

The + WITNESS

JULY 26, 1962

10¢



ALBERT SZENT-GYORGYI

TO SURVIVE mankind must learn that we are all living in one cave now and we had better put up a sign: "Playing with atomic bombs in this cave is strictly forbidden." Read the article by the Nobel Prize winner

THE TRUE STORY OF VIRGINIA: PART ONE

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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 Tunkhannock
Pa., under the act of March 3, 1879.

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Grant will be Delegate-Observer
To the Vatican Council**

★ The Rev. Frederick C. Grant is one of three delegate-observers who will represent the Anglican Church at the Vatican Council which opens October 11. The others are Bishop John Moorman of Ripon, England, and Archdeacon Charles De Soysa of Colombo, Ceylon.

The announcement was made by the Archbishop of Canterbury at the Church Assembly, meeting this month in London.

Dr. Grant, one of the world's leading biblical scholars, was dean of Bexley Hall and then dean of Seabury-Western for ten years before going to Union Seminary in New York as professor of biblical theology, from which he retired in 1959. He succeeded Bishop Irving P. Johnson as editor of *The Witness* in 1941, a position he gave up in 1945 because of the pressure of his teaching and writing commitments. He remained on the editorial board however until 1952 and since has been a frequent contributor, particularly in the book review department.

In making the announcement the Archbishop said he understood that invitations to attend the Council were also being sent to the Lutheran and Reformed and Presbyterian Churches, as well as to Orthodox and other

Eastern Churches and the Old Catholic Church.

Meanwhile, the executive committee of the World Methodist Council which just concluded a meeting in London announced that it had received an invitation from the Vatican to send representatives. The choice of persons to represent worldwide Methodism at the Council was deferred until later. Spokesmen said that since the Council will last for some months it is possible that there will be more than one group of Methodist delegate-observers during that time.

Archbishop Ramsey said that arrangements are being made

for the delegate-observers to be present at the public sessions of the Council and also at the closed general assemblies. In addition, the Vatican secretary-at-for promoting Christian unity is to hold special sessions for the delegate-observers, he said, where they will be able to ask questions and make suggestions.

The Archbishop said that despite doctrinal differences all Christians should pray for the Vatican Council "that it may by God's blessing serve the cause of Christendom, of truth and righteousness."

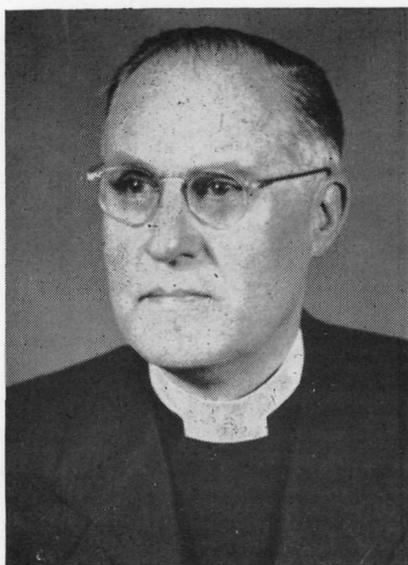
Vatican authorities had announced the title of "delegate-observer" to indicate that non-Catholic observers would be present not merely as private individuals but as official representatives of their Churches.

Other Churches

Invitations to send delegate-observers to the Council have been received at their respective headquarters by the World Council of Churches, Lutheran World Federation and World Presbyterian Alliance.

The WCC was asked to name one or two observers, the LWF, two or three, and the WPA, comprising Presbyterian and Reformed groups, three. These will be chosen by the policy-making groups of each of the three bodies.

A concluding paragraph of the invitations said: "It is our hope and prayer before our Lord that the presence of these observers may be an efficacious



FREDERICK C. GRANT

contribution to an ever increasing understanding and esteem between all those who have been baptized in Christ, our common Lord and Master.”

It is understood that invitations to send delegate-observers to the Council have been forwarded to a wide range of non-Catholic world confessional organizations.

At its recent meeting in Rotterdam, Holland, the International Congregational Council voted unanimously to send observers if an invitation is received.

Visit To Archbishop

The Archbishop of Canterbury will meet in London in early August with Augustin

Cardinal Bea, S. J., head of the Vatican secretariat for promoting Christian unity.

Cardinal Bea, whose secretariat was set up by Pope John in connection with the forthcoming Council, will lunch with the Primate of the Anglican Church on August 5 at Lambeth Palace.

A few days prior to his meeting with Cardinal Bea, Archbishop Ramsey will make a visit to Moscow at the invitation of Patriarch Alexei, head of the Russian Orthodox Church.

Cardinal Bea will take part in a conference of Roman Catholic clergy at Heythorpe College during his visit to England.

persecuted it, and has only been weakened and distorted when it has relied upon governments for aid — exactly the arrangement we are tempted to return to.”

Kelley said he could only agree with the pioneer Baptist colonist, Roger Williams, in observing that the zeal of Constantine and other early Christian emperors did more harm to Christianity than the persecution of the Neros.

“Too many Christians think that collective external rites or recitations is what religion is, and that to impose them publicly is an exercise of freedom of religion,” he said.

It is an evidence of “state religion,” he continued, “when public schools promote any religious practice, no matter how non-sectarian; when cadets in the military academies have compulsory chapel; when basic training in the armed services include mandatory lectures on religion by chaplains.

“It is also evidence, when the name of God is engraved on currency and added to the pledge of allegiance, all by acts of Congress, whose deliberations are regularly blessed by a publicly-paid — and publicly-ignored — chaplain.

Kelley said he used the term “publicly ignored” because “some of the Congressmen who sputtered most over the Supreme Court ban of a (government-composed) prayer in the New York State public schools were those who usually miss the opening prayer in Congress.”

“What is it but a state religion,” he asked, “when every serviceman, every prisoner, every patient in a public hospital and every child whose adoption, custody or confinement is determined by a court is assumed to have a religion—one of the accepted three: Catholic, Protestant, or Jewish?”

