

The **+** WITNESS

MARCH 9, 1961

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DR. EDWARD McCRADY MAKES A POINT

BISHOP HINES of Texas is at the left and National Council staff members, Tollie L. Caution and Robert J. Plumb at the right as they listen to a discussion of the 1961 budget

COUNCIL APPROVES RECORD BUDGET

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
Sundays: Holy Communion 8:00 and
9:00 a.m. Morning Service and
Sermon 11:00 a.m.
Wednesdays: Holy Communion
7:30 a.m.
Thursdays: Holy Communion and
Healing Service 12:00 noon and
Healing Service at 6:00 p.m.
Holy Days: Holy Communion 7:30
a.m. and 12:00 noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

NEW YORK
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Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

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Hugh McCandless, Lee Belford, Richard
Louis, Philip Zabriskie, clergy
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3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
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The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.;
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
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The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

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The Rev. George N. Taylor, Associate
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Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

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Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
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The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
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11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH MIAMI, FLA.

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Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI
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The Rev. Jack E. Schweitzer,
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Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
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The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Council Approves Record Budget For Expanded Work This Year

★ A \$9,609,819 total budget for the year 1961 was adopted by the National Council at its annual meeting held in Seabury House Feb. 21-23.

The 1961 budget is \$670,820 above the total for 1960. It is based on income of \$8,498,932 from dioceses and missionary districts for quota; \$398,084 from the United Thank Offering; \$625,000 from trust funds; \$15,000 from outside trusts; \$15,000 miscellaneous; and \$57,803 appropriated from 1960 budget income.

Appropriations for the work of the Church in 1961 are; home department, \$2,225,350; overseas department, \$3,574,174; education department, \$502,446; social relations department \$227,650; promotion department, \$430,941; finance department, \$200,300; division of women's work, \$80,933; division of laymen's work, \$61,723; division of research and field study, \$91,693; unit of Church vocation, \$30,562; administration costs, \$659,750; world relief and interchurch aid, \$373,522; capital needs, \$750,000; Episcopal Church magazine, \$86,800; and miscellaneous, \$313,975.

The largest sum ever raised in the history of the Church in this country was contributed by the dioceses in 1960, reported Lindley M. Franklin, Jr., treas-

urer, noting that they had overpaid their 90 per cent acceptances of their quotas. For 1961, the dioceses have agreed to pay 96 per cent of their suggested quotas. The Church school missionary offering for 1960, he added, is down \$30,000 over 1959, as he emphasized the urgent need for it for capital work.

Integration

In two steps toward racial integration, the Council sent word to President Kennedy urging him to take executive action to insure quality in housing for all Americans and spelled out in unmistakable terms the Church's position on race by unanimously adopting five undated guiding principles for Episcopalians.

The housing action was a resolution from the division of social relations, adopted by the Council and wired to President Kennedy.

Noting that the General Convention of 1958 called upon all persons, especially members of the Episcopal Church, to work together "toward the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment and public accommodations," the resolution declares:

"That the National Council of the Protestant Episcopal

Church in the U.S.A., reflecting the basic principle as enunciated, joins with other religious bodies and agencies in urging the President of the United States to issue an executive order directing federal agencies related in any way to housing to operate within their several functions in such a manner as to insure that all housing, within the scope of their authority and purview, reflect the letter and the spirit of the fourteenth amendment and related laws making housing equally available to all Americans regardless of race, color or creed."

The five revised guiding principles, also presented by the division of social relations, set forth, after asserting that fellowship is essential to Christian worship and in Church administration: that it is sinful to set brethren of different races apart from one another; that the fellowship of men of all races in the Episcopal Church is valid and secure; that high standards must be maintained for all persons in every area of the Church's work, as to buildings, equipment, maintenance, personnel, and general policy; that free access to all institutions is "our ultimate goal for all our work"; and that, besides ensuring full participation in worship everywhere to members of all races, the Church "should also stand for fair and full access to education, housing, social and health services, and for equal em-

ployment opportunities, without compromise, self-consciousness, or apology."

These principles are stated to assist in seeking the Christian goal of one fellowship for all, it is pointed out, because distinctions have been made on account of race and nationality despite pronouncements of the General Conventions of 1952 and 1958, of the Anglican Congress of 1954, and of the Lambeth Conference of 1958.

"The Church's first responsibility is to demonstrate within its own fellowship the reality of community as God intends it," declares the explanatory preamble. Basic teaching of the Church constitution and canons that the sacraments, worship and work of the Church are open to all its members without distinction "is a direct expression of the mind of our Lord and is contained in the Book of Common Prayer and the tradition of the Anglican Communion," it continues, asserting: "Our Lord and the Prayer Book always stand judging and guiding the Church."

Edward McCrady, president of the University of the South at Sewanee, Tenn., presented the "Guiding Principles," as acting chairman of the home department.

Campaign For Colleges

Shouldering increased support of the four American Church Institute colleges as part of the Episcopal mission program, the Council authorized creation of a national committee to help conduct a campaign for capital funds and endowment.

This action recognized the crisis facing the four southern colleges long partially supported by the national Church. The Council agreed to take primary responsibility for substantially increased financial support of the institutions, in the realm

of Church concern since 1867. Established for Negro students but open to anyone, and confronted with the problem of rapidly rising enrollments, the colleges had reached a decisive turning-point as to their continuance under current conditions.

They are St. Augustine's at Raleigh, N. C., St. Paul's at Lawrenceville, Va.; Okalona Junior College at Okalona, Miss., and Voorhees Junior College at Denmark, S. C.

Their combined enrollment is now 1,596. They have a total of 6,695 graduates, from whom have come nearly one-third of the 225 Episcopal Negro clergy now active. Three of the four are fully accredited by the southern association of colleges and secondary schools, and Okalona has Mississippi state accreditation as an "A" institution.

As Council members agreed to help conduct a fund campaign, they were told of an exemplary gift just received — \$50,000 in stock given by a Southern woman, a non-Episcopalian, who made this contribution and promised further gifts, after touring the colleges and seeing their work

New Headquarters

Allocation of space in the new National Council building to be erected in New York City by the end of 1962, to any Church agencies other than those of National Council and General Convention, was left up to a special committee appointed by the Presiding Bishop. He named Bishop Jno. B. Bentley; Canon C. Rankin Barnes, and Lindley M. Franklin, Jr., who are first vice-president, secretary, and treasurer, respectively, of the Council.

The building, it was announced by Bishop Warnecke of Bethlehem, building committee chairman, will cost a

total of \$5,500,000 when all associated costs are included. Although building and land will come well within the original hoped-for sum of \$5 million, said Bishop Warnecke, the total amount increases because of the following expenses: \$75,000 for obtaining vacation of present buildings on the site; \$310,000 for legal fees and interim financing; \$175,000 for moving from the present building and for necessary new furniture; and \$100,000 for the furnishing and equipment of the chapel. He told the Council that the necessary mortgage commitment (\$3 million at 5½ per cent for 20 years from the New York Life Insurance Co.) has been obtained.

