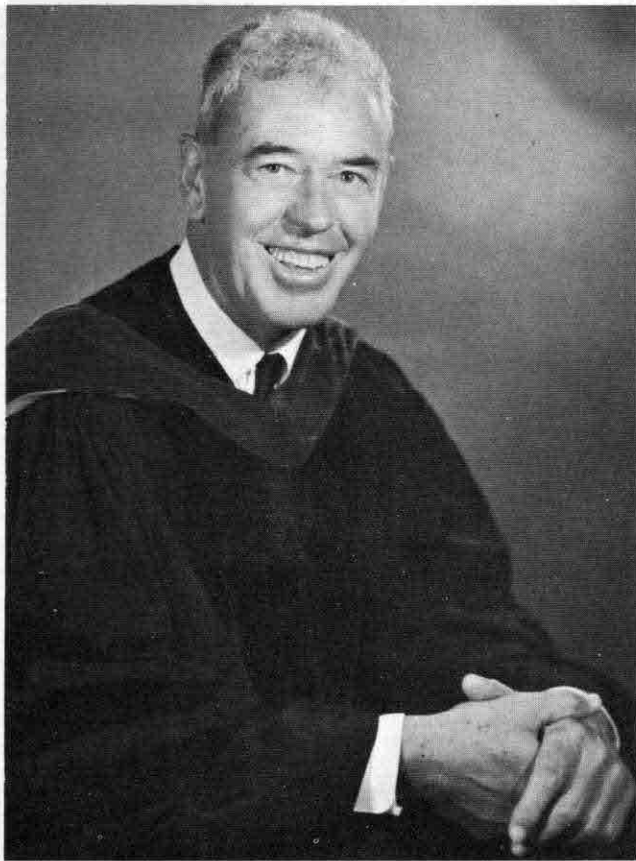
3:26f). The last sentence clearly wipes away the effects of any curse upon the Canaanites or any others.

Therefore, a careful study of the Bible, both Old and New Testaments, leads us to say there is no Biblical foundation for the so-called "curse of Ham" upon the Negro race. As a Christian body we confess that all people, whether we are black, red, yellow, or white, are judged only by the standard of universal love and brotherhood as seen in the man Jesus Christ.

Therefore, we call on all churches and synagogues and on all men of good will to do what they can in repairing the damage done to white and black alike by the false use of this story to justify present injustice and inequality or to persuade a race of men that they are doomed to be inferior. ☐

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*The Gary, Indiana public schools, sparked by Anselm Forum, sponsored a lively discussion series in the high schools on sex—marriage—poverty—housing—gang fights—race—crime—cheating. The series was titled: "Youth's Search for Meaning in a Changing World." Negro students in attendance wanted to know why the alleged "Curse of Ham" theology still persists in some quarters of America. Messrs. Kilgore and Leigh, ministers of a Disciples and a Presbyterian Church dug into the issue with the report given above.*



## THE MYSTIQUE OF THE LAW

There is no more critical point of morality in our time than the question as to whether or not the right of private judgment is superior to the law of the land. This is an old problem; the prophet Amos faced it. In modern times the potent names of Thoreau and Gandhi are cited as justification for civil disobedience. Drs. Eugene Carson Blake and Martin Luther King put the doctrine into dynamic and, to this point, uncontrollable action. The trials of Dr. Benjamin Spock and the Rev. William Sloane Coffin have been much on our minds. Out on the fringe there are such examples as the Rev. John Fry, the Presbyterian minister who opened his Chicago church to two Negro gangs, the Blackstone Rangers and the Disciples, whose behavior, according to testimony before a Senate subcommittee, was not in the Christian Endeavor tradition; and Father Daniel Berrigan who is serving time for pouring blood, his own, or duck's blood, over draft card files. A basic contention of these men is that if the law of the land is counter to their personal convictions, they have a moral imperative to violate that law.

It is not my intention in this piece to work up a moral lather over the excesses of the far out—clergy or laymen. That has been done often and skillfully enough. Nor do I intend the folly of attempting to solve the vast agglomerated problem of conscience versus legality as it is posed in courtrooms, before draft boards, and in the streets of America. I write with a recognition that there is a place (and it is a high place) for the lonely man, who, against the power and rigidity of the

law, stands fast for his right, a right which as time rolls on, modifies or becomes the law.

