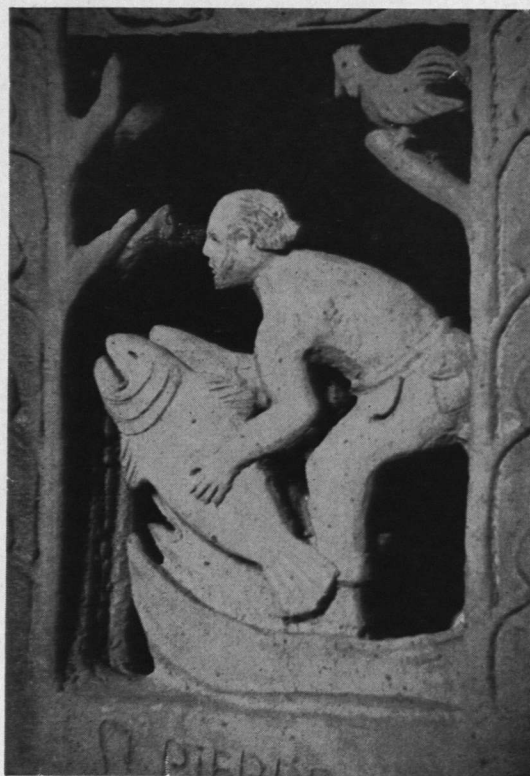


# The **+** WITNESS

APRIL 27, 1961

10¢



ST. PETER

By Jasmine Joseph of Haiti

A ROMAN CATHOLIC journalist of Canada asks if the successor of St. Peter is a stumbling block to the reunion of the Churches of Christ

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## ROMAN LAYMAN LOOKS AT REUNION

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## SERVICES

### In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;  
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THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one week in January  
and bi-weekly from June 15th to September 15th  
by the Episcopal Church Publishing Co. on  
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine sells  
for 10c a copy, we will bill quarterly at 7c a  
copy. Entered as Second Class Matter, August  
5, 1948, at the Post Office at Luncheon,  
Pa., under the act of March 3, 1879.

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7:30 a.m.; Morning Prayer at noon.

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

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.



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

## Story of the Week

### Reconciliation of All Nations Aim of Christian Assembly

By J. L. Hromadka

*Dean of Comenius Theological  
Faculty, Prague*

★ In a few points we should like to sum up the main problems and tasks of the All Christian Peace Assembly that is to meet in Prague on June 13th — 18th, 1961.

From the beginning we have emphasized that the starting point and the basic motive of our work is the gospel as we understand it in relation to the present condition of man. The gospel teaches us to try to know ourselves sharply and concretely but also to seek answers to the needs of those who are in need of our help. That implies that we try to do our work for peace in the awareness of our own responsibility for the distress, difficulties and dangers of the world of today, and that we have to shoulder in penitence the consequences of what our fathers and forefathers — and ourselves! — have done. Who believes in Jesus Christ must not presume that he is better than other people and must not judge others self-righteously. He has the duty to ask himself how he himself is to blame for the present situation of the world and what he has to do to help to create conditions in which human society and every individual man may be able to live in the atmosphere

of peace, mutual trust and cooperation, spiritual health and joyful hope.

We make our efforts on the platform of the Christian Peace Conference and presently of the All Christian Peace Assembly as members of our Churches. The needs and difficulties of contemporary society surpass the strength of individuals and individual Churches. Only if the Churches become aware of their unity in faith in Jesus Christ, they can become effective agents in the struggle for peace and genuine cooperation. The disunity, nay atomization,

of Church communities makes the tension, distrust and antagonism and so our dangers only more profound. Only a mind fully occupied by local and personal concern can be complacent about the condition of world Christendom. Who tries to see contemporary world from the high angle of his faith in Jesus of Nazareth as the Lord of all mankind must be aware how great a misfortune is the disunity and distrust among the Churches and how great a sin, nay rebellion against appeals and prayers of our Lord, it is to remain indifferent to the need of cooperation among them. We see our effort as a part of the struggle for the Church of Christ, for its growth in the awareness of its unity and responsibility today.

#### All Christians Welcome

We are not and we do not wish to become a new ecumenical institution. That means that we do not wish to be only a fellowship of organized Churches. Deliberately we try to preserve elasticity and mobility of our working fellowship. With joy we welcome official participation of those Churches who wish it, but at the same time we thankfully accept help from various groups, brotherhoods, Church peace committees or bodies like the Fellowship of Reconciliation. We are open for cooperation with all believing Christians who wish to enter our circle, from the Orthodox Church to Churches and groups without



J. L. HROMADKA writes of aims  
of Christian Peace Assembly

any fixed dogmatic, liturgical or organizational forms.

Representatives of the Roman Catholic Church are so far absent from our fellowship. This is not because we would close our ranks against them. We are ready to receive in our midst any Church, any Christian group, any believing Christian. Our attitude toward all men is determined by the gospel of Jesus Christ who comes to man in his difficulties and traditions, in his individual needs and tasks. It seems to us, however, that the time is not ripe yet, that our relations with members of the Roman Catholic Church have not reached the stage making it possible for us to enter into such close and unqualified cooperation with them as it exists between our Churches — or for them to enter our fellowship with the same unconditional open-mindedness as that developed and still developing among us. However, we should be grateful for their good-will and for any advice they could offer us.

### On Earth Peace

The main theme of the All Christian Peace Assembly is "On Earth Peace". Our readers will have noticed that these words are taken from the Christmas Gospel, (Luke 2,14) and that they preserve this character even in their relation to the most concrete and most political problems of today. Our theme is positive. It is our concern to create the atmosphere of genuine peace and trust among ourselves, to ban all distrust and suspicion from our ranks and to help by our June Assembly towards achieving genuine unity of all Christendom.

If we fight tension in the world we have to combat it in our midst. If we want to tear out the roots of the cold war between our nations we must first of all tear them out of our

own hearts. The cold war among the Churches and within them is going on, endowing the cold war between the nations with the particularly dangerous dimensions of religious consecration. If we want to call statesmen and nations to cooperation, we have to cooperate, first of all, on the platform of our Churches. If our efforts are to contribute towards real reconciliation among men all over the world, the spirit of reconciliation and forgiveness must be apparent and powerful among us. Until we overcome mistrust and suspicion, self-righteousness and pride, intolerance and hatred among ourselves, our activity must remain mere hypocrisy. We trust that the Prague Assembly in June 1961 will bring us a step forward and arm us with the spiritual weapons necessary for us to be able to offer real help.

### Following Christ

I have said that our work is positive and concrete. Thereby I want to say that we have creatively to surmount disagreements and antagonisms among us on the places where they could become a most difficult obstacle on the way of peace and cooperation. This is why we shall speak in June on what is the meaning of following Christ in personal, family, Church, social and political life.

This is why we want to draw our most serious attention to the fact that we still live in a time in which at least one half of mankind starves and suffers by ignorance and humiliating conditions of life.

We shall also discuss the meaning of the rise of new states and nations that liberate themselves from colonial subjection but need in their new national freedom the good-will and material and moral help of all of us. This is an additional reason for discussing the ways leading from the cold war to-

wards reconciliation of nations.

