

# The **+** WITNESS

MARCH 2, 1961

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## WILL THESE CHILDREN SURVIVE?

THE QUESTION is raised by Charles P. Snow, British scientist and novelist, in an address to the American Association for the Advancement of Science, featured on page seven this week and next

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PASTORAL BY BISHOP JAMES A. PIKE

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

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8:30; Evensong, 5.

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Sermon 11:00 a.m.

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Thursdays: Holy Communion and  
Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.  
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12:10 a.m.; Wednesdays and Saints  
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munion, 4:30 p.m.

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For Christ and His Church

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## SERVICES

In Leading Churches

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## SERVICES

In Leading Churches

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p.m.

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Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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

## Story of the Week

### Polaris Submarine Base Causes Demonstration in Britain

★ Britishers to the tune of 3,000 staged a three-hour sit-down demonstration in front of the ministry of defense, London, as a protest against nuclear weapons in general and the Polaris submarine in particular.

The two leaders were Britain's best known living philosopher, 88-year old Bertrand Russell, and the Rev. Michael Scott of the Church of England, who has been pleading for years for justice for Africans at the UN. Scott was primarily responsible for organizing the event, described by London papers as "a most civilized civil disobedience attempt." The crowd of thousands sat with the two men in high spirits, most of them young people crowding the sidewalks, spilling off into the roadway and waiting to go limp if any policeman tried to carry them away. The police did not interfere.

At about the same time, at Glasgow, 4,000 marchers representing unions, the Communist party and large groups of individuals paraded through the streets to protest about the Polaris submarine station soon to begin operating at Holy Loch on the River Clyde. Their effort was organized by the Campaign for Nuclear Disarmament.

Both demonstrations had been timed to coincide with the

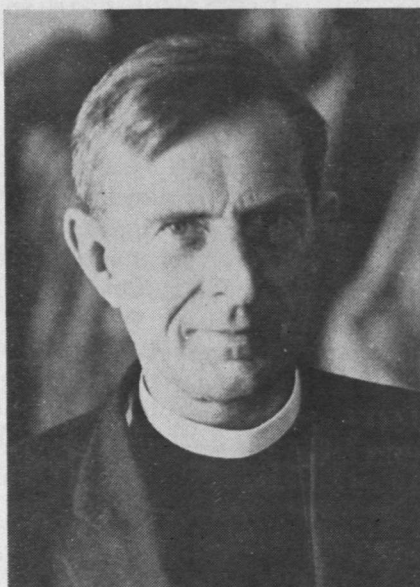
expected arrival at Holy Loch of the submarine tender Proteus, but it has been delayed.

The Polaris base has been an issue of great controversy, the main opponents being the Left wing of the Labor party. The government has not organized any major counter-propaganda campaign.

A highlight of the event in London came when Earl Russell, who seldom uses his title, nailed a declaration on the door of the defense ministry building.

It read in part:

"It is time for the people to



MICHAEL SCOTT, with Bertrand Russell, is a leader of the demonstration against the Polaris base in Scotland

act. Today we are taking positive action against the insane nuclear policies of our government.

"We demand the immediate scrapping of the agreement to base Polaris-carrying submarines in Britain. We demand the complete rejection by our country of nuclear weapons and all policies and alliances that depend on them."

The demonstration began at 2 p.m. with a rally and speeches in Trafalgar Square. From there, at 3 p.m., the demonstrators marched down Whitehall and around to the ministry's front entrance. There were so many would-be sitters that they had to sit on three sides of the building.

Their protest was organized by the Committee of 100. It has had its differences with the Campaign for Nuclear Disarmament and is now embarking on a civil disobedience campaign by itself.

In Scotland, after the two-and-a-half-mile march through Glasgow, the paraders were addressed by Emrys Hughes, a Labor member of Parliament.

### NEW COADJUTOR FOR NEBRASKA

★ The Rev. Russell T. Rauscher, rector of All Souls, Oklahoma City, who was elected coadjutor of the diocese of Nebraska, has accepted. The consecration will take place in Trinity Cathedral, Omaha, sometime this spring.

# Canonical Changes Are Required To Strengthen Provinces

★ The commission to study the provincial system, as previously reported in these pages, having first decided that the system serves a useful purpose, made a realignment of boundaries based on geographical relationship, and came up with a plan for twelve provinces instead of the present eight.

These proposals were then sent to the bishops for their comments and criticisms, and also the secretaries of each province for submission to the provincial council or the synod as seemed advisable.

Thirty-three of the fifty-eight bishops who responded were definitely in favor of the proposal. Eleven were opposed. The remainder expressed doubt; or felt that some new structure should be developed; or recommended that the whole system should be abandoned; some expressed indifference to the project. Thus twenty-five did not favor any realignment or action at this time. The comments from those who favored it ranged from enthusiastic acceptance to a simple "OK". A number of helpful comments were received, the secretary of the commission reports.

Nevertheless several of the dioceses expressed vigorous objection to being placed in a different grouping; and some of the synods have opposed any realignment until such time as the function and purpose of the provinces be spelled out more clearly. This perennial question of the purpose and usefulness of our provincial system, again faced the commission as it met for its second session during the triennium. As the result of surveys, conversations and general discussions

the function of the province, as now established, seems to be to provide information, some degree of inspiration and more particularly varying degrees of social fellowship between the delegates from component dioceses. In some provinces, however, an executive secretary has been appointed to give direction to the work of the various provincial committees and commissions; and who, in some instances, is also responsible for the college work in the area. Where this is done, the program relates the dioceses of that province with the work of the National Council.

## Parish Training Program

Another project that develops this same relationship is the parish training program which originated under the town and country division of the National Council as a recruiting program. Parish training is really an extension of seminary training into the life of a parish, whereby a man may find out what a parish is and what a parish might become by working in one with a priest. There are seven regional institutes each of whose program is developed by the directors meeting and developing a common manual. In several provinces this work receives its support from both the province and the National Council.

Certain provinces have found it helpful to support projects which are not necessarily part of the work of the National Council and which the province, therefore, can support. The present eighth province, for example, is assisting the Church Divinity School of the Pacific. This, as one bishop has written, provides a common

tie for the dioceses. A preparatory school for boys, (Lenox School in the 1st province) receives some of its support from the province and is viewed as the provincial school.