“As if all this were not

Protestant Leader Gives Views To Catholics on Decision

★ The Rev. Dean M. Kelley, director of the department of religious liberty of the National Council of Churches, speaking before a large audience of Roman Catholic priests and nuns, opposed official or compulsory religious practice of any kind in civil government or in public schools.

He spoke at a symposium on “religious pluralism” sponsored by the Institute of Church and state of the Villanova law school and the National Conference of Christians and Jews.

He told the audience the views presented were his own and were not offered as those of the NCC.

Kelley said there is “an obsession to get the government to help us save our faith,” adding that government recognition given to Christianity to date amounts to a “state religion.”

It is also a “religion of least effort,” he contended, when religious exercises or symbolisms must be used in public schools

and “In God we trust” must be placed on currency.

It is un-Biblical and the “ultimate profanity,” he continued, “when we seek to reassert religious values by putting God’s name on our money, using his name in political oratory, posting the Ten Commandments on school walls, or putting cardboard nativity shrines on every street corner.

“Our forebearers in the faith were usually restrained in the way they used the name of God. They did not like to bandy it about carelessly or casually. Not us! We want it said and seen as often as possible, and if that is not the real meaning of ‘in vain,’ what is?”

“There are over 100 million Christians, Catholic and Protestant, in America today, and we want the government to help, encourage and cooperate with us, to give recognition and respect to our faith, lest it die out. This, in the face of the fact that Christianity has outlived every government that has

enough and lest wicked secularism hold unchallenged sway, there are some who would have the Constitution state that ours is "a Christian nation." (This reference was to the so-called Christian amendment submitted to Congress, to which, he said, the National Council of Churches is opposed.)

In a reference to pre-Hitler Germany, where, he said, children were taught the catechism in public school and churches received public aid, Kelley charged that such aid "did not stop Hitler, it did not change lives, it did not prevent sin, nor delinquency. It never has and it never will.

"Any tainting of religion with coercion is hostile to the spirit and teaching of our Lord, who compelled no man to follow him, but served and saved in humility and peace.

"Christianity does not need help. It has help to give. Having withstood every kind of persecution and having changed the course of world history, it is ludicrous of nation-states to offer aid, and pitiful when Christians accept it."

Educator Speaks

A warning against "irresponsible" criticisms of the Supreme Court ruling in the New York regents' prayer case was voiced by Theodore Powell, public information consultant for the Connecticut state department of education.

Stressing that he spoke only as an individual and not for the department, Mr. Powell said that most church spokesmen "show neither understanding nor charity in their reaction" to the Court's ruling.

"The most distressing result of the Supreme Court's decision on prayer in public schools has been the unchristian, irresponsible criticism offered by church leaders," he said.

"The Supreme Court has declared that the religious be-

liefs of our children are not subject to government control," Powell said. "It has ruled against the use of an innocuous prayer devised by government employees and recommended by a political body, the New York board of regents, for daily recitation by children attending public schools under the compulsion of law."

Powell said that the Court "did not pass upon the validity of this particular prayer, nor prayer in general." It did say, he continued, that governments should "stay out of the business of writing and sanctioning official prayers . . ."

"This decision is a restatement of the hard lesson that Western man has never fully learned — that man's soul must be kept free from government dictation," he added.

The school official acknowledged that the decision placed the responsibility for spiritual training squarely on parents and clergymen.

Doing the Job in Changing World Debated at World Seminar

★ Ninety churchmen representing 40 theological colleges and seminaries participated at Belfast, No. Ireland, in an eight-day seminar which dealt with some of the problems of training clergymen to be effective in a rapidly changing world.

The educators who came from Asia, Africa, Europe, North and South America, discussed "The Teaching Ministry of the Church" at a world theological education seminar sponsored by the World Council of Christian Education and Sunday School Association.

A summary report presented at the conclusion of the seminar said that most of the participants agreed that the task of proclaiming the gospel and of teaching are really two as-

pects of one central mission. But he contended that "responsible parents and responsible clergy" should welcome this decision, refrain from denouncing the parents who brought the original suit and the justices who handed down the ruling and turn their attention to determining how public schools can give pupils a "full understanding of the role of religion in the development of our civilization."

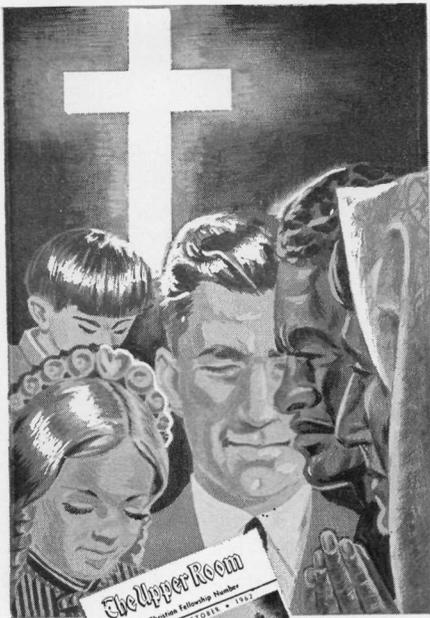
"Teachers have slighted or avoided this subject because of fear of accusations of sectarian bias," Powell said. He emphasized that the Supreme Court "has barred prayer, but it certainly has not prohibited any treatment of religion in the school program."

"Clergy and parents should urge that religion be given its proper place in the public schools as part of the educational program, rather than as religious indoctrination," he declared.

The report emphasized the need for clergymen to understand the world outside the Church and to learn to communicate with people in that world.

In a speech at the seminar, Gerald E. Knoff, executive secretary of the National Council of Churches' division of Christian education, listed four major contemporary issues which the Church must face in its teaching ministry. He said these are the changing standards of sexual morality, the search for social and racial justice, the quest for peace with justice in a nuclear age, and the desire for greater unity of the Churches.

Another speaker, David R. Hunter, head of the department



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of education of the Episcopal Church, said that Christian education should help people to deal with their immediate problems instead of concentrating on some possible future situation.

J. Russell Chandran, principal of the United Theological College in Bangalore, India, stressed the necessity of a close relationship between teaching and preaching.