My point is simple: we need a mystique of the law. By this is meant that we must first have a meaningful interior code, a set of binding moral imperatives. With them must go a reverence, an awe, a mystical sense of the importance and necessity of the laws of God and man. This we have lost, lost almost completely. America is in a state of anomie—an inner lawlessness—which is reflected in the easy morals of suburbia, in the arrogant disregard of public weal by big labor, big business, and big government, in the steep climb of the crime curve, and in the terror that walks by night in our streets and parks. I do not say that lawlessness is manifested only by the Black Panthers and their ilk. What the Negro militant does to external law, the middle-class American does to inner moral law by the stuff he reads and the fantasies he induces. A demure housewife today will avidly read and recommend books which would have made Jesse James blush. Freedom is king in slum and suburb. But among King Freedom's subjects are those given to rape, arson, pillage, sniping, shoplifting, infidelity, alcohol, pills, tax evasion, and gun buying.

External legal law cannot be completely enforced by the most efficient system of policing. Los Angeles has perhaps the best equipped and most sociologically oriented police force in the United States, and the city's crime rate went up 8.1% in 1967 over 1966. Neither skilled police marksmen, nor an elaborately equipped riot control tank, which any municipality can have for a mere \$32,500, can bring quiet to the troubled city. Weaponry alone won't do it.

We need first of all a return to law within, what classical Congregationalism has long called a "self-imposed, self-accepted discipline." We must have the kind of interior morality which will keep us honest at midnight with nobody watching and no chance of getting caught. We need bench marks of morality, a spiritual clock to tell us what time it really is. I advocate no repressive Puritan or Victorian ethic, but somewhere there is a line not safe to cross. Too many Americans have crossed it in their minds and imaginations, and as a result too many Americans are now crossing it in the three-dimensional world of brute fact.

Required also is a mystique of the external law. There should be a restoration of the numinous, the unsayable, supernatural power of the law. Law should be thought of in capital letters. Law should have for us something of the terror and power of taboo. Taboo is a thing forbidden by the gods or immemorial custom, a thing never to be broken. If I am accused of urging a reversion to primitive ways, I retort, and not with mere deftness, that if we are going to be retribalized, as Marshall MacLuhan is sure we are, then we had better include in the process of retribalization one of the tribe's great social safeguards—taboo, the mysterious nay-saying force on which the stability and order of society is built. The concept of law is prehuman; beasts understand and obey. It is even older than that. Robert Ardrey, in a personal letter recently written to me from Rome, said provocatively, "Nature bears a prejudice in favor of order."

*(Continued on page 23)*



## EDITORIAL (Continued from page 3)

In a quieter and, I think, a better time, the policeman and the judge wore the mystique of the law like armor and robe. Some of the armor is unfurbished now, and some robes tattered. The corrupt or brutal cop, the lazy or venial judge — bad instruments of the law — have done us much evil. The desperately serious urgency is that America must recover a mystique of the law, a reverence for law, that great heritage from many men and many millenniums. We must come to an awareness that it is not the officer's .357 magnum pistol that must be obeyed and respected, but the law itself — subtle, strong, necessary, the bedrock foundation of social tranquility. Unless this mystique of the law is restored, and that right early, America is in deep deep trouble.

Admittedly, I have pin-pointed attention on a mere portion of the problem. It would be the purest overweening to attempt to offer a pat solution of the old and intricate perplexities of the law—the law of God in the rebellious heart, the relationship of moral man and immoral society, the search after workable mechanisms of protest and dissent, freedom against structure, the one and the many, conscience and the civil code — all the tough enigmas which have fascinated and baffled theologians, philosophers, and jurists time out of mind. But I think I am saying something not said often enough nowadays by religious journals and religious leaders, some of whom maintain that the path to the Kingdom leads through the chaos of lawlessness and violence. I am speaking a good word for the law — flawed, irksome, tangled, but indispensable law. There was a Man, the paragon of dissenters, judicially murdered in a kangaroo court by means of misused law, who once stood on a mount and said, "Think not that I am come to destroy the law . . . I am not come to destroy, but to fulfill." □

## SECOND EDITORIAL

The resignation of the Rev. C. Earl Page as Managing Editor of *The Congregationalist* ends a period of skilled service to the Churches of the National Association. Earl Page has great ability in the area of organization, and his talents were given unstintedly to the magazine. His grasp of details, his long hours of labor, his knack of "routinizing" complicated operations have resulted in a much improved process of production and distribution of *The Congregationalist*.

