1) Central Methodist (Labor Day Sunday 64

I should like - ~~first~~ to thank

~~Dr Laird and each~~ each of you

for your very kind invitation -

to be your guest

on this Labor Day Sunday

Central Methodist Church

has always had a

special significance for me -

for here men

like Dr Henry Crane

have preached ~~[illegible]~~ ~~Christianity~~ the Christian Gospel -

with deep personal committment

with - clarity - courage + compassion

2) ~~To have shared the warmth~~

~~of Henry Crane's friendship~~

~~over these many years~~

~~has been one of my~~

~~richest blessings.~~

Detroit and Central Methodist

are ~~[illegible]~~ most fortunate that —

Dr Laird — now carries on

in this fine tradition

with equal commitment.

My Text this morning

is from 133rd Psalm —

1st Verse —

"Behold how good and pleasant

it is when ~~Brethren~~ dwell

together in Unity"

3) We live period

Revolutionary Change & Challenge

It has been said —

World — Too — dangerous

anything — Truth

Too small — any Brotherhood

We are place history — where

the Idealism of ~~[illegible]~~ Christian Brotherhood

has the new

become ~~the a~~ ~~[illegible]~~ Compelling Realism

from the Human Family

can survive —

only — search together for Truth

find way in Brotherhood.

4) Future dark – threat

nuclear war —

possibility man –

total self destruction

yet Future Bright Promise of Peace

~~unprecedented~~ possibilities

unprecedented Human Progress

~~unlimited~~ opportunities

for the Fulfillment

Same – Sci & Tech Know How

→ nuclear weapons of overkill

→ automation – tool of Peace

+ econ abundance.

5) Great moral question
that challenges our sense of Human Solidarity
to what purpose do
we Commit the
potential of 20th Century
Tech Revolution

Do we ~~commit~~ harness
its destructive power —
to Total Madness of
nuclear War

or can we build a
rational & responsible
World Community —
& Harness the Rising Star of Sci & Tech
more Peaceful Purpose —
untried frontier of Human Betterment — open new
opportunities & Freedom.

6) 20th Century Tech Revolution.

is one of God's richest blessings

to Man —

20th century technology Revolution

But ~~[illegible]~~ has no Ideology

& no Morality

We must ~~bend the~~ Direction

Moral ~~Purpose~~

give it ~~a Morality~~

by bending it to

Man's Peaceful Purposes

~~So~~ & if we fail – we shall perish

for Peace in our Time

from a Condition of

Utter Survival.

7) Basic dilemma –

growing moral & cultural lag

uncultivated ~~[illegible]~~
~~unprecedented~~ & progress

physical science

(art writing music & letters)

Tech) comparable progress

Hu & Soc Science

(art, arch & literature)

We have achieved –

Hi levels of Sc – Tech – & Prod
Know How

need to develope –
comparable Hum – Soc
moral Know Why

Know Why –
meaning & purpose to Know How.

8)

It is the growing gap —
insulated
between the Tech Know How
& moral Know Why

that
puts both Peace & Survival
in Jeopardy

Peace — Buried mussed (?)
hands of Mugged Men

All Nations world
Prisoners of Arms Race.

Spending — over 101 Bill
search of Security —

yet more spend —
more sophisticated destruction weapons become —
more Insecure become.

9) It is estimated computer authorities

U.S + Soviet Union combat

nuclear destruction capability

up 40 T - TNT - tons

Face frightening facts -

Choice the Family

both clear + compelling

Either the Race - must act rationally

End nuclear arms race -

or nuclear arms race -

in time - calculation + miscalculation

will eventually End the Race

~~What is needed in our World~~

~~a moral Force for Peace~~

~~equal power the Bomb~~

10) We all pray —

tragic situation Vietnam

resolved Conference Table.

for there is
No military solution.

problem w/ one — essentially — econ — social
political

---

must recognize act knowledge

Long pull fund — fight Asia
will be won Rice fields — not Battlefields

→ struggle against * poverty — ignorance / disease

We can not make
either Peace or Freedom
secure — world —

divided — ~~[illegible]~~ —
Have & Have not Peoples

Rich — getting richer — poor poorer
(2.d Tab — (Ind 17 – 18 City

10a)

We enjoy a per capita income

approx — 2800 — per yr.

yet — 800 mill —

less 100 per yr

→ infant mortality — [illegible] — and

70 mill [illegible] — less — 30 yrs [illegible]

We must act —

with — Boldness —

in spirit of Human Solidarity

for Peace & Freedom

& Social Justice

are Indivisible

make secure —

make Universal

all these Blessings

([illegible]

12) America strongest free Nation

Provide Leadership —

allocate Resources

needed to shift dynamics World Power Struggle

negotiate Nucl arms Race

(no one can win)

Positive Contest —

Competing Social Systems

Contest — which Soc System

can best harness man

creative genius for Sc & Tech

results abundance) action & Tool of Peace

to meet Human Community

→ Only Soc System — devoted the supreme worth + dignity of Family

12) Emerg— Peoples
Asia – Afr – L A.

swept forward – by Tide wave

Adl Stev – Revol Rising Expectat

determined catch up 20th Century

Commun — start revol—— –
red rebel Bloc – forge A Party
Pol Power

Offer – Prom— eco security
Pre Pol + Af Enslavement

World – help B –
Both Bread + Freed
→ found impt Battle –
Save Chr*

Cant win slick slogan Vision of Democ
Prom Plat —
speak – propaganda – Dem(?) Deed.

13) These hundreds of millions of people

sit in judgment — of America

They will judge the

quality of our Society

as God & History will judge us —

not by our production Power

volume of our material gadgets

Brighter Chrome on Cadillac

Judge — True measurement —

worth Society

not what we have —

what we do with what we have.

Sense — Social & Moral responsibility

~~[illegible]~~ — Translate — mutual wealth H Val

reflect Take Peace — Hum P — H H — M H Fund.

14) We can build the Great Society

where men are
more concerned —
about quality of Goals
quality of Goods.

Need to set value system
sharpen focus —

Need — work out list of Priorities
put 1st ?? 1st.

Need to commit
our selves & our resources
practical full f
list of Priorities —

---

15) ~~Suggest second priority items~~

~~Amer Democratic~~

~~Agenda of Unfinished Bu~~

---

1) Need Both - Adequate Action

Fed - State - Local Fed

every come ~~to put dept Educat~~

Both - Incentive

& Initiative dept

in Educat

As a Nation more

concerned conduct

of Planning

Adequate School Support

~~[illegible]~~ - Every child - race - creed - colors

made in image of God -

every child - educ opp

fresh - more gifts & chance

as God gave capacity

15a)

We have never hesitated

spend Billions -

train youth -

meet challeng) War

We must do no less.

education youth

meet challeng of Peace

16)

2) Need to wage

total war against

There can be no — poverty - Freed, Plenty.

No area or moral defense of poverty

Richest Nat world -

GNP = 75 Bil

yet 30 mill - live Poverty

→ denied - deprived - dispossessed

disinherited & discontented agst

Poverty Amer's more destructive Hum Values.

→ Robbed — prob spiritually — economically

shut out

denied — any sense of belong

as an, worth.

We shall not win war agst Poverty

Total effort —.

Budget War agst Poverty - equal Budget War Vietnam

17) 3 - Priority —

We must act with

Deep Christian ~~of~~ Commitment

with Courage & compassion

Complete Civil Rts Revolution

We have made progress.

Progress - relative matter

Judge where we are

not how far come

rather - how far yet to go

promote meaning & substance

Concept equal Rights
equal Oppty.

assume
~~[illegible]~~ Philos - Judge every man
by his Character - not color

15) We must reject

Tokenism as –

immoral –

unacceptable –

unworkable –

& unAmerican

for There can be no ½ way

house road to freedom.

Critical period –

growing confusion

frustration

& bitterness –

the Riots.

Tragedy – Hatred fills a

man's Heart

no Room for Reason

in his Head.

20) But
History will judge the

quality of our Society

not by our tech capability

to enable an Amer Astronaut

to walk safely in Space

But rather —

by our moral commitment

that enables an Am Negro

to walk safely in

Mississippi

~~Problem — to many Americans believe in Civil Rights in abstract propose to its remoteness;~~

22) There are many other

Priorities – of a Compelling Urgency

America agenda of the Bo[illegible]

Need to wipe out slums –

Rebuild Cities –
for
create Environment worthy

free men –

Need to End Pollution

Air + Water.

We have resources –

We have the Know How –

to Build that Society

We must demonstrate

the will –

+ the Sense of Nat[ional] Purpose.

~~revitalize free market place~~

We must search for

new ideas –

new concepts

new social invention –

Can't solve Tomorrow

Probl

yesterd Tools

We must [revitalize free Market Place / ideas] develop the

intellectual & political climate

& the ~~develop~~ objectivity

& judge each

new ideas –

by its substance

not its source

24) A Totalitarian Society

achieve unity thru

~~by~~ Conformity

~~Right wing extremist — feed fears & frustration disturbing tone of 20th Century~~

Have not imitated

A free Society achieves

unity in the

Splendor of Human

Diversity

This is time of Testing —

~~Hour of~~ Peril, Change & Challenge

Test of our Commitment

Christian Principles.

where do we

not — stand for Convenience

& Comfort

stand in controversy — Challenge

worse words of change —

do we have faith — another man — not true — inner faith.

~~there are many prayers~~ —

~~on this Labor Day Sunday~~ —

~~Let us~~ pray —

That God — will give us

the strength

& the wisdom —

to marshal ~~the~~ a moral force world —
equal Power H Bomb

~~all~~ men & women of good will everywhere

acting
~~[illegible]~~ together —

→ ~~We~~ can Build a Rational & Peaceful world Civilization

~~Together We~~ can Harness —
many Atom, Air & Tech —
for more Peaceful Purposes

~~As Labor Together~~ —
~~We~~ can Translate
20th Cent Tech Revolution
20th Cent Revolution of Fulfillment

~~To~~

26)

so that

all of God's children

may —

" Behold how good

and pleasant it is

when Brethren

dwell together in Unity

Let us Pray

~~This is my prayer~~ —

~~On this Lord's Day Evening~~

Civic Testimonial

TO

Dr. Henry Hitt Crane

JUNE 11, 1958

MASONIC TEMPLE

Detroit, Michigan

Return to M. Jeffrey
Lost Copy

Being a complete transcript of the proceedings, addresses and comments made at the Testimonial Dinner.

Recognition and Testimonial Dinner

for

Dr. Henry Hitt Crane

on the occasion

of

His Retirement from the

Pastorate of Central Methodist Church

given by

His Many Friends

June 11. 1958

6:30 o'clock

Masonic Temple — Detroit, Michigan

Program

Master of Ceremonies - - Judge George Edwards

Invocation - - - - - Rabbi Leon Fram

HIS LOVE FOR HUMANITY

Speakers:

Dr. Howard Thurman, *Dean of Marsh Chapel, Boston University*

Mr. Walter Reuther, *President International Union, UAW*

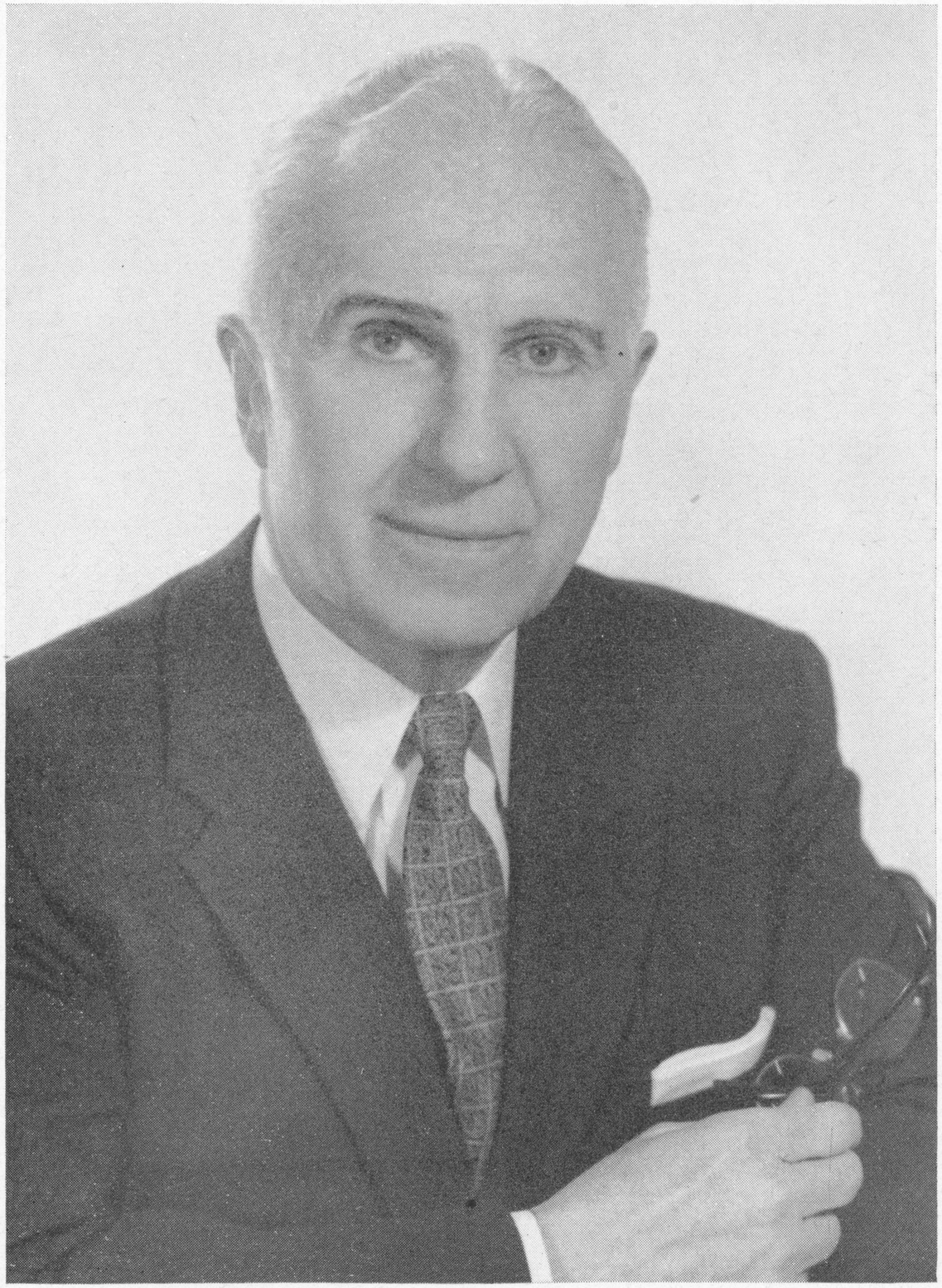
OUR LOVE FOR HIM

Presentation of Testimonial Book
Reverend Edgar M. Wahlberg

RESPONSE

Dr. Henry Hitt Crane

Benediction - - - - Dr. E. Shurley Johnson



INVOCATION DELIVERED BY

DR. LEON FRAM

RABBI, TEMPLE ISRAEL

O God, our Father, Thou that didst create man in Thine own image and hast imparted something of Thy glory to flesh and blood, we thank Thee for every instance in which we see Thy glory manifested in the career of a human being. So we thank Thee for these years that this Thy servant, Henry Hitt Crane, has lived and worked among us in Detroit to lift the level of our lives and to beckon us to higher ranges of the spirit.

As we are about to partake of the food of Thy bounty, we pray the prayer of thanksgiving for the bread which we are to break together, but more than for the bread which shall stay our hunger, we thank Thee for the fellowship and the brotherhood for which our souls thirst.

Bless our fellowship, O God. We are thankful for the high ideals which bind us together and for the aspirations toward a better world which we draw one from the other. Out of the fellowship here assembled, may there come a happier city, a more righteous country and a mankind whose footsteps are more firmly planted on the road toward peace. Amen.

He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But love and I had the wit to win;
We drew a circle that took him in!

— Edwin Markham

His Love for Humanity

JUDGE GEORGE EDWARDS, Toastmaster: Dr. Crane, Dr. Fram, friends of Dr. and Mrs. Crane, in this audience tonight there are gathered together approximately 1,000 of the many thousands of Detroiters, residents of Michigan and residents of these United States, who wish you well and who desire to express their affection, their admiration, their respect and their love. I think perhaps it is worth noting that 850 people broke bread with us here tonight and that the committee, to its great dismay, had the task of turning down at least several hundred additional requests for reservations. I know of no instance where the response to the suggestion of a dinner to honor a citizen of Michigan has been so spontaneous, so warm and so much deserved.

In the audience are all sorts of people whom you know, whom we would like to introduce to you, whom we would like to have stand up and be recognized. The folks who have organized this dinner have given me instructions to run it on schedule and to see that we keep to a schedule, and I follow their instructions in this regard. And so as I introduce those who have been chosen to sit at the two head tables, may we accept them as representatives of all of those of us who want to wish Dr. Crane well in this meeting.

