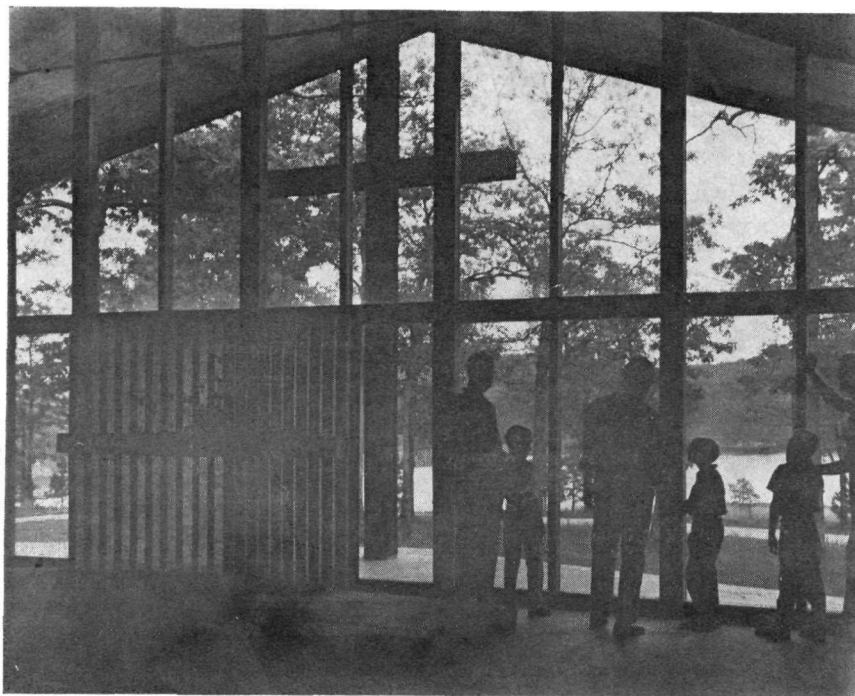


# The **+** WITNESS

MAY 21, 1964

10¢



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## MANIFESTO ON THE TRIPLE REVOLUTION

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For Christ and His Church

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munion; 11 Morning Prayer and Sermon  
(Church School); 4 French Service; 5:30  
Evening Prayer.

## Story of the Week

### Justice and Episcopal Leaders Express Views on Amendment

★ Justice William O. Douglas of the Supreme Court, questioned in Minneapolis about the "Becker amendment" to permit prayers and Bible-reading in the public schools, said the people can adopt such a constitutional change if they want "a partial union of church and state in this country."

But before acting on the proposed revision of the first amendment, he said, Americans should first look at other countries which have state religions and then consider the second-class status which is accorded minority religions under such circumstances.

Justice Douglas held that if any religious group were to secure control of the schools its prayers would be installed as the "official" prayers.

The house judiciary committee is currently hearing testimony on the so-called "Becker amendment" — introduced by Rep. Frank J. Becker (R.-N.Y.) and other bills which would reverse the court's rulings through constitutional amendment.

For a prayer amendment to become part of the constitution it would be necessary for both branches of Congress to support it and for three-fourths of the legislatures of the 50 states to endorse it within seven years.

In an interview, Justice

Douglas said he saw no inconsistency in the fact that although the court ruled against official prayers in the schools the U.S. made official references to God on its coins and currency and the national anthem.

A reporter had asked about the "consistency" of court rulings against such practices, plus the employment of chaplains by the Congress itself.

Such things, he said, are "an accurate description of the kind of a free society that we have."

"We are a nation under God," he added.

Justice Douglas voted with the majority in the two key prayer cases — the 1962 decision which found the 22-word non-sectarian prayer composed by the New York regents to be unconstitutional, and the Lord's Prayer-Bible-reading laws involving the Philadelphia and Baltimore school systems which were ruled unconstitutional last June.

The trouble with the official New York prayer, he said, was that it failed to be acceptable to all religions.

He disagreed that such a "non-sectarian" prayer could be voluntary in any classroom where a single child of Jewish, Roman Catholic or any other faith might be alone in abstaining from participation.

"You know children," he said.

"They don't like to be considered oddballs."

#### Episcopalians Testify

A number of Episcopalians have testified before the committee, all in opposition to the Becker amendment. Among them were Bishop Mosley of Delaware and Bishop Creighton of Washington.

Though the church has not taken an official stand on the church-state controversy, several other Episcopalians have spoken against enactment of the proposed amendment.

One of the first to do so was Charles H. Tuttle, New York attorney and a member of the five-man commission on church and state of the Episcopal Church.

Mr. Tuttle, testifying as general counsel of the National Council of Churches, presented to the committee a legal analysis of the amendment. He stated that it would seriously affect not only the first amendment, which since 1791 has prohibited Congress from making any law "respecting an establishment of religion," but would affect the fifth and fourteenth amendments as well.

Wilbur G. Katz, chairman of the Episcopal commission and law professor at the University of Wisconsin, agreed.

"The objection to regular prayers or devotional reading in public schools," Katz told the committee, "is not met by merely excusing those who do not wish to participate. Making

excuses available does not make the program truly voluntary."

The Wisconsin law professor further stated that a pupil who has to withdraw from group devotions "loses caste with his fellows, and is liable to be regarded with aversion and subjected to reproach and insult."

In a letter to Rep. Emanuel Celler (D-N. Y.), chairman of the house committee, two other Episcopal bishops have asserted their opposition to the amendment.

Bishop John E. Hines of Texas, and Bishop Thomas A. Fraser, coadjutor of North Carolina, underscored their beliefs that the Supreme Court decisions made last June "are not hostile to religion and it is no proper function of government to inculcate religious beliefs or habits of worship."

"... Nothing in these decisions," they added, "forbids the offering of prayers on public occasions such as inaugurations ... and therefore we be-

lieve that the proposed amendment should not be adopted."