Missionary Districts

Possible change in name and status for the missionary districts is suggested in the Council's request to the General Convention to study the question during the next triennium, through a joint committee. This committee would also study such related matters as representation for these districts in General Convention, their relationships to other dioceses and provinces, etc., with a view to presenting appropriate constitutional and canonical legislation and administrative proposals at the 1964 General Convention meeting.

The Council voted to devote only one session, instead of three as previously, to presenting the total program of the Church to the General Convention next September in Detroit.

Atomic Reactor

Contribution of \$70,000 toward construction of the building to house an atomic reactor at St. Paul's University in Japan, gift of the Church in the United States, was made by trustees of St. Luke's Hospital, Tokyo, announced Lindley M. Franklin, Jr. The sum of

\$5,000 is still needed, he said, to complete payment for the reactor itself.

Legacies received from five estates in November and December 1960 amounted to \$91,217 reported the treasurer. He said that trust funds now held by the Church have a current market value of \$29,666,000.

Work With Deaf

Need for more funds for training ministers for deaf parishes was emphasized by Edward McCrady in giving the home department report. He commented that the armed forces division has filled its quota for Episcopal chaplains in the air force, but that there are still several vacancies in army and navy chaplaincies.

Bishop Hallock of Milwaukee reported for the department of promotion that the radio and television division had obtained \$2,680,000 worth of free radio and television time over 2,133 stations during 1960. The Council voted to participate, at a cost of \$7,500, in a \$60,000 film on stewardship to be made in cooperation with the National Council of Churches. It also approved purchase of a reconditioned bus to carry Motorama exhibits of the national Church to the dioceses.

Frances M. Young, executive director of the division of women's work, announced plans for the women's triennial meeting in Detroit next September. The Council authorized appointment of a woman member to be directly concerned with this division, after September expiration of the Council term of Mrs. Theodore O. Wedel.

For the division of laymen's work, the Rev. Charles M. Guilbert announced that the series of lay readers' sermons will now be issued annually in paperback form; that a manual

on parish key men will be published May 1; that Canon 50 on lay readers, setting national standards of qualification, has been revised by a study commission and will go to bishops and deputies prior to General Convention.

The birthday thank offering will revert after next September to the dioceses, it was agreed, and they may choose their own projects to be supported by funds thus given.

World Relief

Grants totaling \$563,000 were made in 1960 for world relief and interchurch aid, reported Canon Almon R. Pepper, social relations director. This included \$109,000 through the World Council of Churches program for refugees and refugee churches; \$148,000 through Church World Service for relief and refugee resettlement in the United States; \$126,000 to Anglican churches overseas; \$65,000 to related churches (Old Catholic, etc.); \$39,000 to Eastern Orthodox churches and to their St. Vladimire Seminary in New York City; \$36,000 to the Episcopal resettlement program and other Church agencies; and \$36,000 in miscellaneous aid, including more than \$14,000 given by Episcopalians for earthquake victims in Chile. The Church resettled 1,558 refugees in this country in 1960, bringing its grand total to date to 15,000. Seven million pounds of U.S. surplus food were made available by the Church for the share our surplus program, through churches overseas. Contributions of clothing for refugees, now handled by the division of women's work, are increasing, said Pepper.

Possibility of permitting the Philippine Episcopal Church and the missionary district of Taiwan to enter into a suggested synod of bishops of

Southeast Asia was presented tentatively by Bishop Bayne, chief executive officer of the Anglican Communion. Reporting on the annual meeting earlier in February in Rangoon of the council of the Church in Southeast Asia, Bishop Bayne noted that such a synod would provide arrangements for appointment and consecration of bishops in the region and would give opportunity for extended inter-provincial life, helping to bring different traditions and backgrounds together.

Circulation of The Episcopalian magazine may reach 100,000 by the end of the year, predicted Henry McCorkle, editor. By March it will pass the 84,000 mark, with 90,000 expected in April, as it becomes the largest national magazine in the history of the Church, he said.

Canon C. Rankin Barnes, was reelected as secretary of the Council only until retirement on April 30, 1961. He has been secretary since 1947.

San Antonio, Texas, was approved as the place of the Council meeting of Nov. 29-Dec. 1, 1962.

ANGLICAN TAKES LIAISON POST

★ Canon Bernard C. Pawley, of the diocese of Ely, England, has been named to represent the Church of England in Rome while preparations continue there for the second vatican council summoned by Pope John.

He will serve as liaison between the Church of England council on inter-church relations and the secretariat on Christian unity created by the Pope and headed by Augustin Cardinal Bea.

Canon Pawley, who speaks fluent Italian, was appointed to his new post by the Archbishop of Canterbury, and the Archbishop of York.

Board of Council of Churches Acts on Controversial Issues

★ The National Council of Churches' first layman president defended the council's right to voice its opinion on national and world issues in an address at a businessmen's luncheon held during the two-day meeting of the Council's policy-making general board.

Answering what he called "formidable criticism" of the Council for "speaking out," J. Irwin Miller, Columbus, Ind. industrialist, said "the Church must accept the responsibility which goes with the right to be heard." He called for "a sense of national purpose" to face the problems of a politically and commercially competitive world.

(Highlights of Mr. Miller's Speech are held over until next week.)

"Operation Abolition" Film

The Council cautioned local churches of its 34 constituent communions against showing a film called "Operation Abolition" without supplementary facts.

The warning was issued because many congregations are being pressured to exhibit the film, whose accuracy the board questioned.

The movie depicts student demonstrations protesting hearings of the House Committee on Un-American Activities in San Francisco last spring and contains a foreword by Chairman Francis E. Walter implying the demonstrations were Communist-inspired.

Board members saw a special screening of the film and studied a 15,000-word compilation of published articles and eyewitness accounts of the demonstration, an investigation requested by the Council's As-

sembly when it met last December.

Urging a "full and fair presentation of all available facts" by churches if they show the film, the board said that after its study of the evidence the following questions need answering:

"What evidence admissible in a court of law links Communists and alleged Communists named in the film with the students leading or participating in the demonstration? What were the actual incidents of violence and who were responsible for them? What is the degree of responsibility of students, police, Communists and the House Committee in causing regrettable incidents recorded in the film? What is the legal status of the film subpoenaed by the Committee and now being sold by a private profit-making firm? Are there any errors of fact and interpretation included in the film as presently distributed? What is the responsibility of the House Committee and the House of Representatives itself in respect to this film and the charges made in it against students and other citizens?"

Oppose Funds For Schools

Use of public funds to aid sectarian and other private schools was opposed.

The pronouncement on "the use of public funds for school purposes" was approved by a vote of 83 to 1 after its introduction by Methodist Bishop John Wesley Lord of Washington, D.C., and after eight amendments.