All these subjects are to be dealt with on the basis of the main report and five supplementary addresses. All these and some additional problems will be discussed in ten working groups. It is our desire that our Assembly may bring our peace aims to a powerful and determined expression. But we do not wish to remain merely a gathering for manifestations and declarations. We wish so to work in the groups and in the full meeting that we may arrive at some agreement on how we understand justice and freedom, where we see the main sources of the danger of war and which ways are to be chosen in order to achieve not only disarmament but also genuine fellowship of nations.

In the groups we shall discuss also the problems of the young generation, our relations to the ecumenical movement, particularly the World Council of Churches, and to scientific and technical problems of the atomic and general disarmament.

We also wish to speak about the complicated, both dangerous and hopeful, phenomena of today so that our work does not remain a mere pious talk but becomes a practical and creative contribution to the contemporary difficult struggle for a peaceful future.

### Criticism Answered

We are often criticized for unnecessarily duplicating ecumenical effort. We have said and we repeat it now that we cannot regard this criticism as justified. Many Churches take an active part in our fellowship that under present circumstances would otherwise necessarily remain outside any ecumenical effort. Their cooperation is an important strengthening of the Christian desire for unity and cooperation. Moreover, the cry for peace and disarmament, for reconciliation



and peaceful fellowship of all nations, has always been and will remain the center of our effort.

It is our desire that this voice may be clearly and distinctly heard in all Churches and nations; this is why a special gathering and special effort for peace and reconciliation is necessary and why this aim must not be subdued or stifled by other institutional or technical questions. When we speak of the "All Christian Assembly", we are subject to similar criticism. It is often said or implied that we pretentiously claim a name to which we are not entitled. To this we want to remark what was said before: the name "All Christian" is not an expression of our pretensions; we do not claim to be the only representatives of contemporary Christendom in the cause of peace, but we want to remind all Christendom of what is supremely important today. As long as the danger of utter ruin that necessarily would follow another war

is not removed we shall live in an atmosphere of irritation and suspicion, mistrust and convulsive fears. The power of our mind and spirit will be exhausted and wasted at the very time when so many and so great spiritual and moral, social and educational tasks wait for us and when millions, nay hundreds of millions, of men are crying for sympathy, help and love.

We are well aware what a nearly unbearable burden we have taken upon our shoulders by undertaking this task. But we are strengthened by the ever growing number of friends and fellow workers. Since the first conference of 1958 our numbers have multiplied. In the East and in the West Churches and individuals who may not have understood us at first now offer their help and their hearts. Without any side interests we invite and believe that many will come and that a still larger number will strengthen us by their advice and their prayers.

tional and sectarian prejudice."

The 65 bishops at the sessions made a pilgrimage to Old North church (Christ Episcopal church), from whose belfry in 1775 signal lanterns sent Paul Revere on his world-famous ride.

They had been invited to use the shrine for prayers by the church's vicar, the Rev. Howard Kellett. A devotional service was conducted in the historic church by Methodist Bishop Kenneth Copeland of Lincoln, Nebraska.

He spoke from the pulpit where the Rev. Charles Wesley, co-founder of Methodism, had preached several times during a visit to this country in 1736.

### CATHOLICS SEEK GRANTS INSTEAD OF LOANS

★ The Roman Catholic Church's position on federal aid to parochial schools might be stepped up from requests for low-cost, long-term loans to direct grants similar to those advocated for public schools.

Msgr. Frederick G. Hochwalt, director of the department of education, National Catholic Welfare Conference, said he would make such a recommendation to a special committee of Catholic constitutional lawyers to be assembled soon by the conference.

If the NCWC, an advisory agency which formulates official Church policy, accepts the position, Msgr. Hochwalt said it would be presented to the Senate education subcommittee. He also urged that a national seminar or citizens' commission be established by a national foundation to consider the Church-state issues stemming from the present school aid controversy.

"This would go a long way towards solving the problem," he said. "It would be better than waiting 50 years for the passage of peacemeal legislation.

## Methodists Reaffirm School Stand As Catholics Change Position

★ The Methodist Church, through its council of bishops, called on its nearly 10,000,000 communicants to inform Congress of the denomination's opposition to the use of tax funds for the support of parochial and other private schools.

In a statement issued at their spring meeting in Boston the bishops at the same time reaffirmed their position "regarding the indispensable place of the public school in American education."

They asked Methodists to "work to maintain the separation of Church and state in the field of education as it has been

interpreted from the founding of our republic until the present time."

Federal aid to private schools, the statement declared, would be a "violation of the spirit and meaning" of the Church-state separation principle in the Constitution.

Proposals for government aid to church-related primary and secondary schools, the bishops asserted, are a "tactical attack on the public school system of our nation in its philosophy and in its service as a common instrument for the educational development of citizens in a democracy without denomina-

If the problem is unsolvable, it would show what people think. If it went against us, I would recommend dropping our plans."

Msgr. Hochwalt outlined the present Catholic position asking only for loans before a subcommittee of the Senate labor and public welfare committee on March 26 and before a House committee two days later.

In an interview during the annual convention of the National Catholic Educational Association, Msgr. Hochwalt, its executive secretary, said he had changed his own opinion on the issue because of a brief filed by government lawyers informing Congress that federal loans or grants to church-related schools, or tuition aid to pupils attending them, would "clearly" violate the first amendment.

"This has opened the door on constitutionality all the way," he observed.

While conceding that such a change in policy might defeat any federal aid legislation this year, Msgr. Hochwalt said "we wouldn't be unhappy about it," noting that such a delay would give Catholics time to gain more backing.

When reporters observed that some Catholic prelates had at one time opposed federal aid because of fear of government control, the monsignor replied that the situation had changed because of new conditions and the vast expansion of the Catholic school system.

## **CHURCH SPONSORED ART FESTIVAL**

★ A fresh, exciting and far-reaching project in interfaith work on the campus is being carried on through the second annual Columbia University Festival of religious arts. The festival, held in March and April, features free lectures, films, concerts and exhibits; it presents the artistic fabric of the major religious faiths to a

large audience, drawn from every rank and school within the university and from the public at large, many of whom would not or could not attend more traditional interfaith meetings or worship services.

Spearheading the festival, which was first held last year for a two-week period, is the Rev. Jack C. White, assistant chaplain of Columbia and advisor to Episcopal students; he is sharing chairmanship of the event with Rabbi Paul Ritterban, associate counselor to Jewish students. St. Paul's Chapel, center of Episcopal work and worship on the Columbia campus, is host to several festival events, including an exhibition of religious art in the chapel crypt, and a concert by the choir of St. Vladimir's Russian Orthodox Seminary.

Other Columbia neighbors participating in the festival are the Cathedral of St. John the Divine; the Jewish Theological Seminary of America; Union Theological Seminary; and the Interchurch Center. The Cathedral has presented two concerts of liturgical music; the others are featuring exhibits of books, manuscripts and art objects.

"We find," says Chaplain White, "that the festival is an important contribution to the cultural life of New York City and of the Morningside Heights Community in which Columbia is located. We hope that more institutions, including various city churches, will participate in next year's festival, and that other campuses will find similar interfaith projects valuable. The festival is a practical application of the ideal of brotherhood."

## **NEW PARISH HOUSE STARTS IN ELGIN**

★ The Church of the Redeemer, Elgin, Illinois, is now tearing down its parish house to make way for a new one costing \$166,000.

