

The **WITNESS**

FEBRUARY 23, 1956

10¢



SHROVE TUESDAY PANCAKE SUPPER

THESE LAYMEN of Lexington are ready to serve the traditional supper which is an annual event in Anglican Churches everywhere

ARTICLE BY MARY VAN KLEECK

SERVICES In Leading Churches

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Morning Prayer, Sermon and Holy
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mon, 4.
Weekdays: Morning Prayer, 8:30; Holy
Communion, 7:30 (and 10 Wednes-
day); Evensong, 5.

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munion, 9:30. Friday, Holy Com-
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SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.,
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Weekdays: Holy Communion, Mon. 12
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Thurs., 9; Wed., Noonday Service, 12:15.

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Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
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Canon Mitchell Haddad; The Rev.
J. D. Furlong
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week

**Church School in Sophiatown
Closed by Government****BISHOP REEVES CALLS ACTION WANTON ATTACK
ON THE CHURCH IN SOUTH AFRICA**

★ Bishop Ambrose Reeves of Johannesburg charged that the government's closure order against Christ the King school in the Negro community of Sophiatown was a "direct and wanton attack on the Anglican Church."

Reeves made this charge after the Anglican school, attended by 550 Negro children, was notified that it could continue operations for two more months.

Hendrick F. Verwoerd, minister of native affairs, announced that an earlier communication ordering immediate closing of the school was in error. He said the delay would give the government time to provide other facilities. But in neither directive was a reason for the closing given.

Bishop Reeves pointed out that the reprieve did not offset the final decision to close.

"It is as if a murderer with hands around the throat of his victim releases his grasp when he hears the death rattle and tells him he has decided to kill him in an hour's time," he said. "The point is that the victim is going to die in any case."

The bishop added that the closing of the school, "supported by considerable financial

sacrifice of African parents," is a denial of the fundamental right which belongs to all parents "and makes this a matter of extreme gravity."

"It means far more is at stake than closure of a school and transfer of children to another school," he said. "It is the refusal to allow Anglican parents to have children educated within the hallowed tradition of their own Church."

"Now, at last this becomes clear. It is obvious the minister's action is aimed against the continuance of this particular school, but it is difficult to avoid the conclusion that more is involved. Whether he intended his decision to be a direct and wanton attack on the Anglican Church, it certainly appears to be so."

He then warned the children's parents against listening to any agitator in their distress.

"Of this you may be certain," he told them. "Long after the present minister of native affairs is dead and his name forgotten, this historic Anglican Church of which we are privileged to be members will still be at work in this land."

"In this hour of our great

extremity, let each resolve to be more loyal and faithful to the Church of God, confident that the present darkness will pass, for the future belongs to Christ."

The bishop said he saw the closure order as one of the consequences of the Bantu Education Act which became effective last April. Under that law the government took control of thousands of mission schools.

After the measure was passed, Bishop Reeves closed all 23 mission schools in the Johannesburg diocese, rather than put them under government control. He announced that the schools would be converted into Church family centers. Later, he authorized the opening of Christ the King as a private school.

Referring to his stand on the Bantu Education Act, Bishop Reeves said: "We can only hope that those within and without the Christian Churches who thought our fears of this piece of legislation were exaggerated and our actions more extreme than the position warranted will now reconsider their attitude."

"They will do well," he continued, "to note that amending legislation is coming before Parliament at the present session which, if passed, will give the minister of native affairs even greater powers over private schools than he now possesses."

While advocating calmness

and moderation "lest our cause be damaged," the bishop said the closure order had made it necessary for him to speak plainly.

"Today," he stated, "the whole civilized world knows of this action and we may be sure there are millions who like ourselves are deeply shocked by what has happened."

Bishop Reeves said that when he visited Christ the King school recently he was "greatly impressed by all that I saw."

"In all ways," he said, "it was a model of what a private school should be. The fact that it has a waiting list of about 600 children is an indication of the value African parents place on the quality of education given at the school."

He said that the closure would oblige children "who were expecting the benefit of education in the context of the Christian religion" to roam the streets.

"The fact that there are many hundreds of children in this African location who are deprived of any chance of education," he added, "makes this decision even more inexplicable."