"If private schools were to be supported by tax funds," the statements said, "the American people would lose control of the

use of taxes paid by all the people for purposes common to the whole society."

The pronouncement reaffirmed the Council's endorsement of public schools as an "indispensable means of providing educational opportunity for all children" while supporting the right of "all parents, all citizens and all churches" to establish and maintain non-public schools whose characteristics and curriculum "differ from that of the community as a whole."

Asserting that elementary and secondary schools of the constituent communions "value their freedom and independence to witness to the Lord . . . and to nurture their pupils in the Christian faith," the pronouncement added that "we do not, however, ask for public funds for elementary or secondary education under church control." It warned that use of public funds for such schools of "any Church" could lead to additional religious and other groups undertaking "full-scale parochial or private education" with tax support.

"This further fragmentation of general education in the U.S.," the board said, "would destroy the public school system, or at least weaken it so gravely that it could not possibly meet adequately the educational needs of all the children of our growing society."

Medical Care for Aged

Medical care for the aged through the social security system was unanimously endorsed.

Though care through "individual, family and group responsibility," was considered preferable, the board's resolution said that where needs can be met "only by united socially planned action, the Christian will choose such action rather than the neglect of basic human need."

(Continued on Page Seventeen)

What SHOULD The Church Be Doing?

ABOUT POWER OF SCIENTISTS FOR GOOD OR EVIL

By C. P. Snow

British Scientist and Novelist

LET me collect some grounds for hope. Any of us who were doing science before 1933 can remember what the atmosphere was like. It is a terrible bore when aging men in their fifties speak about the charms of their youth. Yet I am going to irritate you—just as Talleyrand irritated his juniors — by saying that unless one was on the scene before 1933, one hasn't known the sweetness of the scientific life. The scientific world of the twenties was as near a full-fledged international community as we are likely to get. Don't think I'm saying that the men involved were superhuman or free from the ordinary frailties. That wouldn't come well from me, who have spent a fraction of my writing life pointing out that scientists are, first and foremost, men. But the atmosphere of the scientific twenties was filled with an air of benevolence and magnanimity, which transcended the people who lived in it.

Anyone who ever spent a week in Cambridge or Gottingen or Copenhagen felt it all round him. Rutherford had very human faults, but he was a great man with abounding human generosity. For him the world of science was a world that lived on a plane above the nation-state, and lived there with joy. That was at least as true of those two other great men, Niels Bohr and Franck—and some of that spirit rubbed off on to the pupils round them. The same was true of the Roman school of physics.

ON THE ONE SIDE WE HAVE A FINITE RISK. ON THE OTHER SIDE WE HAVE A CERTAINTY OF DISASTER. BETWEEN A RISK AND A CERTAINTY, A SANE MAN DOES NOT HESITATE

The personal links within this international world were very close. It is worth remembering that Peter Kapitza, who was a loyal Soviet citizen, honored my country by working in Rutherford's laboratory for many years. He became a Fellow of the Royal Society, a Fellow of Trinity College, Cambridge, and the founder and kingpin of the best physics club Cambridge has known. He never gave up his Soviet citizenship, and is now director of the Institute of Physical Problems in Moscow. Through him a generation of English scientists came to have personal knowledge of their Russian colleagues. These exchanges were then, and have remained, more valuable than all the diplomatic exchanges ever invented.

The Kapitza phenomenon couldn't take place now. I hope to live to see the day when a young Kapitza can once more work for sixteen years in Berkeley or Cambridge, and then go back to an eminent place in his own country. When that can happen, we are all right. But after the idyllic years of world science, we passed into a tempest of history; and, by an unfortunate coincidence, we passed into a technological tempest too.

An address delivered to the American Association for the Advancement of Science in New York on December 27, 1960.

Discovery of Fission

THE discovery of atomic fission broke up the world of international physics. "This has killed a beautiful subject," said Mark Oliphant, the father-figure of Australian physics, in 1945, after the bombs had dropped. In intellectual terms, he has not turned out right. In spiritual and moral terms, I sometimes think he has.

A good deal of the international community of science remains in other fields — in great areas of biology, for example. Many biologists are feeling the same liberation, the same joy at taking part in a magnanimous enterprise, as physicists felt in the twenties. More than likely, the moral and intellectual leadership of science will pass to biologists, and it is among them we shall find the Rutherfords, Bohrs, and Francks of the next generation.

Physicists have had a bitterer task. With the discovery of fission, and with some technical breakthroughs in electronics, physicists became, almost overnight, the most important military resource a nation-state could call on. A large number of physicists became soldiers not in uniform. So they have remained, in the advanced societies, ever since.

It is very difficult to see what else they could have done. All this began in the Hitler war. Most scientists thought then that Nazism was as near absolute evil as a human society can manage. I myself thought so. I still think so, without qualification. That being so, Nazism had to be fought, and since the Nazis might make fission bombs—which we thought possible until 1944, and which was a continual nightmare if one was remotely in the know—well then we had to make them too. Unless one was an unlimited pacifist, there was nothing else to do. An unlimited pacifism is a position which most of us cannot sustain.

Therefore I respect, and to a large extent share, the moral attitudes of those scientists who devoted themselves to making the bomb. But the trouble is, when you get on to any kind of moral escalator, to know whether you're ever going to be able to get off. When scientists became soldiers, they gave up something, so imperceptibly that they didn't realize it, of the full scientific life. Not intellectually. I see no evidence that scientific work on weapons of maximum destruction has been in any intellectual respect different from other scientific work. But there is a moral difference.

Moral Price Is Paid

IT MAY be — scientists who are better men than I am often take this attitude, and I have tried to represent it faithfully in one of my books — that this is a moral price which, in certain circumstances, has to be paid. Nevertheless, it is no good pretending that there is not a moral price. Soldiers have to obey. That is the foundation of their morality. It is not the foundation of the scientific morality. Scientists have to question and if necessary to rebel. I don't want to be misunderstood. I am no anarchist. I am not suggesting that loyalty is not a prime virtue. I am not saying that all rebellion is good. But I am saying that loyalty can easily turn into conformity, and that conformity can often be a cloak for the timid and self-seeking. So can obedience, carried to the limit. When you think of the long and gloomy history of man, you will find far more, and far more hideous crimes have been committed in the name of obedience than have ever been committed in the name of rebellion. If you doubt that, read William Shirer's "Rise and Fall of the Third Reich." The German officer corps were brought up in the most rigorous code of obedience. To themselves, no more honorable and God-fearing body of men could conceivably exist. Yet in the name of obedience, they were party to, and assisted in, the most wicked large-scale actions in the history of the world.

Scientists must not go that way. Yet the duty to question is not much of a support when you are living in the middle of an organized society. I speak with feeling here. I was an official for twenty years. I went into official life at the beginning of the war, for the reasons my scientific friends began to make weapons. I stayed in that life until a year ago, for the same reason that made my scientific friends turn into civilian soldiers. The official life in England is not quite so disciplined as a soldier's, but it is very nearly so. I think I know the virtues, which are very great, of the men who live that disciplined life. I also know what for me was the moral trap. I too, had got on to an escalator. I can put the result in a sentence: I was coming to hid behind the institution; I was losing the power to say no.

