

The **WITNESS**

AUGUST 7, 1958

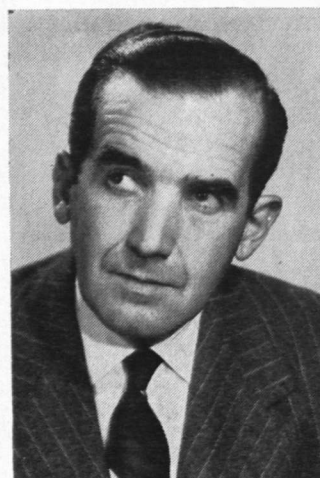
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John Daly



Chet Huntley



Edward R. Murrow

THESE EMINENT COMMENTATORS questioned the scientists whose addresses on The Next Hundred Years have appeared in previous numbers. The questions and answers are presented in this number which concludes the series

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7:30, Evening Prayer.

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Story of the Week

Labor Leader Urges Churchmen Enter Politics at Congress

★ Tom Driberg, chairman of the British Labor Party, was one of the headline speakers at the Eucharistic Congress held in London during the first week of the Lambeth Conference. It was a four-day affair, with large crowds at all the sessions, and a capacity throng in the large Albert Hall for the closing pageant on July 5th on the theme of the Congress, "The World for God."

The Labor Party leader declared that "Christians have no right to stand aside with some contemptuous phrase about politics being a dirty business. Since the whole future welfare of our people is in the hands of politicians, it is all the more urgently necessary that Christians should come into politics."

Archbishop Ramsey of York gave the inaugural address on the theme of all the evening sessions, "He took, blessed, brake and gave."

He said that "these words describe the impact of the Gospel upon human lives—taken by our Lord, broken with him in his passion, given back by him to represent him among their fellows." The way in which our Lord dealt with the sacred elements, he continued, was a parable of the way he wanted to deal with the human race and with the world itself.

Ramsey ended his address by interpreting the action "He took" for people today. "Throughout our Church today . . . there are those whom Jesus

would take if only they would let him Where is he taking you? Always before he gives you back to do this or to do that, he takes you away to himself. That is what the eucharistic life means.

"His way of taking the world to himself is to take us who are his Church to become his own broken body, since only thus can we be also his body, living and victorious."

Ramsey was followed by John Betjeman, who spoke of the effects of the Catholic revival on church art and architecture. "What people leave out so much is the enjoyment of religion," he said. "We have color, life—and a little humor."

The second session of the Congress, was opened by Bishop J. W. C. Wand as chairman, who emphasized the fact that the privilege of the Eucharist must not be thought of as belonging to any one section of the Anglican Church. "We are not denying the great truths for which our Evangelical friends stand. We are not denying the importance of the Bible. We are saying that these things are an essential part of our own religion, and we find they take on a great new meaning in the context of the catholic and historical tradition of Christianity. In putting the emphasis upon the Church and the sacraments, we find these beliefs come home to us with greater force."

The theme of this session was

"the breaking of the bread" and Austin Farrer, Fellow of Trinity College, Oxford, spoke of the significance of our Lord's use of this simple food, binding men together in the immemorial bond of common bread. "The breaking," he said, "is an anticipation of Christ's pain and death. We all must come to be willing about being part of this. By accepting our Christian responsibilities in accepting Communion, we are made capable of sacrifice."

God's Giving

At the third session, at which the theme was "He gave", an address was given by Bishop Glyn Simon of Lyndaff who spoke of "the almost reckless generosity of God's giving", which is historically commemorated in the Eucharist. He spoke of the "scandal of disunion" and the "scandal of the lack of fellowship in too many Christian Churches, the kind of snobbery and class-feeling and racialism that were so urgently denounced by St. Paul, our failure to recognize our duty to the old and to the poor who come to the Lord's table with us."

These were scandalous because the Eucharist was an offering by Christ in his mystical body, of which we were living parts. Self-denial and self-sacrifice had implications for the Body as a whole as well as for individuals.

"Must there not be a real stripping by the Church of much that is now thought to be essential," he asked. "Can she really serve God and his children as she is?"

This led the bishop to the

question of establishment. "You can pay too high a price for it," he said, "in, for example, the hesitation to give a clear-cut pronouncement whenever matters of Church and state such as holy matrimony, are involved."

BISHOPS' WIVES CONFER

★ One of the affairs held in connection with the Lambeth Conference was a meeting of the wives of bishops, July 14-17. The chairman was Mrs. Geoffrey Fisher, wife of the Archbishop, and the hostesses were Mrs. Stopford, wife of the bishop of Peterborough, who is secretary of the Lambeth Conference, and Mrs. Henderson, whose husband is the bishop of Tewkesbury and chaplain of the bishops meeting at Lambeth.

The theme of their discussions was "The communication of the Gospel in the modern world." The Dean of Liverpool, F. W. Dillistone, spoke on the general history of communication; Miss Diana Reader Harris, headmistress of Sherborne School for Girls, on communication through home and school; the Rev. St. J. B. Groser, master of the royal foundation of St. Katharine, London, on problems of communication in an industrialized society; Canon Roy McKay, head of religious broadcasting in the B.B.C., on modern means of communication; and Kathleen Bliss, secretary of the Church of England board of education, on communication between individuals.

The wives worshipped together daily at Holy Communion and Compline, and on the closing day spent a quiet morning in prayer.

DEDICATE ORGAN GIVEN BY AMERICAN BISHOPS

★ The Archbishop of Canterbury, in a ceremony in Lambeth Palace chapel, dedicated an organ presented by the bishops

of the Episcopal Church in the United States.

The organ, which replaces one destroyed by bombing during World War II, was given on behalf of all Episcopalians "in thankful remembrance of the first Bishops of New York, Pennsylvania and Virginia consecrated (in Lambeth chapel) in 1787-1790."

Presiding Bishop Henry Knox Sherrill made the presentation. Also taking part in the dedication ceremony were Bishop Donegan of New York, Bishop Hart of Pennsylvania, and Bishop Goodwin of Virginia.

Lambeth Palace is the London residence of the Archbishop of Canterbury. With the new organ, its chapel is now completely restored from war-time damage.

Accepting the gift at an Evensong service in the presence of some 90 American bishops attending the conference, Fisher paid tribute to "the bond of friendship which has been built up between the Church of England and the Episcopal Church in America." He cited in particular his personal association with Bishop Sherrill and his affection for him.