At the time that the Supreme Court ruled compulsory Bible-reading and prayers to be unconstitutional, Presiding Bishop Arthur Lichtenberger, placed his full support behind the decisions.

"We may be thankful," he said, "that the constitution does not permit the government to define and give preference to some general version of Christianity or of Judeo-Christian religion."

Bishop Lichtenberger cautioned that the Supreme Court's decisions should not be seen as "hostile to religion" but as a reflection of the court's "sense of responsibility to assure freedom and equality for all groups of believers and non-believers."

The leading Episcopal churchman also pointed out that "the court does not rule out objective study of religion in public schools; indeed the court encourages such study."

for projects in Europe, Asia, Africa, and Latin America.

The appeal for world support pointed out that churches of the United States have participated in such ministries in other parts of the world, sending funds and personnel.

"It is equally fitting that the World Council of Churches be involved in the meeting of needs in America," the general board declared.

"This represents a new and important departure in the realm of interchurch aid and ecumenical solidarity," Rev. Dr. Visser 't Hooft, Geneva, general secretary of the WCC, says.

According to the council's appeal, Visser 't Hooft says, it is "not because U.S. churches have been unable to meet material and spiritual needs of the Mississippi Delta." Rather, he said, it is because they desire "that sister churches in other areas should be involved in meeting this great need and they wish to profit by the experience of other Christians who have ministered in areas of great tension."

"From the point of view of the ecumenical movement we are deeply grateful for this action of the churches in the USA which gives evidence of their deep spiritual awareness of the truth that the ecumenical attitude is to be ready to receive as well as to give and which thus renders witness to the true meaning of interchurch aid," the general secretary said.

In New York the Rev. R. H. Edwin Espy, general secretary of the National Council of Churches, expressed gratitude for "the participation of the World Council of Churches as a manifestation of the interdependence and common responsibility of Christians around the world."

The Rev. Jon L. Regier, New York, director of the division of home missions, says the Delta ministry will renew and

## Aid to Mississippi Project Asked of Overseas Church

★ In a history-making decision, the division of interchurch aid, refugee, and world service of the World Council of Churches has voted to seek worldwide support for a project in the United States. The project of aid and reconciliation, sponsored by the National Council of Churches, is in the Mississippi Delta.

Meeting in Geneva, the executive committee voted to appeal to member churches for personnel and \$160,000 as a first contribution for the long-range project. The appeal is to supplement funds and personnel provided by U.S. churches.

Representatives of Mississippi churches and their super-

visory bodies in the area will be included on a national committee being formed to marshal "competence and resources" and give guidance to the work.

The general board of the National Council of Churches voted in February to ask the world body for assistance in its project for direct relief for the needy, literacy training, reconciliation between racial groups, and community development. Initiated by the commission on religion and race, the project will be administered by the division of home missions.

Never before has the division listed a project in America for support by churches around the world. It has channeled millions of dollars from churches



extend its previous efforts in community development "in critical areas where affluence, poverty, and civil rights are linked."

The ministry to people of the area requires substantial sums of money and "calls for persons of great skill in dealing with conflict situations."

## Social Issues are Stressed At Methodist Conference

★ The Methodist General Conference ended its two-week quadrennial meeting in Pittsburgh with a strong statement of its concern for social issues and avoidance of an equally strong declaration on church and state relationships.

Some 850 delegates rejected consideration of the so-called Becker amendment to the U.S. constitution which would permit prayers and Bible readings in public schools and elsewhere. The close vote on this was 341 to 339, with many abstentions, and the proposal was referred back to committee.

Noted for concern for social issues, the Methodists reaffirmed many historic positions. But they referred back to their board of social concerns a lengthy church and state document since it contained many controversial matters which they felt could not be discussed properly because of insufficient time.

Delegates rejected a minority recommendation that the conference "commend" Protestants and Other Americans United for Separation of Church and State for its efforts "to preserve the principle of separation of church and state."

They did this despite the insistence of the Rev. Harold Bosley of New York for "the need for continued vigilance" in this area.

The Rev. Roy H. Nichols of Oakland, Calif., asserted that POAU was "not bigoted" and was an organization "that will

speak out on issues where no one else will."

But the Rev. Albert C. Outler of the Perkins School of Theology, Dallas, said POAU "was not really concerned with vigilance, but with vigilantism," and urged rejection of any endorsement of it.

Into the crowded docket in the closing hours of the meeting, the social concerns board inserted a number of statements outlining the position of the Methodist Church in various areas.

One said, "It is our judgment that policies of isolation toward mainland China and Cuba should be carefully re-examined to determine whether their continuance will not intensify bitterness, and imprison rather than free the people in those lands from hardships, repression and authoritarian control."

The document was approved without opposition.

A statement reaffirmed Methodist support of birth control. "We reaffirm the principle of responsible parenthood," it said. Each married couple has the right and the duty prayerfully and responsibly to control conception according to the circumstances of their marriage.

Married couples are free within the limits of Christian conscience to use those means of birth control which meet the approval of the medical profession.

"We find no moral distinction between periodic continence and the various types of contraception now available."

It urged churches to counsel married couples on the principle of "responsible parenthood," to support public policies which make available birth control advice and means to women on public welfare who wish to limit their offspring.

The conference did not speak directly on medicare but reiterated its concern for aged needy with respect to medical attention. It said: "Our national resources should be mobilized to furnish health services to those in need. The principle and use of prepayment of health insurance is good. Subsidies and administrative coordination by private, federal and state governmental agencies may be necessary to care for unmet needs."

An approved document surveyed issues of war and peace and reiterated Methodist positions in support of disarmament, civil defense, self-determination of nations, and the UN.

It said that "freedom to travel and choose one's place of residence is a basic human right" and recommended "a continual re-examination of the immigration laws of the nations in the light of this freedom."

The conference approved a resolution on the film, radio and television industries "to encourage the best and discourage the worst" in programming.

Freedom of expression should be exercised within a framework of responsibility, it stressed.