Only a very bold man, when he is a member of an organized society, can keep the power to say no. I tell you that, not being a very bold man, or one who finds it congenial to stand alone, away from his colleagues. We can't expect many scientists to do it. Is there any tougher ground

for them to stand on? I suggest to you that there is. I believe that there is a spring of moral action in the scientific activity which is at least as strong as the search for truth. The name of this spring is knowledge. Scientists know certain things in a fashion more immediate and more certain than those who don't comprehend what science is. Unless we are abnormally weak or abnormally wicked men, this knowledge is bound to shape our actions. Most of us are timid; but to an extent, knowledge gives us guts. Perhaps it can give us guts strong enough for the jobs in hand.

I had better take the most obvious example. All physical scientists know that it is relatively easy to make plutonium. We know this, not as a journalistic fact at second hand, but as a fact in our own experience. We can work out the number of scientific and engineering personnel needed for a nation-state to equip itself with fission and fusion bombs. We know that for a dozen or more states, it will only take perhaps six years, perhaps less. Even the best-informed of us always exaggerate these periods.

Moral Imperative

THIS we know, with the certainty of — what shall I call it? — engineering truth. We also most of us are familiar with statistics and the nature of odds. We know, with the certainty of statistical truth, that if enough of these weapons are made — by enough different states — some of them are going to blow up. Through accident, or folly, or madness — but the motives don't matter. What does matter is the nature of the statistical fact.

All this we know. We know it in a more direct sense than any politician because it comes from our direct experience. It is part of our minds. Are we going to let it happen?

All this we know. It throws upon scientists a direct and personal responsibility. It is not enough to say that scientists have a responsibility as citizens. They have a much greater one than that, and one different in kind. For scientists have a moral imperative to say what they know. It is going to make them unpopular in their own nation-states. It may do worse than make them unpopular. That doesn't matter. Or at least, it does matter to you and me, but it must not count in the face of the risks.

For we genuinely know the risks. We are faced with an Either-Or, and we haven't much time. Either we accept a restriction of nuclear armaments. This is going to begin, just as a

token, with an agreement on the stopping of nuclear tests. The United States is not going to get the 99.9 percent "security" that it has been asking for. It is unobtainable, though there are other bargains that the United States could probably secure. I am not going to conceal from you that this course involves certain risks. They are quite obvious, and no honest man is going to blink them. That is the Either. The Or is not a risk but a certainty. It is this. There is no agreement on tests. The nuclear arms race between the U.S.A. and the U.S.S.R. not only continues, but accelerates. Other countries join in. Within at the most, six years, China and several other states have a stock of nuclear bombs. Within, at the most, ten years, some of those bombs are going off. I am saying this as responsibly as I can. That is the certainty. On the one side, therefore, we have a finite risk. On the other side we have a certainty of disaster. Between a risk and a certainty, a sane man does not hesitate.

It is the plain duty of scientists to explain this Either-Or. It is a duty which seems to me to come from the moral nature of the scientific activity itself.

Accept The Challenge

THE same duty, though in a much more pleasant form, arises about the benevolent powers of science. For scientists know, and again with the certainty of scientific knowledge, that we possess every scientific fact we need to transform the physical life of half the world. And transform it within the span of people now living. I mean, we have all the resources to help half the world live as long as we do, and eat enough. All that is missing is the will. We know that. Just as we know that you in this country, and to a slightly less extent we in ours, have been almost unimaginably lucky. We are sitting like people in a smart and cozy restaurant, and we are eating comfortably, looking out of the window into the streets. Down on the pavement are people who are looking up at us, people who by chance have different colored skins from ours, and are rather hungry. Do you wonder that they don't like us all that much? Do you wonder that we sometimes feel ashamed of ourselves, as we look out through that plate glass?

Well, it is within our power to get started on that problem. We are morally impelled to. We all know that, if the human species does solve that one, there will be consequences which are themselves problems. For instance, the popula-

tion of the world will become embarrassingly large. But that is another challenge. There are going to be challenges to our intelligence and to our moral nature as long as man remains man. After all, a challenge is not, as the word is coming to be used, an excuse for slinking off and doing nothing. A challenge is something to be picked up.

For all these reasons, I believe the world community of scientists has a final responsibility upon it — a greater responsibility than is pressing on any other body of men. I do not pretend to know how they will bear this responsibility. These may be famous last words, but I have an inextinguishable hope. For, as I have said tonight, there is no doubt that the scientific activity is both beautiful and truthful. I cannot prove it, but I believe that, simply because scientists cannot escape their own knowledge, they also won't be able to avoid showing themselves disposed to good.

Talking It Over

By W. B. Spofford Sr.

HERE are a few facts to underscore the "Either-Or" choice offered by Charles P. Snow in his address which we started last week and conclude in this issue. What he headlined "Some Stupefying New Figures" were printed by I. F. Stone in his Weekly for February 6th and are handed on to you with his permission.

"quote"

Britain's Institute of Strategic Studies credits Russia with about 35 operational ICBM's and about 200 long range bombers, a total of 235 instruments for long range delivery of nuclear weapons on the U.S. Against this, according to figures presented by the Republicans on the floor of the House Jan. 25, "the U.S. has well over 2,000 nuclear carrying vehicles capable of reaching Russia." The figures presented by the Republicans without challenge from the Democrats show the U.S. has:

Two Polaris submarines with 32 missiles capable of reaching Russia; about 16 Atlas ICBM's; "over 600 long range B-52 jet bombers, each carrying more destructive, explosive power than used by all the combatants in World War II"; nearly 1,400 B-47 medium range "and distances beyond with air to air refueling"; the first of SAC's B-58 Hustlers, supersonic medium range

jet bombers; "fourteen aircraft carriers able to launch more aircraft than the entire Soviet heavy bomber force"; "eighteen wings of tactical aircraft, each wing with a substantial nuclear attack capability deployed globally"; 60 Thor IRBM's in England, capable of reaching Russia; and 30 Jupiter IRBM's being deployed in Italy, "from which Russia can be hit."

These figures cover delivery vehicles in being. Planned and under construction even before any step-up by the Kennedy administration are: Minutemen missiles, 600 to be in operation by the end of 1964; Atlas missiles, 129 to be ready by the end of 1962; Titan missiles, 126 to be ready by the end of 1962; 15 Jupiter IRBM's to be erected in Turkey; and four more Polaris with a total of 64 missiles to be in operation before the end of this year. (Each of these submarines equipped costs about a quarter billion dollars apiece and the navy wants a total of 45 with 720 missiles, no less.) All these missiles can reach Russia. The figures are stupefying.