## **SOUTH DAKOTA LAUNCHED FUND CAMPAIGN**

★ The first statewide fundraising campaign in the 100-year history of the missionary district of South Dakota got under way on April 22.

A. Cecil Schoeneman, president of a lumber chain at Sioux Falls, will be general lay chairman for the \$200,000 centennial challenge fund campaign.

The fund will have a dual purpose of serving as an Episcopate endowment and a loan fund for expansion, improvement and renovation of present missions.

A convocation of 600 church leaders at Yankton officially launched the campaign. Bishop Conrad H. Gesner has charge of arrangements. In announcing the campaign, Bishop Gesner said: "The willing acceptance of responsibility by the Church leaders named to head this campaign shows we are ready to take steps on a larger scale than we have ever dared before; steps that are costly in time, effort and devotion. Through the centennial challenge fund campaign we will experience a renewal of our unity and dedication which will strengthen and enrich every phase of our life."

## **ECUMENICAL CENTER IS DEDICATED**

★ The new Thompson House, diocese of Missouri, was dedicated by Bishop Cadigan on April 16th. The address was given by the Rev. Barney E. Maclean, former moderator of the Presbyterian Church in St. Louis. The center is operated jointly by the Episcopal and Presbyterian Churches, with the board of managers consisting of an equal number from each Church.

Clergy of the two Churches, together with ministers of the United Presbyterian Church, met there recently to discuss the unity proposals of the Rev. Eugene Carson Blake.



# COMMUNITY OF FEAR

By

HARRISON BROWN

JAMES REAL

A PAMPHLET PUBLISHED BY THE CENTER FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, WHICH IS NOW THE MAIN ACTIVITY OF THE FUND FOR THE REPUBLIC. ONE OF THE AREAS OF STUDY IS WAR IN RELATION TO DEMOCRATIC INSTITUTIONS. THE WITNESS IS RE-PRINTING THE STUDY IN ITS ENTIRETY OVER A NUMBER OF WEEKS.

## Ten Megatons on Los Angeles 20,000 Megatons on the U.S.

IN AN attempt to comprehend the order of magnitude of the effect of a thermonuclear explosion over a major metropolitan area, let us imagine that a ten-megaton warhead is exploded in the civic area of downtown Los Angeles. The bomb hits during the working hours of a weekday and the attack occurs sometime in the fall—this last in deference to the strategic supposition that a nuclear war will be launched only after the crops are harvested and put underground by the attacker.

The blast effects would exterminate virtually all but the most deeply sheltered living things within a radius of five miles. Blast casualties would be severe up to a distance of ten miles. But the phenomenon that would complete the devastation of life in the entire area would be fire. The area would be one great sea of fire, which would burn until there was nothing more to consume. A good proportion of the metropolitan area's three-and-a-half million cars and trucks would be lifted and thrown like grotesque Molotov cock-tails, to spew flaming gasoline, oil, and automotive shrapnel onto and into everything in their paths. In an instant most underground gasoline and oil tanks would rupture and explode within the blast area, and a large proportion of the remainder within the firestorm radius would follow, each in its own particular manner—pumps and pipes sheered and, finally, higher and higher

ambient temperatures which would soon expand, rupture, and explode the remainder.

Beyond the blast radius, the remaining area of Los Angeles is occupied by relatively few first-class concrete and steel buildings; a much greater proportion is the debris of an industrial society: auto junk yards, lumberyards, row upon row of cheap flammable commercial structures. But most important, this remaining area is comprised of over 50 per cent brush-covered hills and scrub forest. Anyone who has participated in the fighting of a California brush fire and who is acquainted with the remarkable explosive nature of the oil-carrying greasewood, sumac, and scrub pine is surprised and frightened by the volatility of the material even when it is wet. The novel aspect of a thermonuclear conflagration, however, is that most of these highly flammable materials would break into intense flame simultaneously—a phenomenon never before achieved either by man or by natural causes.

There are relatively few facts about large fires. Several firestorms were produced by the incendiary bombing of German cities, and one such storm occurred after a fire raid on Tokyo. An atomic bomb created a firestorm at Hiroshima, but not at Nagasaki. It seems safe to speculate that in Los Angeles at least a twenty-five-mile radius and an unknown distance beyond it would be, within minutes, engulfed in a suffocating

firestorm that would persist for a long time. It seems unlikely that there would be appreciable rainfall for weeks or even months; thus, the basin fire would proceed in all directions with no interference from man or nature.

It seems clear that in the event of such an attack there would be virtually no survivors of the blast and thermal effects, with the possible exception of a few persons who had made elaborate preparations for surviving the catastrophe. Their shelters would have to be very deep and provided with a built-in oxygen supply and cooling system. Unless they were able to maintain themselves in such a shelter for many weeks, their chances of making their way to relative safety would be slim.

A major problem would be trying to get through ankle-high to knee-high ash containing numerous hidden pitfalls; clambering for dozens of miles over huge, smoking piles of radioactive rubble, burned-out timber, wire, and steel. If the survivor made it to the edge of the devastated area, he in all probability would have accumulated by that time a fatal dose of radiation which would shortly claim what was left of his life.

Although the Los Angeles situation is an extreme one, the vulnerability of other major metropolitan areas differs only in degree. If firestorms are indeed the rule rather than the exception, as seems likely in view of the huge quantities of flammable material that exist in all cities, we can expect the survivors of a direct hit by a thermonuclear bomb to be few in number. Civil defense preparations in our major metropolitan areas would appear, under the circumstances, to make sense only if we were willing to rebuild those areas to provide for deep, extensive, and sealed underground quarters. An alternative would be to provide for rapid mass evacuation to the countryside, where shelters need only protect against the fallout. But the time for such evacuation following warning of an impending attack by missiles would be so short that the technological problems involved in moving the people would appear to be considerably greater than those involved in providing deep underground shelters.

In any event, it is evident that individual metropolitan areas are extremely vulnerable to thermonuclear attack. It is also clear that any program designed to decrease the vulnerability of these areas would be difficult to put into effect and extremely expensive. Rationally, were

we to make vigorous efforts to survive a large-scale nuclear war, we would forget about our existing cities, reconcile ourselves to the loss of their inhabitants, and concentrate our efforts in other areas.

### 20,000 MEGATONS ON U.S.

IT IS not possible to predict with an accuracy what the physical and biological effects of an all-out nuclear war upon the United States would be. At one extreme it could result in the total annihilation of our people and our cities. At the other extreme our cities might be spared, and deaths might be relatively few. All gradations in between are possible. The actual effects would depend upon a multiplicity of factors including the time at which the war starts, the nature of the weapon systems then in effect, and the nature of defenses.

Were the United States to become involved in a thermonuclear war today, the primary targets would probably be the Air Force bases from which we might retaliate, together with certain other military installations. Assuming that the Soviet missiles were guided with reasonable accuracy, these bases could be destroyed quickly with a relatively small number of bombs. Under the circumstances, threats of massive retaliation could be carried out only by those of our planes and missiles that were in the air at the time of attack—conceivably a very small number. With our bases destroyed we would be helpless. The Soviet Union could threaten to destroy our cities unless we capitulated. Thus, the war would be over without the loss of any of our major cities. The lives lost would be those involved with our military installations here and abroad and in adjacent cities and towns where fallout could claim many victims.