On my left and your right, Dr. Morris Adler, Rabbi of Congregation Shaarey Zedek; (I am one of those toastmasters who lets you applaud. I like all these people and I think it is good to

say hello to them.) Mrs. Frank Ferguson, president of the United Church Women of Detroit; Mr. John Dancy, executive director of the Detroit Urban League; The Honorable Eugene I. Van Antwerp, member of the Detroit Common Council; housewife and mother, Mrs. Walter P. Reuther; Dr. Leon Fram, Rabbi, Temple Israel; the next two gentlemen you will meet shortly, as you will the next one I am going to skip over on my right; and then moving along to my right, the partner of the gentleman whom we honor tonight, a lady whom we honor just as thoroughly and just as much, and whom we love just as much as we do him, Mrs. Henry Hitt Crane; and then to our great joy we have with us tonight the mother of our guest of honor, Mrs. Charles A. Crane; Philip A. Hart, Lieutenant Governor of the State of Michigan; Dr. Richard C. Hertz, Rabbi, Temple Beth El; Mr. August Scholle, president, Michigan AFL-CIO; Mr. Edward Turner, president, Michigan Conference, NAACP; (In this audience I don't think I need to spell that out.) Dr. G. Merrill Lenox, executive secretary, Detroit and Michigan Council of Churches..

And now, coming back to my left and your right, I would like to introduce Dr. Milton Huber, director of the Boys Republic. The next gentleman you will meet in a moment. Mrs. Marshall W. Sargent, chairman, United World Federalists; Reverend James Bristah, minister, St. Luke's Methodist Church, treasurer—I am getting a correction—executive secretary of the Council of Social Education and Action of The Methodist Church of Michigan — I might say formerly of St. Luke's Methodist Church. My informant was out of date; however, he has

down here, and I am sure this must be accurate, treasurer of the Henry Hitt Crane Testimonial Dinner—can we give him another hand? Mr. Lou Segadelli, Michigan Credit Union League; Mr. Jack McLanahan, director of Religious Education, Central Methodist Church; Mr. Ernest Mazey, American Civil Liberties Union; Mr. Arthur Johnson, executive director, NAACP for Michigan; Mr. Mike Novak, president, Wayne County CIO Council; Mr. William Cohen, vice president, Jewish Community Council; Reverend A. Dudley Ward, executive secretary of the General Board of Social and Economic Relations of The Methodist Church; Dr. E. Shurley Johnson, associate minister, Central Methodist Church; Miss Annett Eldridge, executive director of the Y.W.C.A.; Reverend Jesse DeWitt, president, Methodist Ministers Association; Mr. John Williams, Detroit and Wayne County Federation of Labor; Mrs. Josue Picon, Women's International League for Peace and Freedom; Dr. Tracy Pullman, minister, Unitarian-Universalist Church; and Dr. Robert M. Frehse, executive director of the Detroit Round Table of Catholics, Jews and Protestants, chairman of the Program Committee.

The first person from whom we will hear tonight is one of the outstanding leaders of the Congregational Church, who sometime ago performed a ceremony for Henry and Mrs. Crane. It was their wedding ceremony. He was also a schoolmate of Dr. Crane's at Boston University Theological Seminary. It gives me great pleasure to introduce at this time Dr. John Milton Phillips.

DR. JOHN PHILLIPS: Mr. Chairman, ladies and gentlemen, I have been given three minutes,

and that would be ample time to polish off the life of John Phillips, but you can imagine what it will amount to when you talk about Henry Crane! I want to say I think you honor yourselves in this great tribute you are paying to this noble Christian leader here on my right. The first wedding ceremony I performed was for Henry and Helen Crane. Henry and I were the closest of friends in seminary, but it was no thanks to him that I got that wedding. He had gone out to Bloomington, Indiana, where Helen lived, to make plans for the June wedding. When he came back, he gathered me into his room and told me the story.

He said, "We got to talking about the minister. And I said, 'Well, there's my uncle, Frank Crane, a very eminent writer.' Helen said, 'Well, that'd be nice to have Uncle Frank.' Not much enthusiasm. 'Well, there's Dr. Shanklin, the president of Wesleyan College.' Helen roomed with Dr. Shanklin's daughter down at Goucher College in Baltimore. There was a good tie. Helen said (this is Henry's report), 'I think it would be very nice to have President Shanklin.' "

Then Henry said, "Bishop Edwin Holt Hughes of the Methodist Church, now in Boston, is an old friend of our family. What would you think of him?" Helen said, "I think it would be very nice to have Bishop Hughes perform the ceremony." And Henry said, "You don't show enthusiasm." Now you must show enthusiasm with Henry. Helen was showing none. So he said to her what he should have said in the first place, "Of course, it is the bride's place to choose the minister. Would you name one of these three men?" "Well," she said, "if I am going to choose the man I want, I wouldn't name one of those

three men. How about Johnny Phillips?" And that, really, is one of the great events in my very quiet life, and I am proud of it and with my Eleanore, and Henry with his Helen, we form a quartette. Well, if you fellows have a brother as close to you as Henry is to me, I mean 'close' in the right way, you are very fortunate. It has been not just a friendship, it has been a brotherhood.

Now, one thing about Henry is that he stands by his friends. He doesn't let them down. I came out of a Methodist parsonage as did Henry. Both of my grandfathers were Methodist ministers. Henry had one grandfather a Methodist minister. Old Dr. Crane associated with my two grandfathers in the Illinois Conference, and I wanted to be a Methodist minister. But when I finished seminary the Methodists were very particular about who was allowed in, and the Congregationalists were plumb careless, so I became a Congregationalist. Well, after five years as a Congregationalist, Roger Babson—you've heard of him—at that time he was something of a capitalist—and if he hasn't lost it, he still is—well, I went out to teach in that graduate school for training business executives, and having had no experience in either teaching or school work, I was made the dean of the school. Oh, naturally! Well, after a year of that—I liked the teaching, but Mr. Babson and I, really, when it came to duets, one of us was off key. So I was going back in the ministry and Henry said, "Now, you get back into the Methodist Church," and that was for me. So, he went to Bishop Edwin Holt Hughes, his old friend, and he told him about John Phillips. It seemed incredible to Henry that Bishop Hughes had never

heard of me, but he hadn't. And Henry finished telling the story of my virtues and imaginary talents—when he got through Bishop Hughes said to him, "Well, Henry, that's wonderful. I am sorry, though, I don't have a church for your friend, John Phillips." So Henry gave him a little more sales talk. "Oh," said Bishop Hughes, "I am completely sold on him—but there isn't a church in the whole New England area big enough and good enough for your friend. From what you tell me about John Phillips, he is a cross between the Apostle Paul and Harry Emerson Fosdick."

My three minutes are done.

JUDGE EDWARDS. Those who planned this program, I fear, did not know how close the relationship was between Dr. Phillips and Dr. Crane, so you can see the inspiration of the man we honor in the first speaker whom we have had tonight. It is my pleasure at this time to call on Dr. Howard Thurman to speak on the topic, "His Love for Humanity." Dr. Thurman is dean of Marsh Chapel and Professor of Spiritual Resources and Disciplines, Boston University Theological School. He has more honors than I should take the time now to relate to you. He has taught at Morehouse and Spelman Colleges, and Howard University; he is the author of many books of which you are aware—DEEP IS THE HUNGER, MEDITATION OF THE HEART, DEEP RIVER, THE GROWING EDGE, among them; he was Ingersol lecturer at Harvard and has lectured and taught in something over 200 of the colleges of these United States. It is a great pleasure and honor to introduce to you at this time Dr. Howard Thurman.

DR. HOWARD THURMAN. Judge Edwards, Dr. and Mrs. Crane, ladies and gentlemen. I have more than three minutes, but I am very aware of the number of minutes that are mine, so that if you think I am taking too long to say what I am going to say, just relax because I will use the minutes that I have and I am not going to hurry.

I feel somewhat as an outsider because I do not live in Detroit, but in another sense I am not an outsider because of the very deeply lying affection that I have for Henry, and because of the intimate nature of the inspiration that his life has meant to me and to many other persons who are known to me. I am glad to be here.

I want to do two or three things tonight in the time that is mine. If I were to use a paragraph that summarized the meaning and the genius of this man, it would be a paragraph that has been a great inspiration to me for many years, a paragraph with which many of you may be familiar. But be that as it may, this is the paragraph:

"The new mother, when she looks at the head of the babe in her arms, whispers in her heart, 'My son, may you seek after truth. If anything I teach you be false, may you throw it from you and go on to richer knowledge and to deeper truth than I have ever known. If you become a man of thought and learning, may you never fail to tear down with your right hand what your left hand has built up through years of thought and study if you see it at last not to be founded on that which is. If you become an artist, may you never paint with pen or brush any picture otherwise than you see it. If you become a politician, may no success for your-

self or love of your nation ever lead you to tamper with reality, and to play a diplomatic part. In all of your circumstances, my child, fling yourself down on the truth and cling to it as a drowning man on a stormy sea flings himself onto a plank and clings to it, knowing that whether he sink or swim with it, it is the best that he has. Die poor, unknown, unloved, a failure perhaps, but shut your eyes to nothing that seems to them to be the truth!' "

Mingled with many moments, tonight is a moment of truth for Henry Hitt Crane, and those words of Olive Schreiner's summarize in a very striking way, I think, what it is that he has been working at through these years.

I would like to take the two words in the caption, "His Love for Humanity"—let me take those two words, First, I would like to talk for just a few minutes about HUMANITY. I am interested in the use of that word in this connection, for there is a sense, of course, in which there is no such thing. Humanity is a fiction. Humanity is an abstraction. And I think Henry Hitt Crane has spent much of his active and creative life in trying to put the face of a man on this abstraction, to give a name to the anonymous. It is very subtle, this instance of wanting as persons, as individuals, to be understood as individuals, and at the same time it is very difficult to resist the temptation to deal with others as abstractions.

I was talking with my daughter a few nights ago, and I suddenly became aware of the fact that we were not communicating. You know, that happens now and then. She was speaking to me, and I was answering her. Then the insight hit me and I began laughing and she said,

"I'm serious." And I said, "I know you're serious. But I keep talking to you as a daughter, and a daughter doesn't exist. This is a fiction. I talk to you as a daughter, but you answer me as a 24 year old girl. And what you are trying to have me do is deal with you as a concretion and all the time I am dealing with you as my daughter." And then we got together.

And I think this is at least a part of the genius of this man whom we are honoring tonight. Always he is trying to concretize the mass. This is not a group that is being persecuted, or segregated, as the case may be, but this is a man with a name, who eats and sleeps, who loves and hates, and fears and hopes. This is not a traitor who is being condemned to death. This is a man and a woman who have names, who have children, who have hopes and fears and aspirations and disillusionments and broken spirits. This is what Henry Hitt Crane, as I see it, has been working at through these years, to give a name to the nameless, to the anonymous, to deal in concretion rather than in abstraction. I think that is one of the reasons, if I may comment on this a little further, one of the reasons why so important a contribution was made to democracy by the registration of the intent of the individual to consume sugar and butter and to use gasoline and automobile tires during the war—this registration of the intent to consume. It meant that every individual had to write his name on a piece of paper and his address, so that this great impersonal something, called the government, would know his name precisely, his address precisely, his intent to be a consumer, precisely. And this made a tremendous spiritual contribution to

the meaning of the democratic government in a society in which theoretically the struggle was on to defend democracy. This is very interesting.

I think this is the basis of Henry's interest in freedom. Freedom personalizes the aspiration. It is a sense of alternatives, a sense of option. It is a registration of intent that fulfills itself in fact and in experience, and wherever people are denied options and alternatives, freedom dies, because it means that the individual can no longer be an individual but becomes a prisoner of the event.

I remember when I was a boy the most dramatic sermon I ever heard in my life was preached by a visiting evangelist in our little town, in Daytona Beach, where I was born and grew up. Of course, this dates me. There were two major sins of the period, and those sins were dancing and card playing, and the card playing was not a sophisticated game. It was a game we called "Five Up." So this minister, this evangelist, in his sermon gave a rather dramatic picture of hell. As a matter of fact, he said he was taken there, not as an habitue of the place, but on a tour, a personally conducted tour, and one of the first places to which he was carried was a huge dance hall. And in this dance hall there were millions of couples dancing. And they had to dance, forever and ever and ever and ever, without stopping, and with the same partner. And there were others who were playing cards. And they had to sit at the card table and play cards throughout eternity. The thing that made it hell was that they were robbed of all option. They were not free, and therefore there was no opportunity

for the intimate realization of potential, which is always something private and personal.

And this is the thing I have seen over these years in this man.

Now, let me look at the other word for a minute—LOVE. I have two general statements to make about it. The first is that at this fateful moment in human history, when we have a foreboding sense of disaster, real or fictitious, it is my considered judgment that there is only one place of refuge for any man on this planet, and that is in another man's heart. And when I keep the door open, I become a redeemer of the times. And this is what Henry has done.

The second thing I want to say is that love, by definition, is the experience through which an individual passes when he has a sense of being dealt with at a point in himself that is beyond all good and beyond all evil. And to love is to deal with another human being at a point in that human being that is beyond all virtues and all vices. It is the sense of being totally dealt with, so that for one swirling moment an individual may have the experience of being relieved of the necessity to pretend anything.

And this, of course, requires imagination. And if I may illustrate what I mean in the few moments I have, I won't tell you how many, I visited a friend of mine once who had a little boy who was just learning how to ride his kiddie-car. And he rode his kiddie-car out into the living room where I was seated reading the morning's paper, and he said as he stopped at my feet, "Mr. Thurman, will you please help me change my tire? I just had a blow-out." So I put my paper down and I jacked his car up and we went through all the etiquette involved in that

sort of procedure, and then finally he took the jack down and put it back in the car, and he sat in the car and tried to start the motor, but it wouldn't start. Then he pulled out the choke —it was an old-fashioned car that had a choke on it—and still it didn't start. Then he got out and looked under the hood on both sides. He said, "Everything's all right under the hood." He got back in the car and tried to start it, and it wouldn't start. And then he remembered —he remembered his father. Simple! He addressed his automobile, using the language he had heard his father use under such circumstances. And still nothing happened. Then he came over to me and said, "Mr. Thurman, do you have a pencil?" I said, "Yes." I gave him my pencil. He went around behind the car, took the top off the tank, put the pencil down in the tank. Then he held the pencil up and said, "Ah, the tank is empty." Then he went out into the kitchen, got a glass of water from his mother, came into the living room, sat on his kiddie-car, drank the water, started his motor up, and drove out of the living room, into the dining room, into the kitchen. A simple sense of self-projection that enables a man to put himself into another man's place and look out upon the common experience through the other man's eyes, even as he remains himself.

This is what it means to meet people where they are and treat them there as if they were where they should be, and in so doing to place a crown over their lives and for the rest of their days they are trying to grow tall enough to wear it. This is what we claim for this man—he does not claim it for himself. And the whole construct of his life is riveted and grounded in

a very simple and profound religion, and religion has given him three things. I will name these, then I will be through.

It has given him a hard core of purpose for his life, a sense of integration that provides a riding judgment for the integrity of the act and the deed which expresses his life. It inspires in him a willingness to make sacrifices on behalf of that which commends itself to him as the truth. It gives to him a sense of participation in a collective destiny that includes more and more of the entire human race. For I think he would agree with those very stirring words of Eugene Debs: "While there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a man in jail, I am not free." This is what, in simple words, I want to say about this man.

"The new mother, when she looks at the head of the babe in her arms, whispers in her heart, 'My child, may you seek after truth. If anything I teach you be false, may you throw it from you and go on to richer knowledge and to deeper truth than I have ever known. If you become a man of thought and learning, may you never fail to tear down with your right hand what your left hand has built up through years of thought and study if you see it at last not to be founded on that which is. If you become a politician, may no success for yourself or love of your nation ever lead you to tamper with reality and to play a diplomatic part. In all of your circumstances, my child, fling yourself down on the truth and cling to that as a drowning man in a stormy sea flings himself onto a plank and clings to it, knowing that whether he sinks or swims with it, it is the best that he

has. Die poor, unknown, unloved, a failure perhaps, but shut your eyes to nothing that seems to them to be the truth.' " To be the truth, to be truth.

JUDGE EDWARDS. Dr. Thurman, we are moved by your words. You do us honor by joining us here from your distant home in Boston to help us pay tribute to our friend. We are honored, too, by our third speaker of the evening. I know quite a bit about him and I will try my best to confine what I say to four brief comments. He is perhaps one of the best known Americans in the world. His name is a commonplace on the lips of people in India and England, in France and Germany, yes, and although not always spoken kindly of, I suppose, in the Soviet Union too. Second, along with this fame there are penalties. All those who speak his name do not speak it kindly. The Daily Worker has been known to refer to his as a fascist; Senator Goldwater has referred to him as worse than Stalin. Those who know him best, in his own home community, think of him as a man who has made a solid contribution to enriching the economic life of our people and to making more vital and more secure our American democracy. Next, I would mention to you that although he has never run for public office except once, and then not very successfully, at present he is being run against for public office in 48 states in the Union. He is the president of a great labor union, The United Automobile Workers—AFL-CIO, he is an old friend and, like us, a warm admirer of our honored guest of the evening, Dr. Henry Hitt Crane. I give you Walter P Reuther.