BISHOP SHERRILL HONORED AT LAMBETH

★ The Archbishop of Canterbury conferred an honorary degree upon Presiding Bishop Henry Knox Sherrill at a ceremony in connection with the Lambeth Conference.

Dr. Sherrill was one of four heads of the Anglican communion to be so honored. The others who received the degree were Archbishop Walter Foster Barfoot of Rupert's Land, Primate of Canada; Arabindo Nath Mukerjee, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon; and Presiding Bishop Michael Hinsuke Yashiro of Japan.

The Archbishop of Canterbury has had the right to confer such degrees since the Reformation. Recipients wear the hood and robe of the degree according to the university of the archbishop conferring it, in this case the University of Oxford.

Honorary degrees are customarily awarded to primates from the United Kingdom upon their appointment to serve in other Anglican Church provinces. However, the four recipients on this occasion are natives of their own countries.

SEWANEE CONFERENCE ON CHURCH MUSIC

★ The Sewanee summer conference on church music was held at the DuBose Conference Center, Monteagle, Tennessee, July 15th-24th. Attending were 77 organists, choirmasters and choisters, from 20 states. The courses of study at the conference covered a wide range of subjects, dealing with the selection and performance of Church music for the liturgy of the Prayer Book.

To date 532 church musicians have attended the eight conference held. They have come from 32 dioceses and from 187 localities.

Leaders of the conference were the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific; David McK Williams, Denver; Ronald Arnatt, organist and choirmaster, Christ Church Cathedral, St. Louis, and Burnet C. Tuthill, Memphis.

PRODUCTION MANAGER FOR SEABURY PRESS

★ Kay Jerman has been promoted from assistant to production manager of the Seabury Press. She succeeds John D. Freyberg who has joined the staff at Harper's.

Other changes in the department include the assignment of Thelma Andersen and Florence Widmann as assistants.

Segregationists Called Heretics By National Council Leader

★ Christian segregationists who adhere to the principle of white supremacy were charged with "heresy" by a race relations official of the National Council of Churches.

The Rev. Will D. Campbell of Nashville, associate executive director of the council's department of racial and cultural relations, said the greatest danger facing the Christian Church in the South today was racism which has become a part of faith.

"Most of what is written and distributed by the white citizens' councils today has a religious theme," he told 2,000 delegates to the biennial General Council of the Congregational Christian Churches.

"No subject has more religious relevance and arouses more religious support than the subject of race in the South today," he added. "The stamp of racism has become a part of the segregationist's religious heritage."

Campbell said that "for the Church to permit the doctrine of white supremacy to dominate our culture . . . is serious. But for the Church to permit this to be done in the name of the Church, in the name of God, in the name of the Christ who redeemed us and to whom the Church belongs, this is a heresy such as Protestantism has never learned to deal."

Campbell said "the real key to the solution of our current racial struggle rests in the hands of enlightened, liberal Negro Christians, and not in the hands of the whites—not even the whites of good will."

He said it was "unrealistic that we should even expect the white churchmen of the South to be the real leaders" in the movement for racial equality.

This was because every case of desegregation has come "not when a group of whites of good will got together and said we have discriminated long enough—but when a group of Negroes got together and said we have been discriminated against long enough," he explained.

The Christian point of view on race relations has to do with God's grace and not law and order, Mr. Campbell said. "The Christian message on race is that race is irrelevant," he said. "The Kingdom of God transcends the boundaries of nations and race and clan."

KAGAWA OPPOSES REARMAMENT

★ Toyohiko Kagawa, Christian leader in Japan, is waging a battle to keep his country from revising its constitution so as to permit rearmament. The present constitution states that "The Japanese people forever renounce war and the use of threat of force in settling international disputes. To this end, arms will never be maintained."

Kagawa has been working for three years to elect to the diet people who pledge to maintain the article and it is a nip and tuck struggle, according to Helen Topping, an American who has long been associated with Kagawa in his work. Now in the U.S., she said that U.S. bases in Japan are unpopular with the people there since they take out of production land desperately needed by crowded Japan to feed its 88 million people. Because of the bases and the occupation, she declared, the U.S. has become to Japan what Britain became to India.

Miss Topping described Kagawa as one of the world's

leading social engineers. Through the efforts of the national tenant farmers union which he organized, tenant farming and landlordism have been abolished, she said.

Kagawa also is known for the non-sectarian cooperatives which he developed based on the Rochdale plan. He believes that an international cooperative trade should replace present systems of competitive capitalism or materialistic communism.

GEORGE NEWTON OF MISSOURI

★ The new treasurer of the diocese of Missouri has had an interesting career. Elected recently, he comes to this office having acquired a community-wide reputation as a good citizen and churchman.

When George Newton was 3 years old his father died; at 4 he was burned so seriously on back and legs that he barely lived, was bedfast for two years, and told that he would never walk again. George and his mother had other ideas: she taught him to walk again, to ice skate, to play basketball, and to ski. At the University of Colorado, George the one-time "hopeless" child cripple, won three letters in basketball, three in football, was twice named all conference halfback, and made Phi Beta Kappa. Harvard Law School followed and then service with the army air force where he was a major. Now a partner in a firm of investment bankers, he has served as vice-chairman of the St. Louis chamber of commerce, governor of the St. Louis community chest, and as vestryman in the Church of St. Michael and St. George, St. Louis.

Sports Illustrated named him one of its 25 men of achievement; men who earned distinction in football in 1932 and have achieved prominence in other fields in the past 25 years.

Panel Discussion Closes Series On The Next Hundred Years

★ The symposium on The Next Hundred Years is concluded in this number with the three commentators pictured on the cover asking questions of the scientists who had previously presented their views. They have been presented here serially with the kind permission of the sponsor of the symposium, Joseph E. Seagram & Sons.

For the benefit of any who may not have read all the articles, we again identify those who took part and who answered the questions put to them by Messrs. Murrow, Huntley and Daly.

★ Detlev W. Bronk is president of the Rockefeller Institute and of the National Academy of Science.

★ William L. Laurence is the science editor of the New York Times.

★ Albert Szent-Gyorgyi is the director of the Institute for Muscle Research and the winner of the Nobel Prize for his pioneer studies on the processes of biological combustion that activate the fires of life.

★ Harrison Brown is professor of geochemistry at the California Institute of Technology who employed fragments of meteorites from outer space as probes for the deep interior of the earth.