In the continental United States about 130 Air Force and other military installations might be the targets of such an attack, and perhaps 500 to 1000 megatons would be dropped. Optimistically, as few as 10 million deaths would result were the attack to take place today. More likely, there would be about 20 million deaths, largely because of the proximity of many important Air Force and other military installations to population centers.

Thus, any thermonuclear attack upon the United States that would make sense from a military point of view would involve a minimum of something over 100 delivered bombs totaling about 500 or more megatons in energy. There are good reasons to suppose that an actual at-



tack would be considerably larger than this. It is difficult to imagine the emergence of a situation other than accident that would result in a smaller attack. A major decrease in the number of key military installations in the continental United States could bring about such a situation, but in spite of the development of the Polaris submarine there is little evidence that this will happen. Let us focus our attention, then, upon attacks larger than 500 megatons.

In 1959 the Special Subcommittee on Radiation of the Joint Congressional Committee on Atomic Energy attempted to provide a picture of the effect upon the United States of a 1500-megaton attack — about three times larger than the “minimum” attack described above. The Committee took testimony from a number of experts concerning the effects of a simultaneous attack upon 224 centers, about half of them military. The data presented indicated that were the attack to take place today nearly 25 million deaths could be expected the first day and an additional 25 million persons would be fatally injured. An additional 20 million persons would be injured, but not fatally. Nearly 75 per cent of the deaths would have resulted from the immediate effects of the explosions and 25 per cent would have resulted from fallout. More than half of the surviving injured would have suffered radiation injuries.

It should be emphasized, however, that these estimates of casualties are minimal, for they include only the estimates of casualties resulting from blast, direct thermal effects, and radiation. The estimates do not include casualties resulting from such secondary effects as the disorganization of society, a disruption of communications, massive fires, extinction of livestock, spread of disease, genetic damage, or the ingestion of radioactive materials.

In the attack visualized, about 12 million dwellings would have suffered blast damage to the extent that they would not be salvageable. An additional 9 million dwellings would have suffered some blast damage. Almost half the dwellings in the United States would have been either severely damaged or contaminated by fallout to the extent that they would not be usable for at least several months after the attack. Estimates were not given for secondary fire damage to structures. This could exceed by a considerable margin the damage resulting from blast.

Thus we could expect that a 1500-megaton attack, were it to take place today, would result in

the death or injury of at least one-third of our population. It has been pointed out that with the provision of appropriate shelter protection the number of casualties could be greatly reduced. At the same time we must recognize that attacks considerably larger than 1500 megatons are technically feasible. Indeed, in our present state of unpreparedness for a thermonuclear war, it is now possible in principle for an enemy virtually to annihilate our population. One may argue legitimately whether the annihilation of our population would serve any useful purpose to any enemy. But the fact that it is possible in principle for another power to achieve such a result warrants a discussion of the possibility.

Were it not for the fact that a substantial fraction of our country is, at all times, covered with clouds, an enemy could completely scorch our earth by exploding about 600 ten-megaton bombs, evenly spaced, at an altitude of about thirty miles. On a clear day forests, grasslands, and crops would ignite or wither, as would the flammable structure of the cities, towns, and villages. All exposed living creatures, except those living in the water, would perish. A substantial fraction of the human beings who were protected from the initial thermal flash would perish in the resultant thermal holocaust. Others would perish as the result of such secondary effects of the catastrophe as lack of food and adequate medical care.

Fortunately at any one time clouds protect about 50 per cent of the nation, but such a technique could readily be applied to the clear areas. The cloud situation at any given time could be determined by observation from satellites of the Tiros type. Missile guidance could be relatively crude—errors of ten miles could be easily tolerated.

An attempt to annihilate the population with fallout would require more explosive per unit area than would the thermal approach, but in the absence of protective shelters the quantities involved would by no means be prohibitive. In our present unprepared state a 20,000-megaton attack using bombs with a two-thirds fission yield designed to maximize deaths would result in the death from fallout within sixty days after the attack of virtually everyone who had survived the initial effects of blast and heat.

It seems likely that in our present state we could be destroyed as a nation, unable to recover, by an attack considerably less than 20,000 megatons. We do not know the maximum damage that

could be tolerated by the United States and that would permit the survivors to rebuild the economy. However, one can conceive of an attack, considering all major direct and indirect effects, which would result in virtual annihilation of our people, cities, villages, forests, and farmlands. Such an attack would consist of a suitable mixture of bombs exploded at high altitude to make maximum use of thermal effects (2,000 to 3,000 mt), of surface bursts designed to destroy military bases and the major urban centers (1,500 to 3,000 mt), and bombs exploded to maximize the effect of fallout in areas which are not dam-

aged by the explosions of the first two categories (1,500 to 4,000 mt).

It seems likely that we have reached, or will soon reach, the point where an attack of this size could be mounted against us from the point of view of the nuclear explosives required. It is improbable that systems for the efficient delivery of such quantities of explosives will be available in the very near future, but the revolution in delivery systems may well bring the Soviet Union to that point in a few years.

*(Next Week: Deterrence and Stability)*

## ROMAN LAYMAN LOOKS AT REUNION

By Stan Twardy

THE AUTHOR IS A ROMAN CATHOLIC LAYMAN. THE VIEWS HERE EXPRESSED ARE HIS OWN PERSONAL OPINION BASED UPON HIS EXPERIENCES AS A ROMAN CATHOLIC AND AS A WORKING JOURNALIST IN TORONTO

**I**F CHRISTIANITY and not churchianity is to prevail, the belief in Christ and the implementation of his teachings can have only one result—the unity of all Christians.

Roman Catholics, no less than Anglicans, would like to see the tragic rift between our Churches come to an end, old wounds healed and a new start made, more truly in keeping with the teachings of the gospel. Our present division, often leading to hatred and hostility, continues to mock the whole concept of the faithful as the body of Christ. The call for unity sounds more urgent today than ever before because of the surge of hostile anti-Christian ideologies.

Despite initial contacts between Rome and Canterbury, I think that it would be foolish to expect any kind of understanding for years if not generations, or at least until we stop thinking of each other in terms of religious caricatures instead of brotherly love. The language of inter-faith dialogue demands that we learn to listen to each other as well as to talk.

As a Roman Catholic layman I cannot conceive of a genuine start on the road to unity otherwise than by following the Biblical maxim of first searching for the beam in my own eye before

starting to look for whatever may be found in other people's eyes.

Roman Catholics should be first to admit that through a combination of historical and political circumstances our Church has lost much of the universality, apostolicity and true humility, which are the hallmarks of its catholic character. Rome has succumbed to the temptations of power and secularization, and only now, after centuries, it is beginning to rediscover its true self and its spiritual mission.

Stripped of the medieval crutches of statism and power-play, and purified by world-wide adversities, our Church is reverting to the domain of the spirit, which its unfaithful servants have for so long subordinated to other pursuits.

### Need For Reformation

**I**T WAS this lapse which provided an urgent need for reformation. Catholics must learn to think of this reformation as a divine intervention into our own mismanagement, no matter how much they must regret the splintering of Christendom, the religious confusion and the spread of errors which ensued. To see things in



their right perspective, Catholics must recognize that the pursuit of religion for its own sake is the passtime of fools. The Church with all its trappings has only a meaning if it leads us to Christ. If it fails in this vital task, if its clerics and teachers become the salt which has lost its flavor, then none of us should regret that the useless has been discarded.