The pressure of parish work has made it necessary for him to give more personal attention to local duties, and this is a loss to the larger fellowship. Not only will his production expertise be missed, but his genial personality and his willing spirit. The whole fellowship is in debt to Earl Page for the contributions of talents, time, and toil, which he has so generously given to the Congregational cause. □

Harry R. Britman



*Mrs. Olive Walker was born in Selma, Alabama, grew up in Denver, Colorado and attended Denver University and St. Louis University majoring in social work. Mrs. Walker is the mother of two children, a boy 13 and a girl 12. Her husband is a physician. Mrs. Walker writes, concerning her work: "My third baby is, of course, THE INTEGRATOR. There are times I wish I had not had my third pregnancy. I am dedicated to integration which I see as equality between races. I helped to establish Crenshaw Neighbors, a stabilization group working to maintain an integrated neighborhood in Los Angeles, California. I speak for Portraits of America Women. In my spare time, I cook gourmet dinners for my family and drive the children to their many activities. My husband has made all this possible by his financial contributions, understanding and encouragement."*

# CALL

by Olive Walker

Editor's note: Mrs. Walker's startlingly-named editorial is reprinted with a touch of apprehension as to its reception by the staid readers of THE CONGREGATIONALIST. It was first printed in THE INTEGRATOR, a journal published in Los Angeles by Crenshaw Neighbors, an organization of black and white neighbors who are attacking, in a nonmilitant way, one of the gravest of America's continuing problems. Those who read on after the shock of the title will find that Miss Walker is trying to create a racial pride which the Negro must have to reach the goal of responsible citizenship.

Please, not the genteel "colored," the polite "Negro," or the now fashionable "black," which is in reality a defense against the hurt of being segregated in America. We have reached the point of self-assurance and identity where epithets can not hurt us. The label of a name does not change our opinion of ourselves. We, in the tradition of other Americans, who have taken the once disparaging "Yankee" and made it world-wide respected and even feared, say, "Call us nigger" spelled with a little "n."

We are a hybrid — a member of

# ME NIGGER

a new race of people; our father was Europe, our mother Africa, and that makes us American nigger. This is not a new tale. The history of Europe is one of war, rape, and mixed breedings. The Moors did not conquer half of Europe without leaving behind their black and brown babies who were absorbed into the population to enrich and improve the stock. It is only the nigger, who is constantly reminded of his slave background, who produced a new race.

Let me tell you about this new race that has been free only one hundred years. Have you looked at basketball, football, or baseball on television recently? Have you noticed how the niggers monopolize all of these sports? Are you conscious of their agility, aggressiveness, vitality, and vigor? There is fury and a newness of a people filled with a desire to achieve self-expression, because the nigger is just beginning to realize his potential.

The nigger in music has brought a beat, a desire to clap your hands, stamp your feet, to be free, to be free of the restrictions that society places on all of us. Man is ever reaching for freedom, no matter what the idiom. Nigger music expresses man's yearning and inspiration, his trials and tribulations, his successes and failures, in an earthy way that reaches the hearts of all men. There is a time for all things, but only nigger music reaches that primitive desire in man to be relieved, if only for a moment, of the layers of responsibility and institutionalized living that may be necessary for man to live with other men but stifles the spirit.