★ Clifford C. Furnas is chancellor of the University of Buffalo who is widely known for his vision of the promise of science for the future.

★ James Bonner is professor of biology at the California Institute of Technology and is acclaimed for his knowledge of how to produce more and better food for the world's increasing population.

★ Hermann J. Muller is a professor at the University of Indiana who won the Nobel

Prize for his discovery that X-rays and related forms of radiation produce profound changes in the hereditary endowment of all living things.

★ John Weir is a professor at the California Institute of Technology whose major interests are the psychology of creative thinking and the application of psychological principles to industrial organization.

★ Wernher Von Braun is the director of the army ballistic missile agency and the creator of long-range rockets and the designer of space ships. Formerly a German, he was the designer of the rockets that bombed England in world war two.

CHURCH AVAILABLE FOR CLASSES

★ The vestry of Christ Church, Charlottesville, Va., has announced that the facilities of the church will be available for class rooms if public schools are closed in the state because of integration.

At Christ Church, Christchurch, Va., the vestry by a vote of 9 to 1 adopted a resolution criticising the position of the diocese of Virginia on integration. The Rev. Charles Covell, rector, sought to stave off the action by offering a substitute resolution but it was voted down.

This is but a very small part

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of the news on this matter coming out of the dioceses in the state which has to be held over for lack of space. It will be presented in greater detail in the issue of August 21st.

CHARLES F. W. SEITZ GETS DIPLOMA

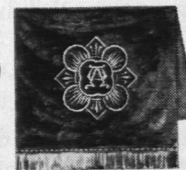
★ In 1888 Charles F. W. Seitz dropped out of St. John's School, Salina, Kansas, to take a job and therefore did not receive a diploma. At commencement this month, 70 years later, he received his diploma and was hailed as the school's oldest living alumnus.

He is the father of the Rev. Oscar J. F. Seitz, professor at Bexley Hall.



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EDITORIALS

Atomic Energy For Peace

THE Archbishop of Canterbury's contribution to "The Fearful Choice", edited by Philip Toynbee, has apparently brought an explosive reaction in Britain. An English newspaper comments "his biggest storm yet." And that must be not a little storm, for the good Archbishop has not been uncontroversial in recent years. Even here, the quotation

"For all I know it is within the providence of God that the human race should destroy itself in this manner (nuclear war). There is no evidence that the human race should last forever, and plenty in Scripture to the contrary."

has made newspaper headlines and brought worried and angry comment.

The Archbishop's article is not as yet available in this country so we cannot know its full contents, but we can be grateful, from reports, that it is so disturbing. Our world needs to hear from archbishops and scientists, from statesmen and ordinary citizens, the monstrous truth—that not in the far off future, but today or tomorrow, in any nuclear war mankind would destroy itself.

The measured reports of scientists, the troubled statements of political leaders, the occasional worried sermons from clerics, the agonized cries of all the more sensitive among us seem to have gone unheard. If the Archbishop is heard, we can only be grateful. How to prevent an Armageddon may not be clear but surely a first step is to be aware that one is a possibility, even a fearsome probability.

The Joint Commission of the General Convention on the Peaceful Uses of Nuclear Energy is making a report of significance to the Convention in October. Chief among its recommendations is that the American Church buy and give to St. Paul's University, Tokyo, a nuclear reactor for study and research purposes. The Commission believes that our Church has a special opportunity and obligation to share with our brothers in Japan, the blessings of what up to now has been to them so largely a curse—nuclear energy. Even as we give food or medicine to

those who need, it seemed to the Commission right to give a reactor to those who need, that they might learn how to better clothe, better feed, better heal themselves.

People are insensitive to many of the continuing crises of our world and unresponsive to disturbing statements like that of the Archbishop largely because they do not know what they can do about them. A deep fatalism has come upon many. There seems to them nothing to do but to accept things as they are and do the job immediately ahead. The Joint Commission offers action, and action that is healing and reconciling. It gives opportunity for all of us to share in a good work that releases energies and permits us to know the relief of constructive action.

The Commission believes, as do leaders of the Church in Japan, that the gift of a reactor would be a magnificent missionary witness—the most effective our Church could make in the Far East. It even seemed to some of us that God in his providence might use such an action to lead our world into wiser, more effective actions that would prevent mankind from what the Archbishop so clearly sees and what is so evidently true—the possibility of turning this green earth into a blackened planet with only a remnant of mankind scrabbling in the stubble.

Written by Canon Charles Martin of the Editorial Board who is also secretary of the Commission on Peaceful Uses of Atomic Energy.

Lambeth Resolutions

LAMBETH Resolutions, 1958, will be along in due course, even though bishops when they huddle never seem to be in any great hurry about anything. When they are released we will see that you get them.

Meanwhile some of you might want a copy of the Resolutions of the Lambeth Conference of 1948 so you can decide whether the 1958 affair did as well. There were 118 resolutions adopted ten years ago on five topics: Doctrine of Man; The Modern World; Unity; The Anglican Communion; Discipline. The Witness offered them in a 28-page pamphlet at the time, with copies

still available if you will send 50¢ to us at Tunkhannock, Pa.

Incidentally the pamphlet states that The Witness, News Weekly of the Episcopal Church,

is \$4 a year. That was ten years ago and it is still \$4 a year—probably the only publication in the country that has not raised its price during the decade.

The Next Hundred Years

Commentators Question The Scientists

Laurence: I am sure, ladies and gentlemen, that this symposium has opened up enough provocative questions to occupy much more time than we have, so, therefore, without much further ado, it is my great pleasure to begin the question-and-answer period with Mr. Chet Huntley.

Huntley: I would like to address this to Dr. Harrison Brown. Each of you gentlemen has stressed an "if." You have outlined for us a wonderful assortment—and please forgive this, a wonderful assortment of hardware—for the next hundred years. Is it not true that that hardware is going to make very little sense unless we talk in terms of what people are going to do with it? So, therefore, I want to know: Are you saying, in all modesty, that the scientist should have more voice in these decisions?

Brown: I believe, Mr. Huntley, that the scientist, unfortunately, has not been listened to as much as he should have been during the course of the last few decades. I think, again and again, during the course of the major policy decisions which have been made by our government in the last ten years, there is strong evidence for this. Estimates have been made by competent scientists who, unfortunately, while listened to, have not gone into the formulation of policy.

Laurence: To ask the next question, I call upon Mr. Ed Murrow.