After nearly 500 years, it is time to revert to essentials. It is of no consequence to unravel the past to find out who was right and who was wrong. This will be the task of historians. What is needed now is a realization that because so much time has been allowed to lapse before our respective ecclesiarchs have even condescended to speak to each other, we are both equally guilty. From this point of departure, it will be easier to launch a more constructive effort.

### Unity Possible

I BELIEVE that the changing complexion of Roman Catholicism will eventually make unity with the Greek Orthodox and the Anglican Churches quite possible. We must tell the world that we are now bringing our own house in order and we must ask our separated brethren to have patience with us. We may also charitably hope that they too will embark on a similar housecleaning job to prepare for reunification.

In the meantime, we may try to dispell some of the widely prevalent misconceptions about ourselves. Outsiders tend to view us as a monolithic structure in which the hierarchy exercises the functions of Prussian sergeant-majors and corporals while Jesuits play the role of secret police. They are horrified at the accretion of devotions and what they believe to be restrictions on our freedom of thinking. They miss the Bible as a cornerstone of our religious life and they think that our individual conscience has been caged and sacrificed on the altar of obedience to the papacy.

We may indeed have given such an image of ourselves, because for too long we have suppressed the Catholic freedom to disagree. There are still too many little Prussian corporals among us enforcing "orthodoxy." But the freedom to disagree with all but the most formal doctrinal pronouncements is still ours and we must learn to assert it. The dogmas are few and far between, and while we must regard them as guideposts of revealed truth, their interpretation leaves vaster room to the modern mind than is generally believed.

### Phony Practices

WE HAVE allowed ourselves to be carried away with an accretion of ignorant medieval piety bordering on the asinine, but this is not of essence in Catholicism. We may remove these phony relics, pictures, ikons, beads, novenas and octaves of saints and saintlings and we will undoubtedly do so, but we must remember that these toys still help many children and that it would be courting disaster to take them away all at once.

If our Church has been too timid in letting the Bible out of its hands in the past, it is no longer. Modern Catholic biblical scholarship is making great strides and Catholics in general are learning the long neglected lessons this holy and wonderful book has to offer.

Finally on the subject of the papacy. Few, if any intelligent Catholics regard the Pope today as much more than a glorified administrator of a vast human machine, essential to the proper functioning of a supra-natural body of over a half a billion souls. The successor of Peter, no matter how much pomposity may surround him, is to us still only a human being with all its frailties.

### Not Superhuman

WE TRUST in divine guidance to preserve him and the whole Church from such errors as may endanger our eternal salvation. Beyond this, we expect nothing from him. But even this divine assistance does not mean that his guidance of the ship of Church will be cleverer than that of any other human skipper. We remember the Borgias and the inquisitors, some poor and deluded, some vicious and dastardly, hiding their stupidity, cupidity and vice under papal tiaras and the colorful robes of cardinalate.

The thinking modern Catholic deplors these events just as much if not more than most Protestants do. It is one thing to know of such characters and another to have them in the family.

But to pave the road to unity Catholics must go further than that. We must ask our separated brethren in all humanity about the things which constitute stumbling blocks, and if possible, we must endeavor to remove them.

If Catholicism is not to remain a fossil of ancient glory, and a dubious one at that, it must prove itself as a living and dynamic organism. Before inviting others into our fold, we must demonstrate to them that what we have to offer is a truer and better safeguarding and preserva-

tion of Christian teachings and the sacraments of salvation.

### Compromise On Infallibility?

TO DO this, we must make many of our ecclesiarchs climb down from their ivory towers, sacrifice if need be our pride and ego and abdicate much of that doctrinal absolutism in matters completely irrelevant to salvation, which has made us odious to many of our fellow Christians. If doctrinally it should prove impossible to compromise on papal infallibility, surely, the Pope could promise never to exercise this prerogative without the consent of at least two-thirds of all the bishops, something that for all practical ends and purposes is already being done.

Rome rejects the validity of Anglican orders. Whatever the merits of this dispute, I cannot conceive that in a matter of such importance, either party would want to allow even a shadow of doubt to persist. It is a practical question which could be settled through conditional reordination or simply by ensuring the validity of newly ordained clergy, and particularly the episcopate.

All this is a matter of both theological and practical give-and-take, of working out humanly with utmost good will the solutions in which we hope to be inspired by divine guidance, small problems first, big ones later.

Only then we will be able to ask for the blessing of unity and be sure of receiving it.

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## Don Large

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### The Indellible Stamp

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WHENEVER comedian Lennie Bruce appears on the tv screen, I always make it a practice to turn the sound off until his twisted offering has ended. The same procedure applies, of course, to the perverted humor of all of the other so-called "sick" comedians.

On such occasions I used to find myself touched by the fleeting wish that I believed in voodoo. Then I could fashion wax images of these creatures and stick pins into them (meanwhile muttering hateful incantations) until the real Lennie Bruce and his compatriots withered away and died.

But one day it dawned upon me that the actual culprits were not the sick humorists themselves at all. The ultimate offender was the society which both produced and encouraged them. And our culture does indeed welcome these purveyors of ethical illness with wide-open arms.

If you don't believe that, ask yourself why they're able to make the night-club circuit pay off so handsomely—or why their services are so eagerly sought on certain big-budget tv shows—or why their records sell in the hundreds of thousands. No, it's primarily society which is sick, not the comics.

Lennie Bruce himself took note of this fact in a recent interview. He had apparently been stung by the sharpness of the acid which had been verbally flung at him by his critics. This was his reply: "A school teacher might make around \$3,000 a year. As a 'sick' comedian, I make some twenty times that much. That's what I call really sick!" Then he went on to enquire quietly what kind of society it was which would permit such a disparity of values to exist in the first place. A good question.

Now there's no way of knowing how many atheists and agnostics and other unchurched souls pay out their cold cash to hear these revolting raconteurs spin their macabre tales. But I did find myself wondering how many Christians were also in the same congregation, either listening at home or in some spotlit bistro.

And then I wondered whether any of these Churchmen thought they were committing a sin. That is, a sin against the moral standards which they were taught to uphold—or the statutes of Judeo-Christian decency — or even the simple spirit of good taste. Admittedly, religious men alone cannot wipe out "sick" humor. But by going on record as being opposed to sick humorists, they can help society face its own sickness.

But our workaday deeds too seldom bear the mark of our spiritual convictions. A man from Mars would often be hard put to tell a Christian from a non-Christian. Which is why I like the story of what happened at Hawthorn Books the other day.

As the result of publishing a book called "The De Gaulle Nobody Knows," this company had received a cordial note of commendation from Harold Macmillan. Desiring to reproduce the letter for publicity purposes, they ran it through their Thermofax machine. But so firmly embellished was the Prime Minister's crest on the letterhead, that it bit into the mechanism's belt.



Now every piece of paper put into the machine, for any purpose whatsoever, comes out bravely embossed with the seal of the Prime Minister of Great Britain!

Isn't it about time that our own lives were just as indelibly stamped with the unmistakable seal of our Risen Lord? And not only on Easter Day, but on every day of every year?

## Talking It Over

By W. B. Spofford Sr.