Where provinces are so large that annual meetings of the synod seem inadvisable the commission suggests that a council could be appointed by the synod which would meet oftener and develop the program adopted by the synod. Such a council might meet several times during a triennium. Naturally any expansion of the functions of a province will result in an increased budget of a substantial size. Therefore it would seem that part of the aim of a province would be to do that type of work which can better be done by the province than by the National Council, yet where it can, as in college work, relate its work with that of the National Church.

## New Alignment Proposed

Having reviewed these various aspects of the function of the province the commission turned to the question of realignment. Gen. Eric F. Maude proposed a realignment based upon membership and financial capacity. His proposal, briefly, would provide for eleven provinces, divided as follows:

Province 1: Communicants 272,243; Receipts \$18,838,693. Albany, Connecticut, Maine, Massachusetts, New Hampshire, Vermont, Rhode Island, Western Massachusetts.

Province 2: Communicants 272,281. Receipts \$23,924,910. Long Island, Newark, New Jersey, New York.

Province 3: Communicants 231,597. Receipts \$18,258,098. Bethlehem, Central New York, Erie, Harrisburg, Michigan, Ohio, Rochester, Western New York.



Province 4: Communicants 236,459. Receipts \$23,927,183. Delaware, Easton, Maryland, Pennsylvania, Pittsburgh, Southern Ohio, Virginia, Washington, West Virginia.

Province 5: Communicants 128,054. Receipts \$12,503,182. East Carolina, Kentucky, Lexington, North Carolina, South Carolina, Southern Virginia, Southwestern Virginia, Tennessee, Upper South Carolina, Western North Carolina.

Province 6: Communicants 151,471. Receipts \$14,190,180. Alabama, Atlanta, Florida, Georgia, Louisiana, Mississippi, South Florida.

Province 7: Communicants 167,983. Receipts \$13,529,801. Chicago, Eau Claire, Fond du Lac, Indianapolis, Iowa, Milwaukee, Minnesota, Northern Indiana, Northern Michigan, Quincy, Springfield, Western Michigan.

Province 8: Communicants 109,221. Receipts \$6,932,928. Colorado, Kansas, Missouri, Nebraska, North Dakota, Salina, South Dakota, West Missouri, Wyoming.

Province 9: Communicants 122,583. Receipts \$11,810,391. Arkansas, Dallas, New Mexico, Northwest Texas, Oklahoma, Texas, West Texas.

Province 10: Communicants 73,943. Receipts \$5,348,337. Eastern Oregon, Idaho, Montana, Olympia, Oregon, Spokane.

Province 11: Communicants 154,115. Receipts \$11,463,421. Arizona, California, Los Angeles, Nevada, Sacramento, San Joaquin, Utah.

After reviewing this proposal the commission reached the decision that until such time as the existing constitutional and canonical hindrances to the effectual establishment of the provinces as working bodies of the Church can be corrected, it

would be futile to present any form of realignment to the General Convention this fall for its consideration. Article 7 of the constitution establishes the provincial system but contains the proviso that "No diocese shall be included in any province without its own consent." Until this proviso is removed any one diocese can block any plan for re-alignment.

The commission, however, will recommend that General Convention give consideration to a suggestion from province 7 that the overseas diocese and missionary districts be assigned to the several provinces, preferably one to a province. Central America, Haiti, Dominican Republic, Panama Canal Zone, Puerto Rico, and Virgin Islands are now included in province 2. Mexico is part of province 7, and province 8 includes Alaska, Hawaii, the Philippines and Taiwan.

Further changes also must be made in canon 8 which established the present composition of the eight provinces but which fails to provide any definition of the nature or functions of the provinces; and is purely permissive in character. Work designated to the provinces by the National Council may be administered during such time as the Council shall permit but the initiative comes from the Council. Only when General Convention refers some matter to the province is it compulsory that the synod report back its findings and recommendations to the General Convention.

### Structure of Convention

The preliminary report of the committee on the structure of General Convention indicates that it will propose certain changes in the nature of General Convention which will require both constitutional and canonical amendments. These

would, the commission on provinces believes, have a definite bearing upon the program of the provinces. For example: if it should be determined that General Convention would meet every year, it would seem that there would be little need of provincial meetings. For this, as well as the reasons given above, the commission felt that any effort at realignment or further effort to strengthen the work of the provinces, except in one particular, might well be wasted effort.

### Budget And Program

The one exception would be to provide that the National Council, or the departments thereof, should submit to the synods copies of its proposed program and budget for study and suggestion. The advantage of such a plan would be to bring to the National Council the sentiment, opinions, and judgment of Church leaders throughout the country. It also would charge the synods with a basic responsibility for the over all program of the Church. The commission will provide for this by recommending necessary canonical changes.

Until such time as a new program for General Convention may be adopted and implemented the commission recommends that the provinces continue to function as they have in the past and assist the Church in the development of its program and budget, as well as furthering the activities already receiving provincial support.

Also recommended is that the joint commission be dissolved and that a new commission be created which will correlate the work of the commission on provinces with the work of the committee on the structure of General Convention and report back to the General Convention of 1964.

# Violence of Television Reflects Contempt for Personality

★ The faults of television are the result of lowered standards in society, not the cause, National Council of Churches' division of education was told at its annual meeting in St. Louis.

Frederick B. Rainsberry, supervisor of school broadcasting for the Canadian Broadcasting Corporation, declared that tv is being used as a scapegoat for the ills of society in an effort to find a single cause for the evils which surround us.

"We have made mass media the scapegoat for all negative forces which work against our aims and ideals for the growth and education of children," he said. "We have ourselves in large part to blame for our social and cultural predicament. We cannot expect television to reflect the good, the true and the beautiful, when we teach our children a materialistic, every-man-for-himself, conventional morality."

"The violence of second and third-rate programs reflects a basic contempt for human personality. It reveals the code of values of the hucksters."

Parents must be responsible enough to learn something about the television industry and its problems, he added.

The Church's service to family life was the subject of an address by W. Clark Ellzey, professor at Stephen College, Columbia, Mo., who said the church must not concern itself with the family for its own sake, but must lose itself in service to the family.

The family needs help from the Church through its preaching, teaching and counseling ministry, Ellzey pointed out. But the help it needs is more than just how to make the

family Christian, it needs some help just to survive as a family, he said.

Ellzey described the community today as the extended family of yesterday. The school teachers, club leaders and other adults, with whom children come into contact, are the modern counterpart of aunts, uncles and grandparents of the family before the turn of the century, he said.