Murrow: I suppose it would be fair to say that we three over here are more accustomed to looking at the world on the basis of an horizon of thirteen weeks rather than one hundred years. I was very much impressed with what was said by this distinguished panel to greet the unknown with a clear mind, but, arising out of Chet Huntley's question, I would like to put one, and that is:

Are you gentlemen at all aware that in our culture you could become the "Herrenvolk"; that the knowledge of the quantum theory is more important than the Bill of Rights, and that the scientist can come to dominate too much the culture in our society?

Laurence: May I call upon Chancellor Furnas to tackle that question?

Furnas: There is nothing like a cosmic question, is there? I think, Mr. Murrow, that your fear of the scientist getting too large a section of control is well-founded. I say this because there would be a very definite possibility that there would be "Herrenvolk"; that they would be



William L. Laurence

completely dominant, and that there would be at least an attempt to run the world and all the people in it by formula. Despite all the genetic dreams of Dr. Muller, I think that people, although perhaps improved, will still be people. I don't believe that you can do it by formula. My own answer is that I think the scientist should become a little bit more political and that the

politicians should become a little more scientific. Within this hybrid breed there will thus be give and take between those two groups.

I think that there you will find the answer. I do share your fear that the world would not be in too good a shape if the scientist is completely in the saddle.

Daly: My question is relative to one that Ed has already asked. So as I have listened to the members of the distinguished panel propose the course of human events for the next one hundred years, I wondered if what you have proposed collectively does not, in effect, add up to the perfect fascist state in which there can be no dissenters. Does not everything that you propose fundamentally inhibit or destroy the com-



Harrison Brown

petitive spirit of the human being and utterly destroy the whole concept of the incentive? The scientist can get his satisfaction from pure science, but there will still be the toiler and the weaver, and how do you equate this perfectly ordered society against the long experience of five thousand years of recorded history of just pure human cussedness?

Laurence: I will ask Chairman Bronk to tackle that one.

Bronk: I think the chairman has the right to

plead immunity from such a broad question, but I will be bold enough to say that I think that the new developments of science will unfold sufficient difficulties for adequate challenge to all men in all walks of life.

Brown: May I comment on that, sir? I tend to agree with Mr. Daly in this connection, and I would like to just add something. It is a main concern of mine. It seems to me that in this day and age, our science and our technology have placed in the hands of rulers of nations weapons not only of coercion, but of persuasion of unprecedented power. The net result of this, it seems to me, is that as the pressures come upon us for the production of more and more food, for the utilization of greater and greater efficiency in the handling of affairs and the handling of inter-reactions between more and more people, that the onset of totalitarianism becomes a more difficult thing to fight off. And when we consider the weapons which are in the hands of rulers of nations—the pathway toward totalitarianism or regimentation appears to be a one-way street. No longer is a revolution with the musket and sticks and stones possible.

Daly: After all, if I may say this, we assume that if all these forecasts have any validity, that along with progress, physically, biologically, and chemically, we shall all progress intellectually and spiritually. I therefore challenge your comment on that.

Furnas: I would like to put in a much more prosaic slant on this. I think that Mr. Daly is worried about the fascist or, let us say, totalitarian tendency of this well-ordered world. I might just remind you of a play a few decades ago, named "Craig's Wife," in which the perfect household was dominated by the well-ordered fascist, Mrs. Craig. It didn't work, and both Mr. and Mrs. Craig found out that it wouldn't work. I feel that the play probably carried more of a message than the author really intended. The perfectly ordered world is not necessarily workable.

There is no implication in my mind that this solving of the scientific problems necessarily leads to the regimentation of thought or of action. I think that the human race is going to find out that dealing with human beings requires something more than perfect order.

That is the reason the play, "Craig's Wife", of the ultra well-ordered household, does have a message in this.

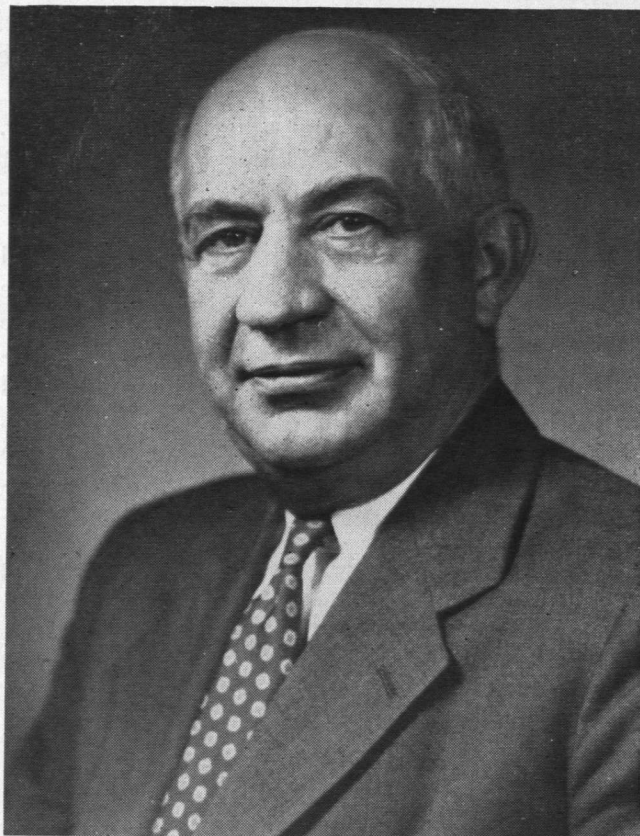
Daly: Dr. Furnas, does this not indicate that

perhaps one of the basic things we have to solve in the next hundred years is a communication between the scientific fraternity and the great lay mass? I will give, if I may, a case in point:

I believe that virtually all members of the scientific fraternity today are reasonably familiar with the present exchanges involving the Russian advantage over the United States in the launching of the sputniks, and yet no considerable body or organized body of scientific opinion has been put down to suggest that it is the sheerest folly that we should be engaged, as we presently are, in trying to assess blame for the Russian advantage to a political party, an individual or a group of individuals, but rather, the blame belongs to the whole American community which was not willing and ready in the period immediately after World War II to accept new sacrifices. If their unwillingness gave the Soviet Union the opportunity to catch up and seed its abilities in this area, does science need to communicate more clearly to the mass of the American public exactly what it means?

Laurence: Isn't that also the fault of the media of communication, including the press, and the radio, in not informing the public properly?

Daly: I believe, to answer my colleague, Mr.