It is as an intellectual or as a contributor to the American way of life that the American nigger has had his most difficult time in either trying to achieve or being recognized as an achiever. American history unfortunately recorded his outstanding deeds without the label of nigger, if they were outstanding enough. Senor Pio Pico, an outstanding figure in California history, was a mulatto — a nigger by all other standards — but he was so outstanding that his mixed blood was overlooked and he became white through the due course of history. Five thousand niggers fought under George Washington for American freedom, but American history excludes them. Over five thousand nigger soldiers fought to secure the West from the Indians — for white Americans. Many nigger soldiers fought during the Civil War and helped to capture Richmond, Virginia. Lee, himself, during the last days of the Civil War, wanted the Confederacy to recruit niggers to fight for the South and in return to give them freedom, land and complete manhood. He was overruled. Frederick Douglas was a nigger of stature and intellect during the late 1800's who was uncompromising in his stand that niggers be accepted in America as full participating members of society. The names are endless. Dr. Daniel Hale Williams performed the first successful heart operation in 1893, while much later Dr. Charles Drew pioneered in the new techniques to store blood plasma, only to die himself because he was not admitted to a white hospital. There is Ralph Bunche, James Baldwin, Dr. Martin Luther King,

Supreme Court Justice Thurgood Marshall, etc., etc.

The most outstanding contribution American niggers are now making is in testing the American system. Is it only for white men, or can it accommodate a hybrid American minority that is, if anything, even more American than many of the white majority? Now America is torn asunder with riots, violence, hatred, and looting. Frederick Douglas said, "Those who profess to favor freedom and yet deprecate agitation are men who want rain without thunder and lightning. They want the ocean without the roar of its many waters." The test has come. This hybrid race could not make the stand in 1865 for its place in America. 1968 is over one hundred years later, and the American nigger is American all the way — aggressive, violent, determined to take his place in the sun. He now stands on his two legs with his head held high — proud to be black, brown, yellow, or white, but nigger all the way — unafraid to be called any name, even able to assume the worst name.

We refuse to be turned from our demand for full equality now. Looking toward tomorrow, we predict that white America will want in on this new race. Taking Geritol won't be enough. They will realize that the mixing of different people brings in new vigor, reduces inherited diseases common to any one people, and presents new challenges. One day in America, as whites try to trace their background from the Mayflower, they will be proud to proclaim, "I have nigger blood." So, call me "nigger" — I am the wave of the future! □

It was one of those pleasant days a minister infrequently experiences. Everything was rolling along beautifully with no serious problems. About 3 p.m. the phone rang. I answered. A troubled voice (my Religious Education Director) asked to see me immediately, she had something shocking to show me. That was the end of the day's serenity!

She arrived and placed two letters written by a 17 year old boy who was her ward as legal guardian. "Read these and tell me what to do," she said.

Briefly the contents of the letter were these:

"How's the grass down there. The grass up here is not any good."

"Can you get me a joint. They cost me 75¢. I need it real bad."

"Things have not been too good here. Can you get me some Hash—get me some quick."

"I've not been feeling too well lately. Five doctors examined me and said I have Leukemia. But I've been taking pills for it. It makes me feel better." (note: he means he's on drugs. He did not have Leukemia.)

"I tried Pot this summer and it wasn't too bad. Can you get me some Pot—have you any speed. Get me some stuff—quick—we need it bad."

Reading these words I was both petrified and shaken to the core. I sat stunned for the moment and then words began to form on my lips. I don't recall their exact form but they ran something like this. "My God, Kay, did Hunter (not his real name) really write this? What a mess this boy is in! Can it be that Hunter is on drugs? That he's really 'hooked'?"

The weekend which followed was hectic. I gained a world of knowledge and an acquaintance with a language of drug users as mysterious and symbolic as the Book of Revelation. It's a language seemingly out of the fiery pits of Hell for every word leads to destruction, mentally, morally, physically, and spiritually.

Was the lad Hooked? The answer came loud and clear after 3½

hours with friendly law enforcement men, his real parents, our Religious Education director, myself as minister plus an hour with a psychiatrist. He was "hooked," seriously "hooked on drugs" and evidently "pushing" drugs as well.

out for him and his distraught parents. This boy could have been mine or yours.

After the initial shock I found myself asking questions like these—

1. How many teenagers are getting involved?
2. How many teenagers are being tempted?
3. What can I do as a minister to help teenagers to meet the problem of Narcotic Abuse?
4. What can our church do to meet this problem?
5. How many parents are aware of the extent of drug abuse?
6. How many parents know how tempted their young loved ones are?