CHARLES MARTIN of St. Albans School has long been the favorite headmaster to hundreds of boys and their parents. His letters to parents have become justly famous so that it is good to find a selection of them in a book, "Letters from a Headmaster's Study". It is published this week by Oxford Press, costs \$3, and if you are a parent, grandparent, teacher, clergyman, or just a boy you had better buy it.

Life will not be made easier for this busy man if you do. Parents looking for a school for their lad will seek admission to St. Albans, already full-up and more. So letters will have to be written giving the whys and wherefores. And it is certainly true that after reading this little book parents with problems with their kids — and you don't have kids without them — will be addressing letters to Washington; "Please, Canon Martin, tell me what I should do about ———". So I can imagine what lies ahead and hasten to add that he will handle his increased correspondence with the gentleness and straight-forwardness that has always been characteristic of the man. If he was not prepared for this, he would never have allowed these intimate letters to be published.

Just one paragraph from the book, though I am tempted to give you many:

"The raising of children is a lot of fun and a lot of pain, whether it has to do with cars, books, parties, drinking, or the opposite sex, but it is also the greatest privilege we can have in life. We shall do it well or poorly, depending upon the quality of life we ourselves have been able to develop, the way we are able to learn, the humility of heart that is ours, which helps us to recognize that we do not have all the answers and that we can learn from each other, occasionally from our children, through whom God has been known

to speak even to parents, and especially from that teacher whom we at St. Albans recognize as The Teacher, Jesus Christ our Lord."

I put the book aside last evening sure that it would make me a better grandparent to my eight grandchildren. It has now been passed on to my daughter and her parson-husband with a boy of five. They in turn will send it to my son and his wife, with five sons, including triplets about to enter adolescence. So they can absorb the wisdom of this great headmaster in what he writes about the problems of the adolescent — then multiply by three.

Better get down to your bookstore and buy your copy.

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## - POINTERS For PARSONS -

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By Robert Miller

THE Deanery had listened to a paper by Sydney Hudleston, its new member. His subject was "Church and State" and he maintained that their separation was more of a concept than a fact. They couldn't be separated. Our highest authority had told us to render unto Caesar what was Caesar's, and we Church people expected Caesar to render to us what was due. He ended by saying how valuable the First Amendment had been to the Churches, and how unwise and dangerous it would be for the Church to seek or the state to grant financial aid.

When the Dean called for comment Buffers said he saw no harm in the state aiding an institution like the Church that did so much to uphold morality. Tompkins promptly said that upholding morality was not the Church's end and aim. Buffers' mouth dropped open. Tompkins explained that anything the Church did to uphold morality was incidental to its nature and function. Buffers said that he was indeed sorry to hear sentiments savoring of antinomianism.

The Dean quickly called on Thompson who startled us by saying that he objected to tax exemption. He distrusted any form of state aid, and tax exemption was just that.

"But whatever would we do," asked Gilbert, "if we lost our tax exemption."

"Pay up," snapped Thompson.

This caused quite a stir. Buffers said that tax exemption was no more than right and was certainly in the power of the state to grant. Thompson replied that he feared the state, even when it brought gifts. Fr. Timmons admitted that there was always danger in accepting gifts from Caesar for Caesar always expected a return, and there was a risk that it might expect what the Church ought not to give. As things were he did not feel worried. Gilbert Simeon was not so sure. "The danger," he argued, "is hidden. We come to enjoy a privileged position, and without our suspecting it, we compromise. We give up something of our freedom to criticize, and the Christian outlook is necessarily critical of the world outlook."

This also stirred up a lively discussion, and I remarked that to be in the world at all was to be in a state of tension. Peter had asked whether they should obey God rather than men; Paul, in danger from those who were once his co-religionists, was saved by Caesar, and to Caesar he appealed. "We are never sure," I submitted, "whether our business is to save the world or to save our souls."

Dr. Boanerges, who had dropped in on us, said he had no patience with such nonsense. If we sought the kingdom of heaven we would do much for the world. But we should seek it in vain if all we cared about was saving our souls.

I thought this a most unfair way of stating my position, and I wanted to say so, but the discussion swept on and came to a happy ending for it convinced each one of us of the rightness of his position.

## Kyriophobia

By Corwin C. Roach

*Fargo School of Religion, Fargo, North Dakota*

I HAVE invented a new word, I think. It was inspired by the recent article in *Time* on *The Anatomy of Angst*. The author had been dipping into a medical dictionary which listed 217 different phobias people have. He has given us 31 examples from the list and they are impressive in themselves. I was tempted to acquire the dictionary he mentioned and examine the whole 217. However since my bookshelves are already full to overflowing, I have been forced

to develop neobibliophobia of my own (fear of the purchase of new books).

However that list of 31 is interesting as a starter although I fail to find some of my old friends, for example, acrophobia (fear of heights). Is there a corresponding bathyphobia (fear of depths)? Claustrophobia and its opposite agoraphobia are not listed, but there are some new ones which are arresting. Aichmophobia is the fear of pointed objects. Would that include sharp remarks as well as spears, pencils and needles?

In the case of graphophobia (fear of writing) is it objective, subjective or both? Do we dread writing or dread to read what has been written? One of my clerical friends used to speak about the dreadful perpetuity of print. Is that what is involved here? We can be afraid of our own writing, I suppose. At any rate the list includes phonophobia (fear of one's own voice). I like sitophobia which has nothing to do with sitting, that is Kathisaphobia, but is the fear of eating. There is one which I find very euphonious, stasibasiphobia which is the fear of walking or standing. This may explain the moral inertia on the part of many people today who are afraid to go forward or to take a stand on any issue. Perhaps it connects up with phronemophobia (the fear of thinking).

One I wonder about. Where did they get siderodromophobia (fear of railroad traveling)? I cannot find the word in my lexicon. To the best of my knowledge Homer and not even Aristotle mentions it. Perhaps this phobia was invented by a Greek professor at Yale who was forced to commute to New York on the New Haven Railroad.

What would you use for fear of motor traffic? You cannot say autophobia because that would mean fear of oneself which, by the way seems to be the basic theme of the article. Automobile in any case is a linguistic hybrid. However I am sure that if our knowledge of Greek runs out we can use a few Latin or even English derivatives. How do you express an aversion to tv commercials or theological brain washing?

As the article indicates, fear can be a good thing. Certainly there are objects, ideas, actions which can cause us trouble, witness poisonous snakes, guns we thought were not loaded, that last drink before we hit the road. There are a lot of things in life of which we need to have a healthy fear.



Also we should concentrate on really meaningful phobias. Our trouble is that we are afraid of little things rather than big ones. The woman who is afraid of spiders or mice is being unreasonable. A man who is so afraid that he washes the door knobs is in need of psychiatric care, as the article points out. I remember that St. Mark refers to men who washed cups, pots, vessels and even beds. Of what were the Pharisees afraid?

And here I come to the word with which I started, Kyriophobia. It means "the fear of the Lord" and the latter phrase is scattered through the length and breadth of the Bible. Our word reverence is derived from it. Basic to worship is the reverence and awe with which we approach the Holy God. There are many ways by which men have sought to fear and reverence God.

Jesus faults the Pharisees because they were substituting the small fears for the great and abiding ones. They were concerned with the petty phobias of clean and unclean, of long fasts and long faces. To fear God aright is to surrender to him all our worries and anxieties, the angst which weighs us down. The man who fears God need have no other fears.