Chandran admitted that in his earlier career he associated Christian education with "methods" and "gimmicks" and thought it had no place in a theological seminary. But the educator said his attitude has changed and that he now makes sure that all of his students get thorough training in Christian education.

Meeting concurrently with the seminar on theological education was a consultation on children's work which drew some 70 persons from 28 countries.

These meetings preceded the assembly of the World Council of Christian Education and Sunday School Association which will be held here July 25-27.

PATRIARCH ALEXEI URGES PEACE

★ Patriarch Alexei of Moscow, head of the Russian Orthodox Church, was host to about 800 delegates to the World Peace and Disarmament Congress who visited Zagorsk, ancient center of Orthodoxy, some 40 miles from Moscow.

The patriarch, who earlier addressed the Moscow congress, told the delegates that world peace is the "first thing Christ wished us to keep."

Later the delegates gathered at Peter the Great Hall of the Zagorsk Orthodox Seminary and Theological Academy where prayers were offered by Orthodox leaders.

It was reported that among the delegates were some from a number of religious groups in various countries, including the U.S. The American delegation was said to include Quakers.

In his address to the congress, broadcast by the Moscow radio, Patriarch Alexei urged all the world's people to pool their efforts in safeguarding peace and in fighting against the armament race.

He asserted that arms are "nothing but a preparation for war which might turn into an open destructive conflict at any moment."

"It is not an arms race, but general disarmament which will lead to the reconciliation of nations," the patriarch said. He criticized Christians who support the cold war and asked all peoples to combat propaganda dealing with war and racism, and all nations to "turn swords into ploughshares."

The prelate also condemned the testing of nuclear weapons by the U.S., but was silent on tests conducted by Russia.

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EDITORIALS

Appreciable Thaw

ONE OF THE MOST interesting phenomena of the decade of the 60's is the fact that for the first time in 400 years there is an appreciable thaw in the cold war relationship between the Church of Rome and the non-Roman world. This is of great significance because it enables communication to take place between responsible leaders and thinkers, and it can have a great deal to say about the kind of Christian influence which will be exerted on the world in the years ahead.

The fact that this thaw is taking place is evidenced by a number of public utterances by Pope John, by the visits of Archbishop Fisher and then Bishop Lichtenberger, and even more lately, the Moderator of the Church of Scotland to Rome, by a number of public dialogues between representative scholars in this country, by the sending of official Roman Catholic observers to the World Council Assembly at New Delhi last December — in marked contrast to the Roman Church's attitude at Evanston six years earlier — and by the announcement that the World Council will be invited to send official observers to the forth-coming Vatican Conference, which opens in October this year.

It is possible to become altogether sentimental about what is happening and ignore the facts that there are many problems on all levels which remain to be frankly discussed, to say nothing of dealt with. On the other hand, it is possible to be so cynical that the opportunity will not really be used. Protestants are right in wondering what kind of man will succeed Pope John, particularly when the present pontiff is of an advanced age. American Protestants, who have had occasion to face the organized political weight of the Church of Rome on local affairs, may well want to keep their fingers crossed for awhile.

It takes more than one swallow to make a summer, but swallows are involved. It is interesting to read and hear Fr. Gustav Weigel, S. J., and to realize that he represents a school of

thought, including Fr. John Courtney Murray and others. It would be helpful to hear other Roman voices raised, particularly if they were not from the Jesuit order, because this would indicate that the thaw is appreciated more widely within the American hierarchy than has yet been evidenced. Yet, at the same time, we must be grateful to Fr. Weigel and other editors of *Commonweal* for reminding us that the Roman Church is not really as monolithic as non-Roman sometimes think it is.

One very useful book, which should be read by serious non-Roman thinkers, is Dr. Hans Kung's "The Council, Reform and Reunion". It is being widely talked about, and *Time Magazine* gave it a featured review in its religion page recently. One of the important suggestions in Fr. Kung's book is not simply that the Roman Church itself is subject to a cultural reformation process even when its official leaders resist it, but his friendly warning to Protestants that the Reformation (with a capital "R") can become an emotional block to the continuing reformation process necessary for all vital Christianity.

Half Million a Day

INFORMED PEOPLE are aware that drug addiction is a serious national problem. Not so many people however realize that 42 percent of the total addiction in the country is located in New York City. It is estimated that 25,000 persons of all ages are using drugs in New York and that they are spending more than a half million dollars a day to obtain their shots.

Responsible officials in New York are doing their best. But the number of addicts is still increasing. There exists an enormous illegal traffic in narcotics and the victims for the most part live in the slum areas of the city.

The question is whether drug users are to be regarded as sick people or as criminals. The New York county medical society takes the realistic position that these unfortunate people are sick. The society favors clinics for narcotic

addicts in which psychiatric and other medical care would be provided. While under treatment, the addict would receive a limited amount of drugs under a supervised withdrawal program.

The federal bureau of narcotics takes a different stand. It prefers to consider the addict as a criminal. It opposes the proposed clinics. The bureau thinks only in terms of law enforcement but an approach of this kind alone will never eradicate this paralyzing disease. Great Britain, using the medical approach, has succeeded in reducing drug addiction to a point where there are only 350 known cases. This is something to think about.

The problem of narcotic addiction demands governmental action on all levels, federal, state and city. To stamp out this scourge money has to be provided so that facilities are available for treatment of those who are addicts. A high proportion of the crimes committed in New York City are the work of desperate men who need money to buy drugs. A half million dollars a day is being taken from poor people who more often than not end up in misery.

It's happening today in New York but it can happen in your city too if something is not done, and done now.

HOW MANKIND MAY SURVIVE

By Albert Szent-Gyorgyi

AN ADDRESS GIVEN AT THE CONGRESS OF SCIENTISTS ON SURVIVAL HELD JUNE 15. DR. SZENT-GYORGYI WON THE NOBEL PRIZE FOR MEDICAL RESEARCH. SINCE 1947 HE HAS BEEN DIRECTOR OF THE INSTITUTE FOR MUSCLE RESEARCH AT THE MARINE BIOLOGICAL LABORATORY AT WOODS HOLE, MASSACHUSETTS

IN A DEMOCRACY, like ours, the government and its foreign and military policy should reflect the basic characteristics of the people. The American people are characterized by clear, simple and honest thinking, straight dealings, a regard for human rights, and a blend of idealism and realism. Our foreign policy and military planning shows the opposite characteristics.