Clifford C. Furnas

Laurence, the first principle of our business is that we are not—any of us—or in a group, fully qualified to hand out opinions in fields in which we are not properly trained. It is our place to give full publicity to authoritative opinion in that area, and I think that here is an area in which the scientist, perhaps, needs more education, in what science is trying to do.

Furnas: If you are speaking, Mr. Daly, of communication as implied understanding, I certainly concur with you that there does need to be a very much better communication between scientists and others. I frankly think that the scientist, as a breed, does not understand the emotional structure of other people, and I think that other people do not understand the implications of science. There is a very great problem of communication, if you are really speaking of understanding. This is an educational problem, not in just the school room, but education in the broadest sense, throughout life. This is something on which I could give you an hour's lecture, but I will not bother with that now.

Laurence: Mr. Murrow, did you have any comment?

Murrow: If there be any sponsors listening, they might also consider that their responsibility



Hermann J. Muller

goes beyond merely the sale of goods and services; that there is entailed in this whole commercial operation an obligation to inform as well as to sell.

Huntley: We have been using terms like "scientists," "politicians," "the public," and "communicators." Let me ask you this: Is it possible to develop a top scientist and be fully educated, fully developed all in a single person, or are the demands of science so great that we are just going to have to breed scientists and depend on them for humanity?

Muller: I think it would be impossible to breed two separate kinds (if I may use the word "breed" in a figurative sense) effectively, because I think that the trouble with too many

synthesize. Moreover, I don't think that there is any danger in scientists wanting to restrict people's freedom by formulas, for their aim—and this isn't a danger, but an opportunity—is to enlarge people's freedom by enlarging their understanding.

Weir: We talk about scientists and non-scientists, and about the need for understanding between the two. It seems to me that what we need is an understanding of the knowledge of the world that we have today, and this should be understood by people who find it out, and by people who only use it.

Science needs to become as much a part of our life as voting or work, and only if we see this as the dissemination of new information and new understanding, can we gain more knowledge, and thus more control, and thus greater freedom.

I would contend that man is not essentially "cussed." He has never had a chance to grow up except in a cussed environment. When we identify the forces in the environment that make for cussedness, man will be free to be himself—to realize his ultimate potential.

We know from psychotherapy and the treatment of emotionally-disturbed people that as a man becomes more integrated, more mature, he becomes freer. He becomes more spontaneous, he becomes better able to create and to get enthusiasm and satisfaction from the creative act.

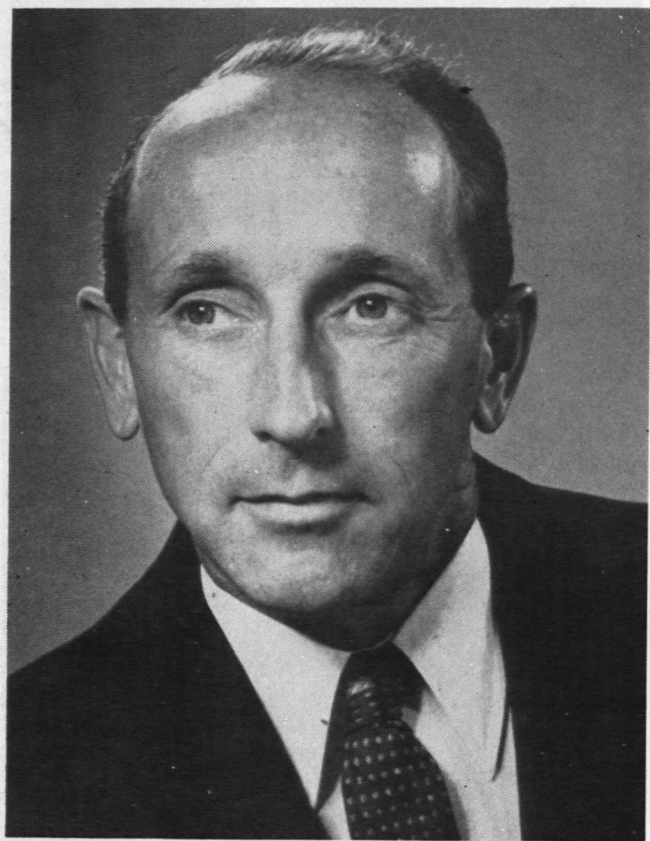
So, I would see increased psychological knowledge freeing man for spontaneity and development in the direction of cooperation, enthusiasm and human understanding.

Daly: Dr. Bonner, I don't want to enter a note of levity into this heavy discussion, but would you tell me what the gourmet can look forward to with your steaks made out of vegetable matter and made chewy with plastic?

Bonner: The secret in making such a steak is twofold: the secret of making it and of causing the consumption of such a steak. The answer to the first problem is, that it has to be as close as possible a replica of those that we know today. This is just a question of finding out what makes things taste the way they do.

Then in the second place, as we bring up children from childhood only knowing this kind of steaks, they will think they are wonderful.

Huntley: Dr. Weir, were you saying that birth control should be inaugurated only temporarily to give science an opportunity to catch up in the



John Weir

scientists today is that they don't understand enough or don't have enough of the humanist attitude, even though it is based in the scientific world view, and the trouble with too many of those who have to do with other affairs than science is that they don't know enough science. There is already too much separation.

I don't regard science as merely technology, and I don't see any disjunction between knowing the technique and being able to integrate and

production of food, and then the problem might more or less take care of itself?

Weir: No, I didn't say that.

Huntley: Excuse me. I think it was Dr. Bonner.

Bonner: I said that only as the rate of increase of world population slows down can we hope to catch up with feeding people and, therefore, I see the control of family size as an integral and indispensable part of the maintenance of our world, of feeding our world in the future. Family size control has to be initiated and it has to be maintained.

Laurence: Do you believe, Dr. Bonner, in the theory, based on some evidence, that as the diet of an individual improves, particularly his protein intake, his fertility thereby automatically decreases without birth control so that the birth rate would be reduced anyway?

Bonner: I know that this proposition has been advanced in the past, and it is based upon the correlation of looking around the world and seeing that people who live in regions with low protein intake and poor diets have high fertility, while those who live in regions of high protein intake and good diets have low fertility. But this is just a correlation, and it has to do, I



Albert Szent-Gyorgyi



Wernher Von Braun

believe, with the fact that the people in industrialized and developed countries have low birth rates for quite other reasons. In the undeveloped countries there are people who are hungry, and in these same areas, there are forces which lead people to have high birth rates.