Theologians, educators and anthropologists speaking at the meeting suggested that in today's atomic age children face changes of such cosmic significance that Christians may even be forced to re-examine some of the concepts of God.

Edwin T. Dahlberg of St. Louis, past president of the Council, told some 1,500 delegates that children are asking theological questions today that range all the way "from the why of whooping cough to the nature of the strange fires being kindled on the 'atomic altars' of Oak Ridge."

"Not only do they ask if Christ is the Saviour of unknown worlds still to be explored in outer space," he noted, "but they may ask whether it can be proved that Christ ever lived at all."

In his opinion, the pastor continued, it is not enough to reply that something is true because it is in the Bible or is taught in the church.

He observed that some children who have lived with their parents overseas and are now in Protestant Sunday schools in this country have already heard Hindu, Moslem and Buddhist youngsters argue that something was true because it was in the Koran or in the writings of Buddha.

Among speakers finding that the American home lacks the proper influence in rearing children was R. H. Edwin Espy, associate general secretary, who said our homes are not providing the rising generation with the experience of a normal childhood.

With the increasing mobility of Americans and the ever growing number of working mothers, "home" has little meaning to millions of youths, he said.

The basic instability of family life, he said, is seen in divorce, marital infidelity, parent-child alienation and juvenile deviations.

Urging churches to minister more effectively to family needs, Espy said they should face technological changes realistically, listen to all kinds of persons, remain flexible, play a leading role in social change and take a strong stand on fundamental values.

Markus Barth, professor at the University of Chicago's Divinity School, declared that Christian tenets of "sacrifice and resurrection" weld Christians together in a community of people who seek peace even with those they customarily consider their enemies.

Christians cannot believe in iron or bamboo curtains, he said, they cannot defend the preparation for atomic war and must necessarily object to the "barbaric custom" of capital punishment.

Laura Thompson, visiting professor of anthropology, Pennsylvania State University, said that while man needs God "a mature Western man needs a grown-up religion suited to the needs of mature, responsible adults facing their practical problems and changing their culture for the sake of their own healthy community living and sanity."



# What SHOULD The Church Be Doing?

## ABOUT POWER OF SCIENTISTS FOR GOOD OR EVIL

By C. P. Snow

*British Scientist and Novelist*

SCIENTISTS are the most important occupational group in the world today. At this moment, what they do is of passionate concern to the whole of human society. At this moment, the scientists have little influence on the world effect of what they do. Yet potentially, they can have great influence. The rest of the world is frightened both of what they do — this is, of the intellectual discoveries of science — and of its effect. The rest of the world, transferring its fears, is frightened of the scientists themselves, and tends to think of them as radically different from other men.

As an ex-scientist, if I may call myself so, I know that is nonsense. I have even tried to express in fiction some kinds of scientific temperament and scientific experience. I know well enough that scientists are very much like other men. After all we are all human, even if some of us don't give that appearance. I think I would be prepared to risk a generalization. The scientists I have known, and because of my official life I have known as many as anyone in the world, have been in certain respects just perceptibly more morally admirable than most other groups of intelligent men.

That is a sweeping statement, and I mean it only in a statistical sense. But I think there is just a little in it. The moral qualities I admire in scientists are quite simple ones, but I am very

WHAT SCIENTISTS DO IS OF CRITICAL IMPORTANCE FOR THE HUMAN RACE. INTELLECTUALLY IT HAS TRANSFORMED THE CLIME OF OUR TIME. SOCIALLY IT WILL DECIDE WHETHER WE LIVE OR DIE, AND HOW WE LIVE OR DIE. THAT IS THE SITUATION.

suspicious of attempts to oversubtilize moral qualities. It is nearly a sign, not of true sophistication, but of a specific kind of triviality. So I admire in scientists very simple virtues, like courage, truth-telling, kindness — in which, judged by the low standards which the rest of us manage to achieve, the scientists are not deficient. I think on the whole the scientists make slightly better husbands and fathers than most of us, and I admire them for it. I don't know the figures, and I should be curious to have them sorted out, but I am prepared to bet that the proportion of divorces among scientists is slightly but significantly less than that among other groups of similar education and income. I do not apologize for considering that a good thing.

A close friend of mine is a very distinguished scientist. He is also one of the few scientists I know who has lived what we used to call a Bohemian life. When we were both younger, he thought he would undertake historical research to see how many great scientists had been as fond of women as he was. I think he would have felt mildly supported if he could have found a precedent. I remember his reporting to me that his researches hadn't had any luck. The really

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

great scientists seemed to vary from a few neutral characters to a large number who were depressingly "normal." The only gleam of comfort was to be found in the life of Jerome Cardan; and Cardan wasn't anythink like enough to outweigh all the others.

### Power For Good or Evil

SO SCIENTISTS are not much different from other men. They are certainly no worse than other men. But they do differ from other men in one thing. That is the point I started with. Whether they like it or not, what they do is of critical importance for the human race. Intellectually, it has transformed the climate of our time. Socially, it will decide whether we live or die, and how we live or die. It holds decisive powers for good and evil. That is the situation in which the scientists find themselves. They may not have asked for it, or only have asked for it in part, but they cannot escape it. They think, many of the more sensitive of them, that they don't deserve to have this weight of responsibility heaved upon them. All they want to do is to get on with their work. I sympathize. But the scientists can't escape the responsibility—any more than they, or the rest of us, can escape the gravity of the moment in which we stand.

There is of course one way to contract out. It has been a favorite way for intellectual persons caught in the midst of water too rough for them.

It consists of the invention of categories — or, if you like, of the division of moral labor. That is, the scientists who want to contract out say we produce the tools. We stop there. It is for you, the rest of the world, the politicians, to say how the tools are used. The tools may be used for purposes which most of us would regard as bad. If so, we are sorry. But as scientists, that is no concern of ours.

### Ethical Neutrality

THIS is the doctrine of the ethical neutrality of science. I can't accept it for an instant. I don't believe any scientist of serious feeling can accept it. It is hard, some think, to find the precise statements which will prove it wrong. Yet we nearly all feel intuitively that the invention of comfortable categories is a moral trap. It is one of the easier methods of letting the conscience rust. It is exactly what the early 19th-century economists, such as Ricardo, did in the face of the facts of the first industrial revolution. We wonder now how men, intelligent men, can have been so morally blind. We realize how

the exposure of that moral blindness gave Marxism its apocalyptic force. We are now, in the middle of the scientific or second industrial revolution, in something like the same position as Ricardo. Are we going to let our consciences rust? Can we ignore that intimation we nearly all have, that scientists have a unique responsibility? Can we believe it, that science is morally neutral?