One expert estimate, on the basis of the figures given the House, is that theoretically we are now in a position to dump more than 30,000 megatons of nuclear arms on the Soviet Union. It has about 3,000,000 square miles of inhabited area. It takes about 1 megaton to render 1,000 square miles uninhabited and uninhabitable. At that rate it would take 3,000 megatons evenly spread literally to wipe out the Soviet Union. We can deliver more than ten times that much.

Another way of looking at these nightmarish totals — estimates in the nuclear war hearings before the Holifield committee were that 500 megatons would kill 40 million people in the U.S.S.R. At that rate, it would take 2,000 megatons to do the whole population in. We have delivery capacity now for 15 times that much — and many times more in 1962 and 1964.

When is enough enough? We hope a few skeptical civilians, not linked with the missile and uranium business, can get in on Mr. Kennedy's reappraisal.

"unquote"

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A PLAY-PEN VIEW OF THE WORLD

EACH OF US PUTS HIMSELF IN THE CENTER AND THINKS OF LIFE AS SOMETHING WHICH REVOLVES AROUND HIM. THE FACT THAT NONE OF US REALLY BELIEVES THIS ABOUT HIMSELF GOES A LONG WAY TO PROVING ITS VALIDITY

By Kenneth Clarke

Rector of St. Thomas, Terrace Park, Ohio

OVER and over again in the New Testament Christ is pictured as one who exercised extraordinary power over all those forces which pull us down and degrade us. At the time these negative influences were thought to be the work of demons. We, of course, are much too sophisticated to believe in demons in a literal sense. Yet when we come face to face with these enemies we must admit that the word demonic describes them best. A whole hellish host of them comes easily to mind — fear, anxiety, resentment, guilt, depression — are just a few that might be named. Demons, though, like people, have leaders. And if we are to get anywhere we must, like the gangbusters, get to the one at the top and not be satisfied with picking off the underlings. Yet when I tell you who he is I am afraid you won't believe me. You see, in a sense, he is an old friend. Everyone of us has lived with him all our lives, and he enters into every decision we make. This makes it awfully difficult, because even when old acquaintances are dead wrong they are still old acquaintances and we are loathe to cast them off.

What makes the situation even more complicated in this case is that he is one old acquaintance we can never rid ourselves of. Indeed if we should ever imagine we had escaped from him, this would be the most certain evidence possible that he had gained complete control over us. Who is this illusive fellow? Remember now, I warned you, you wouldn't believe me. He goes by the name of Pride. I know what you're thinking. You're saying to yourself: He can't really be serious. Where would we be without pride? Our parents impressed on us that we should grow up to be the kind of men and women that they could be proud of.

And when we went to school and college our teachers told us that they hoped we would go out into the world and be a credit to dear old Slapdash-in-the-Swamps; the implication being that if we could get our picture in the paper often enough, along with the comment that we had graduated from Slapdash, then more people and more money would go to Slapdash. Then we got married, and we wanted a woman we could be proud of, because the more proud we could be of our mate the more we could congratulate ourselves here, because no man wants people to think his wife is smarter than he is. This is why every really smart girl learns early in the game to curb her intelligence in the presence of male escorts.

It is also the reason why marriage compatibility tests rate more education on the distaff side as a negative influence. And what about the homes we build? Aren't we always striving to make them the sort of places we can be proud of? The very word pride has become a household label. It is something we can buy in a bottle. Indeed it is in itself a sort of status symbol, for it conjures up in our minds the whole magazine picture of the way things are supposed to be.

The House Beautiful

THERE, in peaceful suburbia, is the house-beautiful. The happy little wife with her big toothpaste smile and smooth-as-silk hands, is waiting at the door for hubby to walk into this gleaming, glowing pride-maintained miniature castle. But hubby has more to do than just enjoy all this. He has community responsibilities. After all the people at the head office want to be proud of him. Furthermore, statistics prove that the men who are most active in civic and church affairs are also the most successful. Look at the

electrical company executive who have just been on trial. As their lawyers all pointed out, they were men you could take pride in. One is a vestryman of his church, another was chairman of a big hospital drive, and still another is regarded as a philanthropist. What does this say to us?

Am I being too facetious or cynical? Have I run this subject into the ground, so that you can't really take me seriously? Perhaps, but I hope not, for what I want to impress on you and me is that there is no such thing as innocent pride. To temporize with it in any form is to run the risk of captivation by it. I have had people say to me: why doesn't the church use some other word? Wouldn't it be better to talk about being self-centered or egotistical? Well, if these terms are helpful to you, go ahead and use them. Yet, even this makes me squirm a little.

Why do we want to change the word the Church has used for centuries to describe this basic spiritual maladjustment? Could it be that this, too, is pride raising its ugly head in its usual subtle way? Perhaps that's being overly subtle, but on the other hand there is always the outside chance that the Church knows what its talking about. Take the whole matter of sin as an example. It is generally conceded that the Church has always been against it.

At a recent meeting of the Academy of Religion and Mental Health, as reported in the Witness, Dr. Carl Menninger stated that the "one common enemy of both religion and psychiatry is the widespread tendency to deny evil, to deny its presence in ourselves, and to deny our responsibility for combating it." He went on to say that difficult as evil is to define, perhaps "the best name for it, after all, is the Devil."

So maybe the best name for pride is pride, for if you scratch any sin deep enough you find pride underneath. It is what led the old Adam into trouble trying to play God, and it is what the new Adam in Christ came to conquer.

Self in the Center

IF IT is a description of this condition that we need, then I think Archbishop Temple did as well as anyone on this score. He said that our human predicament stems from the fact that we take a play-pen view of the world. That is to say, each of us puts himself in the center and thinks of life as something which revolves around him. The fact that none of us really be-

lieves this about himself goes a long way, I would say, to proving its validity. What is basically wrong with pride is obvious then, isn't it? No matter what form it takes, it is always the usurpation of the place of God by the human ego. And often, of course, religion and its techniques are valuable disguises in this process.

Speaking of Brigitte Pian — the woman of the Pharisees in his book by the same name — Mauriac says: "It did not occur to her that never for a single moment, even in the earliest stages of her search for perfection, had she felt any emotion which could be said to have borne the faintest resemblance to love; that she never approached her master save with the object of calling his attention to her own remarkably rapid progress along the way and suggesting that he give special heed to her singular merits".

Now there are many things to be on guard against in our struggle with this demon, but there are two which seem to stand out — dishonesty and competitiveness for its own sake. Pride, of course, is bound to be dishonest, because it stems from the false notion that we can make it on our own. But one way of checking up on ourselves is to tabulate the number of rationalizations we engage in during the course of any week. When things get really fouled up, as the saying goes, where do we look first for an explanations. Generally speaking, we seek a scapegoat. And conversely, what happens when we are on top of the world? I remember seeing a two-scene cartoon in the paper one night which speaks to this. Scene one showed three bowlers right after they had finished winning a match. One man was congratulating himself on his footwork, another on his control, and the third called attention to the way his hook was working. In the next scene, though, everything was wrong—the lights were bad, the setter was inaccurate and the balls were no good. Funny, isn't it, how we can laugh at the things we can't bear to face about ourselves? All of which raises a question: Who are we trying to impress and why?