I believe that the factors that have to do with decreasing birth rates during the course of industrialization have to do rather with people moving from farms to cities, with the whole industrial-social complex, and not with diet directly.

Daly: Dr. Szent-Gyorgyi, so much of your work deals directly with pure research—in fact, the world which we took a look at in the forecast for the next hundred years, is very substantially dependent on pure research—do you feel that the climate in the country is such that the pure research elements of science are receiving all of the support that they should be?

Szent-Gyorgyi: Not yet, but there is enormous progress.

When I came to this country ten years ago, I had the greatest difficulty to find means for my basic research. People asked me, "What is it good for . . . that you are doing?"

I had to say, "It is no good at all."

Then they asked, "Then, exactly what are you going to do?"

I had to answer, "I don't know." That's why it is research.

So the next question was, "How do you expect us to waste money on you when you don't know what you do and why you do it?"

This question I could not answer.

Such questions are asked no more. All the same, there is still plenty of room for improvement.

Murrow: Dr. Szent-Gyorgyi, about fifteen years ago Enrico Fermi asked, "Wouldn't it be wonderful if we could cure the common cold?"

How long will it be before that happens?

Szent-Gyorgyi: Before we cure the common cold? That may be tomorrow, or maybe later, but if I may come back to one of the previous questions for a movement, I think science has to offer something beyond technical knowledge, and that is its spirit. I don't think that we scientists are fit to run the world, but we have something in our spirit which is akin to the spirit which should run it. I am now a good American citizen, but as a scientist I am also a member of an international community which has no boundaries in time or space. Newton and Gallileo are my col-

leagues, and a Chinese scientist is much closer to me than my own milkman.

If this spirit would prevail in politics, we would be all much happier.

Daly: Dr. von Braun, on this same question, have you, in your experimentations in the missile and rocket field, felt any inhibition because there was a lack of adequate support for pure research in appropriation, personnel facilities, et cetera?

Von Braun: Yes, I would say definitely. There is a tendency of always supporting what is urgently needed or considered to be urgently needed at the moment.

For example, some one decides we must have an IRBM or we must have an ICBM. This particular missile, then, clearly defined in its outlines and contents, will enjoy a high priority. They say, "You can have all the money you want for that." But the moment you try to spend some of that money against the future, shall we say, for things which may be of use for the next generation of missiles, or when you want to invest some money in areas where you think a great potentiality exists, or for novel ideas which ought to be exploited, the answer is negative. Money for such purposes is usually in short supply.

I think Dr. Furnas can very well attest to this fact, having seen it from the Pentagon end of it.

Furnas: I can confirm your observation, Dr. von Braun.

Murrow: We were told in our youth that a free science must be permitted to follow the truth wherever it might lead, and yet in the field of weapons, the Germans were ahead of us in the last war, and the Russians, in certain areas, are ahead now.

Furnas: Are you directing that to me, Mr. Murrow?

Murrow: Yes, sir.

Furnas: I have a confession to make. I think this is the first time I have ever made it publicly.

I had that same feeling. I think it was partially perhaps instinctive and partially due to what I had always heard, that true science can only exist and grow in a spirit of complete freedom.

I think that the demonstration of what has been accomplished in the application of science for particular objectives in the Soviet Union during the last thirty years, has disproved that assumption. I am sorry to have to admit this, but I think this is true. This does not, however, change my conviction that in the long run, the



James Bonner

hundred-year look, the type of science which is going to be of permanent benefit to humanity can probably only exist in this free atmosphere.

As far as the practical effectiveness of science directed towards particular areas, I think it has been shown that it can grow, and perhaps flourish, under an atmosphere that is not intellectually free. I am sorry to have to admit it.

Laurence: Chancellor Furnas, isn't it a fact that we must make a distinction between basic science and developmental science? In other words, what the Russians have done was merely to use known facts that have been discovered in other countries, particularly in Germany by the group of Dr. von Braun here, and have merely utilized them by the spending of a lot of money on development. But as far as we know, very little basic, fundamental knowledge has come out of Russia.

Another point that I would like to make is the fact that during the war, Nazi Germany, with all the top, brilliant scientists, like Heisenberg and Otto Hahn, and many others, did not succeed in developing atomic energy to the point where American scientists, including a lot of foreign exiled scientists, succeeded in a free atmosphere.

Furnas: Mr. Laurence, I certainly hate to disagree with you, but I do believe that the Russians have made some contribution to fundamental knowledge in the areas in which they are interested.

I think that we have made but little progress in the area of biology, which has been under the heavy hand of the Lysenko philosophy. But in the other areas, they have. I believe that the lack of German progress in the application of nuclear energy during the war was simply a lack of interest and lack of support at that point.

In other words, I think this was a case where Hitler had the idea that this was a bunch of foolishness. So I think this was a matter of the attitude of support.

Brown: During the last three years I spent some time with the Russians at a half dozen international meetings of one sort or another. I believe that the American public must realize, that the Russians are doing extraordinarily good work in a variety of fields.

Why this is so, or how this comes about, I do not know. A friend of mine who was the director for a few years of a large Russian research institute told me last year in Switzerland, "You Americans are really behind the 8 ball now, because the Russians have had quite a few

years of experience operating with red tape, and you Americans are only beginning to learn how to circumvent red tape in your country."

Laurence: Do you have any comment on that Dr. von Braun?

Von Braun: Mr. Laurence, I am probably the only man on the panel with the dubious privilege to have worked in research and development under totalitarian system. I think at least some of the observations I made in Nazi Germany are probably directly applicable to Soviet Russia today, so maybe I could make a few cogent remarks here.

In the first place, I believe there exists a widespread misconception about the kind of tyranny to which every scientist is automatically subjected in a totalitarian country. For example, throughout the time of my association with the German missile program, I was never required to tell anybody where I was going, and this even included travel to foreign countries. So in this respect there was much less control and surveillance than you would expect, which is particularly noteworthy in view of the rather "sensitive" nature of the spot I was in.

I always felt the cold hand of tyranny and terror in another area. Whenever you evoked



Detlev W. Bronk

some displeasure in higher places, for example through some snide remark you may have made about someone in the high party hierarchy, you could quickly wind up in the guardhouse. And if at the same time you were unfortunate enough to be in somebody else's way, or considered no longer vitally important for the completion of your present task, they might as well go ahead and destroy you. That, in my personal experience, is the ever present threat in a totalitarian system.