We dislike dictators, thus help Franco; dislike communists, thus help Tito; want a strong UN, thus do not admit the oldest and greatest nation. We pretend that China is not the 700 million Chinese but a fellow hiding behind our warships.

We have God Almighty on our lips but deny his existence by trusting bombs only. We pretend to be Christians, but talk of over-kill and hoard grain while others are starving. We sacrifice the life of thousands of children of other peoples to improve our arsenal which is, anyway, superior to that of others. We arrogantly deal with space as if it were our private backyard, and foul up the atmosphere, the common property of man.

While the majority of mankind needs help we spend untold billions and ingenuity to buy a ticket to doomsday. The existence of mankind is already dependent on correct functioning of countless hands and buttons, while both humans and machines are known to err, which makes our own bombs into a threat to our existence equal to the bombs of our adversaries. Never has high politics gambled so irresponsibly before with the very existence of mankind.

Morals seem to be something reserved for Sunday, when going to church, but to be of no use on weekdays, when making decisions.

False Track

WE ARE ON A FALSE TRACK. Our main question here is not how we got on it, but how we can get off, and make a fresh start.

Whatever man does he must do, first, in his mind. So if we want to understand ourselves and arrive at a plan of action, we must understand what sort of thing this brain of ours is.

Looking at this question as a biologist, I see that in their struggle for life, animals have

grown various weapons. Some species have grown claws, others fangs, tusks or horns. Man has developed a brain which turned out to be superior to all the rest and assured our supremacy.

This leads me to my first conclusion: The brain is an organ of survival. It was not built by nature for the search for truth but built for finding food, shelter and the like, to find advantage. Most human brains are unable to distinguish between truth and advantage and accept as truth that which is only advantage. This is an important point, if we want to understand human action.

We do, or desire, what our nature commands us to do, or desire, and use our brain only to find ways to reach what we want, and, simultaneously, produce the thoughts and arguments which justify our feelings and dealings. If I would have shelters to sell, my brain would start worrying about our national safety. If I would have bombs to sell, I would raise a noise about a missile gap.

If I would be in the army, waiting for my promotion, I would be concerned with the inadequacy of our defenses, give big contracts to firms to which I hope to retire as executive, and if I would be in the Senate, or House, I would be more concerned with the next election than with the next generation and make my alliance with the military-industrial complex to get for my constituency big contracts, to be re-elected; and if, at the same time, I would be forced to produce a disarmament proposal, I would produce one which looks good to us but could not be accepted by our opponents. If I were a millionaire, I would be convinced the world is right as it is and my hatred of communism would know no measure.

Playing It Safe

I DO NOT PRETEND to be better or worse than any of you. I am just a human, but have the advantage of being a biologist and to know the working of my brain, and so I can be on my guard not to be tricked by it. Some time ago, when I got the Nobel Prize, and with it a Texan four-gallon hatful of money, I asked my broker to buy me shares which would go down in case of war, knowing that having shares which go up would make me wish for war, become a war-monger. My broker did what I asked, war came, and I lost my money but saved my conscience.

Let me return to biology. There is but one rule of how an animal should be built to survive: it

has to be adapted to its surroundings. Our species was built perhaps hundreds of thousands of years ago and probably did not change during the last couple of ten thousand years. We are adapted to the conditions of life in those days, and to understand ourselves have to consider those conditions which must have prevailed, say, 50,000 years ago. So let us pay an imaginary visit to our n-th great-great-grandfather.

At night we will probably find him huddling with his family or clan in his cave around the primitive fire. We will have to be a bit careful in entering because his main motive is fear, and he might strike us down once we do not belong to his clan. At daytime we would probably find him hunting in the vicinity of the cave, because even 10 or 100 miles must have seemed an infinity to him. We would probably find that he has not the least doubt that what he sees and thinks is the ultimate truth.

Swift Changes

THIS WORLD did not essentially change up to the first half of the last century. If Napoleon and Julius Caesar could meet they could discuss all their military and political problems without difficulty. The two intervening thousand years made no difference.

Science has suddenly changed everything in a few decades without giving us time for adaptation. It replaced the speed of the horse by the speed of jets, missiles or radio waves, abolishing distance. The fire it replaced by atomic energy, one of those terrific cosmic forces shaping the universe. We were clever enough to release these forces but have no machinery in our heads which would enable us to comprehend, to imagine them, so we talk about them as if they would be one of those old-type energies. We get completely mixed up between the cosmic and petty human dimensions, and prepare to unleash, here on our little globe, the cosmic forces, and then try to hide from them by digging little holes in the ground which we call shelters.

This creation of new dimensions, and inability of the human mind to comprehend and handle them, pops up with the corresponding confusion at every turn. We are deeply moved by seeing a fellowman in danger, or suffering, and then talk, with a smile, about "pulverizing" our main cities, killing a hundred million of our countrymen, leaving the rest in unimaginable misery to envy the dead. We are simply unable to multiply individual suffering by a hundred million. If

those tens of thousands crippled bodily and mentally, cancer patients and leukemic children, who were hitherto produced by atmospheric tests could march in a silent procession before the leaders of governments, those tests would never have been ordered.

New World

IN THE PRESCIENTIFIC period the human masses were safely separated by distance. Science abolished distance and is now rubbing the enormously swollen human masses directly against one another, enabling us, at the same time, to destroy each other without leaving our backyards.

What science did was to find out more about the real nature of things, creating, therewith, a new world for which we are not equipped, in which we are unfit to live with our primitive thinking and sentiments which are very similar to those of our honorable ancestor, being dominated by fear, distrust, and narrow egotism, of which nationalism is but one expression. To survive in this new world we must build entirely new human relations, an entirely new world structure, and the question is, who could build it? How to build it?