To me—it would be dishonest to pretend otherwise—there is only one answer to those questions. Yet I have been brought up in the presence of the same intellectual categories as most western scientists. It would also be dishonest to pretend that I find it easy to construct a rationale which expresses what I now believe. The best I can hope for is to fire a few sighting shots. Perhaps someone who sees more clearly than I can will come along and make a real job of it.

Let me begin by a remark which seems some way off the point. Anyone who has ever done any science knows how much aesthetic joy he has obtained. That is, in the actual activity of science, in the process of making a discovery, however humble it is, one can't help feeling an awareness of beauty. The subjective experience, the aesthetic satisfaction, seems exactly the same as the satisfaction one gets from writing a poem or a novel, or composing a piece of music. I don't think anyone has succeeded in distinguishing between them. The literature of scientific discovery is full of this aesthetic joy. The very best communication of it that I know comes in G. H. Hardy's book, "A Mathematician's Apology". Graham Greene once said he thought that, along with Henry James's prefaces, this was the best account of the artistic experience ever written. But one meets the same thing all over the history of science. Bolyai's great yell of triumph when he saw he could construct a self-consistent, non-Euclidean geometry; Rutherford's revelation to his colleagues that he knew what the atom was like; Darwin's slow, patient, timorous certainty that at last he had got there: all these are voices, different voices, of aesthetic ecstasy.

That is not the end of it. The result of the activity of science, the actual finished piece of scientific work, has an aesthetic value in itself. The judgments passed on it by other scientists will more often than not be expressed in aesthetic terms: "That's beautiful!" or "That really is very pretty!" (as the understating English tend



to say). The aesthetics of scientific constructs, like the aesthetics of works of art, are variegated. We think some of the great syntheses, like Newton's, beautiful because of their classical simplicity; but we see a different kind of beauty in the relativistic extension of the wave-equation, or the interpretation of the structure of D.N.A., perhaps because of the touch of unexpectedness. Scientists know their kinds of beauty when they see them. They are suspicious, and scientific history shows they have always been right to have been so, when a subject is in an "ugly" state. For example, most physicists would feel in their bones that the present bizarre assembly of nuclear particles, as grotesque as a stamp-collection, can't possibly be, in the long run, the last word.

### Aesthetic Values

WE SHOULD not restrict the aesthetic values to what we call "pure" science. Applied science has its beauties, which are, in my view, identical in nature. The magnetron has been a marvelously useful device; but it was a beautiful device, not exactly apart from its utility, but because it did, with such supreme economy, precisely what it was designed to do. Right down in the field of development, the aesthetic experience is as real to engineers. When they forget it, when they begin to design heavy-power equipment about twice as heavy as it needs to be, engineers are the first to know that they are lacking virtue.

There is no doubt, then, about the aesthetic content of science, both in the activity and the result. But aesthetics has no connection with morals, say the categorizers. I don't want to waste time on peripheral issues—but are you quite sure of that? Or is it possible that these categories are inventions to make us evade the human and social conditions in which we now exist? But let us move straight on to something else, which is right in the grain of the activity of science, and which is at the same time quintessentially moral. I mean, the desire to find the truth.

By truth, I don't intend anything complicated, once again. I am using the word as a scientist uses it. We all know that the philosophical examination of the concept of empirical truth gets us into some curious complexities; but most scientists really don't care. They know that the truth, as they use the word, and as the rest of us use it in the language of common speech, is

what makes science work. That is good enough for them. On it rests the whole great edifice of modern science. They have a sneaking sympathy for Rutherford, who, when asked to examine the philosophical bases of science, was inclined to reply, as he did to the metaphysician Samuel Alexander: "Well, what have you been talking all your life, Alexander? Just hot air! Nothing but hot air!"

### Finding What Is There

ANYWAY, truth in their own straightforward sense is what the scientists are trying to find. They want to find what is there. Without that desire, there is no science. It is the driving force of the whole activity. It compels the scientist to have an over-riding respect for truth, every stretch of the way. That is, if you're going to find what is there, you mustn't deceive yourself or anyone else. You mustn't lie to yourself. At the crudest level, you mustn't fake your experiments.

Curiously enough, scientists do try to behave like that. A short time ago, I wrote a novel in which the story hinged on a case of scientific fraud. But I made one of my characters, who was himself a very good scientist, say that, considering the opportunities and temptation, it is astonishing how few such cases there are. We have all heard of perhaps half a dozen open and notorious ones, which are on the record for anyone to read — ranging from the "discovery" of the L-Radiation to the singular episode of the Piltdown Man.

We have all, if we have lived any time in the scientific world, heard private talk of something like another dozen cases which for various reasons are not yet public property. In some of these cases, we know the motives for the cheating. Sometimes but not always, sheer personal advantage, such as getting money or a job. But not always. A special kind of vanity has led more than one man into scientific faking. At a lower level of research, there are presumably some more cases. There must have been occasional Ph.D. students who scraped by with the help of a bit of fraud.

But the total number of all these men is vanishingly small by the side of the total number of scientists. Incidentally, the effect on science of such frauds is also vanishingly small. Science is a self-correcting system. That is, no fraud (or honest mistake) is going to stay undetected for long. There is no need for an extrinsic scientific criticism, because criticism is inherent in the

process itself. So that all that a fraud can do is waste the time of the scientists who have to clear it up.

The remarkable thing is not the handful of scientists who deviate from the search for truth, but the overwhelming numbers who keep to it. That is a demonstration, absolutely clear for anyone to see, of moral behavior on a very large scale.

### Built-in Morality

WE take it for granted. Yet it is very important. It differentiates science in its widest sense (which includes scholarship) from all other intellectual activities. There is a built-in moral component right in the core of the scientific activity itself. The desire to find the truth is itself a moral impulse, or at least contains a moral impulse. The way in which a scientist tries to find the truth imposes on him a constant moral discipline. We say a scientific conclusion — such as the contradiction of parity by Lee and Yang — is “true” in the limited sense of scientific truth, just as we say that it is “beautiful,” according to the criteria of scientific aesthetics. We also know that to reach this conclusion took a set of actions which would have been useless without the moral nature. That is, all through the marvelous experiments of Dr. Wu and her colleagues, there was the constant moral exercise of seeking and telling the truth. To scientists, who are brought up in this climate, this seems as natural as breathing. Yet it is a wonderful thing. Even if the scientific activity contained only this one moral component, that alone would be enough to let us say that it was morally un-neutral.