The scientist and engineer in a totalitarian state does not feel this terror continuously, however. As long as he is considered useful, he is even coddled to some extent, and has practically all the advantages and privileges he enjoys in a free country. But there is always that looming danger that a brick may suddenly fall on his head and he has had it.

It may sound awful, but the amazing thing is that you learn to live an almost normal life under these circumstances. I would say the situation is in a way comparable with people's attitude toward traffic accidents. You read in the papers that on every Labor Day weekend so many people get killed in automobile crashes, and yet you don't cancel your plans for driving in the countryside on Labor Day weekend. You just accept the unavoidable risk, and enjoy life in the face of this risk.

This, I would say, is the general environment under which not only the scientist, but everybody in a totalitarian state lives. Close to seven hundred million people have learned to live in this atmosphere by now, and their performance proves that while the atmosphere may stink, it does not choke people completely. I suggest, therefore, that we should not fool ourselves by believing that scientists in totalitarian states cannot accomplish much because they have a gun continuously pointing at their necks.

Bronk: Mr. Laurence, I have been asked to bring this meeting to a close at a stated hour, so I would suggest that the conversation be continued when you next discuss Sir Charles Darwin's book, *The Next Million Years*.

Daly: Dr. Bronk, there is one area we have not covered. I wonder if we could take a minute to ask Dr. Muller a question.

We have been given a good deal of expert testimony on the dangers of radiation from the continuation of tests in the hydrogen and atomic fields. I hope you won't consider this unfair, sir.

The public health service in Washington issued

a general warning against the use of X-ray as a preventive step in the contagion of tuberculosis and suggested that skin tests be used as a preliminary and that X-rays be minimized, because of the dangers of radiation.

To a layman this suggested that perhaps the experts in this field have not in the past had any real solid understanding of the dangers of radiation, and may not really have any knowledge that the inherent dangers in the present use of testing of hydrogen and atomic weapons.

How much do we really know of hydrogen and atomic weapons.

How much do we really know about the danger of fallout?

Muller: I think we now know enough about it to make the necessary decisions. But it would take much too long to go into that question now. I can only say that of course, there are dangers, and we know in a general way how much they are. In my opinion they are relatively small compared with the dangers of war and of totalitarianism.

One more point I would like to make in post-script to Dr. von Braun's remark. For I am another member of this band who has had the dubious privilege of living for some years in a totalitarian country, namely, the USSR, doing scientific work. There, one did in certain fields have a gun pointed down one's neck, and the evils of totalitarianism were shown by its dictation of the lines in which science could go.

They happened to make decisions which led to progress in these physical directions that we have been talking about, but they made terrible blunders in other directions. If they had allowed freedom, they would have been where we are now in biological lines.

Laurence: Unfortunately, our time has run out, and I will therefore ask President Bronk to close this discussion in the hope that all of you will carry away something to ponder about in the future, and that what we have heard today will make us realize that each of us has a role to play in making the future worthwhile and in enabling man to realize the great opportunities that science is going to offer him.

Bronk: There is neither the time nor is it feasible at this stage of our discussion to summarize the many brilliant contributions which you have heard.

But I would say that I hope you have gathered faith that man who can shape his environment will shape it for the welfare of mankind.

From the discussion we have heard, we should conclude that scientists' great hopes for the future can be realized. This is significant in these days when the nature and character of our educational system is much debated.

Few artists would paint, few musicians play, few writers write, if there were not viewers, listeners and readers. A scientist needs an audience too, as a stimulus to his endeavor. And so I thank you, on behalf of the panel and of the countless other scientists of whose discoveries they have spoken. You deserve our deep gratitude for listening to our vision of the future.

I think of two quotations which, for reasons you may sense, are appropriate to this occasion. One from a French philosopher:

"Take from the altars of the past the fire, not the ashes of outworn custom."

The other is of Robert Louis Stevenson:

"To travel hopefully is a better thing than to arrive."

My colleagues of the scientific panel have given you hope for the future. That hope can be realized only by wise choice, hard work and faith in man's infinite capacity to grow in wisdom and in the spiritual scope of his hopes and aspirations.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

More Light on the Dead Sea Scrolls
by Millar Burrows. Viking.
\$6.50

Dr. Millar Burrows' book, *The Dead Sea Scrolls* (1955), though one of the first to be written on this fascinating discovery, is still the best book with which to begin the study of the new material. The present work is a supplement, covering the manuscripts which have turned up in the meantime, as other caves have been explored, and discussing the various theories of interpretation which have been advanced. The present work also, like the first one, contains translations of the new material.

The most important feature of the author's presentation is his cautious reserve. He writes as a scholar, a historian, an exegete, and not with the mere journalistic flair that has produced too many of the recent books on the Scrolls. All that some of these books have proved is the inadequacy of philological and archeological knowledge *minus* sound judgment and familiarity with the broader backgrounds of ancient history, Jewish and Gentile.

Dr. Burrows does not ask us to believe that the Qumran sect was Essene, or that John the Baptist belonged to it, or that our Lord spent some time in retreat at their monastery before beginning his ministry;

or that the two or three parallels between the Scrolls and the Gospel of John prove that John was the first gospel to be written, was written in Palestine, and implies a strong contribution from Qumran to the growth of Christianity; or that the Teacher of Righteousness was a pre-Christian Messiah, who was crucified, and whose followers expected him to rise from the dead and hold the last judgment. All these preposterous theories have been advanced by

various writers—with a minimum of knowledge of the beginnings of Christianity. We would do well to begin with a scholar like Burrows, whose equipment is equal to the best, and vastly superior to most; and whose sound judgment and intellectual integrity have been proved through many years of teaching and writing. He simply does not "dive off the deep end" when he meets a new fact.

—Frederick Grant

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CONFERENCE HELD WITH RUSSIANS

★ Representatives of the World Council of Churches are meeting with those of the Russian Orthodox Church this week in Utrecht, Holland. Topics on the agenda include the Russian Orthodox Church and the Ecumenical Movement; the problem of Christian unity in defense of peace; the Russian Orthodox Church and the socio-political problems of our time; how the World Council promotes unity, and the common concern of the Churches for religious liberty.

MICHIGAN PLANS FOR FUTURE

★ The executive council of Michigan approved plans whereby the diocese will be divided into three districts, each with a suffragan bishop. Other changes in the set-up also are proposed in order to keep pace with rapid population growth.