"The church must oppose censorship of an artistic expression, but should insist that the artist-producer remain subject to punitive action by the courts for violation of laws against obscenity and pornography."

It urged the church "to devise creative ways" of relating itself to the entertainment industry.

An amendment which would have provided for a trial on charges of maladministration of any pastor or bishop "refusing admission to any service of worship by reason of race, color or national origin, or aiding in such refusal" was tabled on the grounds that already existing

legislation cares for such eventualities.

### Book of Worship

A revised Book of Worship, reflecting the church's increased interest in the liturgy and replacing a 1944 edition, was adopted.

The trend toward more litur-

gy in the denomination, however, does not mean that it is becoming a "high church," explained Dr. Emory S. Bucke, book editor of the Methodist Publishing House in Nashville, Tenn., which will produce the new volume.

"This is a guide including many orders of worship, but the minister retains his freedom and no one can order him to use any of it," he pointed out. Methodist ministers are free to use any form of worship and are not restricted to the official Methodist Book of Worship.

Dr. Bucke said the revision "will bring new dignity to services — where the local pastor will use it, but of course it won't when he won't."

The book takes a more contemporary approach to most of the services, rites and sacraments of the Methodist Church. It also marks the first time that a Methodist Book of Worship has adopted the revised standard version of the Bible for scripture reading and quotations.

Explaining some of the revisions, Dr. Bucke said the new book provides for a more ritualistic marriage service, a "return of burial services to the church where they belong," a new emphasis on prayers for the ailing and dying, and "new attention to the Christian year with the colors of the season and holy days of the calendar."

"The prayers for the sick," he said, "come closer than anything we have ever had to the matter of spiritual healing."

Another innovation permits laymen on special occasions to distribute the communion elements to church members in their pews, in addition to the regular serving by ministers at the communion table.

Dr. Bucke said the book's first printing will be "at least" 100,000 copies.

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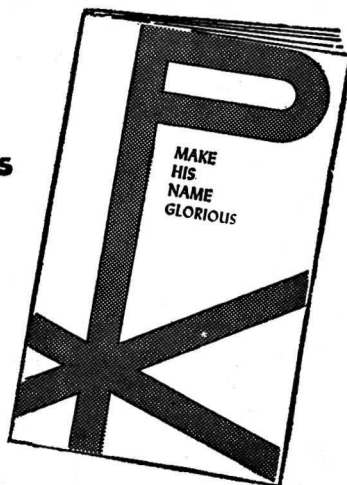
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# EDITORIALS

## Triple Revolution And Government

OUR ISSUE for May 7 devoted four and a half pages to the manifesto called the Triple Revolution and we are giving about the same space this week to conclude the document. Backfire has a letter received from W. H. Ferry, chairman of the ad hoc committee responsible for the manifesto. He is vice-chairman of the Center for the Study of Democratic Institutions which was created some years ago by the Fund for the Republic. At the Center in Santa Barbara, California, a group of distinguished scientists devote full time to trying to figure out what is wrong with our world and what can be done about it.

Triple Revolution is the work of these men and was released over the signatures of thirty-two persons as an ad hoc committee, meaning according to the dictionary a committee "created for a special purpose" — in this case to end poverty.

We give all the space we have done in this number and that of May 7 because we think it is of vital importance and should be the concern of every church person who has even a slight understanding of the religious doctrine of man. We hope therefore, as Dr. Ferry says, that it will be used in study groups and conferences — what more provocative material could be used in the numerous summer gatherings that are about to get under way?

I. F. Stone, in dealing with this manifesto in his Weekly, reminded his readers that President Johnson's war on poverty was not the first but the third attempt to end poverty.

The first was the social security system; the second the employment act of 1946 but with both passing Congress with such compromises that neither did the job their advocates had hoped.

Social security is not a means of redistributing

income, financed by taxes on wealth. It is financed by payroll levies on workers and employers resulting in an inadequate dole against unemployment and old age — not a guaranteed minimum subsistence for everybody.

So too the idea of economic planning for full employment, which the act of 1946 was intended to embody, was so amended before passage that it became ineffective.

We now have Mr. Johnson's war which of course we are going to hear a lot about before election day. And perhaps the first question to be raised is the one asked by the signers of this manifesto in their letter to the President, is not the program "bound to fall short?"

The administration's program is based on the assumption that poverty is peripheral because only on this basis can it be fought with minimum disturbance to the dominant business community with its myths about free enterprise.

Thus federal planners, according to the Wall Street Journal, have already revised the plan for curing the economic and social ills of the Appalachia area. There is now less emphasis on welfare, a diminished federal role by providing only enough public activity to build a framework for private business to function.

The changes, according to the administration strategists, strongly boost its chances to get approval of Congress. Says one official of an agency working on the plan: "It's watered down, but adding water can make medicine more palatable."

It is clearly a case, in spite of all the fine words, of poverty playing second fiddle to private business.

Dr. Ferry and his group say in effect that poverty in the United States is not peripheral but is due to inadequate demand. And their program to meet the triple revolution in cybernetics, weaponry and human rights is spelled out, point by point, with hammering blows.

Study it — get others to study it — get disturbed.

# THE TRIPLE REVOLUTION

MANIFESTO DRAWN UP BY AN AD HOC

COMMITTEE HEADED BY DR. W. H. FERRY,

VICE-PRESIDENT OF THE CENTER FOR THE

STUDY OF DEMOCRATIC INSTITUTIONS.

MAY 7 HAD FIRST HALF OF DOCUMENT

AS A FIRST STEP to a new consensus it is essential to recognize that the traditional link between jobs and incomes is being broken. The economy of abundance can sustain all citizens in comfort and economic security whether or not they engage in what is commonly reckoned as work. Wealth produced by machines rather than by men is still wealth. We urge, therefore, that society, through its appropriate legal and governmental institutions, undertake an unqualified commitment to provide every individual and every family with an adequate income as a matter of right. This undertaking we consider to be essential to the emerging economic, social and political order in this country. We regard it as the only policy by which the quarter of the nation now dispossessed and soon-to-be dispossessed by lack of employment can be brought within the abundant society. The unqualified right to an income would take the place of the patchwork of welfare measures — from unemployment insurance to relief — designed to ensure that no citizen or resident of the United States actually starves.