Dear parent, minister, teacher, and friend of the teenager, do you know how serious this problem is in your community? Probe a bit and you may be amazed. It may be on your doorstep sooner than you think.

After meeting with our Religious Education Committee, and delivering a sermon on Drug Abuse, and consulting with our church Executive Committee, it was unanimously decided that our church should sponsor a "Narcotic's Abuse" program as a public service project for the community. Four Sunday evenings were designated at which qualified speakers, visual education (films) and discussion were the main emphasis. Separate discussions were held for adults and teenagers. This was most important and productive!

Evaluating the program we feel it was highly successful.

1. Attendance averaged 200 persons—mostly young people.
2. Meetings were attended by Catholic priests, nuns, C.Y.O., protestants, doctors, and some civic leaders.
3. Two Catholic schools have consulted us in promoting similar programs for their youth.
4. At one session when ex-narcotics addicts spoke, over 40 teenagers out of 155

I could have cried! I don't know why I didn't. Here was a clean-cut, tall, fine-looking young man with an excellent I.Q., superior to most teenagers I know. My heart cries

# NORWICH NARCOTIC ABUSE

by Karl Ostberg



present admitted to drug abuse.

As a result of my involvement in the program presented by our church and with teenagers who have been "playing" with narcotics, I suggest ways by which we may combat the malignancy of narcotic abuse.

*"Six Steps To Sanity"*

1. In the home, have educational materials for parent and youth alike.
2. Churches and Religious groups should provide religious education on the subject.
3. High Schools and especially Jr. High should educate through visual education, lectures, and discussion.
4. Grade and High School teachers should be well informed, able to recognize narcotic abuse and willing to help when abuse is evident.
5. Civic organizations should be well informed and concerned.
6. Lastly, parents should be very much concerned about the Associations their youth have.

I read recently a statement by a U.C.C. minister in regard to the problem of Drug Abuse which said, "This is a tough subject to ponder for anybody who is old. Remember you are old if you are twenty-five or more." Let us not subscribe to this attitude toward such a menacing problem in our society. We who are over twenty-five ought to be most active in educating ourselves and others to combat the evils of Drug Abuse!

May I suggest that any church or P.F. can easily present a valuable "Narcotic Abuse" program. It is an excellent and much needed Social Action Program on the local level.

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(Ed. Note: Mr. Ostberg will be happy to send further details on materials, speakers, films, and format to interested persons. Write to him at 1 Crescent Street, Norwich, Conn. 06360)



FMD

# PROLONGATION

## HOW FAR DO WE GO?

Dr. Calvin R. Openshaw

"Life is short, and the art long; the occasion fleeting; experience fallacious and judgment difficult." I doubt that anyone could better summarize the frustrations and agonies of medical practice today.

The matter of "prolongation" raises the very issue of medical practice. If one boils it down to essentials, prolongation of life is the main thing a physician is about. There is some of the relief of suffering, but a physician is mainly in the business of saving lives. The manner in which any physician approaches the principles of prolongation depends on the personal attributes of the man.

Some physicians for example, seem to enter into projects with a 90%-dead patient as a sort of test of ability. Putting aside practical considerations, they carry out an immense surgical procedure on someone 95 years old with the objective—if they are honest—of merely seeing if they could do it. It's sort of like an organist performing the 48 Preludes and Fugues at one sitting. It doesn't please anybody, but it is an accomplishment of sorts.

The opposite end of the spectrum was expressed by a physician who was once in association with me. He felt that whenever a person had reached the age of seventy, he had achieved his "three score and ten" and shouldn't really expect much more from life. While his services were available for such patients, there was an obvious reluctance of unusual effort.

My own attitudes about such things, I must confess, are a little hazy. The other day, having corrected a bowel obstruction for an 80-year-old, bedridden, nursing-home inmate with diabetes and brain damage from a stroke, I commented to my colleagues: "Sometime I have the feeling that the

*Dr. Openshaw is a practicing surgeon in Hutchinson, Kansas, and an active Congregational layman.*

Lord is leading me in surgical paths that are contrary to His will."