One's thoughts turn, first, to one's government, Senate and House. Our Constitution dates from the days when the country had to be built up and a citizen's first duty was to build up his little corner, and the representative's duty was to represent the interests of his little corner. Our representatives still represent their little corners and do not notice that our globe has shrunk incredibly, and the whole globe is now our little corner. Their minds, which represent, also, the minds of their electorate, still bear all the traits of those of our primitive ancestors, with their absolute trust in primitive thoughts and feelings.

Way Of Thinking

CAN SCIENCE HELP US? It is a reasonable idea to expect that science, which created technology, and with it the new conditions, and has brought us to the rim of extinction, may help us. One could think that the forces released by science can be governed without mortal danger only by the same principle which created them. There may be truth in this, but what is science, and what do we expect from it?

Science can help us some by trying to explain to the people how formidable these new forces are which threaten to gobble us all up and open the way only to suicide, not to victory. It is not

much that science can do on this line, because the human mind is unable, in any way, to grasp the terrific nature of these cosmic energies. Of course, we can tell people that a bomb of 30 megatons will wipe out all life within a radius of 35 miles or so. But this will make little impression, for we are unable to imagine such hell on earth.

But is this all that science is: data, books and tricks? Certainly not. Modern science is a new way of thinking. Science tells us that if we have a problem, we must approach it as such, collect data, then try to fit them together and find the best solution, with a neutral mind, a cool head, unbiased by short-range interest like fear or hatred.

But science is even more than a way of thinking. Science, with its sister, art, is the result of selfless work of an intellectual community which knows no borders in time and space. I am a member of this community. Bach and Newton are my daily companions, and a Chinese or Indian scientist or artist is closer to me than my own milkman. The basic rule of this community is uncompromising intellectual honesty, equity and mutual respect. This takes us into the sphere of morals, the bridge which can lead to a better future.

The New Spirit

MY LAST and perhaps most thorny question is, where does this new spirit have to be implanted to bear fruit? The politicians? In a democracy it is the people who elect their representatives and they elect them to their own image. Politicians are not leading the people, they are led by the people, listening carefully to the voice of the voter. So it comes down, eventually, to educating the people. But here we stumble on great difficulty. Education is a very slow process and there is no time. And who should educate whom? It is the adults who educate the children, and so we are moving in a circle. It was probably for this reason that Dr. Leo Szilard is trying to make a shortcut and influence the government and Congress directly with a "scientific lobby."

There is perhaps also another approach. If Senators and Congressmen can be influenced by votes only, and care more for the future election than the future generation, then we have to look out for a group which cares for the next generation and has votes. There is such a group: Women, mothers. Women have, also, more common sense than men, have found out that high energy radiation damages children and refuse to swallow whatever we tell them about "permis-

sible limits." They simply want none of it. I have the keenest hopes about peace groups of women.

Perhaps there is a shortcut, too. If we still have the cave man's mentality and cannot change it, then, perhaps, we could avoid catastrophe if we could only understand but one thing, and this

is — that science has abolished distance, and we are all living in one cave now, which is our little shrunken globe on which there is place for one family only, the family of man, and we may at least gain time by simply fixing up a note: "Playing with atomic bombs in this cave is strictly forbidden."

THE STORY OF VIRGINIA

By Fanny S. H. Hall

THIS IS THE TRUE STORY of a young girl sentenced to the Reformatory for Women in Framingham, Mass. It is written by a remarkable woman who has been a pioneer in friendly visiting in prisons. I met her first at a White House conference on social welfare. She had been influential in establishing police-women in some of the cities of the middle west. For over twenty-five years she served on the board of the American League to Abolish Capital Punishment. When I became superintendent of the reformatory in Mass. in 1932 Mrs. Hall was one of our first visitors. She has continued her interest to this day. There she is known as our beloved Fanny Hall. Mrs. Hall not only creates for the girls she visits confidence and understanding, but she is able to introduce religious resources and a positive Christian program of goodwill and brotherhood.

— Miriam Van Waters

I HAD CORRESPONDED with her for some months before I ever met her face to face, since New York where I lived was a whole state away from Framingham where Virginia was an inmate in the Reformatory for Women.

So Virginia would never have come into my life at all if it had not been for my friendship and great admiration for Dr. Miriam Van Waters who was the head of this institution to which her fate had lead her. Though I lived in New York I was able to manage a visit there several times a year in order to see and talk with Miriam and to rejoice in the wonderful work which she was doing there. Though technically a prison and governed by the stern laws of Massachusetts as interpreted by the commissioners of correction it was inspiring to find such a place governed by love instead of fear and with the watchwords of "teaching" and "training" instead of "punishment", and with the women and girls called "students" instead of "prisoners". It was a shining light in the drab world of penology.

I always arrived there with a feeling of great expectancy, knowing there would be some new de-

velopment or rather evolution, like something growing from a seed of need into a satisfactory solution.

One time it was the little chapel; just a not large room in which were pictures and furnishings of a religious nature which made the atmosphere that of a church, and an open door making it free to anyone who needed such a spot in which to be alone to meditate or pray or to just be receptive.

Another time it was a sitting room for the older women who in their spare time felt the need of being with those of their own age. It had its own small immaculate kitchen where they could make a cup of tea or coffee to drink while they talked, and, refreshed and quietened, return to the work they had to do.

One thing that touched me most was the small dormitory for the "incurables". These were girls sent from other institutions because there they were unable to do anything with them and refused to keep them, explaining in many unpleasant terms why. Here they were kept apart from the other students while their education

progressed. Pleasant, cheerful sleeping quarters and a communal living room, where, when Miriam was away for a few minutes I talked to a young girl, plainly pregnant, who was busily ironing her clothes or some for the coming baby. She talked happily as any young "mother to be" about the approaching event and the names—of either sex — which she wanted to call it. She did not seem very incorrigible to me.

And I was always interested in getting a peck into the "students'" rooms; you could not call them cells, they were small and the windows were barred, but they were large windows and looked out onto green grass and trees. Each girls was allowed to decorate her room as she chose as long as it was kept neat and clean.

One I will never forget. The walls were painted a vivid pink, on the bed were piled gay cushions and a sprawling doll, on each side of the window was hung a picture; one was the well-known one of Christ kneeling in Gethsemane and the other one a portrait of Frank Sinatra.