MR. WALTER P. REUTHER. My good friend, George Edwards, Henry, Mrs. Crane, Mother Crane, Dr. Thurman, and all the friends of Henry Crane. You know, I was asked when I came in this evening, Henry, how I managed to get here. I said, "Well, I commended the Arrangements Committee because they timed this testimonial dinner very well, from my point of view, for I haven't got a thing to do. I haven't got a problem in the world at the present time, and I appreciate their taking these things into consideration."

On these occasions one tries to give expression to what one feels deeply within oneself. I feel both a sense of joy and a sense of sadness. We have come to celebrate and to pay tribute to a great and good man whom we have known in this community as a distinguished and dedicated spiritual leader, as a brilliant scholar, as a courageous champion of many causes of human justice. Those of us who have had the rich privilege of sharing the wealth and the generosity of his friendship have truly drunk deeply of a great human experience.

Henry, I want to say to you that I have had the opportunity of meeting many men of power and privilege and wealth, in government and in industry, and I have talked with a lot of ordinary people all over the world, from the sharecroppers in Mississippi to the most poverty-striken peasants in India. Yet I want to say, Henry, in all sincerity, that knowing you and sharing the richness of your friendship to me has been among life's most inspiring and rewarding experiences.

I asked myself this afternoon, "What is the genius of Henry Crane? What makes this won-

derful man what he is?" And I came to the conclusion that the source of his genius is a very simple, understandable thing. In Henry Crane, the outer man lives in complete harmony with the inner man. In Henry Crane, the outer man has dared to live, has dared to give practical and tangible, every-day substance to the deeper, inner convictions of the man inside. Henry Crane has never gone to see a psychiatrist because his is not a split personality, because the outer man and the inner man, the man of spirit and the man of action are in harmony. They are one.

They are one in him because of his faith in his God, his faith in himself, and his faith in his fellow man.

I asked myself, "How has Henry Crane gotten hold of the things that count in life?" And I came to the conclusion that essentially he has understood this basic, simple truth, that all the values in life are indivisibly related. And because that is so, no one can share them excepting as he helps make them universal so that all may share them. This, I think, Henry Crane has understood.

That's why, when the ugly and evil phenomenon that we call "McCarthyism" came along in America, Henry Crane did not have to go down into the storm cellar and search his soul. He climbed the steps to the highest tower so that his voice might be heard clearly in the land. He gave expression to a deep inner conviction. He understood that the strength of one's convictions cannot be measured by how one behaves in the hour of convenience, in the hour of comfort, on the days when the sun is shining bright, and you are embracing a popular cause.

Henry Crane believed and lived his belief. He stood by his convictions when the controversy was raging. He stood up in that period of American history when too few people had the courage to say out loud what the inner man was whispering quietly into their ears. Henry Crane understood that totalitarianism achieves its measure of unity at the tragic price of political and spiritual conformity, and that free men in a free society must find means by which they can achieve unity in diversity—unity based upon respect for the other person's right to differ while standing together as a human family, within the framework of the basic values that make it one. Henry Crane understood these things..

He has understood as well that America cannot be true to its mission in the world until it is true to itself at home. And that to be true to ourselves at home we have to work to remove the ugly and vicious contradiction between American democracy's noble promises and its ugly performance in the field of civil rights.

Henry Crane knows that civil rights is not a political matter or a partisan question, but a basic moral issue in the relationship of man to man. He believes that we are all created in the image of God, and that to give meaning and substance to the concept of human brotherhood we have to be willing to fight in the vineyards of American democracy those forces that would corrupt America by denying people their heritage. He believes that every child born in the image of God is entitled to grow intellectually, spiritually and culturally, limited not by prejudice or by economic circumstances, but des-

tined only to grow as God gave each child the capacity for growth.

One of Henry Crane's great and dear friends, and a person I have had the privilege of knowing, is Bishop Oxnam who told a UAW convention that the trouble with America is that people who are long on words but short on practical performance too often drop the "brother" in brotherhood and keep the "hood." Henry Crane has kept the word brotherhood whole in word and deed.

On the front where the struggle for economic and social justice is being waged, Henry Crane has not been wanting. He has taken his place, he has stood his ground, he has called the shots as he has seen them. He has recognized that the struggle for peace and freedom in the world is inseparably tied together with the struggle for economic and social justice.

Henry Crane has understood the true dimensions of war and peace in the nuclear age. He has understood the fundamental character of the crisis that grips the world. It is not primarily an economic crisis, because mankind has the tools of economic abundance with which to defeat its ancient enemies of poverty and hunger, ignorance and disease. It is not a political crisis for we know how to create the machinery of government. It is not a military crisis. It is essentially a deep-seated moral crisis, in which man's immorality takes on the same proportions as his destructive capabilities.

Henry Crane has understood that our crisis is a moral crisis, that there are no exclusively political or economic or military answers to a moral crisis, that there are only moral answers.

We are in trouble because too few people in the world have understood that the struggle today is not a struggle for supremacy. We are engaged in this period of human history in a struggle for survival, because no one can win supremacy, because we now have a situation where mankind, because of science and technology, has achieved the weapons of total self-destruction. And this has brought about a situation where peace has become an absolute condition of human survival.

In a sense, this military fact has reduced the human family to its simplest and lowest common denominator. It cuts across all peoples, regardless of race or creed or nationality or economic circumstances. It bears equally upon the most wealthy, the poorest, the most exploited. We either all survive together or we perish together. Henry Crane has understood this. And he has tried to get people to understand the truth. More and more guided missiles are being placed in the hands of misguided men. These are the realities of our world. And Henry Crane has cried out against these dangers. He has advocated a sane policy with respect to what we do with the atom, and the bright, new promise it offers mankind if we can use our great new power wisely, subjecting it to the imperatives of morality, of brotherhood.

This Henry Crane has been doing. I think that he has made a great contribution. I wish there were more Henry Cranes in America. I wish there were more people with his deep convictions, with his willingness to stand up and be counted.

We in Detroit have been blessed in having Henry Crane in our midst these twenty-odd

years, having him here as a leader in our religious life, in our community life, having in our midst this man who is a whole man because there is no conflict between his inner self and his outer actions. And we have profited greatly by that association.

Now we shall lose him physically, I am told, because he is going east to join his friends in that part of the country.

Henry, when you leave us there will be sadness in our hearts, together with a sense of joy in having been able to share you so long. You will dwell in our hearts and we shall think often of you, and those memories shall be a continuing source of inspiration and renewed dedication to the principles and the values you have fought so ably to advance in our world.

As you go on your way and lay down the burdens of your responsibilities here in Detroit, I want to say, just as one human being to another, I am thankful for having known you, and I shall draw from this relationship renewed faith and renewed determination in the years ahead.

We must get more people in America and in the world to understand what Henry Crane has understood. Henry Crane rejects the negative, cynical view that man cannot rise above the folly of the past, that war and ignorance and hatred are the inevitable by-products of human nature. Henry Crane believes (and we need to get more people to share this belief) that the forces of truth are stronger than the forces of fear; that love is a more powerful force in human life than hatred. Out of this fundamental faith must come the determination of the human family in the nuclear age to find the answers to common problems, to meet a common challenge.

We have asked ourselves in the UAW many times, Henry, as I am sure you have asked yourself, if we can get nations and peoples marching and fighting and working and sacrificing and dying in pursuit of the negative ends of war, why can't we get people working, building, sacrificing together in pursuit of the glorious objectives of peace. Why cannot common hopes and common aspirations motivate men more strongly than common fears and common hatreds? The great challenge to the leadership of the free world is to find a way to tap the great spiritual reservoir that dwells deep within the human breast, to get people to respond in terms of positive goals, because they share a common faith, because they have a common dream and because they are determined to bring that common dream to practical performance.

Henry, you have lit a torch, you have pointed the way in this hour of darkness and hesitation and uncertainty and fear. We wish you well as you leave us, and May God bless you and give you many years of continued health and happiness with your loved ones.

JUDGE EDWARDS. Thank you very much, Walter. Next, to talk on the topic, OUR LOVE FOR HIM, we have Reverend Edgar M. Wahlberg, another of the long-time friends and associates of Dr. Crane, pastor of the Mt. Olivet Methodist Church, Dearborn, for 13 years, previously associated with the Methodist Church in Denver, Colorado, and now chairman and successor to Henry Crane of the Detroit branch of the American Civil Liberties Union. Reverend Wahlberg.

Our Love for Him

REVEREND EDGAR M. WAHLBERG. I have been given the topic, OUR LOVE FOR HIM, and I wish I might share with you some of the intimacies of our love for him, which we discovered in the work of our committee that planned this occasion tonight. I have never before been a party to such an effective, enthusiastic, cooperative and loving group, because we were conscious of our love for Henry Crane all the way through. And I am sure that same love is something of your love, as you came here tonight.

I ran across a quotation from Dr. Harry Emerson Fosdick, who, incidentally, has a testimony in this testimonial book, which I am sure you would like to have me share with you. Fosdick said of Abraham Lincoln, "He achieved a personal suggestiveness that is one of the marvels of our history. Think of him and see how inevitably you are reminded of magnanimity, patience, steadfastness under strain, devotion to the nation's unity, love of liberty, deepening faith in spiritual life. He came to stand for those things which man must love or else perish."

So Henry Hitt Crane has achieved, to us, a personal suggestiveness that is one of the marvels of our time. Think of him and see how inevitably you are obliged to think of magnanimity and love, of world peace, of freedom of speech, of civil rights for every man, however unpopular, of steadfastness under strain, of

faith in democracy and the common man, of fair play and human decency, of a true faith in the spiritual life, of the rights of labor, of Christianity at its best. Think of him and you are obliged to think of people and love every one of them. Think of him and you are reminded of one human race, destined to live together as individuals in a kingdom of love.

So Henry Crane has come to stand for those things which all mankind must love or else perish. And it is no mere coincidence that so many people, from so many organizations, representing many worthy causes, should be gathered here tonight. It is because of a simple imperative, sincere people that we are, concerned with the welfare of our nation and of the world. Henry lives by a basic premise of love, so beautifully described by Edwin Markham:

> He drew a circle that shut me out,
> Heretic, rebel, a thing to flout.
> But love and I had the wit to win;
> We drew a circle that took him in!

And I am sure that in our love tonight we belong to that circle. I think we should make note of the fact that this is a very significant event by reason of our common unity, even though we represent special causes, in specific organizations devoted to those causes. The Committee has chosen to be anonymous tonight, some 35 or 40 of them, who really worked hard. Why? Because there is only one person who has a right to the spotlight, and that's Henry Crane. And to him we want more than anything else in the world to express our love.

And applauding doesn't do it. It is just noise when there should be a depth of silence made possible in the serenity of our love for Henry Crane.

So, the Committee decided there might be one way, however crude, in view of the elegance of this experience, wherein we could as individuals express our love to him. We gave people the opportunity to write their own messages, and we have here a testimonial book, and I would like to mention it is not too late to include your message. Many people have asked me, "Am I too late?" You are not. This book is open. It is a kind of book of life, and you can send your testimonials to the Committee any time you wish, and they will be included in this book. It has been my privilege to read a few of these messages, Henry, and I don't know what's going to happen to you when you read them. They're really lovely. They are just as affectionate as any love letter you have ever received, from people all over the world. The great names of our society are in this book, with humble confessions of their love for you. And then there are some of us who are just humble people, doing our little jobs, and I think you are going to find them great because there is love there, too.

So, it is my privilege, on behalf of all these people—I am just a channel here of love, and gee, it feels good—love does that, doesn't it—it is my privilege, Henry—and I would like to take a little time to tell about my association with you. You got me out here, you know, in the first place. He insisted I was going to Dearborn long before I gave any thought or consent

to the idea—and here I am, sometimes, I've said, working under the shadow of Henry Crane. But the word "shadow" is all wrong—under the sunshine of his love, which will ever shine for those of us who love him.

So, it is my privilege, Henry, at this time to present this book of love, this testimonial of our affection, to you. And, as Walter Reuther said, man to man — friend to friend — brother to brother — and love to love.

JUDGE EDWARDS. Thank you very much, Reverend Wahlberg. And I am sure, Henry, in that book you will find words that so many thousands of people of this city and state and nation want you to have and to know how much they have appreciated and valued you. You will find there telegrams from all sorts of people, letters from all sorts of people, representatives of our city, our state. Of them all, I read only one to you as representative of all the officialdom that is represented in that book. "Please accept my warmest greetings on this occasion. Your twenty years of distinguished service as pastor of Central Methodist Church and your outstanding civic leadership have immeasurably enriched the spiritual, social and educational life of Detroit and of all of Michigan. All the people of Michigan join me, I am sure, in wishing you happiness and good fortune in the years ahead." G. Mennen Williams, Governor of Michigan.

We have had some wonderful words spoken tonight—Dr. Phillips, Dr. Thurman, Mr. Reuther, Reverend Wahlberg. It is an astonishing tribute, Henry, that with all that has been said

there is so much more that could still be said in introducing you to this audience. Apparently we have one word right now that needs to be said.

REVEREND WAHLBERG. I know it needs to be said. We made a great attempt to get Mrs. Crane to consent to a picture of both Dr. Crane and herself in this program, but she wouldn't do it. She just wouldn't do it. And I think our affection is related to the team, the Crane team, and I think that word should be said. Thank you.

JUDGE EDWARDS. Thank you for that, and I think we can do better than that. Wouldn't you stand up, Mrs. Crane, and let all of us stand up and show you how warmly we feel toward you.

A toastmaster should be brief, even with such a subject. In presenting Dr. Crane to you finally this evening, I will seek to be. It seems to me that Henry Crane's life in Detroit might be summarized under these three headings. He has been a great churchman, he has been a great minister, he has been a soldier in the ranks of the Lord. We have talked a great deal about his love, his affection for people, his inspiration to all of us. I would like to attempt to particularize a little some of the qualities which have made him so dear to us, and perhaps to show you in quick focus snapshots of the man as he lives.

Central Methodist Church has been a great church during all of Henry Crane's ministry. It has been a great influence upon this community during all of his ministry there. This is not accomplished other than by one who can lead people, who can reconcile differences, who can inspire people and who can achieve objectives. Dr. Crane sought always in his leadership, when differences arose, to learn to state the problem as the other person saw it in order to find a ground upon which a solution could be founded. This was in many ways his genius as an administrator and leader, and a thing which made him so frequently capable of differing with others and holding their warm friendship and love.

He was a minister to people. What does that mean? Well, it means little things like a meeting of important leaders in the community at his church, called for a specific hour, for a specific and important purpose, and a message from his long-time, devoted assistant, Shurley Johnson—"Henry will be here but he has a parishioner in his office, who is in trouble, and he will be here just as soon as he has managed to solve the problem that is bothering that man." A meeting coming up of Central Methodist Church Board. Years ago a member of that Board came to Dr. Crane to say that he desired to raise in the Board meeting the question of whether or not Central Methodist Church should be an integrated church. And Henry's answer: "Brother, you have every right to do that. But perhaps I should tell you before you do it what I will do. I will convene a prayer meeting, right then, and we will pray for your soul." And the question was never even raised in Central Methodist Church.

Henry Hitt Crane, the head of the American Civil Liberties Union Branch in Detroit for thirteen long years—this, the arch-foe, I suppose, of McCarthyism in all of its forms. And never was there an issue with which the ACLU was concerned that was too small or too hot for Henry Crane to talk to and to represent.

My picture, perhaps, of this man is most vivid in terms of a meeting of the Common Council of the City of Detroit in the period just before World War II, when there was a housing project in relation to which bitter neighborhood opposition to any Negro occupancy was being articulated in picketing, in mass meetings and in threatened rioting. To speak for the community of Detroit as a whole, Henry Crane came to the City Hall that day. It was a packed Council chamber. And those who spoke beyond their own immediate prejudice were few in number in that chamber. Henry Crane stood beside Reverend Peck, whom many of us in Detroit remember, and cherish the memory. And while the crowd hurled taunts and bitter words and words of bigotry at him, he testified to his religious faith that day on behalf of a Detroit which needed a spokesman and needed a conscience. He put his arm around Reverend Peck's shoulder and in the face of the crowd said, "This is my brother. My Christian faith demands that I call him my brother, and none who share that faith can turn their backs upon him."

This, today, perhaps sounds hum-drum and commonplace. Ladies and gentlemen, this was an act of faith, of daring, and of courage in the period in which it was done, and it helped move Detroit on in its struggle for a better day for all of our citizens.

We come here tonight, Henry, to recall many times when you have stood for unpopular causes and won through, when you have challenged us with your faith, when you have dared us to examine our hearts as you have examined yours, when you have led when others have faltered—we come here to rejoice in those memories, and to tell you they will stay always with us. We come here to regret your departure, and Mrs. Crane's departure, from our midst, but to acknowledge that you will always stay with us in our hearts, and we hope to some degree in our thinking and our conduct, and we come here also eager to hear, because we know of the vitality that lies within you, eager to hear of your new beginning in whatever task you choose to take up. It is a tremendous pleasure and honor to present to his friends Dr. Henry Hitt Crane.