We do not pretend to visualize all of the consequences of this change in our values. It is clear, however, that the distribution of abundance in a cybernated society must be based on criteria strikingly different from those of an economic system based on scarcity. In retrospect, the establishment of the right to an income will prove to have been only the first step in the reconstruction of the value system of our society brought on by the triple revolution.

The present system encourages activities which can lead to private profit and neglects those activities which can enhance the wealth and the quality of life of our society. Consequently national policy has hitherto been aimed

far more at the welfare of the productive process than at the welfare of people. The era of cybernation can reverse this emphasis. With public policy and research concentrated on people rather than processes we believe that many creative activities and interests commonly thought of as non-economic will absorb the time and the commitment of many of those no longer needed to produce goods and services. Society as a whole must encourage new modes of constructive, rewarding and ennobling activity. Principal among these are activities such as teaching and learning that relate people to people rather than people to things. Education has never been primarily conducted for profit in our society; it represents the first and most obvious activity inviting the expansion of the public sector to meet the needs of this period of transition.

We are not able to predict the long-run patterns of human activity and commitment in a nation when fewer and fewer people are involved in production of goods and services, nor are we able to forecast the overall patterns of income distribution that will replace those of the past full employment system. However, these are not speculative and fanciful matters to be contemplated at leisure for a society that may come into existence in three or four generations. The outlines of the future press sharply into the present. The problems of joblessness, inadequate incomes, and frustrated lives confront us now; the American Negro, in his rebellion, asserts the demands — and the rights — of all the disadvantaged. The Negro's is the most insistent voice today, but behind him stand the millions of impoverished who are beginning to understand that cybernation, properly understood and used, is the road out of want and toward a decent life.



## The Transition

WE RECOGNIZE that the drastic alterations in circumstances and in our way of life ushered in by cybernation and the economy of abundance will not be completed overnight. Left to the ordinary forces of the market such change, however, will involve physical and psychological misery and perhaps political chaos. Such misery is already clearly evident among the unemployed, among relief clients into the third generation and more and more among the young and the old for whom society appears to hold no promise of dignified or even stable lives. We must develop programs for this transition designed to give hope to the dispossessed and those cast out by the economic system, and to provide a basis for the rallying of people to bring about those changes in political and social institutions which are essential to the age of technology.

The program here suggested is not intended to be inclusive but rather to indicate its necessary scope. We propose:

- A massive program to build up our educational system, designed especially with the needs of the chronically under-educated in mind. We estimate that tens of thousands of employment opportunities in such areas as teaching and research and development, particularly for younger people, may be thus created. Federal programs looking to the training of an additional 100,000 teachers annually are needed.

- Massive public works. The need is to develop and put into effect programs of public works to construct dams, reservoirs, ports, water and air pollution facilities, community recreation facilities. We estimate that for each \$1 billion per year spent on public works 150,000 to 200,000 jobs would be created. \$2 billion or more a year should be spent in this way, preferably as matching funds aimed at the relief of economically distressed or dislocated areas.

- A massive program of low-cost housing, to be built both publicly and privately, and aimed at a rate of 700,000-1,000,000 units a year.

- Development and financing of rapid transit

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*This view of the transitional period is not shared by all the signers. Robert Theobald and James Boggs hold that the two major principles of the transitional period will be (1) that machines rather than men will take up new conventional work openings and (2) that the activity of men will be directed to new forms of "work" and "leisure." Therefore, in their opinion the specific proposals outlined in this section are more suitable for meeting the problems of the scarcity-economic system than for advancing through the period of transition into the period of abundance.*

systems, urban and interurban; and other programs to cope with the spreading problems of the great metropolitan centers.

- A public power system built on the abundance of coal in distressed areas, designed for low-cost power to heavy industrial and residential sections.

- Rehabilitation of obsolete military bases for community or educational use.

- A major revision of our tax structure aimed at redistributing income as well as apportioning the costs of the transition period equitably. To this end an expansion of the use of excess profits tax would be important. Subsidies and tax credit plans are required to ease the human suffering involved in the transition of many industries from manpower to machine-power.

- The trade unions can play an important and significant role in this period in a number of ways:

- a. Use of collective bargaining to negotiate not only for people at work but also for those thrown out of work by technological change.

- b. Bargaining for perquisites such as housing, recreational facilities, and similar programs as they have negotiated health and welfare programs.

- c. Obtaining a voice in the investment of the unions' huge pension and welfare funds, and insisting on investment policies which have as their major criteria the social use and function of the enterprise in which the investment is made.

- d. Organization of the unemployed so that these voiceless people may once more be given a voice in their own economic destinies, and strengthening of the campaigns to organize white-collar and professional workers.

- The use of the licensing power of government to regulate the speed and direction of cybernation to minimize hardship; and the use of minimum wage power as well as taxing powers to provide the incentives for moving as rapidly as possible toward the goals indicated by this paper.

These suggestions are in no way intended to be complete or definitively formulated. They contemplate expenditures of several billions more each year than are now being spent for socially rewarding enterprises, and a larger role for the government in the economy than it has now or has been given except in times of crisis. In our opinion, this is a time of crisis, the crisis

of a triple revolution. Public philosophy for the transition must rest on the conviction that our economic, social and political institutions exist for the use of man and that man does not exist to maintain a particular economic system. This philosophy centers on an understanding that governments are instituted among men for the purpose of making possible life, liberty, and the pursuit of happiness and that government should be a creative and positive instrument toward these ends.