CONSECRATION OF BISHOP LEWIS

★ None of the Bishops rushed to Salina but dog-sleds would have helped on the occasion of the Consecration of Arnold Meredith Lewis as Bishop of Salina on the Feast of the Purification. The former Dean of St. John's Cathed-

ral, Jacksonville, was consecrated after Salina's heaviest snow in a decade. Some of the District of Salina clergy and many laity, ticket holders for seats in Salina's small Cathedral, were unable to be present because of hazardous weather conditions.

JOCULAR CEREMONY ON A TRAIN

On a train "somewhere near Abilene, Kansas", the Rt. Rev. Hamilton West became Bishop of Florida. Accompanied by Bishop Frank A. Juhan, former diocesan, the two were enroute to the consecration of their cathedral dean, Arnold M. Lewis, as Bishop of Salina.

Friends reported that a jocular ceremony took place as the hour for Bishop Juhan's retirement arrived.

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World Council of Churches Has Commission on Atom

★ A new inquiry into the Christian attitude toward war and peace was approved by the World Council of Churches' executive committee which met at Gilbulla near Sydney, Australia.

Thomas Taylor, principal of Aberdeen University in Scotland, was named chairman of a special commission set up to conduct the inquiry. The group will be known as the commission on the theological study of the Christian and the prevention of war in the atomic age.

It will explore the problem of whether modern war is a controllable means of world policy, or if it is in fact uncontrollable. If the commission finds that modern warfare is controllable, it will seek to discover in what way and under what circumstances.

Also to be studied is the question of the threat of modern armaments as a deterrent to war and the consequences of such a position on Christian ethics.

The commission will hold hearings at which experts will be invited to testify on scientific and military questions.

In another action, the executive committee decided to convene a meeting of 100 churchmen this summer to consider the Christian's responsibility in the world today. Eighteen churchmen from the United States are expected to attend.

The meeting was scheduled for July 9-14, near Frankfurt, Germany. It will discuss Christian responsibility to the aspiration of the people for peace, order, justice, security, and freedom; Christian responsibility for living together in

international social and economic relationships; and Christian responsibility to the State, government and inter-governmental organizations.

CHAPLAIN AIDED NEGRO STUDENT

★ An Episcopal chaplain to students at the University of Alabama aided Autherine J. Lucy, first Negro admitted to the school, to escape a mob of demonstrators who surrounded the building where she was in class.

The Rev. R. Emmet Gribben Jr., son of retired Bishop Robert E. Gribben of Western North Carolina, worked with New York Times reporter Peter Kihss and Miss Lucy's attorney, Arthur D. Shores of Birmingham, in devising and carrying out a plan that enabled her to evade the angry crowd.

While Mr. Gribben and Mr. Kihss escorted a cloaked figure (Mr. Shores) to a car, thus diverting the crowd's attention, Miss Lucy was quietly slipped out through a back door of the building into another car and driven safely off.

Following the incident, the university board of trustees excluded the young Negro woman from further classes "for her own safety and that of others." She later filed a contempt charge and sued the university for her right to live there.

A day earlier, Mr. Gribben was struck by an egg when he tried to address a slightly smaller and less unruly crowd gathered outside Miss Lucy's classroom. When a demonstrator cursed the clergyman, a student grabbed the man's

arm and forced him to apologize for "talking that way to a man of God." Police and university officials said the demonstrators both days were "largely outsiders."

HOW BIG IS AN ATOM

★ How big is an atom? F. Woodbridge Constant, Trinity College physicist, says that if each atom in a glass of water were enlarged to the size of a grain of sand, then the atoms of that glass of water would cover the entire earth to a depth of over 300 feet. There are some 20 million million million atoms in one glass of water.

S E R V I C E S In Leading Churches

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New York

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

ST. MICHAEL AND ALL ANGELS

20th and St. Paul
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The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.,
Ass't to the Rector

Sunday: 7:30, 9:30, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m. Easter Day—Holy Eucharist 5:30, 6:30, 8, 9, and 11 a.m.

GRACE CHURCH

Mathewson and Westminster Sts.
PROVIDENCE, R. I.

The Rev. Clarence H. Horner, D.D.,
Rector

Sunday: 11. C., 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (11. C. first Sunday) 11; Y. P. F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.
Thursday: H. C., 11 a.m.—Lenten noon-day services, Mon. thru Fri., 12:10 p.m.