Response

DR. HENRY HITT CRANE. Chairman George, Johnny, Howard, Walter, and all of you whom I would presume to call by your first names. May I say quite simply and with the utmost sincerity, that this is an experience which, in my wildest imaginings, I could never have believed was possible, much less have anticipated. Something has been created here tonight that is so breath-takingly beautiful that I doubt if it can be snared by any network of words no matter how cleverly woven by the most skillful verbal craftsman. How can one articulate a spiritual creation with any degree of adequacy? And yet it is by the wizardry of words that this incredible spiritual experience has been evoked into being. A few extravagantly generous friends have verbalized a vision of the kind of person that this great company of liberal-minded men and women somehow feel ought to exist. That I should happen to have been chosen to serve as the temporary symbol of this ideal is personally most gratifying, even though no one knows better than I how unworthily I play such a privileged part. The major matter that concerns us all is not the individual selected as a symbol of what we feel ought to be, but the demonstrated fact that a thousand people drawn together by a common loyalty to the ideal of liberty and love can create so impressive an image of what we want to exist that together we sense it as a living reality and unreservedly rejoice in it. Now that, I

contend, is a spiritual experience of immense significance, and I confess that I am tremendously impressed by it, as who is not?

I would not sin against the dignity of this high moment by indulging gratuitously in a facetious quip, but to make clear the irrelevance of the personal factor, let me remind you of the story of the bearded farmer who came to the big city to visit his sophisticated city cousins. The latter, with a perverted sense of humor, thought it would be a good joke to get the farmer boy well inebriated before he should return home. This they did. Then they toted him to a hotel and while he was still dead drunk, they shaved off his beard, whereupon they departed after asking the hotel clerk to give their sleeping cousin an awakening call at six o'clock in the morning. When the bell rang, this almost petrified individual revived sufficiently to get up. As bewildered as he was bewhiskered, he looked into the mirror and cried, "My gosh, they've called the wrong person."

I feel somewhat like that myself in my present position. You've called the wrong man to serve as your symbol. But even so, that doesn't matter too much. What does matter is this amazing psychological fact the force of which I have never felt with such poignancy as I have this night. Always I have assumed that there is something sinister in the crowd mind. Always I have felt that when people are prone to develop into a common mind they tend to deteriorate into a mob and easily respond to ugly motivations. But this assumption that I have held for years has been completely overturned

this evening. For here are a thousand people united by affection and cemented by comradeship who have actually created an image so idealized and so enlarged beyond the actual individual you have chosen to honor, that it is far more a tribute to your creative capacity than to the reality of any possible personal achievements of mine. This amazing capacity for projection, this human hunger to envision the ideal, this urge toward hero worship, this undying quest for what ought to be—how incredibly creative it can be! For I am convinced that you have created a quality of reality all too generally overlooked. And I want to talk about that. I must talk about that—for what has taken place here tonight has so surprised me, so deeply impressed me, that I herewith abandon completely the "remarks" I had prepared to make in deference to the request of the committee who arranged this affair, and must yield to the compulsion to attempt to interpret this spiritual phenomenon that has unpremeditatedly come into being.

You will note from the printed program that I am supposed to address myself to the theme, "My Testimony of Faith." And I have carefully and conscientiously prepared a statement of my basic beliefs to comply with the Program Committee's suggestion. But now, in the light of all that has transpired—all that has been so graciously said by George and John and Howard and Walter and Wally about me—for me to attempt to make a personal confession of what I believe and would like to be, would be not only egregiously presumptuous, but utterly gratuitous. What these dear friends have said certainly articulates my faith far more eloquently

than I myself could do; and what is even more to the point, they have expressed vastly much more than what I **am**—they have told you what I wish with all my heart that I **could** be, what I **aspire** to be. And that ardent hope, though so sadly unattained in actuality, is, I dare believe, a far more important reality than the *fait accompli* could ever be.

I wonder if I can explain precisely what I mean. A fundamental conviction of mine is that there are two kinds of reality. There is the reality of actuality. This is the only reality most people believe in. That which is subject to the test of any or all of the five senses is generally considered "real." This table, chair, knife, fork, these lovely flowers—these, we say are real. And of course, they actually are. We can touch, smell, see, maybe taste and hear them. But what of it? To be sure they may be conveniences, or obstructions; they may be of use, or they may be annoyances. In any event they are dead in the sense that they are incapable of any creativity in themselves. But there is another, far more significant kind of reality. It is the reality of possibility. The vision that entrances, the dream that disturbs, the ideal that inspires, the hope that stimulates, the ambition that drives, the quest that lures, the cause that challenges, the purpose that takes possession of a person and empowers him for great endeavor. These are realities, too, infinitely more indispensable to life than the reality of actuality. Indeed, I would say that all the real living that we do is done in terms of the reality of possibility. We never "face reality" in the deepest sense until we consider

people, events, even things, not so much in terms of what they actually are at the moment, but rather in terms of what they might become.

To illustrate, here is a young mother with her first born in her arms. Quite obviously she loves her child just as he is, however unattractive, annoying or even inodorous he may be at the moment. If you should ask her whether she loves her child just as he is, she would protest even the implication to the contrary. But suppose you should say, "What if your infant should always remain such—a case of arrested development?" She would scream, "Don't you even say such a thing—the very suggestion is intolerable!" That mother is really living for that baby, not only in terms of what the child is, but far more, in terms of what he might become. All genuinely creative living is always in terms of the greater reality of possibility.

What a magnificent demonstration of this truth has been made here tonight! You do see what you have really done, don't you! It is all so unbelievably beautiful! There must be no misapprehension of the true nature of this spiritual phenomenon we are all experiencing right now. The particular individual whom you have chosen to honor so extravagantly assumes significance only because he has tried, however ineffectively, to stand for the principles and practices you yourselves love and believe in. His mistakes, his short-comings, his failures and foibles and follies you deliberately determine to overlook. You generously project into him all your own best thoughts, your own high hopes, your own ideas of what ought to be. He is made to serve as the image of what we all

want to exist here and now in our very midst. We are all, consciously or unconsciously, living in such spiritual unity because together we are living in terms of the reality of possibility. Together we envision what ought to be. And if this gathering fulfills the promise of its present creativity there will be renewed dedication on the part of all of us to the ideal of authentic liberalism.

Right now I am trying with all my might to memorize all that has taken place in this beautiful banquet hall tonight. I want to print on the tablet of my memory an ineradicable picture of every person present and of every precious expression of your cherished friendship. I am grateful beyond words for all that you have thought, said and done to make this experience possible. I can well imagine the prodigious amount of work that has gone into the preparation of this event. How characteristic of the committee members that they insist upon remaining anonymous. But you shall not escape me. As Howard Thurman says, I insist upon giving a name to the anonymous and putting many faces upon such an abstraction as "the Committee." I thank each one of you personally and publicly and with great ardor. And to all of you who by your presence have given such glowing evidence of your goodwill and affection, I give, in reciprocation, my deepest appreciation and abiding love. Believe me, you have honored me much, but you have humbled me more. Pray for me that I might somehow, sometime, more closely approximate the ideal of the person you want to exist. So I say to each of you:

He is my friend who loves me true
Whate'er I do;
Who loves me, yet more than me,
What I might be;
Who's faithful to me even when I
Myself belie;
Whose trust in me is not even stirred
By my own word.
I think with such a friend I'd be
Even such as he.

JUDGE EDWARDS. Henry, if our realization of the significance of this evening has exceeded our expectation, it is only because we have so great a sense of fulfillment from what you have given to us in the past. In short, if you aren't as good as we say you are, Brother, you'll do until a better comes along! And now we come to the end of a great evening. Reverend Edgar Wahlberg and his committee of 35 people whom I was asked not to name, and the 28 community organizations whom I was asked not to name, at least deserve from all of us a round of applause.

I think it is appropriate and fitting that the evening will be closed with the benediction by the long-time friend and associate in his work, Dr. E. Shurley Johnson. Dr. Johnson.

Benediction

DR. E. SHURLEY JOHNSON. Our Heavenly Father, for the high privilege of this evening we are very grateful. Truly, we have been privileged to sit together in a heavenly place, and to experience something of Thy purpose for us all. We thank Thee that in this hour we have had our sights lifted from the passing actualities to the enduring possibilities. We are grateful for Thy servant Henry, and Thy servant Helen, and Thy servant Mother Crane, and for all who have gathered here to do honor to the ideal for which the former three have stood so valiantly through the years. May the memory of this evening endure forever that it may inspire us and empower us to live nobler lives and to champion Thy Cause more ardently until all men shall recognize Thee as our Father and their fellowmen as brothers. Amen.

April 11, 1966

Dear Reverend Laird:

My sincere apologies for the delay in responding to your kind invitation. Unfortunately my schedule has kept me out of the city almost continuously.

I have a very warm spot in my heart for everything that Central Methodist Church has stood for. Over the years I have had the privilege and pleasure of working closely with Dr. Henry Hitt Crane and it is for these reasons that I should be delighted to be with you on Sunday, September 4, 1966. If you would be good enough to let me know in advance the exact time, etc., I shall plan accordingly.

Norman Thomas fashioned a great tradition at Central Methodist and it is rather sad that he cannot continue. My coming in his place on September 4, 1966 does not, I regret, place me in a position of establishing a new tradition.

I look forward to the opportunity of being with you.

Kindest personal regards.

Sincerely,

WPR:ob
oeiu 42

The Reverend James H. Laird
Minister
Central Methodist Church
23 East Adams Avenue
Detroit 26, Michigan

FEB 15 1966

CENTRAL METHODIST CHURCH

WOODWARD AVENUE AT GRAND CIRCUS PARK
23 EAST ADAMS • DETROIT, MICHIGAN 48226
CHURCH PHONE 965-5422

Ministers
JAMES H. LAIRD
CHARLES E. SUTTON
NORMAN E. DEWIRE

Director of Religious Education
G. DANIEL WOOD

Minister of Music
FREDERICK L. MARRIOTT

February 14, 1966

Mr. Walter Reuther
Solidarity House
8000 E. Jefferson Avenue
Detroit, Michigan

Sept 4

Dear Mr. Reuther:

For a number of years as you perhaps know, we have had as our Labor Sunday speaker, Mr. Norman Thomas. It has been a great tradition here at Central and regrettably the time has come when Mr. Thomas feels it impossible to continue.

I wonder if you would consider our starting a new tradition? I would very much like you to be our preacher on September 4, 1966?

We give a modest honorarium but I realize that if you accept it will be because you feel Central Church stands for some things that need support in this day.

I do hope you will find it possible to be with us on September 4, 1966.

Sincerely,

James H. Laird

James H. Laird

emh

February 15, 1966

The Reverend James H. Laird
Minister
Central Methodist Church
23 East Adams Avenue
Detroit 26, Michigan

Dear Reverend Laird:

Since Mr. Reuther's schedule requires his being out of the city for an extended period, I am taking the liberty of acknowledging receipt of your letter of February 14th in which you extend an invitation for him to be your Labor Sunday speaker on September 4th. Your letter will be called to Mr. Reuther's attention upon his return.

Sincerely yours,

(Mrs.) Otha Brown, Secretary to
Walter P. Reuther

oeiu 42

Mollery

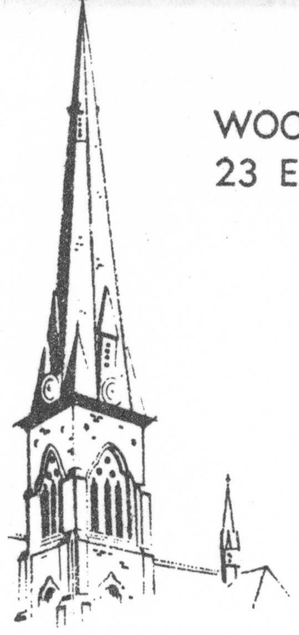
Scripture

on

Peace & Brotherhood

JUN 13 1966

CENTRAL METHODIST CHURCH



WOODWARD AVENUE AT GRAND CIRCUS PARK
23 EAST ADAMS DETROIT, MICHIGAN 48226
CHURCH PHONE 965-5422

Ministers
JAMES H. LAIRD
CHARLES E. SUTTON
NORMAN E. DEWIRE

Minister Christian Education
RICHARD BERKEY

Director of Music
FREDERICK L. MARRIOTT

June 10, 1966

Mr. Walter P. Reuther
UAW Solidarity House
8000 East Jefferson Avenue
Detroit, Michigan 48214

Dear Mr. Reuther:

Will you please send to me by return mail the subject of your speech for your appearance at Central Methodist Church on Sunday, September 4, 1966. If you have any scripture that you will use, we would need this also.

Cordially,

James H. Laird

James H. Laird emh

emh

By Dr. James Laird

What's Moral Limit In Waging War?

CAN WAR BE WAGED within a moral framework, or is war the utmost immorality, limitless in its terror and violence? Men have in the past tried to humanize war and keep it within certain bounds of decency.

Back in 1859 the French and Sardinians fought a bloody battle with the Austrians at Soferino, in northern Italy. More than 30,000 were killed and wounded.

Jean Henry Dunant, a Swiss, was there and he was so moved by the suffering of the wounded that he ugred formation of voluntary aid societies to relieve such war victims.

Consequently, the Red Cross was founded in 1863. The following year at an international conference the Geneva Convention for the Amelioration of the Condition of the Wounded and Sick of Armies in the Field was adopted and signed by 12 nations.

For his efforts, Dunant, along with Frederic Passy, a French economist, won the first Nobel Peace Prize in 1901.

* * *

WHEN THE SPECTER of poison gas as a weapon appeared, there was revulsion and in 1899 the Hague Conference adopted regulations against its use. However, 16 years later the Germans released chlorine gas on the Western Front. However, gas was not widely used in the First World War.

In 1925 the Geneva Convention barred poison gas as a weapon and most major nations agreed.

The absence of poison gas from the nation's arsenals probably is due more to practical considerations than moral ones. Shifting winds made use of gas hazardous, often driving the fumes back upon its users. Then masks were soon developed that rendered the gas ineffective.

Today it is conceivable that a surprise gas bomb attack might reduce a city to a choking mob, gasping for air. It could be that the patent inhumanity of this form of warfare has served to deter military strategy that would employ gas. At least such a feeling 40 years ago did result in its being outlawed.

With the development of aerial warfare, cities became vulnerable to attack and this raised the moral question as to whether the "humane" prosecution of war should not exempt cities from bombing.

* * *

ON SEPT. 1, 1939, President Roosevelt sent identical notes to Britain, France, Germany and Poland in which he said: "The ruthless course of the hostilities which have raged in various quarters of the earth in the past few years, which has resulted in the maiming and the death of thousands of defenseless men, women and children, has sickened the hearts of every civilized man and woman and has profoundly shocked the conscience of humanity." Before the World War II was over the United States had joined in the destruction of civilian populations.

No doubt there are pragmatic reasons why the cities of Haiphong and Hanoi have been spared devastating raids by our B-52 bombers, although one would like to think moral sensitivity has played a part.

The moral argument wavers before the fact that the United States has dropped in Vietnam tons of napalm—a jellied mixture of gasoline, benzine and polystyrene, which literally roasts its victims alive on impact. There are those who feel this weapon exceeds that which is morally permissible, even in war.

Such a one is the Rev. William Houff, a Unitarian minister who holds a Ph.D in chemistry and leads a fight to keep a napalm manufacturing plant from being established in Redwood City, Calif. Dr. Houff says, "My conscience compels me to classify such a weapon with poison gas and bacteriological warfare."

If one argues that war spells the end to all moral restraint, then one might ask: What then happens to our assumed moral superiority? But where does one draw the line? Is war itself such a massive assault against human dignity and worth, that every moral consideration must fall before it? If there are moral limits to modern war, the dropping of jellied hell on defenseless people would seem to exceed them.

Inter-Office Communication

July 20, 1966

To Otha Brown

From Mildred Jeffrey

Subject

Dear Otha:

Attached are suggested scriptures for WPR's speaking engagement at Central Methodist Church on Labor Day Sunday.

Sincerely,

Mildred J.

MMJ/jj
opeiu42aflcio
Attachment

ISAIAH, Chapter 2 -- Verses 2, 3, 4

2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

ROMANS, Chapter 13 -- Verses 8, 9, 10, 11, 12

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

MICAH, Chapter 6 -- Verse 8

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

AUG 24 1966

Inter-Office Communication

August 23, 1966

To Walter Reuther

From Mildred Jeffrey

Subject

Dear Walter:

The service at Central Methodist on the Sunday before Labor Day will be the usual worship service with three hymns and a scripture reading.

The service begins at 11:00 A.M. You are scheduled to speak from 11:30 to 12:00 Noon. Following your sermon, there will be a concluding prayer and hymn with the service concluding at 12:15 P.M.

If you have a favorite hymn or hymns, they will be happy to put them on the program.

We suggest that in your opening remarks you refer to your warm friendship with Dr. Crane and the role of Central Methodist as a great liberal church in our community for the past thirty years.

You are asked also to speak, briefly of course, about your respect for the work which Dr. James Laird, who succeeded Dr. Crane, is doing in the church and in the community. You can understand that there are some who still long for the days of Dr. Crane. Laird, as you know, has been a strong liberal leader and is an exceedingly able theologian and scholar.