So the Bible reminds us that the fear of the Lord is the beginning of wisdom, it is the fountain of life, it is clean and endures forever. In the fear of the Lord is strong confidence, and in that confidence man need not fear the terror by night nor the arrow that flieth by day.

Kyriophobia is God's answer to all the host of phobias that the ingenuity and anxiety of man can contrive.

## THE NEW BOOKS

*Philosophy of Science Series* Sheed & Ward. \$ .95

This is a modest and very valuable new paperback series which describes the mutual interests which philosophers and scientists today are discovering in their work. Each of the four little volumes is by an authority in his field. Here are their titles: "Whitehead's Philosophy of Physics", "William Herschel: Pioneer of Sidereal Astronomy", "Science and Metaphysics", "The Development of Physical Theory in the Middle Ages". But let the ambitious reader take warning that these modest looking little books are tough reading for any except initiates into the thoughts and vocabulary of modern science.

*Where Silence is Praise* by Dom Augustin Guillerand. Longmans, Green. \$2.75

*The Way of The Ascetics* by Tito Colliander. Harpers. \$2.50

Here are two small books of Christian devotion as brief guides to daily meditation. The Guillerand book is by a French priest of the Carthusian Order and is based on extracts from letters to a friend who was a professor at an Italian University and the notes taken down by a Carthusian monk in his talks with his prior. The instructions and meditations are notable for their spiritual insight and precision of thought.

The tiny volume of Tito Colliander is of unusual value to Western Christians because the contents are based on the wisdom of the Eastern Ortho-

**Kenneth R. Forbes**  
Book Editor

dox Fathers. Probably 90% of the books of devotion available today for the average American Christian are inspired by the saints and mystics of the Western Church. The author was born in Russia, of Finnish parents and has lived in Finland since 1918 where he has become one of his country's most influential writers both in the religious and secular fields. He is a layman and is active in Orthodox Church affairs in Helsinki.

*Waymarks of the Passion* by Eric Graham. Longmans, Green. \$1.75 and .95¢

This little book is what the Bishop of London calls "a meditation on the events of the Lord's Passion" which he also designates as the Bishop of London's book for this past Lent. It is based upon St. Mark's Gospel record of our Lord's last week on earth and will enlighten and stimulate both the already devout practicing Christian and the mere churchgoer who now feels an urge for something more vital in his religious activities. Each of them will find the light and power they need between the covers of this small volume.

*Preaching on the Books of the Old Testament* by Dwight E. Stevenson. Harpers. \$3.95

Designed mostly for Protestant ministers, this is an unusual sort of

book, full of detailed suggestions for one who wishes to preach about a book, rather than about a hero. It gives sermon ideas on every book of the Old Testament, from Genesis to Malachi. Nobody could have written such a book but a keen student of ancient history who has mastered the art of fruitful research and who has a philosophy of his own which he uses to interpret a multitude of difficult problems which stare at the reader from all Old Testament books.

Try your hand, O reader who is a preacher, preaching on the Book of Obadiah, or Jonah or Ecclesiastes and you will take your hat off to the author of this book!

*King David; Shepherd and Psalmist* by Geoffrey de C. Parmiter. Thomas Nelson. \$3.95

Here is a British barrister, turned author, who modestly disclaims any credit for scholarship, but whose delightful narrative has abundant scholarship as its background. The volume is much more than the story of King David, for half the book is given up to a discriminating account of David's two great predecessors, Samuel and Saul, and the relationship of Israel and Judah to the surrounding people and nations.

The whole story is a fascinating job written in popular language based on thorough historical research. A book for one's library, to be taken down often for the pleasure of re-reading.

# Science and Religion Dialogue

## By Experts in Both Fields

★ A revealing dialogue between science and religion occupied 125 Church editors at a meeting in Chicago.

The participants—two scientists, a philosopher, two religious publicists and members of Associated Church Press—came up with a bundle of thought-provoking ideas.

Here are some of the highlights of the panel discussions:

Dr. Norman Hilberry, long-time veteran of the atomic energy program, plugged for new techniques of communication to break down barriers between people.

"As far as mankind is concerned," he asserted, "Improvement of our ways of communication is far more important than improvement of our rockets . . ."

He noted that there have been no inventions in the art of communication since Christ perfected the parable, the technique of driving home a point with a short, illustrative story.

In our complex world, he added, "everybody knows more and more about less and less," with resulting barriers not only between scientists and religionists but between all sorts of people. "This is becoming a real hazard," he warned.

Emerson W. Shideler, philosophy professor at Iowa State College, Ames, pointed out that communication is not enough, that the problem really begins only after people make clear what they mean.

He raised this question: "What is the relationship of God to an experiment in physics?"

Dr. John Martin, physicist and former Methodist missionary in Pakistan, said he feels there are great hazards in try-

ing to separate life into compartments.

In certain respects, he explained, he is a "God-fearing man," and in other respects, a "physicist."

But he stressed that God is part of all of life, and he, for one, could not separate ultimate scientific truth from religious truth.

Kyle W. Haselden, managing editor of the *Christian Century*, noted that there would be no need for dialogue if differences between science and religion didn't exist. Such differences don't mean there are irreconcilable conflicts between the two, he said, but they should be exposed.

Shideler suggested these distinctions:

Religion deals with questions man asks about himself; science, with questions man asks about the world.

Scientific knowledge is neutral; religion cannot be neutral.

Science looks at man in an objective, detached way; religion has a subjective, personalized approach.

"This is the new battle ground between the two," Shideler declared.

Haselden added, "Most of us as religionists operate on revealed truth, whereas the scientist operates on the discovered and the discoverable."

Shideler pointed out, however, that science and religion run into conflict when they deal with the same "content."

"Historically science has won every battle," he added, although he conceded that "there may be a relation between revelation and scientific discovery."

Haselden: "The action of God in human history, in Jesus; this has been revealed."

Shideler: Science has a valid question regarding this claim about Jesus. "Is he, or was he, a revelation of God?"

Haselden: "You'll never know unless you surrender and accept it."

Peter Day, panel moderator and editor of *The Living Church*, commented that the search for historical truth is not the same as a scientific experiment.

"History is a matter of what you observe, what you believe, how you evaluate the testimony of witnesses," he said. "It is different from physics."

Shideler asked, "Does this imply that religion deals with one kind of world and science with another?"

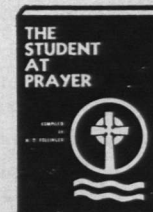
Haselden answered, "You cannot know it (religion) by treating it objectively."

The discussion ranged over a variety of problems, including that of nuclear survival.

The point was made that science deals with means, and religion deals with ends, but that science should have goals that are religious.

Shideler said, "The solution

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to man's problems is not more knowledge . . . but God and our responsiveness to him . . . ”

The solution lies in the “ultimate goals to which we are really committed,” he added.

Haselden said the Church should accept the rebuke that, for the most part, it merely touches upon issues affecting the world.

## MORE SCROLLS FOUND IN DEAD SEA CAVE

★ Flawlessly written legal and administrative documents from the second century are among the 40 or more papyri and scrolls found recently in the Judean wilderness not far from the Dead Sea.

Yigael Yadin, professor of archeology at the Hebrew University, told a press conference that the documents exceeded in “clarity of language, beauty of script and wealth of detail all documents hitherto discovered of that period.”