### Change Must Be Managed

THE HISTORIC DISCOVERY of the post-world war two years is that the economic destiny of the nation can be managed. Since the debate over the Employment Act of 1946 it has been increasingly understood that the Federal Government bears primary responsibility for the economic and social well-being of the country. The essence of management is planning. The democratic requirement is planning by public bodies for the general welfare. Planning by private bodies such as corporations for their own welfare does not automatically result in additions to the general welfare, as the impact of cybernation on jobs has already made clear.

The hardships imposed by sudden changes in technology have been acknowledged by Congress in proposals for dealing with the long- and short-run "dislocations", in legislation for depressed and "impacted" areas, retaining of workers replaced by machines, and the like. The measures so far proposed have not been "transitional" in conception. Perhaps for this reason they have had little effect on the situations they were designed to alleviate. But the primary weakness of this legislation is not ineffectiveness but incoherence. In no way can these disconnected measures be seen as a plan for remedying deep ailments but only, so to speak, as the superficial treatment of surface wounds.

Planning agencies should constitute the network through which pass the stated needs of the people at every level of society, gradually building into a national inventory of human requirements, arrived at by democratic debate of elected representatives.

The primary tasks of the appropriate planning institutions should be:

- to collect the data necessary to appraise the effects, social and economic, of cybernation at different rates of innovation;
- to recommend ways, by public and private

initiative, of encouraging and stimulating cybernation;

- to work toward optimal allocations of human and natural resources in meeting the requirements of society;

— to develop ways to smooth the transition from a society in which the norm is full employment within an economic system based on scarcity, to one in which the norm will be either non-employment, in the traditional sense of productive work, or employment on the great variety of socially valuable but "non-productive" tasks made possible by an economy of abundance; to bring about the conditions in which men and women no longer needed to produce goods and services may find their way to a variety of self-fulfilling and socially useful occupations.

— to work out alternatives to defense and related spending that will commend themselves to citizens, entrepreneurs and workers as a more reasonable use of common resources.

— to integrate domestic and international planning. The technological revolution has related virtually every major domestic problem to a world problem. The vast inequities between the industrialized and the under-developed countries cannot long be sustained. The aim throughout will be the conscious and rational direction of economic life by planning institutions under democratic control.

In this changed framework the new planning institutions will operate at every level of government — local, regional and federal — and will be organized to elicit democratic participation in all their proceedings. These bodies will be the means for giving direction and content to the growing demand for improvement in all departments of public life. The planning institutions will show the way to turn the growing protest against ugly cities, polluted air and water, an inadequate educational system, disappearing recreational and material resources, low levels of medical care, and the haphazard economic development into an integrated effort to raise the level of general welfare.

We are encouraged by the record of the planning institutions both of the Common Market and of several European nations and believe that this country can benefit from studying their weaknesses and strengths.

A principal result of planning will be to step up investment in the public sector. Greater investment in this area is advocated because it is overdue, because the needs in this sector comprise a substantial part of the content of the

general welfare, and because they can be readily afforded by an abundant society. Given the knowledge that we are now in a period of transition it would be deceptive, in our opinion, to present such activities as likely to produce full employment. The efficiencies of cybernation should be as much sought in the public as in the private sector, and a chief focus of planning would be one means of bringing this about. A central assumption of planning institutions would be the central assumption of this statement, that the nation is moving into a society in which production of goods and services is not the only or perhaps the chief means of distributing income.

### **Democratization of Change**

THE REVOLUTION in weaponry gives some dim promise that mankind may finally eliminate institutionalized force as the method of settling international conflict and find for it political and moral equivalents leading to a better world. The Negro revolution signals the ultimate admission of this group to the American community on equal social, political and economic terms. The cybernation revolution proffers an existence qualitatively richer in democratic as well as

material values. A social order in which men make the decisions that shape their lives becomes more possible now than ever before; the unshackling of men from the bonds of unfulfilling labor frees them to become citizens, to make themselves and to make their own history.

But these enhanced promises by no means constitute a guarantee. Illuminating and making more possible the "democratic vistas" is one thing; reaching them is quite another, for a vision of democratic life is made real not by technological change but by men consciously moving toward that ideal and creating institutions that will realize and nourish the vision in living form.

Democracy, as we use the term, means a community of men and women who are able to understand, express and determine their lives as dignified human beings. Democracy can only be rooted in a political and economic order in which wealth is distributed by and for people, and used for the widest social benefit. With the emergence of the era of abundance we have the economic base for a true democracy of participation, in which men no longer need to feel themselves prisoners of social forces and decisions beyond their control or comprehension.

## **GOOD MOTHER: --- BAD NURSE**

**By Hugh McCandless**

*Rector of the Epiphany, New York*

### **A FEW WORDS ABOUT OTHER ANGLICANS WHO ARE DOING JOBS WITHOUT MUCH SUPPORT FROM OUR PARISHES**

THIS IS a sort of love song to the Anglican communion. Of all the churches of the world, it is perhaps for its size the most fertile mother and the most haphazard nurse. It has begotten many children, and adopted several more, and most of them are in rags.

This is because we are a church of rugged individualists. We are proud of the pageantry and the decent traditions of Canterbury, so when we migrate we are very apt to take our church with us. So we have had the handicap, during the American revolution, of being thought too English. Our churches in Japan and Africa are thought too European, and too insufferably Yankee in Latin America. Our church in Jerusalem is too Arab. Believe it or not, in Borneo

it may be thought too Chinese, and in Taiwan it is certainly too Japanese.

We are individualistic to the point of being parochial. My uncle once drove me past four churches on six miles of the same road in Wiltshire: all kept open, all almost empty. He said they were not even aware of the existence of the others. This is somewhat true of all Episcopalians. We think of our own history and are blissfully unaware of dioceses where parishes are a thousand miles apart. Our American church languished under this indifference for half its history; no one in power ever thought of sending us bishops. Now we have bishops all over the world, so you might say we got over that mistake. But we have archbishops in Asia who



don't have secretaries; we have bishops in islands far away who don't even own typewriters; we have theological seminaries with libraries of forty old books. The presiding bishop of our church in Japan travels in the crowded third class railway cars, because his church cannot afford any other transportation for him.