The scripture which I believe you wanted is attached.

Fraternally,

Mildred Jeffrey/jj

MMJ/jj
opeiu42aflcio
Attachment

Central Methodist Church

The Birthplace of Protestantism in Michigan Organized 1810 Incorporated 1822
WOODWARD AVENUE AT GRAND CIRCUS PARK DETROIT, MICHIGAN 48226

Ministers

JAMES H. LAIRD
NORMAN E. DEWIRE
RICHARD J. BERKEY, Minister of Education
HENRY H. CRANE, MINISTER EMERITUS

SUNDAY, SEPTEMBER FOURTH, NINETEEN HUNDRED, SIXTY-SIX

Holy Communion 10:00 o'clock

(use new Methodist ritual booklet)

Morning Worship 11 o'clock

Let the people bow in silent prayer upon being seated

ORGAN PRELUDE "Choral in A Minor" ..... *Franck*

CALL TO WORSHIP

HYMN OF ADORATION 496 — "God of our fathers"

PRAYER OF CONFESSION (*to be said by all the people seated and bowed*)

Our Heavenly Father, who by Thy love hast made us, and through Thy Love hast kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered Thee. We have not lived by faith. We have resisted Thy Spirit. We have neglected Thine inspirations. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thou mayest come into the full glory of Thy creation, in us and in all men, through Jesus Christ our Lord. *Amen.*

THE BIDDING PRAYER (*prayed by the minister, followed by silent prayer and the Lord's Prayer*)

* * *

SOLO — "How Great Thou Art" ..... *Traditional*
Aurel Botosan

ADVISEMENTS BY THE MINISTER

LESSON FROM THE SCRIPTURES — Psalm 133

HYMN 355 — "Sing praise to God who reigns above"

SERMON — "DWELL TOGETHER IN UNITY" ..... MR. WALTER REUTHER

PERIOD OF PRAYER (*Silent, Intercessory, Pastoral*)
(*the people seated and bowed*)

OFFERING

OFFERTORY DUET — "Watchmen, What of the Night?" ..... *Sargnet*
Aurel Botosan and Robert Angus

DOXOLOGY — (*the people standing and singing*)

HYMN OF DEDICATION 505 — "God the Omnipotent"

BENEDICTION

POSTLUDE — "Toccata in D Minor" ..... *Nevin*

* * * *Interlude for seating people*

This Church is affiliated with the Detroit Council of Churches, the Michigan Council of Churches, the National Council of the Churches of Christ in the United States of America and the World Council of Churches.

General Announcements

Flowers on the altar are given by the Laird family in loving memory of Mrs. Laird's father, Mr. Vernon B. Browne.

We are pleased to welcome Mr. Walter Reuther, President of the United Automobile Workers, to our pulpit this morning. Dr. Norman Thomas has lifted up the cause of labor from Central's pulpit for the past twenty years and we regret that he is no longer able to come. We are honored that Mr. Reuther, an internationally important labor leader, has accepted our invitation.

The Charles Sutton Family wishes to thank their many friends for a very meaningful and wonderful day to remember (August 28); for the gifts and the very generous purse. The purse will purchase a new dryer, a small deep freeze and "bricks and boards" for their newly purchased home. Thanks again for seven meaningful years shared together.

Do you have articles to be discarded for the WSCS Rummage Sale?

The Dinner Committee for the "Sutton Recognition Day" wishes to thank all those who contributed so generously to providing the food, decorations, and kitchen help.

The following dates are open for altar flowers: September 25, October 9, 23, November 13, and December 18. If you care to have flowers placed on the altar in memory of your loved ones, please contact Mrs. Montgomery in the church office, 965-5422.

The Church and Home School is making class enrollment lists now for the fall unit: If you know of children and youth who should be enrolled, please call the church office.

W.S.C.S. Project. Please save white materials for cancer pads and deliver to church office.

If you know of people of the parish who are sick or shut in, please call the office.

Thank you members and friends of Central who contributed to the travel fund for Rev. George Sherratt and his family which enabled them to visit Washington, D. C. while they were at Central on a ministerial exchange with the Dewires. There is some surplus in this travel fund, which will be sent to the Sherratts after September 18th. Others may wish to contribute before that date.

Board of Trustees members are reminded of their meeting on Monday, September 12, at 7:30 p.m. at the church house.
Commission and Official Board members are reminded of their first meeting on Monday evening, September 19, at the church house.

For our Visitors and Members. Immediately following the morning worship service the Venture Club invites you on a tour of the Sanctuary. You will meet at the right of the lectern under the window of Baptism. Following the tour members and guests are invited to the second floor for fellowship and refreshments. Hostess, Mrs. Jerome Gibbon and Colony L.

Calendar for the Week

THE SANCTUARY OF CENTRAL CHURCH IS OPEN EACH WEEK DAY FROM 10 TO 4

TODAY

11:00 a.m.—**Church School Classes**
1. Nursery, Babies to 3 year olds, 2nd floor
2. Kindergarten, 4-5 year olds, 3rd floor
3. Primary, 6-8 years, 2nd floor
4. Junior, 9-11 years, 3rd floor

MONDAY — Labor Day, Church office is closed.

TUESDAY

11:00 a.m.—**Senior Citzens** meeting. Topic: "Place to live."

WEDNESDAY

7:00 p.m.—**Boy Scout Troop** meets.
7:00 p.m.—**Operation Friendship.**
7:30 p.m.—**Legal Aid Clinic in Main Office.** The purpose is to counsel and help people with legal problems who need its services due to circumstances. This Clinic is part of the program of Christian mission to the Inner City.
8:00 p.m.—**Recovery, Inc.**

THURSDAY

10:30 a.m. - 3:00 p.m.—**Mother's Day Out.** Operation Friendship. 5th floor.
7:30 p.m.—**Pastoral Relations Committee** meeting, 4th floor.

FRIDAY

7:45 p.m.—**Commission on Christian Social Concerns** meeting. 2nd floor.

Sept 5, 1964

Reuther Urges New Values In Quest for Great Society / Detroit Free Press
Detroit, Michigan

Speaks at Church

WEEK END IN RELIGION

Speaks at Church

Reuther Urges New Values In Quest for Great Society

Walter P. Reuther, United Auto Workers president, said Sunday a retooling of American values is necessary if America is to fashion a Great Society.

The nation must achieve "a greater sense of national unity . . . national purpose . . . and a greater commitment to ethical and moral values," he said.

Unless this comes about, the American dream will remain a nightmare for the "30 million people who live in poverty in America," Reuther at Central Methodist Church said in a speech related to Labor Day celebrations.

Free Press Photo

Reuther fills the pulpit

From the pulpit of the 111-year-old church, Reuther called for a massive assault on human poverty, the deficits in education, and completion of the civil rights revolution.

Commenting on the war in Vietnam, Reuther said the conflict cannot be resolved on the battlefield. The only solution will come at the conference table, Reuther said.

He lamented that America spends more money on the war than it spends waging the battle against its domestic enemies.

It is an indictment of America that one-sixth of its population lives in squalor while its gross national product stands at $750 billion, said Reuther, who on Monday will team with President Johnson and other Michigan labor leaders to celebrate Labor Day.

Reuther called the 20th Century technological revolution one of "God's richest blessings," but argued that it has "no ideology, no morality."

Reuther complained that America, while progressing in the material fields, has lagged in ensuring that citizens enjoy what he called the tools of abundance.

The country will be judged "not by the brightness of the chrome on its automobiles," Reuther said, but by the effectiveness with which it deals with its slums, polluted air and water, and citizens alienated from its affluent mainstream.

He said Asia and Africa hold the balance of power in the world and that America cannot swing it in its favor "with slick slogans coined on Madison Avenue. . . . or pious platitudes" extolling democracy.

Instead the nation must display that it can indeed provide justice for all, Reuther said.

September 6, 1966

Dear Dr. DeWire:

I enjoyed my brief visit with you in advance of the Central Methodist service on Labor Day Sunday.

If you will be kind enough to send me the transcript of my remarks, I shall tighten them up and return them to you.

I am returning the check in the amount of $75 which I would like to contribute to the Church.

Kindest personal regards.

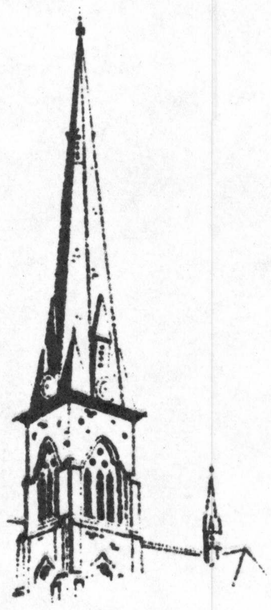
Sincerely,

WPR:ob
oeiu 42

Dr. Norman E. DeWire, Minister
Central Methodist Church
Woodward Avenue at Grand Circus
Park
Detroit 26, Michigan

SEP 30 1966

CENTRAL METHODIST CHURCH



WOODWARD AVENUE AT GRAND CIRCUS PARK
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CHURCH PHONE 965-5422

Ministers
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CHARLES E. SUTTON
NORMAN E. DEWIRE

Director of Religious Education
G. DANIEL WOOD

Minister of Music
FREDERICK L. MARRIOTT

September 29, 1966

Dr. Walter Reuther
Solidarity House
8000 E. Jefferson
Detroit, Michigan 48214

Dear Walter,

It was a real pleasure to have you as the guest of Central Methodist Church on Labor Day Sunday, September 4, 1966.

I have returned the check in the amount of $75 as a contribution from you to Central Methodist Church.

I personally want to commend you for the nature of your remarks that day for I think you had great clarity on the issue of Christian morality and ethics in American society. We truly are on the verge of destruction unless we can do something about irradicating poverty.

We have hired a new secretary since Labor Day and a mechanical problem of her trying to get accustom to the new dictating equipment and the physical problem of trying to catch up on Jim Laird's and my summer correspondence has delayed transcribing your address until now.

Enclosed you will find the address. I would hope that you could tighten up the remarks as you indicated you wanted to do. Return them to me as soon as possible. With your permission, I would like to submit them for publication to some of our National Methodist Publications. I will send you a copy of any and all of correspondence relative to the publication of these remarks.

Again, thanks so much for being here. Let us know if we can be of help to you in any way at any time.

Cordially,

Ned

Norman E. Dewire

NED:sh

Mr. Walter Reuther
Central Methodist Church
Sunday, September 4, 1966

"BEHOLD HOW GOOD AND PLEASANT IT IS WHEN BROTHERS DWELL TOGETHER IN UNITY"

Central Methodist Church has always had a special meaning to me, for here men like Henry Hitt Crane have preached the Christian gospel with great personal commitment, and with clarity, and courage and compassion. And I believe that both Detroit and Central Methodist are most fortunate that Dr. Laird is carrying on in that high tradition.

My text this morning is from the 133 Psalms, 3rd verse: "Behold how good and pleasant it is when brothers dwell together in unity".

I believe that each of us is aware of the fact that we live in the period of revolutionary change and challenge. It is been said that the world is too dangerous for anything but the truth and too small for anything but human brotherhood. I share the view that we are at that place in the history of man where the idealism of Christian brotherhood has become the new and compelling realism; for unless the human family can join in searching for the truth and find their way in brotherhood, then the human family will perish.

The future is both dark with the threat of nuclear war and man's capability of tatal self-destruction, and yet I believe it is bright with the promise of peace. The same scientific and technical know-how that makes it possible for man to forge the weapons of over-kill also provides mankind with automation and the tools of economic abundance.

The great moral question that challenges the sense of human solidarity is the question, "To what purpose shall man commit the potential of the twentieth century technological revolution"? Do we harness its destructtive power to the total madness of nuclear war, or can we build a rational

and responsible world community and harness the rising star of science and technology to man's peaceful purposes and extend the frontiers of human bitterment and open up new and exciting opportunities for human fulfilment?

The twentieth century technological revolution is one of God's richest blessings to the human family. But the twentieth century technological revolution has no ideology and it has no morality! We must give it that morality, and we must bend it to man's peaceful purposes. If we fail, then history will record that at that hour when man had the greatest opportunity to translate Christian principles into practical fulfilment he failed, and because he failed he destroyed himself.

I believe that our basic dilemma is the fact that we are making excellerated progress in the physical sciences, in the art of working with machines and material; and we have failed to make comparable progress in human and social science, in the art of working and living with man. We have achieved higher and higher levels of scientific and technical and production know-how, and now we are faced with a practical challenge of developing a comparable human and social and moral know- why. It is the moral know-why that gives meaning and purpose to the technical know-how. It is this gap which gets greater and greater between the know-how and the know-why that I believe puts both peace and the survival of the human family in jeopardy. It is this moral and cultural lag what puts the guided missile into the hands of misguided men.

Today, all the nations of the world, large and small, regardless of their ideological commitments, are all prisoners of the arms race. We are spending more than a hundred billions of dollars searching for national security and yet the more the nations of the world spend and the more sophisticated and destructive the weapons become, the greater insecure we are.

It has been estimated by competent authority that the United States and the Soviet Union, in combination, has a nuclear destructive capability equal to forty tons of TNT for every man, every woman, and every child on this good earth. A fraction of an ounce is enough to blow any human being to bits and yet we have forty tons. I believe that faced with these frightening facts the choice before the human family in this great hour of challenge is both clear and compelling. Either the human race must act rationally to end the nuclear arms race or in time, either by calculation and perhaps by miscalculation, the nuclear arems race will irrationally end the human race.

I am sure that each of us prays each night that the tragic situation in Viet Nam can be resolved at the conference table because there can be no military solution to problems which are essentially economic and social and political in character. I believe that we of America need to understand, and we need to act in the knowledge, that in the long pull freedom's struggle in Asia will be won in the rice fields and not in the battle fields. They will be won in the struggle against poverty and ignorance and disease and human desparation and we need to understand that you cannot make these values secure in a world divided between the have and the have not peoples of the world.

We are richly blessed and we share more of the abundance of this good earth then do any other people and we are making trmendous strides forward because we have access to the tools of the twnetieth century technological revolution. The gap between the have and the have not peoples of the world is getting greater and greater, because while we move forward with seven league technological strides the have not people are crawling forward with the tools of the seventeenth and eighteenth century. This year the average American will have an income approximating $2800. It's difficult for us to comprehend that in this world of ours eight hundred million people this year will have an income of less than $100. I have seen ugly, naked poverty in

Asia and Africa. I have seen the poverty of the landless peasants in India who have the per capita income of less than $30 for the whole year. I believe that we must act with boldness, in the spirit of human solidarity, motivated by Christian principles of brotherhood, and we need to understand that peace and freedom and social justice are indivisible values and you cannot make them secure in the middle of a vacumn called America. They will be made secure only as we work to make them universal so that all of God's children may share their blessings.

Because we are the strongest of the free nations of the world, we share a heavy burden of moral and political responsibility. I believe that we must provide the leadership and allocate the resources necessary to shift the dynamics of the world's power struggle from the negative nuclear arms race that no one can win to a positive contest between our competing social systems to see which system can harness man's creative genuis in the field of science and technology and relate the abundance of automation and the tools of peace to the needs of the human community. Only the social system that can demonstrate its superiority in terms of the positive building of the peace is worthy of the loyalty of the human family.

The emerging peoples of Africa, Asia and Latin America, who are being swept forward in the great human tidal wave that Adali Stevenson has called "The revolution of rising expectations", they are determined to catch up with the twentieth century! They are determined to begin to share the abundance and the blessings that the twentieth century technological revolution now makes possible. For centuries and centuries and centuries human poverty was beyond man's capability of dealing with effectively. The tools of production were not adequate. There were more empty bellies than we have the ability to produce adequate food supplies. There were more naked backs than we have the capability of producing adequate clothing. There were more

family units to be sheltered than we were able to build adequate housing. Now for the first time in the history of man God has blessed us with a technical capability of creating the tools of economic abundance and for the first time man can deal effectively and adequately with his ancient problems of poverty and hunger, ignorance and disease.

Now the Communist did not create the "revolution of rising expectations". They would like to ride its naked back and forge human poverty into political power. They promise the hungry and the desperate peoples of the world the promise of economic security with a tragic price tag of political and spiritual enslavement. Because the answer to man's problems are not economic, we are not just economic beings. Bread alone is not enough, when you're hungry, and when your belly is filled with wrinkles, and you see your children starving, then the appeal rings true! What we need to do is to demonstrate that the world that we would like to join the people of the world in building together is a world in which we can have both bread and freedom! In order to get food in the empty bellies it will not be necessary to put man's souls in chains.

We cannot win this contest beyween the forces of freedom and the forces of tyranny with slick slogans coined in Madison Avenue or with pious pladitutes about the vitues of democracy. We shall win only when we speak the language of the democratic deed, only when we translate man's hopes into practical and tangible everyday fulfilment.