ST. JOHN'S CHURCH

WASHINGTON, D. C.

Lafayette Square

The Rev. C. Leslie Glenn, Rector

The Rev. Frank R. Wilson, Ass't

Sunday: 8, 9:30, 11, 4 and 7:30 p.m. Daily, 12 noon with sermon Wed., Fri., 7:30; Holy Days, 7:30 and 12.

Important Archeological Find Uncovered in Jerusalem

★ A Hasmonean family tomb dating back to the first century B. C. has been uncovered in the New City, reported to be the first important archeological find in New Jerusalem in many years.

The Hasmoneans were a Jewish family to which the Maccabees belonged. The tomb was found close to the family burial chamber of King Herod who was the ruler of Jerusalem when Christ was born.

The newly-uncovered tomb is the first of the Hasmonean period ever to be discovered fully intact in Jerusalem.

It was found by a local hardware dealer, Uri Levinsohn, an

amateur archeologist who happened upon a group of workers blasting a cellar for a new building.

Observing that the operations had laid bare the entrance to a cave, Mr. Levinsohn notified the Israeli department of archeology, which rushed archeologists to the scene.

The archeologists found that the cave was part of a Hasmonean family tomb. The tomb itself comprised a main hall measuring roughly 14 by 20 feet long and about ten feet high. It contained a representation of the seven-branched candelabrum in stone relief, a number of chalk-like drawings of ships, and Greek

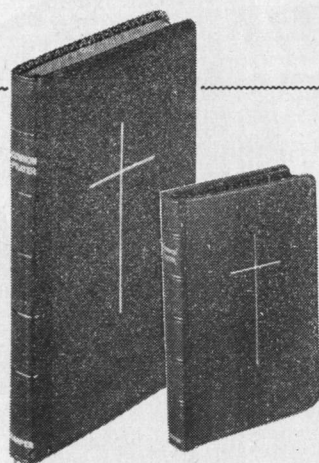
and Aramaic inscriptions. The inscriptions have not yet been translated.

Two adjoining halls contained several skeletons, a number of Hasmonean coins, oil lamps and household utensils. The coins made it possible to determine the exact period of the tomb.

SIDENER ACCEPTS HOLY TRINITY

★ Herman S. Sidener, chaplain of the Cathedral School of St. Paul for boys in Garden City, Long Island, N. Y., has accepted a call to become rector of Holy Trinity Church, Brooklyn N. Y.

But whether he will actually occupy Holy Trinity's pulpit as rector will depend on the outcome of a pending court trial to test the legality of the vestry's action in electing him and dismissing Mr. Melish.



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EDITORIALS

THE STORY TELLER

IN THE city of Marrakesh, North Africa, while on a preaching tour for the United States Air Force, I visited the Medina. This section of the city forms the heart of the native commercial and amusement activities. The bazaar atmosphere and the habit of dress have changed little for thousands of years. Arabs, Moslems and Jews swarm over the huge area. The sights are so amazing that foreigners, on their first visit, stand transfixed, their emotions ranging from amusement and fascination to fear and repulsion.

Daily in the vast open squares thousands of natives are gathered, held together in little or large groups, watching pitchmen, gamblers, fire eaters, sword swallows, blind beggars pleading to the passerby in unison, and snake charmers with baskets of writhing cobras. But the largest crowd we saw was gathered about a little man who was engaged in the oldest of arts: storytelling.

He enthralled them with yarns that have been repeated from generation to generation. He was their television, cinema, theater, philosopher, and newspaper. We couldn't understand a word, but obviously he was an artist. This was about eleven o'clock in the morning and when we returned from our mission late in the day, he was still there. The crowd was even greater.

Our Lord was a master of the ancient art of storytelling. He was practicing his gifts from the bow of a little fishing boat on the shore of the Sea of Galilee. More than likely Peter was the owner, and a proud man he was, for never had his prominence among his neighbors been so great. The forward part of the boat's keel was nosed deeply into the sands not far from the commercial fishing town of Capernaum. The masses of people had so crowded Jesus against the water's edge that the alert Peter had offered his little ship for a platform.