Competitiveness is another danger signal. As I am using the word, it has nothing to do with playing the game, putting up a good fight, or any of that sort of thing, old chaps. It is rather the inordinate desire to always be more or have more than the next fellow. Why is it that the "big wheel" is so annoying? I was talking to one of my friends of the cloth the other day, and he told me how annoyed he had been with one of our mutual brethren at a recent meeting.

He had the honesty to admit, though, that the real trouble is that this fellow's obvious capabilities are more than his own ego can stand. Thus during the meeting he was not concerned with the subject at hand nearly as much as he was with his imaginary competition. Competitiveness leads then to doing things not for their intrinsic value, but simply to surpass someone else even when surpassing another is irrelevant to the issue under consideration.

So much for the dangers. Is there any way to recognize pride's arch-enemy — humility? Yes, this is very simple. Either we feel like the worms we are or else we are for the moment, at least, completely self-forgetful. In which case we will not recognize our humility as humility.

Don Large

SEARCH FOR THE WONDERFUL

THE Saturday Review reports a homely little story from Virginia. It seems that an emergency call sent a radio car careening through the streets to a certain corner, where a small boy had been found lying unconscious. When the police arrived and lifted the child up, he awakened promptly.

In reply to their question as to what was wrong with him, he said, "I was sleeping." "But why on the sidewalk?" they asked With simple logic, the lad answered, "Well, that's where I was when I got tired."

Now, all of us get terribly tired—physically, emotionally, or spiritually — at one time or another. True, we usually manage to stave off the impulse to throw up our hands and let the whole thing go. But even when we don't express our weariness as spontaneously as this little boy did, the burden of our deflation may drive us into giving vent to snap judgments or thoughtlessly blurted criticisms.

In such an hour an understanding neighbor is worth more than Fort Knox. As Professor John

Baillie used to say to his seminarians at Edinburgh, "Always be kindly, gentlemen, for every man you meet is carrying a secret burden which he can't lay down — and sometimes its weight makes him cry out unreasonably."

The Gospel hasn't a single syllable to say about what others should do to you. It's concerned only with what you and I should be doing for them—and doing it with unflagging compassion. Which is why one of the indelible marks of a practicing Christian is that he unfailingly returns good for evil.

Years ago, Helen Keller was brought into the presence of George Bernard Shaw. An attendant needlessly advised the Irish playwright that Miss Keller was both deaf and blind. Shaw, who had had a particularly troublous day and was in a waspish mood, snapped, "What's new about that? All Americans are deaf and blind!"

With questionable judgment, somebody in the company conveyed this response to Helen Keller. Smiling, she turned her sightless eyes upon her informant and said in her flat voice, "The world owes much to Mr. Shaw. In his plays he has created beauty for the eyes of all beholders to see; and lyric power for the lips of those privileged to quote his lines with the proper inflections; and poetic music for the ears of those able to hear the drama of his speeches!"

This great soul was too much the Christian gentlewoman to let herself be cut down to the size of Bernard Shaw in one of his more moody moments. Helen Keller, although handicapped almost beyond belief, had nevertheless learned one of our Lord's most important lessons. That is, you've got to meet a man where he actually is, not where you wish he were, nor even where you have the right to think he ought to be.

And the hour in which that man spitefully misuses you is the very hour in which he stands most in need of your blessings. It does indeed take two to tango. Your foe cannot long feed his enmity, if you give it nothing to be nourished on. Which is why this quiet poem of Edwin Markham's eminently deserves a place in the heart of each of us:

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!

POINTERS For PARSONS

By Robert Miller

I ALWAYS liked Fr. Tubbs' sermons but there were quite a few who did not; they said he was mystical and it was all over their heads. They wanted something that gave them a lift, something encouraging; the sort of thing you got in the Reader's Digest.

"They" were really Harold Flenscher. He and I had both heard Fr. Tubbs sermon the day before. It was about the unity of our life and being; we might talk of the mind or the will or the soul and the spirit but we were one, one being, one personality. We might think of the body as conditioning our existence or speak of the mind as the discoverer or say the spirit was life but these were just ways of speaking. We could not define ourselves or account for ourselves, but if our minds were set on God we might discover ourselves. It was all this that made Harold so impatient.

"All that metaphysical stuff," he snorted.

I agreed it was hard to follow, and that prompted Harold to say that what he liked in a sermon was good, practical illustrations and a word of cheer. "Take Fosdick," he said. "I always knew where I was with him."

"Sure," I said. "Fosdick preached good sermons, but so does Fr. Tubbs."

"Fr. Tubbs preaches good sermons?"

"Yes."

"But he's always in the clouds."

"I think he feels that what we call the world to come is far more important than what we call this present world."

Harold muttered something that sounded like "stuff and nonsense."

"It's not nonsense. Look at the years you spent learning to be a doctor. Doesn't it make sense to spend our seventy years in learning to live for eternity?"

"Of course," agreed Harold. "But that is why we need good, practical, down-to-earth preaching."

"I don't deny that we need that kind of preaching. But not a steady diet of it. Fr. Tubbs' mind dwells in the heavenlies. He's thinking more of the choir of heaven."

"Judging from the music he's better think more of choirs nearer home."

"He does. He'd feel the choir of heaven was much nearer home."

"But can't he see that we need a boost?"

"He'd feel that when he talks of heavenly things he is doing just that."

"That may be all very well for the clergy," Harold said. "But we folks in the pew don't live on that level."

I asked why not, and got quite a lecture on the trials and difficulties of the laity, but I still thought we needed to lift up our hearts. Later in the week I asked Gilbert Simeon what he thought. He said the day was dull indeed when he could not lift up his heart unto the Lord. He added that Sears Roebuck's catalog was a wonderful book, but he would not trade it for Isaiah. As for the Reader's Digest, he did not think it would outlast the Book of Revelation.

THE NEW BOOKS

Translating the Bible by Frederick C. Grant. Seabury Press. \$4.25

At the present time there is a great deal of interest in the translations of the Bible. Last year was the 400th anniversary of the publication of the Geneva Bible, this year marks the 350th year of the Authorized or King James translation, and we are looking forward in a few days to the publication of the New English Bible. At such a time a book on the translation of the Bible is timely and welcome, especially when it comes from the hand of one who occupies the place in the

Kenneth R. Forbes
Book Editor

English-speaking world of biblical scholarship that Frederick C. Grant justly has earned.

The book is divided into two major portions. The first traces the history of the translation of the Bible from Ezra up to the New English Bible in the process of publication. The layman will find it interesting and understandable, and most professionals in the biblical field will find its content important both for the clear and brief summaries and

for the new and stimulating suggestions.