I believe that these hundreds and hundreds of millions of people in the emerging nations of Africa, Asia and Latin America are the balance of power in the contest between freedom and tyranny. They are looking at America, they are not sure that our kind of society is the kind of society that will help them find the answers to their compelling problems. And why are they in doubt? Is it because we are poor? No, it is because we are rich that they are in doubt. I believe that they will judge the quality of our society

as I believe that both God and history will judge the quality of our society, not by our productive power, not by the value of our material gadgets, not by the brightness of the chrome on the new Cadillacs that we turn out on the West side of Detroit. They will judge us, as history and God will judge us, by the only true measurements of the greatness of any society and that is not what does a society have in terms of material wealth, but what does a society do with it's material blessings. How does it demonstrate the sense of social and moral responsibility necessary to translate material wealth into human values and to reflect technical progress into human progress and human happiness and expanding frontiers and the opportunities for human fulfilment.

This is why I, as one American, believe that we need in America a greater sense of national unity, a greater sense ofnational purpose and a deeper commitment ot ethical and moral values. We have been called upon to join in the building of the great society where men will be more concerned about the quality of their goals than the quanitity of their goods. I believe that if we are to achieve the building of the great society that we must first get our value system in proper focus. We must work out a list of national priorities and put first things first and then we must need to commit both ourselves and our resources to the practical fulfilment of those national priorities.

I should like briefly to suggest some of the items that I consider ought to be on the top of American democracy's agenda of unfinished business. First we need bold adequate action at the state, the federal and the local level to wipe out both the quantitative and the qualitative deficits in the field of education. As a nation, we have been more concerned about the condition of our plumbing then with the adequacy of our school system! As Christians, we share the view that every child regardless of race, or creed, or color is made in the image of God. We need to believe that every child should have the kind of educational opportunity that will facilitate it's maximum growth and development as God gave each child the capacity to grow.

It is a strange thing and this is a reflection of the distortion in our value system. When we are faced with a challenge of war, when we are driven by common fears and common hatreds we never hesitate to appropriate billions and billions and billions of dollars to train our youth how to meet the challenge of war. And I believe that we must do no less to educate our youth to meet the challenge of peace!

Secondly, we need to wage a total war against human poverty in this land of plenty. There can be no economic or moral defense of poverty in a society as richly blessed as America, a society that has access to the tools of economic abundance. We are told by the economist that in 1966 we will have a gross national product approximating 750 billions of dollars. Yet despite that great wealth, thirty million Americans live in poverty. They are the old and the young, the sick. They are denied and deprived; they are dispossed; they are disadvantaged; and if the color of their skin is dark they are discriminated against. Poverty in America is more destructive of human values than is poverty any place in the world.

The last thing that President John F. Kennedy asked me to do was to be a special ambassador to represent him at the Freedom Independence celebration in Norobe, Kenya. I went there and after the freedom celebration, I poked around in Uganda and Takanika. In Taganika I saw poverty, the average per capita income in Taganika that year was $55 per year. Yet poverty in America is much more tragic than poverty in Taganika, because poverty in America robs a person not only economically, in America it robs him spiritually. Because in Taganika, all the people even though they are poor, have a sense of belonging, a sense of participating, a sense of human warmth, a sense of human dignity; but in America because the poor are shut out of society, they are denied that sense of warmth and belonging. This is the great tradgedy! It is spiritual poverty which destroys the human spirit.

I believe that we shall not succeed in winning the war against poverty until America makes the moral commitment that poverty in the midst of plenty is a moral sin. And until America is prepared to allocate the kind of resources so that the budget in the war against poverty will begin to equal the dimensions of the budget in the war in Viet Nam.

My third priority is that I believe that we must act with due Christian commitment,

with courage and compassion to complete the Civil Rights revolution. We have made progress but progress is a relative matter. We need to measure where we are not by how far we have come, but rather how far we must still go before we begin to give real meaning and substance to the concepts of equal rights; so that we can hasten the day when every American can be judged by his character and not by his color. We need, I believe, to understand that tokenism is unacceptable, it is unworkable, un-American, and, I believe it is un-Christian. There can be no halfway house on the road to freedom. In these critical hours when there is growing confusion and frustration and bitterness, when people in their blind hatred are striking out, we need to raise our voices with greater clarity, and we need to build more strongly the national coalition of conscience, of the church groups, of the civil rights groups, of the labor movement, of civic groups so that we can strengthen the coalition of conscience. We can mobilize the moral power of this country and begin to check the growing hatred. I believe that history will judge us in this area and the quality of our society not by our technical capability to enable an American astronaut to walk safely in space; I believe that we will be judged by our moral commitment that will enable an American Negro to walk safely in Mississippi.

Now there are many other priorities of a compelling urgency on our list of unfinished business. We need to wipe out the slums and the social cesspools in our great cities and rebuild these cities into the kind of total living environment worthy of free men. We need to end the pollution of our air and our water; we need to conserve and develop the rich natural resources with which we have been blessed.

Now we have the resources, we have the technical know-how to build the great society. The real question is do we have the will and do we have the

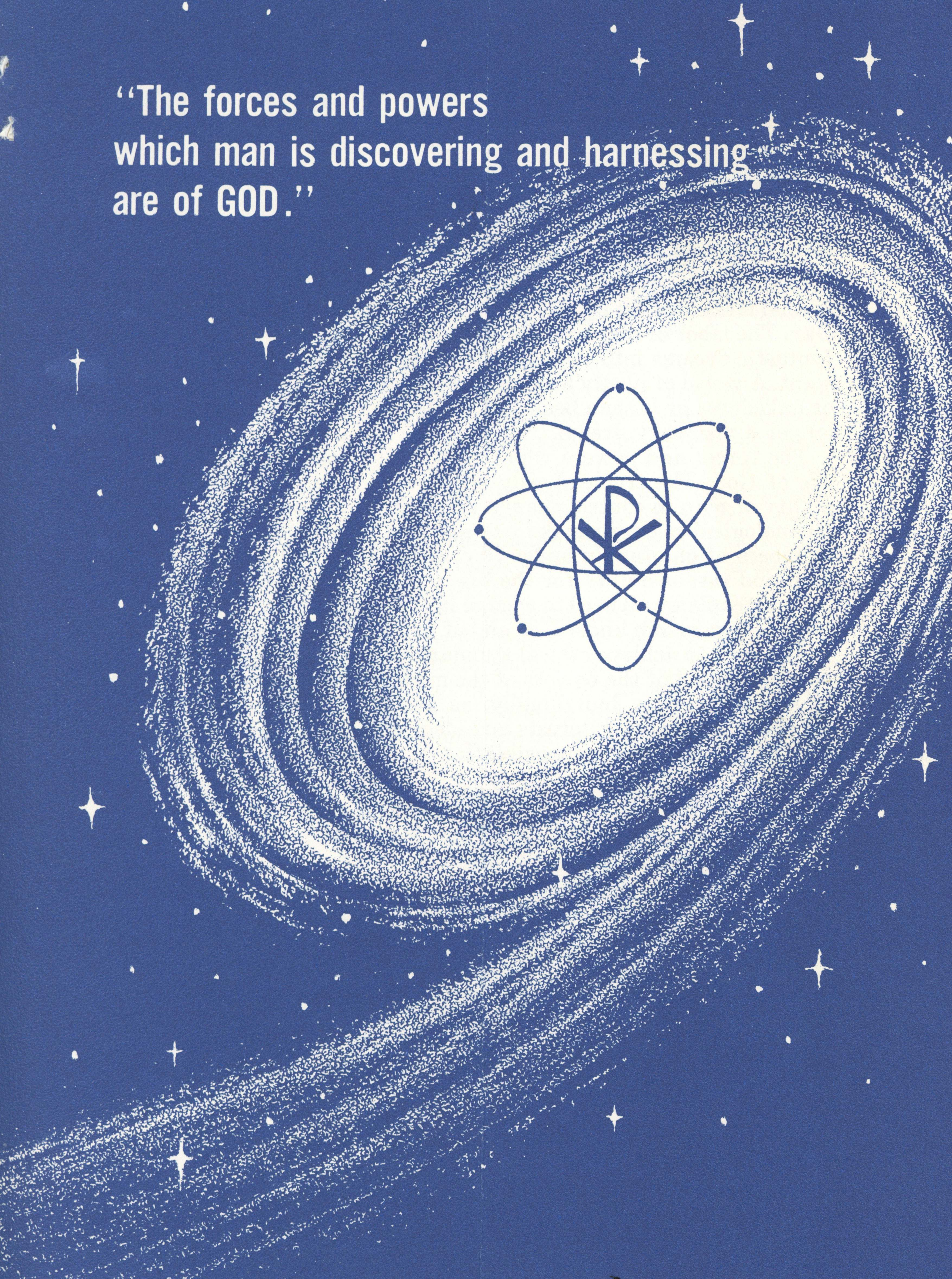
sense of national purpose?

I believe we must also search for new ideas and new concepts and new social invention because we will not solve tomorrow's problems with yesterday's tools. We need to revitalize the free market place so that we can create the intellectual and political climate so that each new idea can be judged based upon its substance and not upon its source. In a totalitarian society they achieved unity by absolute comformity, I think it is one of the great tradgedies of our present situation in America that those people on the right stream wing of our political structure, who are filled with fear and frustration and who in their desperation are trying to repeal the twentieth century. Our challenge is not to repeal the twentieth century but to stay alive in it, to meet its problems and to realize its bright promise. And what these fanatics on the right have not understood is that in a free society we achieve unity in the splendor of human diversity. Every human being is made in the image of God, and yet we are all made differently. This is the exciting thing about the human family and what we need to do is to build the concept of Christian brotherhood in the framework of the splendor of that human diversity.

And I believe that this is a good time of testing, and I believe that the test of our Christian commitment is not where do we stand in the hour of convenience, in the hour of comfort. Anybody can believe in anything; when it's easy. The real test of whether you believe in Christian ethics and Christian morality is where are you willing to stand in the hour of controversy, in the hour of challenge when the whirlwinds of change are going around you and you stand all alone. Do we have that sense of inner faith so that the outer man is strong enough to act true to the inner whisperings of his faith? This is the test! This is the test that more and more we will habe to meet if we are to translate the bright promises of the twentieth century into practical fulfilment.

And it is my prayer on this Labor Day Sunday that God will give us the strength and the wisdom to marshall a moral force in the world equal to the power of the H-bomb; so that men and women of good will everywhere can join together and together build a rational and responsible world community, together harnass the rising star of science and technology for man's peaceful purposes, and together translate the twentieth century technological revolution into the twentieth century revolution of human fulfilment. I believe that these things are possible so that all of God's children may behold how good and pleasant it is when brothers dwell together in unity.

"The forces and powers
which man is discovering and harnessing
are of GOD."



LABOR SUNDAY MESSAGE, 1966

LABOR SUNDAY MESSAGE, 1966

Approved by the Program Board of the Division of Christian Life and Mission, the National Council of the Churches of Christ in the United States of America, and issued through the Commission on the Church and Economic Life.

Requested to be read in the churches on Labor Sunday, September 4, 1966

In churches, synagogues, and meeting halls all over our nation special messages are being read this week in the observance of Labor Day. The labor of man and the development of machines have turned fantastic dreams into commonplace realities; and there is no end in sight. A world of plenty and dignity for all—a world without hunger or nakedness or human beasts of burden is now a real possibility, no longer a visionary dream.

The forces and powers which man is discovering and harnessing are of God. The tremendously accelerated rate of change and the ability of man to control change through his awesome scientific and technological mastery make our age one of promise and peril. As members of one family under God, each individual should feel concern and responsibility for the life and livelihood of all persons.

As a people we all need to engage in fresh thinking about the meaning of stewardship under God and of man's "dominion" in the world. As we seek to achieve ethical standards of accountability in the use and enjoyment of the powers of the modern world we must be aware of our inclination, individually, as groups and as a nation, to be governed by narrow interests and ideological pretensions which conflict with our social responsibilities.

AREAS OF CONCERN

In this Labor Sunday Message we would stress the urgency of the following areas of concern:

First: Slogans and dogmas from an earlier period of confident individualism are not adequate to provide guide lines for responsible decision-making in today's technological society. Who today does not experience a feeling of helplessness in the midst of great concentrations of power? Who does not often feel swept along by impersonal forces quite removed from individual accountability and social control? The need of persons and society is for new and imaginative processes and institutions that will encourage wide democratic participation in establishing national goals and in giving rational direction to our economic life.

Second: Of special importance today is the need to recognize that legal ownership of resources does not confer unlimited right to their use. As consumers and as producers, seeking to be obedient to God's purposes in creation, we are faced with an appalling wastefulness, and with pollution and destructive use of our heritage of soil, water, and air. The ethical imperative to respect the right of all mankind, including future generations, to enjoy the resources and fruits of the earth is clear. Private owners together with national and international governmental agencies have a responsibility for resource policies and controls in the public interest.

Third: Of growing urgency is the assurance of an economic basis for livelihood in a society in which machines and new management procedures increasingly displace men from jobs, many of whom are forced into unemployment or into jobs at lower, or even substandard, wages. To be sure, every able-bodied adult has an obligation and the right to an opportunity to serve the community through work. But our burgeoning productivity now makes possible, and our Judeo-Christian ethic of justice makes mandatory the development of economic policies by which all people, regardless of their employment status, are assured an adequate income.

Fourth: Labor Sunday messages over the years have dealt with specific issues of labor, management, government, and the general welfare. The present imbalance of production, employment, and distribution in our nation and in the world makes urgent a re-examination of all these specific issues in their world context. All the economic goals which we have and hope for—growth and development; equitable distribution of work, economic reward, and leisure without discrimination or exploitation; elimination of poverty, hunger, and preventable disease—must be pursued with the aim of global sharing of our goods and productive capability.

Fifth: Both in our country and throughout the world there exists such an enormous backlog of work needing to be done that talk of the abolition of human work in the immediate future is a pure fantasy. Unfulfilled requirements of human need and legitimate human want exist in such areas as: school building and teaching; hospitals and medical services; professional parish ministry and specialized religious ministries; urban and rural renewal, housing and transportation; recreational services; cooperative, community and other public services; advisory and training assistance in agriculture and industry in the developing nations. In the light of such a catalogue of human needs to be met, both here and abroad, our immediate task is two-fold: (1) to equip the present and oncoming generation to be the kind of workers society now needs and will need; and (2) to match work to be done with jobs at wages which provide an adequate family income. To find ways and means to achieve this requires a reappraisal of the role of government and its budgets and a re-interpretation of the concept of social justice to include the overcoming of both private and public poverty.

In the Christian view, science and technology are seen as gifts from God, the Creator, to be used by man for the life and livelihood of all people. Let us, then, in our varied relationships and responsibilities so study and labor together that these incomparable gifts may be used for personal fulfillment and the welfare of all mankind.

Earlier this year the General Board of the National Council of Churches adopted a significant and far-reaching statement on *Christian Concern and Responsibility for Economic Life in a Rapidly Changing Technological Society.* Salient points from that statement, as they relate to mutual concerns of church people from all areas of the economy and the nation, form the basis of this Message.

LITANY*

O God, all the worlds throughout the vast expanse of space are thine; the earth is thine and all our life belongs to thee; help us to employ it in thy service only.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

We pray thee:
That thy kingdom may come, and thy will be done on earth, as it is in heaven.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

That all injustice, violence, and oppression may give way to the coming of justice, mercy, and good will.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

That economic opportunities may become equally available to all, and that needless poverty be banished as darkness vanishes before the day.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

That thou wilt teach us so to use the manifold resources of the earth that none may surfeit and none may be in want.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

That thou wilt give us wisdom so to adjust and employ our economic system that it will not only produce abundantly, but will also provide opportunity for the personal fulfillment of all its workers.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

That thou wilt keep alive the holy fire within the hearts of all who dare to be the pioneers and prophets of unwelcome aspirations; and that thou wilt give to us, the people, a readier willingness to listen to the hard demands by which alone we may transcend the inequalities, the cruelties, and the evils which too long we have endured.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

And especially we pray that thou wilt bless thy Church: fill it with a passion for righteousness, and a zeal to serve wherever there is need; guard it from apathy, from ignorance, and from the subtle temptation of surrender to the spirit of this world. Make it obedient to the Master, and ready like him to sacrifice to the uttermost for those who wait to be redeemed.

HEAR US AND HELP US, WE BESEECH THEE, O LORD.

RESOURCES FOR PROGRAMS AND STUDY

Human Values on Spaceship Earth. By Professors Kenneth Boulding and Henry Clark ..... $ .75

Christian Concern and Responsibility for Economic Life in a Rapidly Changing Technological Society. Statement by the Commission on the Church and Economic Life adopted by the General Board, NCC, 1966 ..... .20

The Layman's Share of Christ's Ministry in the World. Report of the North American Conference on the Ministry of the Laity in the World, 1966 ..... 1.00

Jobs for Youth: A concern of the churches today and tomorrow. Facts and problems and what the churches can do ..... .50

Ethics for an Industrial Age. By Victor Obenhaus. Final volume in the series on the Ethics and Economics of Society. Available from Harper & Row 4.75

The Church's War on Poverty: A series of ten Action Guides for the local church: Action Objectives for the Churches, Involving the Local Congregation, Employment and Economic Growth, Educational Programs, Housing Programs, Preventive and Treatment Services, Income Maintenance Programs, Community Participation, Volunteer Services, Reference List of Anti-Poverty Agencies Programs and Readings. For the set 2.50

Additional copies of this Labor Sunday Message at 5¢ per copy, $4.00 per hundred, and the materials listed above available from the Commission on the Church and Economic Life, National Council of Churches, through the Department of Publication Services, 475 Riverside Drive, New York, N.Y. 10027.