When we do think of it, we are proud of our world-wide distribution, but we should not forget how thin that distribution is. Those optimistic maps that show the Anglican communion over the world do not indicate that often our people are a few hundredths of one percent of the population. If we have two or three tiny, shaky churches in a small country, our mapmakers color the whole country a cheerful red, marking it off as "ours."

### Other Anglicans

VAST DISTANCES make us even more ignorant of each other. Canon Johnson took hundreds of pictures on his two year trip around the world, preparing his book "Globe Odyssey." They show that we have vestrymen in grass skirts, that we have Anglicans who dance in honor of Easter. We have bishops and priests of every race and nation. In Hong Kong we have more church schools there than we do in New York City. They are good schools, too; so good that if a secular school is started, it is called St. Wong's or St. Yang's to give it prestige. See clergymen who work as sanitation engineers to keep body and soul together. See the marvelous Melanesian Brotherhood — hundreds of powerful young men, living temporarily as monks, daring the razor-sharp reefs to bring Christianity to the islands, adored as we would adore astronauts. This shoe-string, do-it-yourself diocese of Melanesia, because of these men, has a quarter as many overseas missionaries as the ninety dioceses of the American Episcopal Church.

### Lack of Support

OUR CHURCH, almost everywhere but in England and the United States, is over-extended and under-supported. The sacrifices of our missionaries are glorious: that we so calmly accept these sacrifices is shameful. We must drop our indifference, for the sake of our souls if for no other reason.

There are other reasons. We should be starting technical schools to obviate the problems that arise when only Europeans have the training to take managerial posts in growing industries.

There are a thousand crying needs, but there is no money. I hope many of you will read Canon Johnson's book. It will make you proud, and it will make you impatient.

There is something in the Anglican tradition that defies description. It is akin to the British refusal to admit defeat, which stood our free world in such good stead during the battle of Britain, when more logical people faced the facts and gave up. This illogical characteristic produces miracles, as St. Paul says, "in patience, in labors, in fastings; as unknown, and yet well known; as poor, yet making many rich; as having nothing, and yet possessing all things." But it is simply wicked for us to expect miracles when we do nothing ourselves to deserve them.

This parish, in this location, is itself a missionary work. Every week, about eight new people come here to church. But it is very easy to make this a very comfortable kind of missionary work, to talk about reaching out without making any real effort. And it is very easy for the people we do reach, and we reach almost all of them, to regard this parish as a pleasant chapel-of-ease, a welcoming, well-lighted, well heated place, a place to attend for as long as one lives in this neighborhood, a place that offers good music and interesting programs and the rest. It ought to offer more. It ought to offer a chance to participate in a worldwide church, to share in the sacrificial work of our missionaries overseas. It ought to offer a chance to be more than spectators.

### Concern For Others

I AM ALWAYS so encouraged when someone I call on says, "I shall be living here only a short time, but I want to support the work while I am here. Can I have envelopes, or make a subscription, for less than a year?" The answer is yes, of course.

I am particularly honored to have been allowed to dedicate a memorial whose donor realizes that the work of the parish also awaits outside these four walls; that the true concern of a parish is not itself, but the church; and that the concern of the church is not itself, but the world. Our communion, at its best, is simply a living out of St. Augustine's principles: in essentials, unity; in non-essentials, liberty and enormous diversity; in all things, charity.

Now charity is not a mere bland indifference to others; it is an intelligent and disciplined generosity.



# ASK NOW THE BEASTS

By Marion L. Matics

*Rector, Christ Church, Bay Ridge, New York City*

## BRUTAL PRACTICES ARE ALLOWED TO GO ON IN THE NAME OF SCIENCE WITH- OUT ANYBODY DOING MUCH ABOUT IT

WE ARE INSTRUCTED, in the Book of Job, to "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."

In spite of this exhortation the Judaeo-Christian tradition has not often been interested in a theology of animals. Whole libraries have been written to tell us of angels, devils, and various other supernatural beings, all of whom may or may not have objective existence; but both church and synagogue too frequently have been lacking in comment upon the hoards of living creatures whom God has created in amazing number and diversity to share the earth with us. Surely God must have meant them for some purpose, or, as Job indicates, to deliver some message to us, or he need not have bothered with their creation in the first place.

"God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good." This is the first of the lessons that the beasts can teach us, and which Job had particularly in mind: that our God is the creator of all the wonders of the universe, and "in whose hand is the soul of every living thing." His wonders are greater than we can appreciate or imagine, and a token of their diversity is the proliferation of animal life upon this one little earth.

### Be Not Anxious

THE SECOND of the lessons is perhaps the example of trust in our universal Father, and faith in the essential goodness of his creation, which our Lord points out in the Sermon on the Mount. With a characteristic taste for pastoral

imagery he takes the world of nature as his illustration; and he gently rebukes his anxious disciples, so burdened with worries and fears of the future that the present slips between their fingers; and he upholds the creatures of nature as demonstrating a superior way. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

The third of the lessons which the beasts can teach us may be summed up in Albert Schweitzer's wonderful phrase, "reverence for life." This high ethical ideal is the clear implication of the Old Testament respect for every being which God created and found good, and it follows irrevocably from the teachings of the Messiah of Nazareth who told his disciples that love was the primary obligation of life, and that those who were cruel and brutal in their behavior would be given occasion to reconsider in everlasting fire.

Although Oriental religions have placed greater emphasis upon God's non-human creation, this is doubtlessly due to historical circumstances and the humanistic temper of the family of religions to which Christianity belongs, rather than to any fundamental failing. Theories of reincarnation are not necessary as a reason for being kind, and, in historical fact, the cult of the family pet probably has done as much good for animals as the religious veneration of certain species in the east.