Medicare has brought us to some of this. It was formerly taken into consideration how the value of slight prolongation of a far-advanced life might compare with the cost of doing so. No longer. In fact, the possibility of bringing Grandma to the hospital for an operation might relieve the burdened family of the need of monetary support—even if only temporarily.

One perhaps unpleasant question seems to be avoided by almost everyone. What is the monetary value of a human life? That I should even pose the question has shocked some persons. But the fact remains that if one person is "entitled" to \$30-40,000 worth of machinery, special care and effort to keep him alive for a week, then everyone who is approaching death should be so "entitled." Put another way, "What endows the individual human with the 'right' to spend this amount of money (which represents probably a good many weeks of life of someone who is producing) — money which belongs to someone else — in order that his lungs and heart will keep functioning, whether he is conscious or not?"

Some of the younger physicians in town have been agitating for development of emergency surgical suites, manned around the clock, so that when the auto victim with a split aorta arrives, he can be whisked onto the table, the problem attacked within minutes, and a life saved. There must be heart-lung machines present, quantities of blood available, and all. The fact that in our city, such a problem presents itself perhaps two or three times in a year is not considered. "We must do this, or we are not practicing MODERN medicine," they say.

My answer is—if we MUST do this in our city (40,000), what about Nickerson fifteen miles away (2,500)? In other words, where

do we stop with this massive investment of funds to save one or two lives a year? When people paid for their own medical care (except for charity), the question answered itself. And, whether unfortunate or not, it became a matter of a dollar value on a human life.

Recently, our hospital administrator, with a figurative wave of the hand, spent \$41,000 for an improved scanning machine. No new service was involved—just a matter of quicker and more convenient results. No one pointed out—as they should have—that this expenditure represented five man-years of labor!

The Mental Healthers have had an interesting viewpoint on public spending which goes something like, "In order to spend MORE on something, one has only to spend LESS on *something else*." (My emphasis) Well, what do you spend less on? Food, perhaps? Then we have even more to starve in Appalachia. Automobiles? Ah, yes — then we will have fewer clogging the roads, but also people who are unable to drive to work. Telephones? Perhaps—but the invention here has been the mother of necessity. Our economy and national standard of living have come to depend on this network of communications, roads and all the rest.

The point of all of this is that we no longer have nearly as much of a free economy as we once had. It has become a directed economy, particularly in the field of health care. And we are about to discover the same problems with directed economy that every totalitarian state has experienced. Decisions will be made from the top, not by the consumer. And errors will agrieve every citizen, not just the one who erred.

So we will find as time goes on that numerous lives are being prolonged by the use of huge numbers of expensive mechanical machines, large numbers of man-hours of personnel attending them. The basis for much of this will be the same

as for climbing a mountain (or for a moon shot?), "because it (the problem) is there." Moral soul-searching will be indulged in less and less as the teams go into action.

Meanwhile, huge numbers of the elderly will be shunted off to "extended care" facilities, to be watered and gardened like vegetables until they can be permanently planted. Actual euthanasia may not be practiced in most of these units, but the grim reaper gets lots of help. Ordinary care and comfort gets neglected, because there are too many people—nurses, doctors, research workers and others—running the big machines in the big centers. Pneumonia goes untreated, hernias unrepaired and even unreduced, painful hemorrhoids left protruding, bedsores untreated. I speak not of the slum areas—I speak of clean, sparkling brick buildings in the heart of Kansas!

The federal government now controls almost 40% of every dollar of physician income. The degree of control of medicine should be apparent in comparing the degree of control of education achieved by paying only 10¢ of each dollar from the federal treasury.

And so we have the question to answer of "when to pull the plug," and this must be faced. But we should also address ourselves to the question of how many of these plugs are to be plugged in to start with—to the question of how many machines we should buy—and what kind. How much of the production of a nation is to be spent on prolongation in the first place? And how are we to handle our concern about population explosions with the all-out efforts to cure cancer and heart disease?

It is only with divine guidance that we can hope to move in the right direction on any of these issues. And that sort of guidance is rarely sought or followed by the political types that are guiding our "progress" today. □