Our First Meeting

I COULD TALK on forever about Framingham but I must get back to Virginia who lived there—only just one small incident; first I was in the outside office one late afternoon waiting for someone to drive me into Cambridge, and as I waited a plainclothes officer came in bringing a girl. She looked like a child to me, so small, so lonely, standing there by the desk while the officer was presenting papers. Then she was taken into a small adjoining room and left there with the door partly open. I said to the woman at the desk who was attending to the admittance, "May I go in and speak to her?" She knew me and said smilingly, "Yes, certainly" so I went in.

She was frightened into immobility, so I said I was a "friendly visitor" there and had been to see another girl who had been there some time. I told her I knew just how she felt and that because I knew all about the place I wanted to tell her that she had nothing to fear, that she would find kindness and understanding and no re-primations about what had brought her there and that if she was willing to do her part she would even feel happy. She looked a little more human when I kissed her and said goodbye. She could not have been more than fourteen or possibly fifteen and my heart ached at the cruelty of life that had brought her there.

About six months later, I was again at the reformatory and as I was going out there was for

some reason quite a crowd of girls in the outer hall, among them was my little friend, tiny among the other girls but plainly pregnant. I went up to her and said, "Do you remember me talking to you the first night you came?" She nodded. "I just wanted to ask you if you had found out that what I told you was true." She smiled happily and said "Oh yes!"

So I had been deeply interested in the reformatory before I ever heard of Virginia. It was a perfect laboratory for the highest type of penology with the sensible and humanitarian idea of helping people to become valuable human beings with a place to fill in the world instead of breaking their spirits with punishment for that which was past.

I knew most of the staff and some of the girls who were doing interesting work and one day I received a letter from a psychiatrist there about a girl patient in whom he was interested, giving me a little of her history, and said he felt she was in great need of a friend from outside who had no connection with the institution who would write her and visit her and make her feel she had her own personal friend. He spoke of her depression at mail times and especially at holiday seasons when it seemed to her that she was the only girl there who had no friends.

The doctor thought that if she only had some small corner of personal happiness in her life it would be easier to make better progress with her in other ways.

So I started to write to Virginia, just friendly gossipy letters to which she eagerly replied.

Before I started I had been given a skeleton sketch of her life, and I did not wonder she ended up in prison, though she did not belong there. She never had ray of a chance; the cards were stacked against her from the beginning.

How It Started

SHE STARTED with a perfectly normal home life to be sure, with parents, a brother and sister, but her mother contracted TB and to Virginia's normal affection was added the tenderness of her pity for her mother's suffering and the closeness which came of her childish efforts to help. So when her mother died before she was nine Virginia was desperately unhappy and inconsolable. Her grief was not mitigated by the fact that her father, away at work all day, felt obliged to get a woman to feed and take care of the children while he was working and when he married her and she was actually in her dead

mother's place in every way, the child was wretched.

No doubt her suffering made her difficult. At any rate the new wife made her dictum to her husband; she would take care of the older children, but Virginia had to go — some place, she did not care where, as long as she was out of her way. So she was put into an institution and never allowed to come home even for a day. With everything she loved taken from her and this hateful new life imposed upon her, the only emotion she had left was hate for her stepmother who had put her out of her own home, and as the years went on she hated her more and more until this hate became an integral part of her personality.

This hate, in a manner I do not understand, got in the way of the psychiatrist's treatment and in a way I well understand, got in the way of the good priest who was trying to help her, for Virginia was a Roman Catholic, and when she went to confession he could not give her absolution, as long as she so steadily and firmly hated her stepmother with a deadly hate. So of course she could not go to communion.

So altogether it looked as if this deep hate of hers was an important thing to get rid of for her own sake. No one could take it away from her; it was part of her and could only be discarded by her own inner change. She had such good reason to hate, I felt guiltily sympathetic with her, but I knew it was very important that something better should take the place of this obsession and though I never talked to her about it, it underlay much of my thought and talks with her.

Finally I saw her. Whenever I came to visit we were given some pleasant room belonging to one of the staff or a guest room in Miriam's house, pleasant and quiet and quite removed from prison atmosphere. In some such room I waited one afternoon for Virginia to come to me, and in she came happy faced and eager as any girl to meet a friend. Blue eyes, fair hair, clear skin tinted rosy with excitement, looking fifteen or sixteen though she was over twenty, and so our friendship of several years began. Many letters, Christmas and birthdays remembered with gifts to show the other girls, visits when possible, and always a closer bond of affection and understanding.

Just Didn't Care

SHE TALKED to me freely about her life, her very chequered life. "The Institution" had put

her out to work when she was fourteen, she did not like the job and ran away, was caught and put in another job. Eventually she ran away from that and was not caught, being helped by her brother who recognized her when he met her on the road and helped her get away. Unfortunately, it was a case of "out of the frying pan into the fire" for she met a man who, Virginia said, raped her and I believe her for when later on the same thing happened again and I protested saying she should have learned to have more sense, she said, "I guess I just did not care."

The child which resulted from the first episode was taken in, as indeed she was, for a time, by an older sister who was married and had no children of her own. "She loved it more than I did", said Virginia — Meanwhile she had begged her father to let her come home and it was after his refusal that she met the second man, had the second baby and again left it with her sister to grow up with his half brother. She showed no interest in them, seeming to regard them as belonging to her sister. Then, refused a home by her father, in and out of jobs, evil days came upon her and she abandoned all hope of anything better in life and one night she gave up her last shred of hope, life seemed unlivable to her and she went out on a bridge determined to jump into the river and give up the struggle.

As she leaned over the railing half frightened to take the step, a young navy officer came walking by. He sensed the situation somehow and ordinary humanity made him stop. Eventually he invited her to come and have dinner with him and Virginia, always wide open to kindness, went, and afterwards to his rooms "to stay till she found a place". This man was good to her; she said they had fun together and she became very fond of him, but when he went away on his ship he left her pregnant and though she knew where to address him and wrote thinking he would help her, she never heard from him again.