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From the Pulpit

The Few Sermons I Won't Forget

BY DR. JAMES H. LAIRD

DURING SERVICES of worship, I have stood in the pulpit far more often than I have sat in the pew, nevertheless, I have heard quite a few sermons.

When I think back on them, I remember very little that those preachers said, which is a rather grim recollection for one who himself is a preacher. There are, however, three exceptions. Each instance stems from my early ministry, and, perhaps, only a pyschiatrist could unravel the significance of that.

More than 25 years ago I was traveling through Arkansas and on Sunday I stopped at the Methodist Church in Fort Smith. I recall neither the preacher's name nor the title of his sermon, but I do remember he preached on the parable of the wise and foolish builders, that unforgettable story Jesus told about the man who built his house on a solid foundation of rock and the other man who built his house on a foundation of sand.

When in time storms came, the house built on a rock survived the onslaught while the house built on sand was demolished, "and great was the fall of it."

* * *

THE PREACHER'S THEME was very simple, namely, that storms are a part of life. There is no exemption from them for anybody. A certain impartiality permeates all of existence. As Jesus observed, the rain falls on the just and the unjust with no preferential treatment.

There is no immunity from sorrow, no insurance available to protect one from pain. The rich and the poor, the wise and the foolish, the pious and the impious are all exposed by their humanity to the stress and strain of life.

Whatever his condition or class, it makes no difference, every human being is vulnerable. Life is always testing us as the waves of circumstance wash over us, probing us now here, now there, seeking to find some weakness that will be our undoing.

There is no use bemoaning our fate; that is the way life is. There is no avoiding the storms, and anyone who would offer a policy promising storm-free days is peddling a piece of bogus merchanise.

The only security lies in having based one's life on a substratum of truth that no storm, no personal disaster or disappointment, can wash away.

The second memorable sermon was preached by Dr. John Haynes Holmes in Boston under the sponsorship, I believe, of the Community Church there. It was during World War II and the preacher spoke on the timely but unlikely subject, "Loving Our Enemies." He began by admitting the difficulty of doing this, then, as a concession to his listeners, he said, "Let us rephrase the words to read 'Understanding Our Enemies.' "

* * *

HE THEN TURNED his attention to Japan, a series of islands with a limited amount of arable land and a burgeoning population, and no place to grow. Japan, a late bloomer as far as empires went, was a coming power in a world where the Western nations had already carved out their colonies. The U.S. had claimed the Philippines, France had Indo-China, the British controlled Burma and India, the Dutch had Indonesia. Facing serious economic restrictions and an expanding population, the Japanese had followed militaristic leaders into an abortive attempt at empire. No man who heard that sermon could escape feeling some sympathetic understanding for his enemies, the Japanese.

The third sermon I remember was preached by Dr. Harry Emerson Fosdick in the Riverside Church in New York. His title, "The One Calm Person in Pilate's Court," was a sermon in itself.

Fosdick contrasted the quiet manner of Christ with the noisy restlessness of those about him, and he said it was Jesus' faith that gave him his profound poise in those trying moments.

It is difficult, the preacher said, to stand against the passions of one's time. Some say they would like to have been alive when Jesus was and known him personally, but Fosdick wasn't sure. Could he have sided with Christ when the respectable part of society was against Him, when table talk at home and gossip in the street derided Him, the religious forces were opposed to Him and the government condemned Him? A good question.

I seldom hear homilies like that any more. Either sermons aren't what they used to be, or I am no longer a good listener.

For release Friday, September 2, 1966

1966
LABOR DAY STATEMENT

Social Action Department
National Catholic Welfare Conference
Rt. Rev. Msgr. George G. Higgins, *Director*

Pope Paul VI, in commemorating the 75th anniversary of Leo XIII's encyclical, *On the Condition of Labor,* reduced the message of that historic document to seven "simple but fundamental" axioms. The fifth of these "elementary propositions" reads as follows:

> The Church has recognized the right to form trade unions, it has defended and protected this right . . . it took cognizance not only of the strength of numbers which the fact of unionization was bound to exert upon a society oriented toward democracy, but also the fruitfulness of the new order which could spring from workers' unions—an awareness on the part of the worker of his dignity and his position in the social framework, a sense of discipline and solidarity, a spur to professional and cultural advancement, a capacity to participate in the productive cycle no longer as a mere . . . instrument, but to some extent at least as a sharer in responsibility and an interested participant.

This basic axiom, which was bitterly condemned as a "revolutionary" doctrine by many of Leo XIII's contemporaries, has been restated so often and so forcefully by all of his successors during the past 75 years that many observers were surprised that Vatican II should have felt it necessary to reaffirm it, with even greater solemnity, in its Pastoral Constitution, *The Church in the Modern World.* Was it really necessary, these observers are asking, for the Bishops of the world to reemphasize at this late date a principle which is so elementary and so fundamental as to

be almost self-evident and which, in any event, is no longer a matter of controversy? The answer to this question is that even in the United States, which, rightly or wrongly, prides itself on being the most advanced of all the industralized nations in the world, the right to organize, far from being universally recognized as a self-evident principle of social ethics, is indeed, still very much a matter of controversy.

To be sure, many, if not most, of the more influential American employers are today willing to admit that unions serve a useful purpose and, in any event, are here to stay, at least in our major industries. But too few Americans in positions of influence are prepared to go the whole way and to take the unqualified position that secure and stable unions are an essential, not to say indispensable prerequisite of a sound social order. Worse than that, the efforts of many workers to organize into *bona fide* unions of their own choosing are still being thwarted with impunity in certain quarters. This is particularly true of the nation's migratory farm workers. Time after time during the past half-century their efforts to organize have been blocked.

It is gratifying to note, however, that, at long last, the tide is beginning to turn in favor of our underpaid and terribly disadvantaged agricultural workers. This year, for the first time, a group of them have succeeded in organizing a viable union. A number of churchmen of all faiths have vigorously supported the patient and remarkably peaceful efforts of these dogged and determined farm workers to make up for generations of lost time and, by means of an organization of their own choosing, to begin to secure their basic human rights. They have a long way to go and many hurdles to surmount. Not the least of their handicaps is the fact they enjoy few of the statutory benefits and safeguards which have long since been extended to the majority of workers in other occupations. Their right to organize is not protected by law and, for the most part, they are excluded from coverage under federal and state minimum wage legislation. At the federal level, efforts are currently being made to correct this two-fold inequity. Realistically, however, there is little hope that these efforts will fully succeed in the foreseeable future unless the general public—whose food bill is now being partially subsidized by the nation's underpaid farm workers—rallies to their support. Church groups throughout the nation have already done much to arouse public interest in the sad plight of these disadvantaged workers and to galvanize public opinion in support of their legitimate demand for fair and equitable treatment under the law. It is to be hoped that these church groups and other interested parties will not rest until all of these workers are brought into the mainstream of American economic life and are provided with all of the benefits and safeguards which federal and, to a lesser extent, state legislation now provide for workers in other industries and occupations.

Organized labor, over the years, has done less than it might have been expected to do on behalf of farm workers. Be that as it may, the labor movement is now beginning to make up for lost time. Its support of the current farm workers' organizational drive, in terms of experienced personnel and financial assistance, is commendable.

Our great farm organizations and American management in general would also do well to lend their support to this organizational drive, not simply as a matter of justice and fair play, but also as a matter of self-interest. Big Labor, Big Business, and Big Agriculture—the three giants in our economy—enjoy a preferred status in our "pluralistic" society. They have their differences, of course, and they sometimes find themselves in open conflict with one another. In general, however, there is a rough parity between Big Business, for example, and Big Labor, and, as one writer has recently pointed out, this "has been paralleled by the rise of a philosophy of moderation and cooperation between them, based on mutual understanding and respect, which is precisely similar to the achievement of interfaith and ethnic tolerance." This writer, who is persuaded that the philosophy of American "pluralism" has outlived its usefulness, goes on to say that "what has been overlooked or suppressed is the fact that there are tens of millions of Americans . . . whose interests are completely ignored by this genial give-and-take. . . . If migrant workers, or white-collar workers, or small businessmen are genuine groups, then they have a legitimate place in the system of group adjustments. Thus pluralism is not explicity a philosophy of privilege or injustice—it is a philosophy of equality and justice whose concrete application supports inequity by ignoring the existence of certain legitimate social groups."

Another American writer, who is equally disenchanted with the philosophy of "pluralism", has recently made the same point. He says that "many individuals are in fact excluded from any membership or effective participation in the system as a whole. Thus, farm workers, Negroes, and the urban poor have not been included in the system of 'pluralist' representation so celebrated in recent years."

In our judgment, both of these writers are far too critical of American "pluralism" and too readily inclined to turn to Big Government for the solution to the problem they have cited. Nevertheless the problem itself is a real one. It is a fact, in other words, that many Americans are, for all practical purposes, outside the system. If this is true of migratory and other farm workers, it is even more tragically true of the great mass of American Negroes, whether they live on marginal, worked-out farms in the rural South or in segregated slums in the North.

American "pluralism", which we strongly favor, must find a way to bring these and other disadvantaged minorities into the system, or the system itself will come under increasingly heavy attack by those, who, like the writers cited above, are convinced that there is no cure for group selfishness and that Big Government, therefore, is our one and only hope.

With regard to the problem of race relations and civil rights, it is perfectly clear that we are at a critical turning-point in our history and, more specifically, in the history of the American labor movement. On Labor Day, 1966, the labor movement, like every other organization in American society, is on the spot. For the moment, it must expect to be judged almost exclusively on its performance in the field of civil rights and must expect to be told, even by its friends, that its record in this particular field has been far from perfect.

In fairness, of course, it should be pointed out that the American labor movement has done much in the past and is doing even more at the present to promote the cause of interracial justice, not only within its own ranks, but in the community at large. Many of its friends feel, however, that, to a certain extent, success may have spoiled Big Labor on the particular issue of civil rights. The impression is abroad, in other words, that some segments of the labor movements are trying to be a little too respectable and have yet to put the issue of racial equality at the very top of their agenda.

This sort of calculating "prudence" is somewhat out of character for the labor movement and can hardly be reconciled with the past and present willingness of unions to fly in the face of public opinion when their own strictly trade union interests are at stake.

Negro leaders are also asking—quite legitimately—when the labor movement as a whole is going to move in on those unions which are still practicing racial discrimination. When an employer tries to discourage the organization of his workers or refuses to engage in collective bargaining, the labor movement will go to almost any length to bring him to time. Negro leaders are disappointed that it often tends to react much less vigorously when one if its own affiliates is guilty of practicing racial discrimination.

Some Negro leaders may be too critical of the labor movement. They may not fully appreciate the complexity of the problems with which truly dedicated labor leaders are confronted in their efforts to promote the cause of complete racial equality. By the same token, however, too many labor leaders and too many members of the rank-and-file have yet to grasp the depth and the passion of the present racial crisis. As a result, there is, unfortunately, a growing rift between organized labor and the Negro community.

Surely this is one of the most serious problems with which the labor movement is presently confronted. Instead of going through the usual routine of self-congratulations on Labor Day, 1966, labor would be well advised, then, to take a self-critical and ruthlessly honest look at this problem, which is largely of its own making. It can ill afford to get the reputation of being even partially out of sympathy with the Negro's legitimate and very belated demand for complete equality of opportunity.

It should not be necessary to add, in this connection, that the record of American industry and American management is no better than that of organized labor in the field of race relations and civil rights and, on balance, may not be quite as good. But surely this is no time for either side to be comparing its record pharisaically with that of the other. They are both in the same boat. Indeed we are all in the same boat—

all of us, clergymen included—and unless we make up our minds to bring about complete racial equality now—and not ten years from now—we may be heading for a national catastrophe. Shakespeare tells us that

> There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in misery.
> On such a full sea are we now afloat;
> And we must take the current when it serves,
> Or lose our ventures.

The application of these words, so full of wisdom, to our present crisis in the field of race relations is so obvious as to require no further commentary except to add that the Negro community itself can make an immeasurable contribution to the cause of interracial justice by pursuing its legitimate goals and objectives within the law and by rejecting, once and for all, the weapons of violence and hatred. They, too, in other words, must learn "to take the current when it serves" or lose their ventures and, in the process, hasten the downfall of democracy.

Our reference to the fact that labor and management have a joint responsibility to solve the problem of migratory farm labor and the problem of race relations within the area of their own particular competence and jurisdiction serves to recall that Labor Day in the United States no longer belongs to labor exclusively but should now be regarded as a kind of all-American holiday and should be observed, as we have pointed out in previous Statements, in such a way as to center attention on the common sense of purpose which ought to animate all segments of our economic society and ought to prompt them, in the recent words of Pope Paul VI, to adopt their own particular interest to the "universal good that overrides the interest of groups . . . and to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

It would be easy enough to list a number of other serious problems that call for common action on the part of labor and management, in cooperation with the government, but, for present purposes, they can all be reduced to one—namely, the problem of hard-core unemployment and degrading poverty in the midst of bounteous plenty. Now is the time to start solving this problem, at whatever cost or inconvenience.

It is sobering to recall, in this connection, that holy Scripture relates that the ancient city of Sodom was levelled to the ground and left in smoldering ashes precisely because it lacked the will and the generosity to solve this very kind of problem. "Behold," we read in the sixteenth chapter of the Book of Ezechiel, "this was the iniquity of Sodom . . . pride, fullness of pride, and abundance, and the idleness of her and her daughters: and they did not put forth their hand to the needy and the poor." May God grant that our own material abundance and phenomenally high standard of living will not tempt us to make the same tragic mistake.

In closing, it remains for us to extend to labor and management on this annual holiday—a holiday which, as noted above, properly belongs to both of them as co-equal partners in the American economy —our congratulations on what they have accomplished in the past and our cordial best wishes for the future success of their efforts to adapt their own particular interests to the needs of the general economic welfare and particularly to the needs of the poorest of the poor. It is our earnest and prayerful hope—in the words of Pope John XXIII—that "there may . . . reign in social life through charity . . . mutual respect, the will to collaborate, a familar and fraternal climate" according to the suggestions contained in the letter of St. Paul to the Colossians read in the Epistle of today's Mass of St. Joseph, patron of the workingman:

> Whatever you do in word or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. . . . Whatever you do, work at it from the heart as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. Serve the Lord Christ.

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SOCIAL ACTION DEPARTMENT, NCWC
1312 MASSACHUSETTS AVENUE, N.W.
WASHINGTON 5, D. C.

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1966
Labor Day Message

" . . . establish the work of our hands; the work of our hands establish Thou."

Psalm 90:17

This is our prayer for the decade of the sixties.

. . . "ALMIGHTY GOD, vouchsafe blessing and prosperity upon all the work of our hands, for we trust in Thee that Thou wilt so bless us through our occupation and calling, that we may be enabled to support ourselves and the members of our household with ease and not with pain, by lawful and not by forbidden means, unto life, and peace."

Rabbi Seymour J. Cohen, *President*

SYNAGOGUE COUNCIL OF AMERICA

ON LABOR DAY 1966 the Synagogue Council of America extends its fraternal blessings and warmest greetings to the American Labor Movement. In our beloved land, religion and labor have worked in close cooperation over the decades. We have shared the action and passion of our time together. With all people of good will, we are committed to building the better society for ourselves and our loved ones.

Judaism, since the dawn of its establishment as a faith, has respected the laborer. He was extolled by our teachers and praised by our scholars. The great leaders of our faith, Moses the emancipator and law-giver, David the fighter, king and sweet singer, were summoned to be shepherds of God's flock as they tended their own sheep. Long before modern man understood his own psychological nature, Judaism emphasized the importance of labor: "Let no man neglect work, for idleness will throw man into depression." The work life of man is one of the most important functions of his social being. We recognize that a person's self-image and self-esteem is bound to what he does.

In Jewish tradition work means both work and worship, almost in the Latin sense "Laborare est orare," Labor is Prayer. Judaism's great teachers explained that God himself did not cause His Divine Presence to rest upon his people before they worked, as it is said: ". . . And let them make me a sanctuary, that I may live among them."

The Labor Movement has a social responsibility beyond the immediate economic needs of its own members — a responsibility to the total community. To its credit, it is a responsibility which it has assumed willingly. The Labor Movement has been a force for social awareness and social consciousness in American society. Though we live in a bountiful land and millions enjoy a high material standard of living there is a fifth of our people who suffer from debilitating and oppressive poverty. Oppressive poverty deprives man of a proper knowledge of God and reduces his own effectiveness as a human being. The expansion of automation and the use of the computer will bring material blessings, but their use will create a residual problem for those who become unemployed because of these technological advances. Those unfortunate men and women will look first to their fellow laborers to help them find significant and meaningful roles.