In any case, kindness is clearly the teaching of Jesus, and it is obvious that those who give themselves up to cruelty and brutality in any situation bring spiritual disaster upon themselves and upon anyone who falls under their influence. After all of these centuries of Christian teaching, one might have thought that such a platitude could be taken for granted: yet the plain truth remains that we humans are not

satisfied just to torture one another — by crime, by exploitation, and by war — but, in addition, we must torture those poor, helpless, mute, and inoffensive creatures whose presence on this earth is a delight to God.

"The era of big science is new," writes Cleveland Amory in a Saturday Evening Post article that has attracted phenomenal attention, "but it has already brought one hideous result — cruelty to animals on a staggering scale. In the laboratories of the U.S. hospitals, medical schools and industries an estimated 300,000,000 animals are currently in use in every conceivable, and in many cases inconceivable, way that can be devised by the mind of man."

If we go now to the beasts and ask that they should teach us, their poor voices will fill the air with hideous shrieks of pain and horror; and the message that they will teach us is that we, as the superior creatures of the earth, are responsible for their torment and abuse.

### Cruelty to Animals

LITERATURE of the Humane Society and similar publications are filled with heart-rending accounts and pathetic photographs of specific instances which prove that mistreatment and torture of animals under the guise of scientific research is a daily occurrence. Amory tells of a university experiment in which a group of dogs were starved to death. Some of the dogs took 65 days to die, and when it was all over the researchers discovered that exactly the same pointless experiment had been performed three years earlier.

At Harvard they forced dogs to inhale flames for some allegedly scientific purpose, but the so-called scientists did not get around to putting the poor beasts out of their misery until four or five days later.

In Dallas — a city of certain repute these days — high school students have been allowed to practice surgery upon live animals; and there is currently pending a bill in the N. Y. state legislature to permit our high school students to do the same. Personally, I would not wish to be experimented upon by any high school student that I have ever met, nor would I wish it for my pet, nor for any homeless stray, nor would I wish it for my worst enemy. If we wish to make our youth insensitive and brutal, this the ideal way.

The director of the national Catholic society for animal welfare, appearing before a subcom-

mittee of the House of Representatives, testified that in our most "respected" laboratories, many of which are financed at government expense, the "atrocities are routine." "Animals are truly beaten, starved, burned, frozen, blinded, drowned, forced to swim and run until they die, accelerated, deprived of sleep, irradiated, skinned and subjected to other methods of inducing pain and fear in infinite variety. Often they are given little or no postexperimental care . . . . In most cases they are simply returned to a wire-bottom cage to suffer unattended."

The woman who wrote these words was testifying for a bill, not to do away with scientific experimentation upon live animals, but one simply to bring it under government control with six points that one would think unobjectionable: the licensing of scientists who experiment upon vertebrate animals; the unannounced inspection of all laboratory facilities; a provision requiring that animals upon whom severe pain has been inflicted should not be allowed to linger in agony or be used over again; humane care and housing according to government standards; the requirement that student work, as distinct from research conducted by qualified scientists, be painless; and that full records be kept of all such experimentation.

This bill, sponsored by Senators Neuberger and Clark, is based on legislation adopted in England almost 90 years ago and which has not hindered the development of English science in any manner, shape or form.

### AMA Objects

NONETHELESS, the American Medical Association saw fit to object violently: and, in reaction, the usually mild and polite Christian Century lost its temper. Opponents of humane legislation want "freedom to treat animals as they please, even through neglect and cruelty." They want freedom to play God in deciding for themselves how and when and in what way they will use vertebrate animals for experimentation. That kind of freedom does not belong to them, and a society of responsible men has no right to grant such freedom."

Many other responsible newspapers and journals voiced similar sentiments.

One other area which particularly needs regulation is the practice of animal dealers who sell to great scientific institutions. An especially notorious incident concerned an animal farm in Gainesville, Va., operated by Zoologicals World-

wide. Quoting the Washington Evening Star: "The animals were housed in a barn with no heat. Windows were out, bitter wind was whipping through there. They had no food and there was no water for them. Dead cats, dogs, rabbits were mixed with live ones. They were insane with thirst and they fought like wild things when given water."

The leading customer of Zoologicals Worldwide turned out to be the national institutes of health, which body is granted almost one billion dollars a year by the federal government for research purposes.

Another animal farm operating under inhuman conditions, with 300 to 400 starving dogs, many of whom were so weak that they could not stand, recently was discovered at High Falls, N. Y., and its clients included not only United States and N. Y. state government agencies, but also Columbia University, New York University, Cornell University, and two New York City hospitals. Many of these animals were found with open and untreated wounds caused by experimental surgery. It is common knowledge that if your house pet is ever stolen, likely as not, it will end up in such a place.

Another type of legislation which seldom gets passed, because of selfish pressure groups, includes desperately needed regulations for the humane slaughter of meat animals. Painless slaughter is possible at slight extra expense, but the sickening and brutal practice continues whereby heavy animals are shackled to the ceiling by one leg and then left to bleed to death; that is, if their dissection does not begin before they are dead. Their pathetic cries fill the slaughter house with horror, yet this is the fifth year that a bill to prevent such barbarity has been before the N. Y. state legislature.

### How About Us?

WHAT KIND of Christians are we if we allow God's animal kingdom to be so tormented? What kind of Christians are we if we allow cruel men to inflict every kind of torment and torture upon those helpless and inoffensive creatures who are unable to speak for themselves. The answer is that we will be like those Christians, so-called, at Harmony, N. C., who under the auspices of the American Legion celebrate Christmas by allowing their children to take part in the annual round-up of rabbits and to help in clubbing them to death.

Surely when life must be taken, it must be

taken with sorrow and with regret. Even with a sense of reverence: for it is God who created animal life, and not ourselves. True, he gave us certain privileges over the animals, but not the privilege of being devils.