As I never showed curiosity or asked questions, and got my information from Virginia in snatches, there are many lapses in sequence of various things that happened to her, but the baby was born in some institution and learning that she had a father, they sent for him and tried to get him to do something for her, or at least to let her come home, but he refused to have anything to do with her.

NOW THIS BABY she loved devotedly and by hook or by crook, but in spite of her father's refusal to give them a home, she managed to keep

him with her for a couple of years when she realized that she could not manage to bring him up properly. At this time she must have been in some sort of home under police jurisdiction. She told me it was dirty and buggy and she could not have her baby live in such a place so she left it. "I did not think it mattered what day I went," she said.

But little did she know of the exactitudes of the law, it did matter and she was soon caught and sentenced to prison. I never had inquired into why she was sent there but even as she tried to explain to me I thought there must have been something other than just "walking out" that brought a prison sentence. Perhaps three babies had something to do with it; at any rate it was at this point that she was persuaded, for the child's good, to put her baby up for adoption. She had no trouble about that; he was a beautiful child. She had his picture always with her, and he would have been a prize for any childless couple. "He's got a good home," she said, "but they won't let me see him" and his father never did, but she always carried a little photograph of them, a lovely child of about two, so she must have managed to hold on to him for some time, and have no more babies. Virginia wrote poetry, and babies figured in it in a sort of innocent way, with great enthusiasm; she loved babies.

After some time she asked if she might call me "Mother". I think she wanted to feel she belonged to someone, and after that she never called me anything else, except "Mom" sometimes. When we had time she would take me by the hand and fairly run me through the long corridors, reminding me of the Red Queen and Alice to introduce me — really exhibit is the truer word — to some of her friends. "Mother," she would say, "this is —; I wanted her to see you." a few words and then off we would go to some other department.

(The story of Virginia will be concluded in the next issue)

Talking It Over

By W. B. Spofford Sr.

THE SUPREME COURT decision on prayer in schools got more comments from religious leaders than anything that has happened in years. Limiting myself solely to releases of Religious News Service at last count fifty-six Protestant

clergymen have issued statements. The score: 34 favor the decision, 22 oppose.

The Roman Catholic hierarchy and press was overwhelmingly critical of the decision, a notable exception being the official weekly of Maine which stressed that the decision "demonstrates, with new clarity, the indispensable role of church-related private education in maintaining the strength and vigor of religious life in this country."

The Witness, to date, has received statements from nine rectors of Episcopal parishes — four in favor; three oppose and the other two pointed out what they consider both good and bad points in the decision. Only two of the nine made any reference to history which, I think, is extremely important.

Being a New England Yankee, I had it drummed into me early why my ancestors came to America. They suffered religious persecution. It took different forms in different countries and times, but what was demanded of them was religious conformity. So those who felt strongly enough about it packed up and got out of there. "They fled before the demands of conformity" is the way one history book puts it.

This did not mean that they were rejecting religion — quite the opposite. Those who settled up and down the Atlantic seaboard sought freedom, and freedom to worship as they pleased was written large in their pacts and constitutions.

Nevertheless, human nature being what it is — sinful, that is — it was not long before these pioneers who demanded freedom for themselves were persecuting others for refusing to conform with them. Governor Endicott of the Massachusetts Bay Colony used his sword to cut the red cross out of the British flag because it stood for Anglicanism, which he hated. Roger Williams, an opponent of coercion in religion, was banished for his non-conformity and founded Rhode Island as a refuge for those seeking freedom of religious expression. History books on early America are loaded with such instances of religious intolerance.

What does all this have to do with the Supreme Court decision? The first amendment says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof—" The dissenting opinion of Justice Stewart, first off, sounds reasonable enough: "I cannot see how an official religion is

established by letting those who want to say a prayer say it.”

He was answered by James Madison, author of the Bill of Rights, with this statement which Justice Black had in the majority opinion: “It is proper to take alarm at the first experiment in our liberties — who does not see that the same authority which can establish Christianity in exclusion of all other religions may establish with the same ease any particular sect of Christians to the exclusion of all other sects?”

I have spent a good deal of time in southern states and I have seen schools opened not only with Bible reading and reciting the Lord’s Prayer, but have listened to “preachers” giving instruction in what they considered “true religion.” H. L. Menchen coined the phrase “Bible Belt” to symbolize the religious ignorance one finds there. But the same thing is found all over the country, as I can testify as a citizen of a small county in Eastern Pennsylvania which has fundamentalist sects all over the place, in charge of self-ordained “preachers.” I do not suppose there is much danger of having them take charge of the opening exercises of our schools — they fight too much among themselves — but still there is the possibility.

Then too I think the day is approaching when Roman Catholics will be in a majority in this country and it is at least conceivable that the school day will be opened by one of their priests, followed by religious instruction by nuns. The opposition to the Supreme Court decision by the hierarchy and the R.C. press wasn’t just an accident — it’s all tied up with federal aid for their schools, bus transportation and the various other plans they are pushing to get a cut out of the tax dollar.

The Court’s decision did not downgrade religion and the Church — as some Protestant and all Roman Catholic leaders have declared. Quite the contrary, the Church as a voluntary association has been strengthened by the decision and its function defended from encroachment by government.

Religion flourishes best where it is the responsibility of church and home. And the decision, I think, gets us back to the Faith of our Fathers, however much that faith has faltered in the past and undoubtedly will in the future.

Freedom, after all, has to be won in every generation.

THE NEW BOOKS

Fellowship Series (5-A): The Church Seasons. Morehouse-Barlow.

Sons and Heirs (1st Grade) by Dept. of Christian Education. Seabury Press.

There is as most of our readers know, a considerable variety of methods and programs in the systematic teaching of our children in the church schools, but the most widely used today are the two courses represented above. The Department of Christian Education, authorized and created by General Convention, issues the Church’s official courses for graded schools. Each year we see new material produced in one or more of the grades.

Similar in its methods and the use it makes of specially published material is the course of teaching called *Fellowship Series*, published by the Morehouse-Barlow Co. A new publication in this Series is *The Church Seasons*, consisting of a teacher’s guide and a pupil’s reader, designed to be used in Course 5-A. The price of the guide is \$2.10 and the reader \$1.80.