The American Labor Movement is a product of the people of our land. It is close to the vital nerve of American society. Living in a turbulent era for this country, we must recognize that all men have rights not by virtue of race or color but by virtue of being men and children of God. In the area of race relations the Labor Movement has a central role to play. It must be in the leadership of those who translate the ideals of American society into the stuff of everyday life. Federal legislation and State laws are essential but in themselves not enough — they will take on a real meaning only when men and women in each local community will accept an integrated society. The Labor Movement must become one of the principal forces of moderation in American society teaching men and women of all races and colors and creeds to live together in amity and in fellowship. The Labor Movement must lift up both whites and negroes alike from the ugly abyss of racism.

There must be an expansion of job opportunities for those who are disadvantaged because of their color or recent immigration. Here the Labor Movement can play a most decisive role on a local level through the expansion of apprenticeship programs. Only if the disadvantaged are adequately trained in vocational skills will they be able to earn enough to maintain adequate family living. The Labor Movement is in a unique position to undertake projects which require concerted and continuous activity.

The American Labor Movement must learn that it has an additional task in helping to restore the moral quality now so rapidly disappearing from American life. The men and women of the American Labor Movement understand the soul of the stranger, they have tasted of economic hardship. In this age where compassion has been sucked out of the soul of man, where brutality and violence are all too prevalent, the Labor Movement must do its share in helping to humanize society.

Work is not an end in itself, it is more an enjoyment of a higher standard of living — the

work life of man must lead to a fuller, more satisfying life.

May our Father in Heaven who made man his own partner in completing creation give all of us the strength to build the better society that the generations have dreamt of and millions of men have yearned for. Labor must be a force for unity and cohesiveness, teaching all men and women that joined together we can enhance the common welfare.

The Synagogue Council of America is the national coordinating agency for the rabbincal and congregational associations of the Conservative, Orthodox and Reform Jewish communities comprising the Rabbinical Assembly, Rabbinical Council of America, Central Conference of American Rabbis, United Synagogue of America, Union of Orthodox Jewish Congregations of America, and Union of American Hebrew Congregations.

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SYNAGOGUE COUNCIL OF AMERICA

235 Fifth Avenue

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Labor Day Sunday
St. Matthews Methodist Church
September 6, 1959

by Walter P. Reuther
President, UAW

First I should like to thank Rev. Taylor for his very kind invitation, and for your generosity in having me as your guest.

I think labor and the Church are inseparably bound together because they draw their common inspiration from the great Carpenter of Nazareth, and I think that essentially what we are trying to do together in the vineyards of American democracy is to apply the principles of Christian morality to the everyday economic and social problems that we face as a free people.

I believe that the labor movement is important because it is about people, about their needs and their problems, but essentially to me it has a much deeper meaning than just a struggle for economic and social justice. I believe that the labor movement is important because it attempts to give substance and meaning to the concept of human brotherhood. This came home to me in a very dramatic way some years back after we had won our first pension contract, and I went to a little dinner given by the workers in Kelsey-Hayes, and there I had the privilege of seeing again a Polish worker whom I had met many, many years ago in the early days of our union. He was retiring, and he was being paid the honor by his fellow workers.

He came up to me after the banquet was over. He had tears in his eyes, and he said, "Brother Reuther, I want to thank you for all the things that the union did for me. You raised my wages, I live in a better house, I was able to give my children a better education. But," he said, "those things were important, but most important of all, for eighteen years I worked in the Kelsey-Hayes foundry before the union came, and for eighteen years the foremen and the workers called me 'dumb Polack.' Now they call me 'brother.'"

This is essentially, I think, the deeper meaning of a movement made up of those who have come together in a common dedication and pursuit of common objectives. I

am reminded of the words of a great spiritual leader, Dr. A. Powell Davies, who said, "O God, how can we love Thee in Thine unseen temple and not love Thee in our fellow man?" I believe that we need more dedication to apply the principles of Christian brotherhood in everyday life.

I was in Berlin a few weeks back, where I had the privilege of speaking to more than 600,000 people who had come together in a huge freedom rally, and as I left that rally, I couldn't help but think of the words of this same great spiritual leader, Dr. Davies, who said, "The world is too dangerous for anything but the truth, and the world is too small for anything but human brotherhood."

As I came away from that rally in Berlin (I spent four hours in the Communist sector), I couldn't help but think that the crisis in the world, where we live in fear of tomorrow because of the "H" bomb and guided missiles, that this crisis is not an economic or political or military crisis, but essentially the human family is in trouble because of a more fundamental moral crisis, and this crisis reflects man's growing inhumanity to man, and man's growing immorality to himself which finds its most frightening expression in the total destructive capacity of the weapons of modern warfare.

Our problem in the world is that man has achieved great power, but he has not learned the simple Christian truth that power without morality is power without purpose. Peace and freedom are in jeopardy in our world because we live in a world of nuclear giants who too often behave like moral pigmies. And we are in trouble because the guided missile has fallen in the hands of misguided men.

This is where we are, and if we are to make peace secure in the world, if we are to bring to bright fulfillment the promise of Christian brotherhood, then we must, with the peoples of the world, create in the world a moral force equal to the challenge of the "H" bomb.

But our problem is that we have made tremendous progress in the physical sciences and we know much more how to work with machines, but we have not made comparable progress in the human and social sciences in the art of working with man. This fundamentally is our problem. And yet the same scientific and technical know-how

that gives us the "H" bomb and the guided missiles gives mankind automation, electronics, atomic energy, and the tools of unprecedented economic abundance, and the great question in the world is, Will man demonstrate the moral strength to turn from the weapons of total destruction to the tools of peace, and, with the tools of peace, bring to practical fulfillment man's ancient dream of a world free from sin, from ignorance, disease, and hate? This is the great question.

In America, because we are blessed, perhaps more than any peoples of the world, with all of the physical and material resources that we need, we have the moral question of how can we match our tremendous scientific and technical and production know-how with a comparable human and moral and social know-why? Because economic effort is not an end--it is a means to an end--and the end is the enrichment and the fulfillment of human life, not just to give the outer man more gadgets, but to enable the inner man to find outer expression.

When Mr. Khrushchev comes in a couple of weeks (and I shall be seeing him in San Francisco), we ought to show him our factories and our farms and our tremendous economic and material resources, but we will miss the point if we do not make it clear that the fundamental difference between their system and our system of human freedom is that all of this material wealth is without purpose except as we dedicate it to moral ends.

And in a sense, the labor movement and collective bargaining are an effort to find the answers to how we can take our tremendous progress in terms of technology and translate that into human progress. I believe, in the great struggle in the world between the forces of freedom and tyranny, that we are going to win that struggle, not by flexing our economic muscles, not by demonstrating that our technology has advanced more than someone else's technology. The real measurement of the greatness of a civilization is not "how rich are you?" The real test is, how does a society domonstrate the sense of social and moral responsibility by which you translate material wealth into human and moral values. And this is why America is so important to the world.

When I was in Germany, I couldn't help but be tremendously impressed by the great economic progress that Germany is making. But Germany does not have the democratic heritage that we possess. And then you go to England, as I did, and I met in the House of Commons with my friends, and you can't help but be impressed by a thousand years of democratic heritage which is Great Britain's. But she doesn't have the economic resources. We, of all the great powers of the world, have in combination both tremendous economic resources and a rich democratic heritage that gives material resources purpose and a sense of moral direction. This is why we are the custodians of world freedom. This is why we need to make Mr. Khrushchev understand that behind our economic power there is the end purpose--dedication to human and moral values. And labor and management, in achieving these objectives, have a tremendous common responsibility.

In effect, we are at a new place in human history. For centuries and centuries there has been a struggle going on in the world between worker and employer, between one group and another group, between one nation and another nation, struggling to divide up scarcity. There were more empty stomachs than there was the capacity to produce adequate food. And there were more naked backs than there was the ability to provide adequate clothing. And there were more units in families than there was adequate housing. But now, with the tools of abundance used sanely and sensibly and morally in terms of the needs of the total community, instead of struggling to divide up scarcity, free men, free labor and free management, have the glorious opportunity to cooperate in sharing and creating economic abundance. And basically, our problem in America is to learn to manage abundance by learning to share it. What we need to do is to recognize that while labor has a responsibility to its members and industry has a responsibility to its share-holders, labor and management together have a joint responsibility to the whole of our society which transcends its separate responsibilities.

This means that decisions at the collective bargaining table must be made based upon the facts and not based upon economic power, and that they must be made in terms

of the need of the whole community, so that workers and consumers and farmers and share-holders all sharing in this unprecedented abundance that the tools of automation make possible, can share in the common progress.

I have a feeling, when I go abroad and come back to America, that America ought to sort of pause and re-evaluate where we are, and then, somehow, sharpen the focus on the values that we believe in as free people. I believe we are in trouble because we are not providing the world the kind of moral leadership which must parallel our economic and political and military leadership, and we cannot provide that leadership unless we have a sense of where we are going--unless we are able to separate things that are important from things that are unimportant. I have a feeling that our values have become confused and are out of focus, and that we have not put first things first.

When you look at this kind of problem, such as the problem of education, where we have a tragic deficit, where India, where the per capita income is less than $60 per year, devotes a higher percentage of its gross national income to education than does America. Why are we failing to give our children the kind of educational opportunity that will facilitate their maximum growth intellectually and culturally and spiritually? And the right of each child to grow should not be limited by our unwillingness to give them that opportunity; the right of every child to grow should be limited only by the capacity God gave that child when He created him in His own image. And yet, because our moral values are confused, we as people have demonstrated more concern about the condition of our plumbing than about the adequacy of our schools.

These are reflections of our set of values. Take the question of civil rights:

Bishop Oxnam, one of the great bishops of the Methodist Church, who honored us by addressing our last UAW Convention, said, "The trouble in America is that too often there is noble talk about human brotherhood, and then people drop the 'brother' and keep the 'hood'," when he talked about civil rights. Now, civil rights is not a political problem; it is a moral problem. It is a question of whether, in your

relationship to your fellow man, you will live by the principles of Christian brotherhood. And we can't be the kind of symbol in the world that will provide moral leadership to match our great economic and political and military leadership except as American democracy is able to wipe out the moral gap between American democracy's noble promise and its ugly practices in the field of civil rights.

I went to India, and in the biggest cities--Bombay and Calcutta--to the smallest villages in the mountains, they wanted me to talk about Little Rock. Because Little Rock violated every concept of Christian morality, and they asked me how I justified these things. You can't justify them; you've got to correct them.

Take the question of corruption of the labor movement:

This is a moral question. Nothing has made me more sad than to read the headlines that reflected that some people in positions of responsibility had abused their power and had violated their sacred trust. I happen to believe that leadership in the labor movement means that you have to be dedicated to human service, and if you want to get rich, then you ought to go into some other human activity. But the corruption in the labor movement is not an isolated phenomenon--it reflects a broader cultural problem. It reflects a weakening of the moral fiber of our free society. You can't have a society in which there is tremendous emphasis placed upon the acquisition of material wealth as the measurement of success and not expect that that will corrupt certain areas of our national life. And I think that we need desperately to deemphasize the acquisition of material wealth and to reemphasize non-material values.

A fellow said to me the other day--and this is a reflection of this weakening of the moral fiber--"The question is not 'how did you get rich?' The question is, 'How much did you get?'" Now that, you see, also is a violation of our basic Christian morality.

I went to North Africa two years ago and I spoke in the public square at Tunis. It was very hot; it was in the latter part of August, and it gets quite hot in North Africa in August. When the meeting was over, the young man who was the chairman of

the meeting said to me, "How would you like a cold drink?" I said that was exactly what I would like. We went around the corner in Tunis, and there was a Coca Cola vending machine--you put in your coin and you got your ice-cold bottle of Coca Cola. On all the billboards there were big ads advertising American cars, American Coca Cola, and American cosmetics. I came back believing that this was an outward expression of this over-emphasis of material value. Now, the struggle in the world between the forces of freedom and tyranny is not a struggle for geography--it's a struggle for the hearts and the minds of man. And we shall not win that struggle if the contest is going to be waged only in terms of material values, because the Russians will have automation, the Russians will have the same technology. It's the basic human and social and moral purpose behind material values that sharpens the essential difference between the cause of human freedom and the cause of Communism. And yet I have a feeling that we are trying to sell our cars and our cokes and our cosmetics when we ought to be working on trying to get people to understand the ideas and the ideals that motivate our free society.

And then I think each of us, as we live our lives, needs to have the moral courage of our convictions--of our inner faith. Because what the inner man thinks is important in a real sense only as the outer man gives expression to the sense of inner conviction. But there are too many fair weather Christians who will fight for the things they believe in only when it is convenient and comfortable. But the measure of our convictions--the measure of our inner faith--is, where do we stand in the hour of storm and stress, when the going is rough, and when to stand outwardly for the faith that the inner man whispers in your ear takes courage and conviction. The great Carpenter demonstrated that when they were nailing Him to the cross. In His hour of supreme agony, He kept the faith, and He said, "Father, forgive them, for they know not what they do." And we need that deep, inner faith in the hour of crisis, in the hour of challenge, in the hour of testing, because that is when it counts. And we need to have the understanding that while the Communists achieve unity by rigid conformity, we in our free society achieve unity in diversity, and

that each of us must live within the society respecting the other person's differences, but harmonizing those into a whole within the framework of a system of values based upon the concepts of Christian morality.

And finally, the thought that I should like to leave with you is that I am disturbed by the seeming increase in a kind of cynical concept that man is capable of his highest achievements only in terms of his negative reflexes, when motivated by fear and hatred. This ugly concept flies into the very foundation of Christian truth. The whole concept of Christianity must be based upon our faith in the belief that love is a more powerful force in the affairs of man than is the negative force of hatred and fear. And yet, the history of the world is filled with one tragic chapter after another tragic chapter of man's inhumanity against man in which peoples and nations have gone forward to make war against each other, motivated by common fears and common hatreds. They have been capable of tremendous common sacrifice. I believe that man can work and sacrifice and build because he shares common hopes and common loves and common faith. In my prayer this morning, as I have the privilege of being with you in the house of the Lord, I pray that in this period of human history, the Lord will give us the strength and the wisdom and the vision so that we can tap the great spiritual reservoir that lies deep within the human breast, and that we can get people working together and building together and sacrificing together, not because they share common fears and hatreds, but because they share a common love and a common faith. And if we do that, then I am confident that, together with the men and women of good will in the world, we can fashion a better tomorrow in the image of Christian morality, and we can fashion that better tomorrow in the image of peace, in the image of human freedom, in the image of social justice and in the image of human brotherhood. This is my prayer. Amen.

ja
oeiu42

133rd Psalms
(1st Verse)

"Behold, how good and pleasant it is when bretheren dwell together in unity."

From the Pulpit

Urban Renewal--- Or Urban Removal?

BY DR. JAMES H. LAIRD

THE RECENT disclosure of plans to make a 26-block area east of Woodward the next project for urban renewal makes an interesting subject for contemplation.

As pastor of a church near the area, I have more than a casual interest in the prospect of the planned rehabilitation of that aged and deteriorated neighborhood. One question looms large, however, a question which the news report left unanswered: What happens to the people who now live in the area?

This is a question which urban renewers up to now have given too little thought to. Still fresh in the minds of this city's planners should be the Lafayette Park development.

I would hazard the guess that not one resident of that area prior to its renewal is now living there. And the reason for their banishment is not difficult to discover. It is economic. After the area had been given a new lease on life, no former resident could afford the lease.

* * *

GREAT THOUGHT was given to the kind of people to be attracted to the development, but how much thought was given to those who were being displaced? Obviously not enough. It is a moot question whether those displaced are any better off as far as their housing is concerned than they were before that multimillion-dollar development was carried out.

Who benefits from urban renewal? Certainly the city does when dilapidated dwellings which produce few taxes are razed and replaced with modern buildings providing thousands and thousands of additional tax dollars annually. And certainly those who want to live closer to their work and can pay the rent and sales price of apartments and homes.

But can one honestly say that those who were removed from their homes and have had to move to another neighborhood have profited?

If the Woodward East project develops, as hoped, into a "little Georgetown," it seems unlikely that the several thousand people now living there will be able to remain. They just won't be able to afford it.

So where will they go? They will move from inadequate housing there to inadequate housing elsewhere. One section of the city will have been renewed while another blighted section of the city will become more overcrowded.

Unless urban renewal is to prove a cruel hoax, it must cease being urban removal. The renewal of real estate is fine, but must the real estate then become so high-priced that no former occupant can remain?

* * *

IT TAKES no seer to perceive that up until now urban renewal has not primarily benefited those it was designed to, unless the framers of the legislation has in mind raising the tax revenues of cities and providing more convenient town houses for tired suburbanites, weary of commuting.

Must all urban renewal be undertaken to accommodate the middle class? It is hard to believe that city planners could not provide a redevelopment project that would enable the present residents in a depressed area to have new housing within their means.

We only delude ourselves if we think we are renewing the city when we are attracting people from the suburbs. The poor comprise an important segment of the city too, and they have a right to share in the fruits of a refurbished metropolis. Planners who think in terms of little Georgetowns would seem to be ignoring them. Where will those evicted from Woodward East go?