But is this the only moral component? All scientists would agree about the beauty and the truth. In the western world, they wouldn't agree on much more. Some will feel with me, in what I am going to say. Some will not. That doesn't affect me much, except that I am worried by the growth of an attitude I think very dangerous, a kind of technological conformity disguised as cynicism. I shall say a little more about that later. As for disagreement, G. H. Hardy used to comment that a serious man ought not to waste his time stating a majority opinion—there are plenty of others to do that. That was the voice of classical scientific nonconformity. I wish that we heard it more often.

*Next Week: How the discovery of Atomic Fission broke up the world of International Physics.*

## Talking It Over

By W. B. Spofford Sr.

SIR CHARLES P. SNOW, scientist and novelist of England, was the speaker when the American Association for the Advancement of Science met in New York on December 27th. The address was declared by many scientists, including Eugene Rabinowitch, editor of “Bulletin of the Atomic Scientists”, as perhaps the most significant one delivered since the discovery of atomic fission. The address nevertheless was almost completely ignored by the press. He made no mention of the Church or Christianity. He had a lot to say however about the moral nature of the scientific activity itself, and the duty of scientists to explain the “either-or” that faced the peoples of the world at this moment. Since this situation is very much the concern of the Church, we feature the address in two parts in the series on What Should the Church Be Doing. Read it and then decide whether or not you think the Church should exert what influence it has with scientists and statesmen to carry out the recommendations of the address.

A couple of people have asked, facetiously I take it, why we do not have an article on what the Church should be doing about Jim Pike. A couple of others have written to say that we ought to document our reports instead of printing news we get from Religious News Service and other sources. So we take their advice and print the pastoral letter that the bishop of California required to be read by all rectors and vicars on February 12th.

Agree with him or not, Bishop Pike is a stirrer-upper controversialist who is never dull. And since the Witness is committed to controversy we generally find him good copy.

All of which is by way of saying that this number, we think, has a couple of hot articles worthy of attention.

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# WHAT IS DOCTRINAL ORTHODOXY?

OUR LOYALTY IS TO GOD AND HIS  
MIGHTY ACTS, TO THE WORD BEHIND  
THE WORDS; WE DO NOT FINALIZE  
ANY MAN'S OR GROUP OF MEN'S  
ATTEMPT TO STATE THINGS

## A PASTORAL LETTER

By James A. Pike

*The Bishop of California*

My dear people: Grace be unto you and peace, from God our Father and from the Lord Jesus Christ.

St. Paul, the author of my sincere words of greeting, had a rough time with a segment in the early Christian Church. He was trying to get across the faith to the newcomers, our constant task here, — in his case, the Gentiles; and so he pruned it down to its essentials. The early Jewish Christians, of which he was one, had carried over many customs from Orthodox Judaism, and the churchmen in Jerusalem especially showed a remarkable lack of discernment as between what was essential and non-essential to the Christian gospel. They wanted all the new converts to be circumcised, to eschew pork, and to observe certain other rituals about culinary matters. At one point things reached such a crisis that St. Peter, who was then with the “fundamentalists”, and others refused to sit down at table with him. His reaction to all of this was exactly right. He might easily have said to them that they had no right to commend circumcision or to urge upon their congregations these other customs. He didn't. He recognized their freedom so to do; he simply claimed his equal right to hold his own position on these non-essential matters. He said, as you heard in last Sunday's Epistle: “Whereinsoever any is bold, I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ?” — and he counted himself in here also.

Your bishop stood in a good tradition when, as you may have read in the press, he responded in much the same spirit to the charges of “heresy” which have come from several quarters — so far

fifteen clergy in south Georgia, an Anglo-Catholic meeting in Atlanta, and a fundamentalist Baptist minister in Walnut Creek. I have no desire to prevent these various individuals from urging on their faithful various non-essential beliefs and practices. I do not know — from on high — that they are wrong in asserting their particular interpretations. I know that mine are within the limits of doctrinal orthodoxy permitted in our communion, as judged by such norms as the Pastoral Letter of the House of Bishops; the volume in the Church's Teaching Series known as *The Faith of the Church*, issued officially by the National Council; the *Doctrine of the Church of England*, the report on the limits of orthodoxy issued by a commission of the Archbishops of Canterbury and York. I do not wish to impose my interpretations on others; I have simply defended my freedom — and that of hundreds of thousands of Episcopalians — to be open on these subsidiary questions, while holding firmly to the Catholic faith — the faith once for all delivered to the saints, the mighty acts of God.

### Freedom For All

AND the same is my word to you. I am not particularly interested that you, or that a single clergyman of my diocese, share any of my views on all or any of the peripheral matters on which I have been challenged. In fact I would be quite depressed if I thought that I presided over a diocese in which all of the clergy and lay people were of absolutely one mind on these matters of speculation. I would hope — and trust — that we are all of one mind on the Catholic faith, and, as the chief pastor of the vineyard committed to my charge, I would be the first to exhort you to that end if I felt that

there were any dissidence in that regard. When a motion was brought before our pre-convention clergy conference asking virtual endorsement of my particular views on these non-essential matters, having turned over the chair to the secretary of the diocese, I, as a presbyter of the diocese, opposed the proposal — appreciating, of course, the spirit behind it. In the tradition of St. Paul, I want freedom all 'round.