A New Appeal

THE Master was a storyteller with a new appeal. Not only did he entertain, but he inspired them and sent them home with a mysterious new quality of life. He banished

cheap values, filled the emptiness in the souls of his hearers, and raised men above the fear of human disapproval. The stories, or parables, he told were simple devices for conveying the great truths that transcended the limitations of human intelligence and of time, space and matter. As he unfolded his dramatic episodes, people were lifted above their anxieties, animosities, fears and lewd indulgences. He did not have to harangue them as a reformer would have. He joyously transported them into new spiritual, mental and emotional attitudes. He sent them back to their respective places in society with a changed viewpoint concerning their responsibilities toward others. Religion was more than a strengthening force for one's own private needs; they discovered that it was a relationship which carried one into an understanding of the wants and problems of others in the brotherhood of human beings.

Our Lord offered his wisdom to all who could understand the inner meaning of his parables. Comprehension did not depend upon education or intellect but upon a desire to love people and to trust God. Thus, the truth of eternity and life might be held back from a proud scholar of the Temple and understood completely by a sixteen-year-old shepherd boy. One had a spirit of openness which could receive enlightenment. The other was so sure of the miserable little lamp of his own knowledge that he was incapable of seeing The Great Light. That is why ignorance is so often the handmaiden of education.

Humble Listeners

OUR Lord was far more than a storyteller. Back of every dramatic word picture he created was an immutable spiritual principle. Within its aura was an answer to someone's personal problem. His stories contained the truths which alone could bring happiness to the nation and peace to the world. These priceless teachings were there for those who were humble enough to learn.

Jesus not only told stories but his life and acts became a story in itself. He did such astonishing things before people's eyes that they soon were flashing the news by word of mouth to every village in the land. Thus, in addition

to his parables, there were these amazing reports about his daily routine experiences. Apparently his relationship with the Father ("The Father and I are One") was such that unseen powers flowed through him with ease and naturalness; powers which transcended the ordinary limits of physical law. Naturally the people who had seen him were walking news bulletins. Crowds came.

He healed the sick and hardly ever used the same therapy twice. On occasion, he raised people from the dead. He cured people many miles away and seemed to have no problem over-coming the limitations of time, space or matter as generally understood. He demonstrated his control over nature and the elements. Plant life, animal life, the wind, and heavens and the sea were subject to his will.

If you read the weekly gospel selections of the Book of Common Prayer as arranged for a whole year, from the point of view of his powers, you will see that there was no ceiling on the "mighty acts" he performed with a natural simplicity and as a matter of course without conjuring up effort. He not only expected, but commanded those leaders he selected to do likewise.

He demanded one quality above everything else: Faith. Faith implied humility—only by the grace of God the Father was anything possible. The moment a man became proud and haughty about his personal powers, virtues or private accomplishments, he was stripped of his strength. Man's strength is in God alone. Faith and humility, that is where he started.

The Highest Virtue

HE THEN moved on to teach the most important virtue of all: Love. His great love for the needs of people was gradually made manifest until the climax of his life was epitomized in the greatest story of all, his crucifixion for the redemption of all men, nations, colors and creeds. He said that all were born to be brothers of one blood without the slightest reservation of any kind of discrimination. Man needed only to believe, to be humbly teachable and to love "all sorts and conditions of people" if he desired to have the promised power. He expressed his love in many ways, but especially by being ruthlessly out-spoken against the proud practices of the selfishly rich, the spiritually self-righteous, the politically arrogant and the stony of heart. In turn, there grew up stories about his fierce

and protective tenderness for the weak, the suffering, the humble, the sick and the poor. Furthermore, he promised and commanded that the spirit of his works be re-enacted today.

To deny, explain away, or rationalize the miraculous works of Christ is to reduce him to the size of a poetic ethical culturist. Once we weaken the spiritual wonders of the Gospel report, we are making him merely an idealistic rabbi. But, we must also realize that his supernatural feats of healing were not ends in themselves. For example, the cure of leprosy meant little if it did not lead to the making of a whole man whose inner spirit would find the joy of sacrifice in serving people for Christ's sake. If he healed a blind man and did not give him a new inward vision, it would have been better had the man remained sightless. Our Lord's aim was to make people whole. To this end, in many instances, he began with the healing of physical handicaps.