PARSONS SHOULD GET HIGHER PAY

★ Ministers' salaries should equal those of other professional men with similar status in the community, the advisory commission of the National Christian Men's Fellowship declared.

A report of the commission recommended to members of the Christian Churches (Disciples of Christ) "that all ministers' salaries shall be at least equal to the average salary (income) of professional men, i.e., company executives, doctors, lawyers, etc., in the community where the church is located."

Pointing out that most ministers have studied at least seven years beyond high school, the commission said that clergy salaries "too often are based on the income of the average church member instead of the average educated professional men in the church and community."

Getting Rid Of Pigeons

★ The cooing of pigeons is a pleasant sound amidst the raucous noise of Washington. But not when the pigeons congregate on the church roof and make so much noise on Sunday mornings that they disturb the solemnity of the service.

The Rev. Dillard Brown, rector of St. Luke's, wondered what to do. Recently, he had an inspiration. While some workmen were repairing the roof he gave them a big lifesize rubber snake purchased at a novelty store. They left it in a conspicuous spot.

There hasn't been a pigeon on the roof since.

* ADDRESS CHANGE *

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MARYLAND RAISES ADVANCE FUND

★ More than \$1,250,000 has been raised so far for the advance fund of the diocese of Maryland. The goal is \$1,700,000. The campaign was undertaken principally to provide for a revolving fund to assist new congregations.

BEAVER CHURCH DEDICATION

★ The new church for Trinity Church, Beaver, Pa., will be dedicated by Bishop Pardue on August 14th, according to an announcement by the rector, the Rev. Marsden Chapman.

SEABURY PRESS MOVES

★ The Seabury Press will move about September 15th from the town hall annex in Greenwich, Conn., to the Fawcett Building in the same city.

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BACKFIRE

Clifford P. Morehouse
Layman of New York City

I should like, if I may, to make two small but important corrections in my article in the July-August issue of *Forth*, entitled *Anatomy and Agenda of General Convention*.

In writing of the nominating committee for the Presiding Bishop, I said that this body "will place in nomination not more than three bishops for possible election as Presiding Bishop." Canon 2, Sec. 1, says that the nominating committee "shall present to the House of Bishops the names of three members thereof for its consideration in the choice of a Presiding Bishop." Thus I should not have included the words "not more than" in my statement.

Again, I wrote: "The House of Bishops . . . is not confined to these three names but may elect any diocesan bishop as Presiding Bishop." Article I, Sec. 3, of the Constitution of the Church says "The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop . . ." Thus I should not have included the word "diocesan" in my statement.

I think it is quite clear that the House of Bishops (subject to ratification by the House of Deputies) may elect any diocesan, missionary, coadjutor, or suffragan bishop, or any bishop holding office under the General Convention, as Presiding Bishop. And, while the nominating committee must present three names for consideration, the House of Bishops is not limited to those names.

F. B. Atkinson
Layman of Pittsburgh

Please: Can reprints be secured of Fr. Tittman's fine article: "What shall we do with Morning Prayer?" (7/10/58) or, better still, could it not be re-published in pamphlet form, for a wider distribution? It is fine, to the point, and speaks to the very heart of this matter.

NOTE: Several similar requests have been received. Because of the expense of pamphlets we will appreciate hearing from others before

going ahead. Drop a note to The Witness, Tunkhannock, Pa., letting us know how many copies you will take at \$2 for 10.

Archibald Craig
Layman of Oxford, Pa.

Werner von Braun has great ideas about future space travel, but apparently fails to consider how much metal will be available for unnecessary use a hundred years from now (7/24).

During the past century the waste of metals, particularly iron, has been constantly increasing among the Whites. From now on the Blacks, Browns and Yellows, rapidly becoming industrialized, will be claim-in their share, which for the most part is already being used up by the Whites.

The worst waste of all is in sheet metal containers, which rust away in dumps. The influence of free private initiative has prevented any public attempt to restrict the waste of these irreplaceable necessities. Before long people will be tearing down steel frame buildings and pulling up railroad tracks to salvage what previous generations have mis-used. Warring nations may even make peace to avoid self-improvement.

In a hundred years anybody who proposes to shoot metals into the far black yonder is likely to be locked

up as insane. If we have enough metal to raise food with by that time we shall be lucky.

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For more than a year, five honorable men, ages 21 to 26, of high moral standards and impeccable integrity, have been held prisoners at the Chula Vista detention facility in San Diego county, California. They have committed no crime against our country and have asked the United States for absolutely nothing.

July 4, 1957 five sailors from Franco's Spanish navy were seized in Tijuana, Mexico, by the U.S. navy and imprisoned at the Chula Vista Immigration Station near San Diego.

Their crime—A flight to freedom.

The five were among the 12 Spanish sailors who fled the Destroyers Almirante Fernandez and the Lepanto at San Diego Harbor in mid June 1957 to seek political asylum in Mexico. The other 7 have gained their hopes of a life in a free country in Mexico. The five detainees made the mistake of asking asylum in the border city where it was possible for their Spanish captain through the help of an U.S. naval petty officer to Shanghai these men back to the U.S. They were actually tricked back, yes, brought back illegally.

Fortunately for these boys, Attorney A. L. Wirin, Attorney for the American Civil Liberties Union, was able to obtain a writ from federal court preventing the return of the sailors to the Spanish ships. The matter then went to court. The appeal of this case to the ninth circuit court of appeals was heard on the 9th of December 1957 and we are still awaiting the decision of that hearing.

The 6th of June of this year, we asked the court that these boys be allowed bail. This was denied them.

The San Diego Chapter of the A. C. L. U. has formed a committee, "The Committee To Free The Five Spanish Sailors" on which I have been asked to serve.

I am writing this to you to beg you to give this case some coverage in hopes that more and more citizens of our free democracy may hear of the plight of these boys and possibly bring some pressure to bear so that justice might be done.

My wife and I visit these boys every week, we have learned to love them as we do our own children. We are doing everything in our power to help them. One fine thing that these boys have not lost, their faith in God. They pray every day, and if nothing else, we would be gratified to know that all the clergy and laymen reading your fine magazine will ask prayers in their name. Victor Rodriguez, Gines Jimenes, Manuel Fernandez, Augustin Oroza, and Enrique Medina. Thanking you for your kind attention, and hoping some interest will be shown.

I have been a subscriber to *The Witness* for many years.

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