It is as an Anglican that I say all this. Many of you who hear this have come into this particular tradition of Christianity, as I have, because of its peculiar capacity both to permit, and to rejoice over this very freedom. I think that it is unfortunate in some ways that all this “hullabaloo” — to quote a letter from a brother bishop about it — has come up about what we had all taken for granted; yet as a Christian, let alone as a Catholic bishop, I must seek to bring good out of evil. And the good is this timely opportunity to instruct you as to certain basic characteristics of the Anglican tradition which provide the framework for this difference of views within the Episcopal Church, which difference has now been fully exposed by the press of the nation. Our tradition in this regard is good; as to it, I fear that we have “hid our light under a bushel”. Let me discuss three characteristics of the heritage in which we stand, especially, but not uniquely, as to certain points, within the Christian spectrum:

### Keeping Up To Date

THE packaging is not to be confused with the product. Since we are to worship God “with our whole minds”, dedicated intellects of every era have sought to state the eternal verities in terms suitable for their age. Thus we should be grateful to the philosophers and theologians of all periods in Church history who have committed themselves to this task — this is why in this diocese I have authorized the commemoration of post-biblical saints—in advance of the second reading on legislation to this end at our next General Convention. But each age challenges churchmen to speak to potential converts in terms they can understand. For example, fourth century Church leaders, imbued with a dated Greek philosophy, tried to organize God’s revelation of himself into categories which thoughtful people of that time could grasp. They did a good job. They gathered up God’s true revelation of himself as Creator (we might say “Evolver”); Redeemer (we might say “Healer”);

and Sanctifier (we might say “Community-Builder”) into “hypostases” or “personae” in one “Substance”. But nobody has thought in these terms for a long time. Even by 1789, when the English Prayer Book was revised for American use, this way of thinking and talking was out of date. Hence, for the traditional proper Preface for Trinity Sunday, attributed to a sixth century Pope, an alternative was provided, with the aim of providing, as Professor Massey Shepherd tells us, “more biblical and less dogmatic wording”. The original reads:

[God] who, with thine only begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

The alternative form simply recites the facts of God’s mighty acts in direct terms:

[Thanks] for the precious death and merits of thy Son Jesus Christ our Lord, and for sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

Actually there are various other ways one might say this important thing. So, more important than either of these two forms is the small-type rubric which separates them, in these words: “or this”. In fact, the important word is the little word “or”.

This little word points to the fact that we, unlike most principal Christian traditions are not bound to a particular set of concepts or form of words. Other Churches have long and elaborate definitions of every detail of belief — mostly conceived in sixteenth century modes of thinking — I refer, for example, to the Creed of Pius IV of the Roman Catholics; the Augsburg Confession of the Lutherans; the Heidelberg Confession of the Reformed; and the Westminster Confession of the Presbyterians. It is true that we have a rather skimpy set of propositions, printed in the back of the Prayer Book, called the Articles of Religion; but they are not a confession of faith; they represent the allergic reaction of our Church to “papists” on the one hand and “puritans” on the other at a singular point in our history. Our reaction was totally sound, I believe; but this unique problem of “public relations” hardly provided a permanent



"Confession of Faith". Actually we take seriously the views of theologians and synods of all centuries — and precisely because we "sit loose" to all of them. Our loyalty is to God and his mighty acts, to the word behind the words; we do not finalize any man's or group of men's attempt to state things.

As the Apostle has reminded us, "We carry this treasure in earthen vessels." The map is not to be confused with the terrain. In short, the packaging is not the same as the product.

### Agnosticism Is Important

**A**GNOSTICISM is an important part of true religion. A teacher who knows nothing about his subject should be fired — in your community or mine. But one test of a good teacher — and all of you will know this, as students of one school or another is the honest ability to say, in regard to certain questions, "I don't know". The Greek of this provides our modern word "agnostic". As to many interesting questions about religion other Churches know more — or they think they do — than we Episcopalians know.

As to this we hear the author of the book of Job: "As touching the Almighty, we cannot find him out." And we heed St. Paul: "We see through a glass darkly." To take one of the particular supposed heresies with which I am charged, it would be presumptuous for us to assume that the millions upon millions of human beings who have not heard of Jesus Christ will be assigned to eternal perdition. Some of us, including your bishop, assume that a good God would not behave in such a fashion; others, like the present heresy-hunters may wish to assume that he would; but who knows God's plans for others? "Sufficient to the day" is our problem when confronted by God in Christ. If they think they know about the others, fine. Your bishop doesn't. And many of you don't.

Or take another of my supposed heresies. I believe that bishops are part of God's will for his Church. I do not regard them as merely a matter of convenient administrative arrangement — incidentally, a permissible view within the Episcopal Church. But I am not prepared to say that any Christian Church which, due to historic circumstances, doesn't happen to have bishops in the historic succession is outside the Holy Catholic Church, and that its members are, consequently, outside the pale. Unfortunately — or perhaps fortunately —

I know too many good, witnessing and dedicated Presbyterians, Methodists, etc. — ministers and laymen. As I have all too often said, "We may have the apostolic succession, but they have the apostolic success." I am not ready to rule them out of the Church of Christ; I'm sure that many of you are not willing so to do. Some of our brethren want to: that's on their consciences, not on mine.

In other words, while we all are to trust in the mighty acts of God, to believe in the gospel, and to affirm the Catholic faith, we need not be agreed on various subsidiary questions. In short, agnosticism is an important part of true religion.

### Myth Is Important

**M**YTH has an important place in the communication of the gospel. Most of you have been brought up, as was the ordinary of your diocese, to believe that a myth is a fable, that is, untrue. This is correct as to some myths; but not as to a good myth. A good myth is true. It is an ancient — and presently useful — literary form designed to communicate truth, especially truth which is complicated and which, when stated in straight prose, would sound contradictory. Take the problem of the nature of man — by which I mean you and me. Each of us is indeed "made in the image of God": creative, outgoing, fellow-relating: there is the Trinity — on the human level — as we reflect God's nature. Yet, the serpent said to Eve, "Ye shall be as god": man is self-inflating, self-centered, claiming a false independence. What better keeps these factors in balance than the myth of the Garden of Eden? Yet I do not know a single member of the Anglican Communion — bishop, presbyter, deacon, or layman — who believes this story literally.

Take another example. We believe — and it is true — that God and his kingdom have already won the victory. But we are all aware of many significant defeats on the earthly scene — in our personal and family lives and in the social order. A real paradox here. There's a fine myth which encompasses all this. We portray it annually on Michelmas, the Feast of St. Michael and All Angels. Time does not permit my developing the full meaning of this myth; hence I assign it to you as homework. But remember the text from the Epistle for the day: "But woe to the earth . . . : the devil has come down among you with great wrath, for he knoweth he hath but a short time."