By **Kenneth R. Forbes**
Book Editor

The Department of Christian Education is sending out for fall use, publications for three grades: Grade 11 has a teachers manual of live interest, called *It’s Your Choice* and the script of a L P record of the lives of St. Paul, St. Ambrose, St. Francis of Assisi and Martin Luther. The cost is \$4.95. The 6th grade new teacher’s manual is called *Sons and Heirs* and Grade 1 has a teacher’s manual *God Is With Us*. The price of all teacher’s manuals is \$2.00.

Luther’s Meditations on the Gospels translated and arranged by Roland H. Bainton. Westminster Press. \$3.75

The book jacket says; “This book contains some of Luther’s most pungent and illuminating comments on the Gospels . . . Luther’s writings

were so voluminous that no one except the specialist reads them all.”

But Luther is too great a figure to ignore and too good a commentator to be overlooked. Roman Catholics generally detest him while most Protestants honor him, but the difficulty is, as the author says, “he is removed from us not only by the outward aspects of his culture but even more profoundly by a state of mind . . . he broke with the tradition of the Middle Ages, and stands therefore nearer to us . . .”

We do not readily understand the Middle Ages, the ages that built the great cathedrals, brought forth great saints, knew feudalism — ages in which the devil was so real and the Church so majestic, so rich and so marred by abuses. It took a brave man to defy the Pope as Luther did and a learned man to give so great an impetus to the Reformation. What was Luther really like? This book gives a very good idea, all the more compelling because the picture that emerges from its pages does not have

(Continued on Inside Back Cover)

Public Relations Experts Deal With Some Ethical Problems

By A. Stewart Hagenauer
Editor of the Newark Churchman

★ "The Church does not help me with the ethical dilemmas that I must face in public relations," said a woman professional in that field. "Though I hear severely judgemental sermons on 'advertising' from the pulpit, I am expected by the Church 'for free' to outdo 'Madison Avenue' when asked to undertake a canvass for the local congregation" said a man who participated in a series of ten informal conferences on the issues of the Christian faith and ethics in public relations. The sessions, were arranged by the department on economic life of the National Council of Churches to learn more about

the relation of faith to work day vocations.

Similar groups in other secular fields such as personnel men, bankers, corporation executives, hourly wage workers, and exporters-importers have been organized in other parts of the country so that the Church may come to know the dimensions and the real issues with which people must deal.

Taking the experience of the New York group of fifteen men and one woman in public relations as an illustration of the probing that the Church must do to be more effective in lay evangelism today, The Rev. Herman G. Stuempfle, Jr. addressed the June meeting of the Inter-church Luncheon Fellowship at

Trinity Cathedral, Newark. These public relations people organized their own individual meetings with their own chairman. Only two clergy were permitted at meetings. They took the role of listeners, observers, and technical resource persons. The pattern set was to identify issues, search out their significance, seek available resources, lay out how to resolve them, and indicate how the faith of the Church might be made more relevant. After a few meetings some fourteen dilemmas that clustered around three centers of gravity were identified.

Issues of personal integrity concerning fees, work load, and the giving of presents was one area. When did distortion and half truths become downright dishonest and misleading was another. Is the vocation of public relations one in which

A Call to Youth (That May Mean You!)

If you don't want to live in a "bomb shelter society"
can you do something about it?

If you want to share in fashioning a society based
on human dignity and respect
can you do something about it?

The ministry presents a way of life through which
you MAY do something about it!

This way of life will make big demands of you!
It will call for real sacrifice!

But since when did youth run away from a challenge?

Any one of the seminaries listed below will gladly send their catalogue on request. Talk with your rector. Chances are that he went to one of these schools.

DIRECTORY

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; **BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE**, Gambier, Ohio; **CHURCH DIVINITY SCHOOL OF THE PACIFIC**, Berkeley, California; **DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**, Philadelphia, Pennsylvania; **EPISCOPAL THEOLOGICAL SCHOOL**, Cambridge, Massachusetts; **EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST**, Austin, Texas; **THE GENERAL THEOLOGICAL SEMINARY**, New York City; **NASHOTAH HOUSE**, Nashotah, Wisconsin; **SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH**, Sewanee, Tennessee; **SEABURY-WESTERN THEOLOGICAL SEMINARY**, Evanston, Illinois; **VIRGINIA THEOLOGICAL SEMINARY**, Alexandria, Virginia.

BOOKS...

(Continued from Page Fifteen)

to be freed from the perplexities of Reformation history, from indulgences, diets, bans, revolts and quarrels.

There are extracts dealing with most of the events and many of the phrases of the gospels, and they are all revealing; revealing the man and yielding a fresh insight into Scripture. The comments are penetrating and profound, and at the same time salty, exuberant and unpredictable.

It is a book for everybody, but even more so for the man who suspects that his sermons lack salt. There is a table of sources for anyone who would search further.

Robert Miller

The Small Needle of Doctor Large by John Ellis Large. Prentice-Hall. \$3.50

It sounds as if the author had dictated this book's title himself, for it is a precise description of the contents, with a chuckle at the end, which means "Come and see!" None of the devoted readers of *The Witness* will fail to recognize some of these snappy short essays, for they appeared there as the "Don Large" column with regularity. The real origin, however, of all these was Dr. Large's own parish weekly leaflet.

Probably the most famous of the little parish leaflet column is the one in which the author started the controversy over the abomination of today's huge automobiles and followed that up with an offer to give the mayor of New York his little "Renault Dauphine". The whole world's communications staffs must have heard the racket and reported it before it all quieted down. (The story appears in this book on page 89 and gallops on for ten pages!)

The "needles" of the good doctor are never mean jobs. Sometimes they are even pious sermons. More often two pages of kind philosophizing. They are really good for what ails you! Here are some of the revealing titles: "Did you see a Pregnant Woman?"; "Religion Costs too Much?" "One-Arm Driving".

Burning Conscience by Claude Eatherly & Gunther Anders. Monthly Review Press. \$4.00

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