He recalled that last year the same caves yielded letters from Bar Kochba, leader of a Jewish rebellion against the Romans.

## MEMBERSHIP SLIPPING IN ST. LOUIS

★ The number of Episcopal Churches within the city limits of St. Louis decreased by 31% from 1939 to 1959, while the number of communicants decreased 32%. During this period the total population decreased by only 9%.

The Rev. Harlow Donovan, rector at Carondelet, presented these figures in accepting the chairmanship of the newly formed urban division of the diocesan department of missions and strategy. He said that the figures show “that the Church has been failing in its mission and ministry to people who live within the city.”

## - BACKFIRE -

John Howard Lever

*Clergyman of Brattleboro, Vt.*

I refer to the letter of Elizabeth G. Coates in the April 6 number.

What a hodgepodge of nonsense! This writer, like all opponents of medical care for the aged under social security, refuses to admit that it is simply insurance, the only difference being that there are no directors or stockholders to gain huge salaries or dividends.

The writer speaks of bureaucrats. I receive social security. I get the prescribed rate of payment for what I contributed. I know of no bureaucrats telling

me how much I shall get or how I shall spend it.

How is it that such writers always talk about higher wages and government bureaucracy and never remember the enormous salaries of big business brass. It is elementary economics that high wages mean more purchasing power and the broader the base the more prosperity.

Social security and the added benefit of medical care will help those of this generation and their children so that eventually the cruelty of unwanted dependents will be a

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thing of the past. Or perhaps this writer would prefer the county alms house system with a humiliating means test.

The writer also says this plan is political as contrasted with Christian. Could any plan be as Christian as this, exemplifying as it does "Bear ye one another's burdens and so fulfill the law of Christ"?

The writer says leave it to the churches, the commercial agencies and doctors. Until now we have so left it with tragic results—hopelessly inadequate and costly.

Thank the Lord there are some doctors like Dr. Howard Rusk, the greatest authority on public health in this country, who are entirely in support of this medical care.

And thank the Lord for the National Council of Churches whose public pronouncements so far at least have been competently Christian. The writer's letter is almost unanswerable, so wrong, so illogical, so contrary to fundamental Christian principles.

## ---- People ----

### CLERGY CHANGES:

**PHILIP S. HARRIS**, formerly rector of St. James, Milwaukee, is now rector of St. Mary Magdalen, Villa Park, Ill.

**GEORGE D. GRIFFIN**, former air force chaplain, is now rector of the Messiah, Chicago.

**GRANT M. GALLUP**, formerly curate at the Atonement, Chicago, is now vicar of St. Andrew's, Chicago.

**ROBERT M. COOK**, formerly canon at St. Paul's Cathedral, Buffalo,

N.Y., is now ass't at St. Stephen's, McKeesport, Pa.

**WALTER L. SHEPPARD**, formerly rector of All Saints, Attleboro, Mass. is now ass't at Calvary, Pittsburgh, Pa.

**LAWRENCE A. NYBERG**, formerly rector of Our Saviour, Middleboro, Mass., is now on the staff of city mission and the cathedral. Boston.

**MICHAEL P. OLLIC Jr.**, formerly vicar at Pineville, S. C., is now rector of Christ Church, Mount Pleasant, S. C.

**BEVERLY M. CURRIN Jr.**, formerly ass't at Grace and Holy Trinity, Richmond, Va., is now rector of St. Luke and St. Paul, Charleston, S. C.

**THOMAS H. CAMPBELL**, formerly headmaster of Hotchkiss School, is now rector of St. Paul's, Brookfield, Conn.

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**NORMAN J. CATIR Jr.**, formerly curate at St. Paul's, Wallingford, Conn., is now ass't at St. Stephen's, Providence, R. I.

**THOMAS C. SCHMIDT**, formerly ass't at St. James, New London, Conn., is now rector of St. Andrew's, Longmeadow, Mass.

**WILLIAM P. AUSTIN**, formerly of Denver is now working in the Anglican diocese of Korea.

**WILLIAM E. GRAY**, soon to graduate from the Church Divinity

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School of the Pacific, has been appointed missionary to Japan.

CHARLES W. TAIT, soon to graduate from Virginia Seminary, has been assigned to the missionary reserve and will later be assigned to an Anglican diocese in Africa.

DAVID G. R. KELLER, soon to graduate from General Seminary, will take charge of an Indian mission in Alaska in June.

THOMAS W. UNDERHILL, formerly ass't at Christ Church, Cambridge, Mass., is now rector of St. Matthew's, Cincinnati, Ohio.

OLIVER T. CHAPIN, formerly a chaplain at Bellevue Hospital, New York, is now chaplain of Cuttington College, Liberia.

CHARLES PICKETT is now in charge of a new mission at Guayaquil, Ecuador. The congregations in that country were transferred to the Episcopal Church, March 1, by the Archbishop of Canterbury and are a part of the district of Panama Canal Zone.

ROBERT B. HIBBS, now completing his doctorate at the University of Toronto, becomes a missionary in the Philippines, June 1, probably as a teacher at St. Andrew's Seminary, Manila.

WALDEN PELL, formerly headmaster of St. Andrew's School, Middletown, Del., is now at Saigon, Vietnam, in the diocese of Singapore, as minister to Anglicans.

WILLIAM A. BUELL, formerly headmaster of St. George's School, Newport, R. I., is now on the faculty of Tunghai University, Taiwan.

THOMAS J. TIMMONS, rector of St. Anthony's, Wilmington, Ohio, becomes ass't at St. John's, Worthington, Ohio, July 1.

#### LAYWORKERS:

WALTER R. DREW, newspaperman of Long Beach, Cal., is now director of public relations of the diocese of Los Angeles. He is senior warden of St. Thomas Church and headed the fund campaign for a new \$250,000 church.

JANE HELBIG RIXMANN of St. Louis is now secretary-treasurer of the district of Central America with headquarters at San Jose, Costa Rica.

#### ORDINATIONS:

FOSTER LUTHER CHAMBERS was ordained deacon by Bishop Noland, suffragan of Louisiana, on Feb. 4 at St. George's, Bossier City.

THOMAS J. PATTERSON, formerly an executive on a secular magazine, was ordained deacon by Bishop DeWolfe on April 8 at the cathedral, Garden City, N.Y. Or-

dained deacons at the same service: PETER A. JACOBSEN, formerly a school teacher; ROCCO P. GRIMALDI, formerly a buyer for a millinery concern and a watchman; ALFRED T. K. ZADIG, formerly a deacon in the Old Catholic Church; CHARLES E. SCHNABEL, student at Berkeley Divinity School; GUSTAVE J. WELTSEK Jr., student at Philadelphia Divinity School; WILLIAM W. ADAMS Jr.; RICHARD H. LUTZ; ALAN B. MacKILLOP; ERIC J. WEAVER; KENNETH W. WILSON, all students at General Seminary.

#### DEATHS:

EDWARD WELLES BURLESON, 89, died at Walla Walla, Wash., Feb. 10. Most of his long ministry was served in North Dakota, Idaho and Washington. He was one of

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five brothers in the Episcopal priesthood. One of them, Hugh Latimer, was bishop of South Dakota and later assessor to the Presiding Bishop.

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