Likewise, the phrase of the Creed: "ascended into heaven". Where? We no longer believe in a three-level universe: a flat earth, Hell below and Heaven above. But the mythological picture makes a great point, which I am sure your pastors carefully explicate every year on the Sunday within the octave of the Ascension. And as for the "descent into Hell", a subject rarely preached on, I refer you to Charles Williams' great book of the same title for a development of an eternally profound meaning of what geographically is impossible. And as for "sitteth on the right hand of the Father", I simply remind you that in certain oriental areas of the Church the phrase is "on the left hand of the Father", since in their cultures the latter is the place of honor.

### The Virgin Birth

SOME of us in the Church receive the rather late-composed narratives about the details of the birth of our Lord in the same spirit. They certainly give us a permanent image of the paradox — or which some outside the fold would call the contradiction — of the divinity and humanity of Christ. The New Testament itself, since it contains many layers of human composition — of dedicated writing and editing — is contradictory on the point. All of us agree as to the possibility of the miracle — God is over all supposedly scientific rules. But our Church has long left room for differing degrees of acceptance as to the details of the narratives late inserted into the gospel accounts. Certainly no man is to be faulted for accepting every word literally, if this squares with his study of the problem. Nor is any Episcopalian to be faulted who, while believing entirely in what these after-though narratives are meant to portray, is not willing to commit himself to belief in the literal details. That is why in the recent Pastoral Letter of the House of Bishops, *The Faith of the Church* and in *Doctrine of the Church of England*, room is left for both views. Now no room is there left for those who would deny either the divinity or the humanity of Jesus Christ. But there is plenty of room left for total literal belief in every detail, for belief in some of the details, or for a frank mythological acceptance of the stories — which is a belief that they are true; because apart from the literalness or non-literalness with which one accepts this late material: what they portray is the truth — indeed, the great truth.

No form of words, no picture, is identical with the truth which these symbols seek to portray. We Anglicans try to use every means of communicating the realities which are always beyond our words. Myth is one of our avenues, particularly when we are dealing with the more complicated facets of the faith. Even if the details used for a particular myth are literally, historically, and biologically verifiable, this does not spoil the possibilities of the given picture for communication of that which, in the end, is not fully communicable. Therefore, I will quarrel with no one — even the clergy of south Georgia, about literal belief in any Biblical narrative. We are open as to all that. But as to the meaning which these various narratives are meant to communicate, all the rest of us value — we do not reject — the myth.

In short, myth has an important place in the communication of the gospel.

### No Pat Answers

YOUR bishop, as you would expect, has received much mail in regard to this current discussion. Most of the authors of these letters have been glad for the fact that, because of the action of the Georgia clergy and others, the whole Church and those outside are confronted with consideration of the Anglican approach to matters of belief. I wear a ring on the fourth finger of my right hand: I am wedded to you and you are wedded to me. This means that you too are drawn, because of this fuss, into the necessity of entering anew into the wellsprings of this great heritage of ours. You may, as a result, regret that you are in our part of the Church. There are other Communion — and at times I envy them — which have pat answers to all of these questions. We do not. But I thank the Lord of light that we respect intellectual honesty along with our firm conviction about the gospel, and that we have freedom along with our commitment to the Catholic faith. Until Christ's will for the unity of his Church is fulfilled, I am glad I am an Episcopalian. It's for me, and I hope it's for you. Truly we can thank God in the words of the Psalmist: "Thou hast set my feet in a large room." It was due to the availability of this large room that this diocese gained the blessing of the ministry of the beloved Bishop Parsons, who was refused ordination in another Communion on the ground of supposed heresy.

Meanwhile, having written these words for you, I intend to say no more about the whole



matter, unless there are further serious attacks from within the household of faith. Again, to quote St. Paul in last Sunday's Epistle, there are "beside those things that are without, the things that come upon me daily: the care of all the churches." This is my first responsibility — and joy.

God bless you — and yours.

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## Don Large

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### Pickers and Choosers

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IT SEEMS that an unemployed actor, trying desperately to impress a certain Broadway producer on the latter's birthday, finally hit upon an ingenious scheme. This plan would cost him virtually nothing, and yet would undoubtedly focus the producer's attention upon him. So the actor betook himself to a fancy Fifth Avenue shop, where only the most exclusive British and continental china was handled, and asked if the store happened to have on hand a vase, for example, which had been smashed in transit.

When the salesman looked properly puzzled, the impoverished thespian sheepishly explained his shrewd idea, whereupon he received the promise of cooperation. The result was that the broken vase was bought for a mere pittance, promptly packed, and then sent off to the producer on his birthday.

Days and weeks passed, but the anxious actor failed to get any kind of thank-you note in reply. Finally, he summoned up enough courage to send this timid telegram: Am concerned about birthday gift sent recently stop did you receive it?

Within a matter of hours, a return wire was in his hands. With nervous fingers the actor slit open the yellow envelope and read the following message: Received gift broken on arrival stop why was each piece wrapped separately?

What distresses me most about this amusing tale is that the world is peppered with people whose religion comes the same way. That is, their theology is broken up into little fragments and each piece is wrapped separately. For such souls, the Gospel is not a consecutive story which, when interpreted, results in a complete mosaic, whole and seamless. Instead, these

people insist upon smashing the good news into unrelated bits, and then packaging each item individually, as though it contained the entire story within itself.

This they do because they are inveterate pickers and choosers. Those parts of the New Testament which they don't like, they break off and wrap in a dark corner of their spiritual cupboard. And the fragments they do like, they polish like bright apples and put them on dazzling display. These are the literal-minded souls who light upon an isolated verse of scripture (torn brutally out of its context) and then try to live by it. As far as wholeness of thought is concerned, their minds are virgin territory.

Their faith is not a connected tale but, rather, a series of unrelated texts. Thus they have irrelevant answers for every contingency. And the answers are therefore usually wrong. But that fact doesn't ruffle them at all, for they can always confound you by pointing triumphantly to chapter and verse. So the strict letter of the law is carefully preserved in its private wrapping, but only at the staggering expense of the whole spirit.

Which reminds one of the stubborn stand taken by a hot-eyed group of fundamentalists at the turn of the century. They objected fiercely to the construction of the Panama Canal on the grounds that the Bible says, "What God hath joined together, let no man put asunder!"

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## SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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## ORTHODOX EXARCH TOURING WEST GERMANY

★ Bishop Johann Wendland, Russian Orthodox Exarch for Germany and Central Europe, was received in Hannover by Lutheran Bishop Hanns Lilje, chairman of the United Evangelical Lutheran Church in Germany.