One of the points which Dr. Grant stresses is that the Bible was, is, and must be regarded as the Church's book, and one of the criteria for the evaluation of any translation is its suitability for public reading. "From the outset, the Bible has been the book read at synagogue or church . . . its initial place as well as its continuing place of honor is on the lectern."

Especially valuable are the quotations (translated into English) of many interesting references, not

readily obtainable. The letter of Jerome to Damasus is an eloquent discussion of the perplexity of a Bible translator facing his critics. "The 'Helmeted Preface' to Samuel and Kings" gives Jerome's principles of translation far better than any long discussion of his techniques. The reviewer does not know of any other source of this preface in English, and it alone makes the book valuable.

Professor Grant's ability to put much in a brief space is seen most clearly in his discussion of the English Bible from Caedmon through the R.S.V. in sixty-three pages. The principles governing the various translators, the sources used, examples, and a clearly stated evaluation of the merits of each are quickly sketched. One point of special interest is Dr. Grant's explanation of the puzzling lack of MSS. of the text of the Authorized Version as sent by the translators to the printer. On the basis of a copy of a Bishops' Bible in the Bodleian Library of Oxford which has inserted corrections, he offers the theory that our Authorized Version was actually set in type from a printed copy of the Bishops' Bible with changes and corrections indicated in marginal and interlinear notes.

The criticism of the English Revised, 1881, and its American counterpart of 1901 is eloquent: "Once more, the outlook and ethos of the age had influenced the translation of the Bible, in this case the profound, ubiquitous, opulent conservatism of the Victorian era."

The second section of the book deals briefly with the principles and problems of translation which will be of interest as we come to evaluate the new translations which are appearing. The study of textual criticism is not technical but has a number of examples which will make the reader able to understand the problem confronting the scholar as he tries to compare and evaluate the thousands of manuscripts of the Greek New Testament, no two of which agree completely in their readings. This is followed by a discussion of the principles of transla-

tion. Many readers will note with gratitude that after a long period of obscurity, if not ridicule, at last some one of scholarly stature has a good word (and several) for Benjamin Jowett and his translations of Plato. Jowett's principles of translation and their application in his work are carefully studied and offered for consideration.

The book closes with a plea addressed especially to the Episcopal Church to reconsider the biblical portions of the Prayer Book. As Dr. Grant insists, the Psalms especially present difficulties. One of his examples is Psalm 2:12. "Kiss the Son, lest he be angry, and so ye perish from the right way, if his wrath be kindled, yea but a little." Some will feel Dr. Grant's comment too severe, "What a waste and loss of people's devotion, to read such solemn nonsense at divine worship!" And yet to make sense of it!

An extensive bibliography concludes the book.

— James L. Jones

Prof. at Philadelphia Divinity School

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GENERAL BOARD OF NATIONAL COUNCIL

(Continued from Page 6)

The board pointed to the rapidly rising costs of health care and insurance which make it difficult for the average family to afford adequate protection. Although 73 per cent of Americans have some form of health insurance, it said, only 25 per cent of the total private medical bills are paid from such insurance, and low income families and most persons 65 or older cannot afford adequate voluntary health insurance.

To illustrate, it was pointed out that 80 per cent of those 65 or older have annual incomes of less than \$2,000 and 60 per cent less than \$1,000; also, at least 7,500,000 in this age group have liquid assets of less than \$500, "yet 77 per cent of people 65 or older have chronic ailments."

The board said the aged now require for "less than optimum health care" more than twice as much hospitalization per person as needed by the rest of the population, and on the average they spend twice as much for health care as does the population as a whole.

Other Action

Use of artificial birth control methods for responsible family planning was approved overwhelmingly by the board.

The board also opposed legal prohibitions against dissemination of birth control information and advocated U.S. government aid in extending such information, when requested, to any countries overseas experiencing "population pressures."

The board's pronouncement on responsible parenthood was approved by a vote of 83 to 0, with Orthodox delegates abstaining by advance agreement because their communions recognize sexual abstinence as the

only method of limiting families.

The board committed itself to work in every way possible to assure all citizens the right to vote, regardless of race or color.

Two other actions taken by the board called for increased federal aid for economically distressed areas, and joint efforts by churches, labor unions

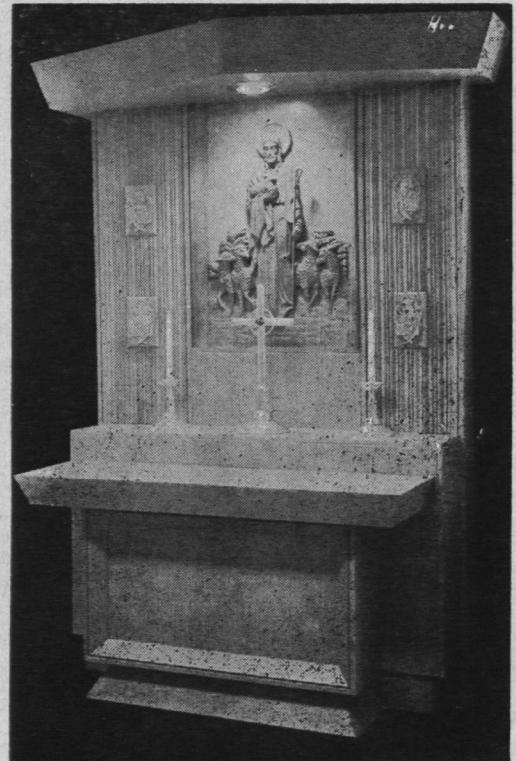
and federal and state governments to ease the unemployment plight of the nation's teenagers.

CHURCH CONSTRUCTION HIGH IN JANUARY

★ Church construction got off to a good beginning in 1961, setting a new all-time January record, the census bureau reported.

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YOUTH INTEGRATES ELECT NEGROES

★ Two Negro youths were elected officers in the young peoples' organization of the diocese of Southwestern Virginia at the first racially integrated winter conference at St. John's church, Roanoke. They were among four Negro teenagers who attended along with 116 white youths.

Shirley Keyser of Roanoke, a member of the Negro parish of St. Luke's, was named representative to the diocesan youth board from the Roanoke convocation, one of the four geographical divisions of the diocese. The other Negro officer is Alexander Q. Hunter of Lynchburg, a member of the integrated parish of the Church of the Good Shepherd. He holds the same position for the Lynchburg convocation.

The youths voted to open all conferences at the diocesan summer camp, Hemlock Haven near Marion, Va., to delegates of both races. Seventeen delegates abstained from voting.

Opening the conference center to integrated youth meetings has been the subject of controversy in the diocese for more than three years. Bishop William H. Marmion and other clergy have opposed segregated youth meetings. But a group of laymen who said they represented the feeling of most Episcopalians in the diocese, has succeeded in keeping the camp closed to any youth groups because of the possibility of integration.