Incidentally, as to man's superiority, is it not ironic that those scientists who tell us that it doesn't matter how we treat God's dumb creatures are often the very ones who take greatest glee in informing us that man himself is only a part of the animal kingdom? Irreverence breeds irreverence, brutality breeds brutality: and who can deny that the use of scientific method and technique without moral direction is virtually the outstanding problem of the age?

One ponders, then, the advice of Job: "Ask now the beasts, and they shall teach thee." What shall they teach? They shall teach man's responsibility to lesser beings. They shall teach man's responsibility to be kind. They shall teach indirectly of God, "in whose hand is the soul of every living thing, and the breath of all mankind."

Or else they shall teach directly of man's degradation as he allows the choicest intellects of his race to descend to Satanic levels of indifference, cruelty, brutality, torment, and torture.

## Talking It Over

By W. B. Spofford Sr.

ONLY SMALL SPACE is needed to tell you how cybernation works (see page 8 this week and page 11 of May 7). As little as two years ago an investor could buy 6% bonds in Teleregister Corporation at a 25% discount.

On May 12, 1964 the American Exchange put into operation a talking computer called Am-Quote. A voice, clearly audible and in a purposeful monotone, compares each sales price with both the previous transaction and current bid-asked prices. It even accepts or rejects sales without any human being involved.

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John E. Parker, president of Teleregister, said the talking computer marks "a new epoch in stock market reporting."



# Plurality of Education Hailed As Priceless Asset in U.S.

★ The continuing need for both public and private institutions of higher learning, and the challenges presented to education by the "explosion of knowledge" were the twin themes of speakers at day-long dedication ceremonies at the University of Notre Dame's new 13-story memorial library.

Two major speakers stressed the plurality of the private-public approach to college and university education. They were Dr. Grayson Kirk, president of Columbia University, who addressed an outdoor academic convocation; and Chancellor Herman B. Wells of Indiana

University, who spoke at a banquet.

Dr. Kirk praised the "priceless assets of diversity between publicly and privately supported institutions, each complementing the other and to their mutual benefit."

"Because the greatest days for American higher education still lie ahead, the greatest days for America still lie ahead," he added.

Chancellor Wells stated he had deep concern for the "wellfare, growth and vitality of privately supported higher education." He hailed the Catholic university's new library for

"assuring Notre Dame a continued march onward and upward to greater heights of teaching, research and public service."

"Much of the academic freedom we enjoy in teaching and research in both types of institutions is the result of our plurality of governance, support and mission," he said. "So long as we preserve this plurality, we can in time of danger rally in each other's defense."

"I further believe that the best days for privately supported higher education are ahead. There could be no more dramatic physical evidence of my belief than the magnificence of this new library building made possible by a great private foundation and the sacrificial giving of those who believe in Notre Dame."

Both speakers also stressed that educators must understand and adapt to the changes taking place in the process of education as a result of the explosion of knowledge, which Dr. Kirk called "an intellectual sorcerer's apprentice."

"I refer of course," he said, "to the sudden, almost unbelievable growth, in our generation, of the sheer quantum of human knowledge."

This new knowledge must be coped with by the universities if they are to be "the power stations from which our socie-

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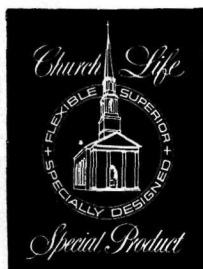
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## - BACKFIRE -

**W. H. Ferry**

*Vice-Chairman of the Center for the Study of Democratic Institutions*

On behalf of the ad hoc committee I wish to thank you for the generous attention given in The Witness to "The Triple Revolution." The statement as written precisely for the purposes prescribed at the end of the present installment (7/7): for consideration by study groups and conferences, and it is most encouraging to have it thus put before your audience.

**C. C. Boydston**

*Rector, St. Stephen's,  
San Luis Obispo, Cal.*

The article "Concern of the Church for China" by Carl Soule was provocative to the extent of nausea. The title is complete misnomer.

Soule's advice is gratuitous in Chiang's need to leave Formosa. His analogy using Jeff Davis fleeing to Cuba is patently stupid. Mr. Soule's use of the biblical reference to the kind of people with whom Jesus associated is not germane to the issue.

As a matter of fact Christianity is not at issue in this article. Why publish this? Your publication is better suited to religion than partisan politics left-of-center.

**Donald C. Muth**

*Curate, Grace Church,  
New Orleans, La.*

After reading (and re-reading) the April 23rd edition of The Witness I am somewhat aghast over the political naivete of a number of clergy, both P.E.'s and P's.

I agree that not to have to

fight the Communist anywhere in the world (and particularly in Viet Nam) would be grand, but I would suggest that the better plea should be made not to the U.S. government, but to the Reds who are attempting to conquer this land. I don't believe our government can fairly be labelled "warmongers", despite what the Communists say.

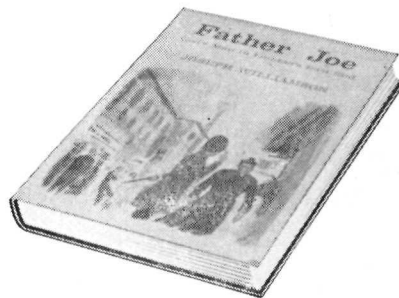
Far worse than this plea, however, is the article by Carl Soule, seconded by W. B. Spofford Sr. that PRC be admitted to the U.N. The idea itself does demand study rather than ignorance. But Mr. Soule quotes Chou-En-Lai asking for "the peaceful liberation of Taiwan." I'm certain Chou En-lai would claim the people on Taiwan need to be liberated from their government, just as he would claim we Americans need to be "liberated" also by Communism. But can you and Mr. Soule honestly agree?

I suspect that some have forgotten there can be no peace with evil no matter how badly we yearn for it unless perhaps we are willing to compromise our principles as well as our faith. And accepting all the blame for bad situations around the world I'm afraid is not the cure either.

Surely, sir, you are worthy of more subtlety than this. You might re-read St. Matthew 10:16 and the parable of the unjust steward.

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