Bishop Wendland, who has his seat in East Berlin, is presently touring West Germany to visit Russian Orthodox congregations there and establish direct contacts with the West German regional Evangelical Churches.

Appointed last July, the Russian Orthodox leader represented the Moscow Patriarchate at the second meeting of the conference of European Churches at Nyborgstrand in October and was elected into the five-man presidium of the body. He also has jurisdiction of Scandinavia, Finland, Austria and Southern Europe.

Bishop Wendland, while in West Germany, also was scheduled to call on the foreign office of the Evangelical Church in Germany and its president, Adolf Wischmann.

In the immediate proximity of his East Berlin headquarters, Bishop Wendland has already established contacts with the local Protestant parish where he participated in an ecumenical service during the recent prayer week for Christian unity sponsored by the Evangelical World Alliance. During the service he read the gospel in German and administered the blessing in the Russian language.

## OBSERVER WILL ATTEND PEACE CONFERENCE

★ The executive committee of the World Council of Churches voted to send an observer to the Christian Peace Conference to be held in June in Prague, Czechoslovakia.

According to Bishop Tibor Bartha, president of the Hungarian Reformed Church, nearly 1,000 delegates are expected to attend the conference. He is chairman of an international commission in charge of the preparations for the conference, which western Church leaders have branded as Communist-sponsored.

## THE PICTURE ON THE COVER

★ Appropriate, we think, to go with the address by Sir Charles P. Snow, featured in this number, is this picture of refugee children at a farm in Austria operated by the World Council of Churches. In charge of this group is Tante Luise Katzensteirer, who said; "In a

sand box it is easy to destroy and start all over again."

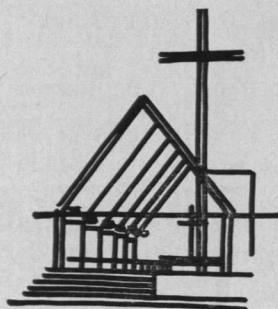
The British scientist has a different answer — We cannot destroy with our present weapons and be here to start again.

## SCHWEITZER WRITING BOOK ON PEACE

★ Dr. Albert Schweitzer has written friends in Alsace that he is "very tired" and does not know whether he will be able to make a trip to Europe this year.

The famous missionary, who celebrated his 86th birthday Jan. 14, is writing a book on world peace.

"I am afraid it will be his last work," said a friend here, who has known Dr. Schweitzer for half a century, "but it is for the cause he holds dearest to his heart."



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## PRIME MINISTER HAILS NEW ENGLISH BIBLE

★ Prime Minister Harold Macmillan hailed the forthcoming publication of the New Testament portion of "The New English Bible," declaring it was right to "take a fresh look from time to time even at familiar passages, in the light of the latest discoveries of scholarship and of the archeologists."

However, he stated that personally he preferred the authorized King James Version, which he thought was "the greatest and most successful publishing effort of all time."

The Prime Minister joined the Archbishop of Canterbury, at a reception in Stationers Hall to mark the 350th anniversary of the publication of the King James Bible.

The Archbishop, who presided at the reception, recalled that it was in Stationers Hall that the final manuscripts of the authorized version were prepared for the printing press, and that the Archbishops of Canterbury had been directly related to the Hall since its first royal charter in 1557.

Mr. Macmillan said he loved the authorized version and thought it the best of the versions so far produced. He said he liked his "old wine in old bottles, rather than in the strictly more accurate wine-skins" of the new revised translation.

Read at the reception was a letter from Queen Elizabeth II who said the translation of the Bible into English in the 17th century "came like a broadening beam of light to our fore-

fathers, giving them the right and the power to search out for themselves the saving truths of the Christian religion."

The Queen added that she was glad that in her reign a new English version was being prepared and she was awaiting with great interest the New Testament translation to be published this month.

Translated into current English from the original Hebrew and Greek, the new Bible is the work of an interdenominational committee of Biblical scholars representing eleven major church groups in the British Isles.

Launched in 1947, the completed translation of the New Testament was formally approved by the committee on March 23, 1960. Still being

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translated are the Old Testament and the Apocrypha, which are expected to be published in several years.

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## -BACKFIRE-

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**Anna L. Greene**

*Churchwoman, Valley Stream, N. Y.*

I attended the Williamsburg meeting of the Episcopal Society for Cultural and Racial Unity of which W. B. Spofford Sr. writes in your Feb. 9 issue. If he was there I was not aware of it. Somehow he has missed the point, for in my opinion he has misunderstood this organization quite seriously.

There is a very great difference in being "for intermarriage between peoples of different color" and not being against it.

Negroes have the right to be proud of their race and heritage and few would be interested in intermarriage. They are interested in human dignity and freedom of choice. Possibly some people have forgotten about our 49th and 50th states of the USA.

Our Episcopal Church greatly influenced the founders of our country and I believe we have a great responsibility today to lead people to fulfil their responsibility as good citizens.

Consider the place of the foreign diplomatic representative who is sent to the USA. That person is never asked, "How much Negro blood is in your veins?" That diplomat and his family are accepted according to the status given him by his native country.

Why is it that Negroes and colored people throughout the USA are required to pay taxes and give their lives for their country, if necessary, and yet they are denied the full privileges of citizenship?

It is long past time to stop dividing our country and its humanity. There is much to be learned and accomplished by each and every citizen, accord-

ing to one's ability. Let us be patriotic Americans and also good Christians and live up to the ideal of our fine country and the two commandments given us by Christ. Let us recognize all humans as equal in God's sight. We must all stand together to make this and to keep this the "land of the free and the home of the brave."

**Mrs. Leonard Tucker**

*Laywoman of Nanticoke, Pa.*

Your presentation of the Bishop Pike business has caused me to reply to it in this manner. Where is faith acting in this thinking? The glorious birth we accept by faith.

Where does the Red Sea — the manna — the stilling of the storm — the elements miracles — fit into this thinking? By faith we accept these too.

This thinking is a blasphemy against the Holy Spirit. A verse of Scripture comes to mind — we fight not against principalities and powers but against spiritual wickedness in high places.

Thank God he is raising up men who are counteracting this line of theological thinking which Bishop Pike is championing. These are those who firm-

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ly believe the Holy Spirit's work — spectacular unexplainable, but the realest of realities.

Perhaps our Lord will use this controversy to separate the sheep from the goats. He certainly has worked through heretical teaching many times to strengthen his body. My prayer is that it may be used this way.

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