For many years the diocesan youth conference was held at a resort hotel whose facilities,

under Virginia law, are segregated. Protests of clergy and Negro laymen over the inability of Negro youths to attend brought the integrated meeting here.

The diocese has four Negro parishes. A fifth church in Lynchburg is integrated. Its white vicar, the Rev. John H. Teeter, has frequently been involved in disputes with church laymen and police over his refusal to obey segregation policies.

UGANDA CATHEDRAL GETS BRITISH STONES

★ St. Andrew's Cathedral, to be constructed at Mbale, Uganda will be the only church in Uganda which will have stones from centuries-old British cathedrals built into it. The

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stones will be incorporated in the pillars supporting the cathedral's dome.

Foundation stone for the new structure is expected to be laid in April by the Archbishop of Canterbury.

The stones are being sent from England in response to an appeal by Bishop Usher-Wilson. Churches in Durham and Carlisle were the first to comply.

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-BACKFIRE-

Frances Benz

Churchwoman of East Cleveland, O.

I read with dismay (Witness February 16) the sharp judgment Don Large meted out to Deborah Pierce because she had the humility to confess that she is helpless to resist the temptation to over-eat — just as the A. A. must admit he is unable to handle alone his compulsion to drink.

Mr. Large's scornful view of Miss Pierce's belief that God helped her solve her problem appears on the surface at least to be a contradiction of the compassionate spirit of Jesus Christ, who taught us that we may expect understanding whenever we are wretched.

I, for one, am glad Miss Pierce no longer must feel like a conspicuous misfit and if her book encourages others to do as well, the world will be a little less unhappy and God will keep right on loving us all as much as ever.

Alexander F. Gilman

Layman of Charleston, S. C.

When God took Lot out of Sodom he told him not to look back but when Lot's wife looked back she became a pillar of salt. It seems to me that Canon Albert du Bois and his gang are looking back and that they are apt to turn into a Church just like the one they were kicked out in the reign

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

of Queen Elizabeth I. In fact my contacts with the priests of his cult have made me feel that they are well on the road to that position already. All history even back to the Hebrew dispensation shows that priesthood eventually leads to the destruction of the liberty of the individual. How could a priesthood be more corrupt than it was in the days of Christ?

I don't like Mrs. Sickler's comment in your Feb. 9 number — "and we are Catholics, you know." It is time the Church examined the creed and was honest about the word Catholic. After all the word today in America means Roman Catholic and as far as the Church of Rome goes it means Roman Catholic too. It is one thing to believe "in" a Catholic Church as we say in the Apostles Creed and quite another to "believe" the Catholic Church as we do in the Nicene Creed. I definitely do not believe the Catholic Church any more than Bishop Pike does. We are paying too great attention to the Church and not enough to God.

Vernon P. Bodein

Chaplain at Hampton Institute

I have been intending for some time to write you to ex-

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press my appreciation for The Witness which I have enjoyed subscribing to for about six years.

Perhaps I should also mention that I always look for Don Large's column and am disappointed when an issue does not contain it. Please try to include it in every issue!

My very best wishes to you.

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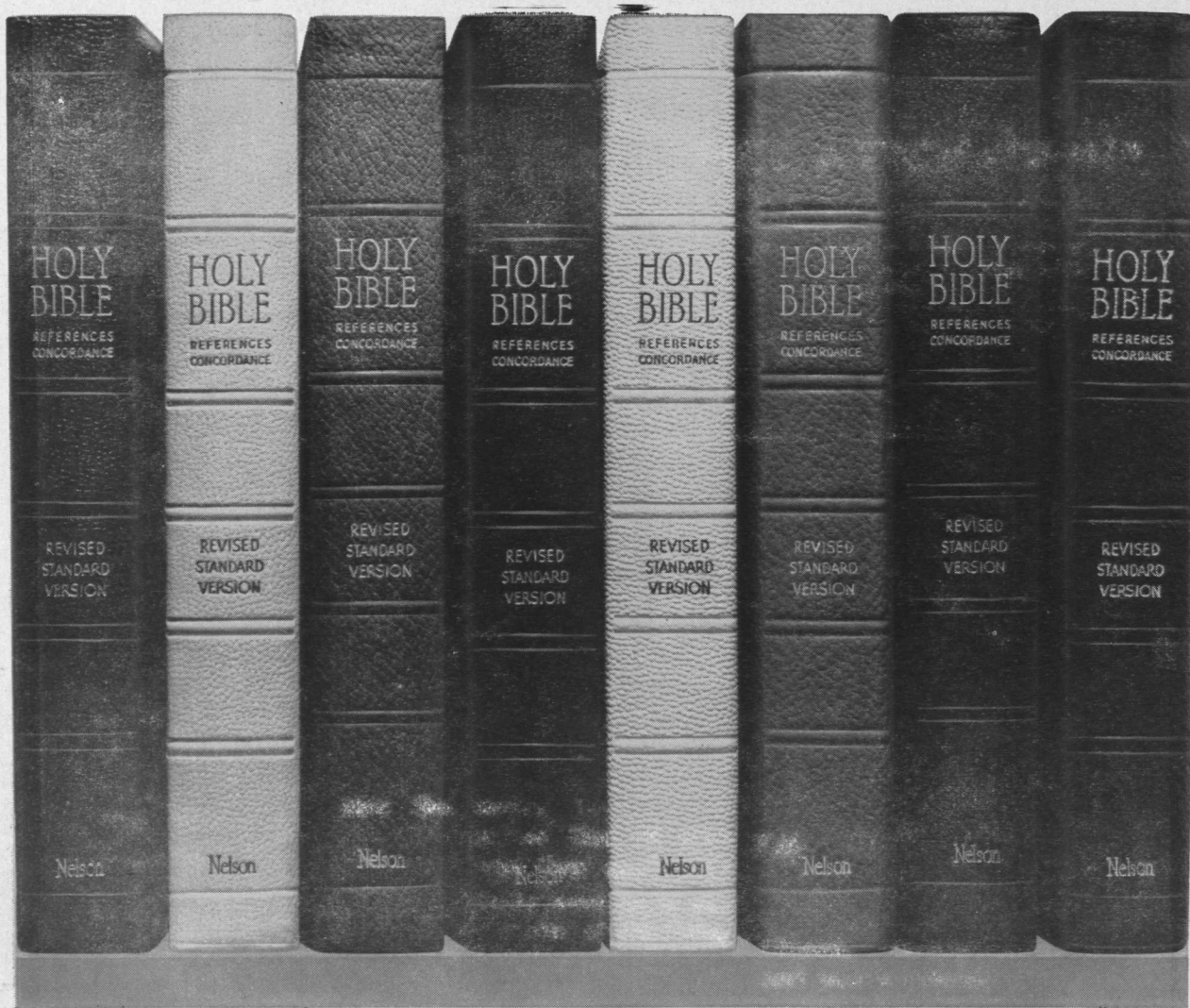
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