One of the sad developments of modern healing movements is that some tend to make physical welfare an end all by itself. Our Lord is not interested in being a physician to the human body without administering to the total man: body, soul, spirit, nation, and world. Wherever little healing groups are stressing only physical cures and answers to private prayer, without equal interest in curing the persecution of minority groups or the welfare of those who are unjustly exploited, you may be well assured that our Lord is not interested. Under such circumstances, these groups become a mere cult, remote from the real teachings of Christ.

Unlimited Possibilities

THE power of Christ's impact upon the world has always depended upon man's conviction that all things are possible through him. Water that premise down in any respect and you no longer retain his mighty impact upon life. If we want his strength to meet the problems of our time, it is highly important that we believe that his Church is still able to reproduce similar acts today. If we believe anything less than that, Christ will never have the power to perform the greatest healing problem ever presented to him: namely, cure of hate, selfishness and cruel murder among nations. If he cannot heal a cancer in just one man, how then can he possibly heal the cancer of war in a whole world seething with potential self-destruction. "Only believe," said

Jesus. The illness of humanity can be cured only by one whose powers are just as unlimited as they are depicted in the Gospel story.

Thus, as the Great Storyteller stood on the bow of Peter's boat and enthralled the multitude all day long, he did more than create magnificent parables for people to hear. His

wondrous deeds, healings and ministry made his own life into a living story. The words he said were reinforced a hundred-fold by the deeds he performed.

By Austin Pardue

The Bishop of Pittsburgh

CHRISTIANITY AND ATOMIC ENERGY INTERNATIONAL EFFORT TO BAN WEAPONS

By Mary van Kleeck

Throughout the first decade of its history, the United Nations debated proposals for banning atomic weapons. Beginning in a practically forgotten, unanimous agreement, which originated in a joint declaration of December, 1945, of the United States, the Soviet Union and Great Britain, to develop plans immediately to insure the use of atomic energy for peaceful purposes only, ten years of debate ended in December, 1955, in apparently hopeless cessation of effort to fulfill the original assignment. Yet all the nations know better today than ten years ago that, as the United States' delegate to the United Nations said in 1946, in presenting our country's first answer to the problem: "We must elect World Peace or World Destruction".

If a new beginning is to be made, as the urgency of the unfulfilled task surely demands, it may well start with an objective chronology of international proposals in the first decade of threatened, atomic warfare; and an attempt, thereby, to discover reasons for failure as guidance for next steps.

Agreement

A RESOLUTION was adopted on December 27, 1945 in Moscow by the Council of Foreign Ministers of the United States, the Soviet Union and Great Britain, agreeing to recommend to the United Nations that a commission be set up to make proposals for "elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction", and for "control of atomic energy to the extent necessary to ensure its use only for peaceful purposes."

Drafted a month earlier in Washington by

heads of government of the United States, Great Britain and Canada, which had participated in the war-time development of the atom bomb, the declaration was unchanged in Moscow, except for the suggestion of the Soviet Union that the Commission be accountable to the UN Security Council. Adherence was then obtained from France and China as the remaining two of the five permanent members of the Council.

The General Assembly of the United Nations, on January 24, 1946 with 47 countries voting affirmatively and no dissent, adopted this resolution, as sponsored by the five powers and Canada. The United Nations Atomic Energy Commission was thereby established, consisting of the eleven members of the Security Council and Canada. The Commission was charged to "proceed with the utmost dispatch and make specific proposals" for the purposes just quoted, and, also, "For extending between all nations the exchange of basic scientific information for peaceful ends;" and "For effective safeguards by way of inspection and other means to protect complying States against the hazards of violation and evasions."

The Commission, be it noted, was not charged with determining whether or not atomic weapons should be eliminated from national armaments. Its establishment sealed the agreement on that point. The task now was to propose the specific methods for accomplishing the agreed purpose.

At that date, the United States was the only nation which knew how to produce the bomb. To most of the people of the world, including Americans, the first knowledge of its existence was its explosion by order of the

President of the United States over Hiroshima on August 6, 1945, and over Nagasaki three days later, without advance warning and with many thousands of civilian casualties resulting. Less than six months later the United Nations, including the United States, agreed to its elimination as a weapon of warfare, while the new scientific knowledge would be exchanged between nations for peaceful ends.

Failures to Agree

On June 14, 1946 the United Nations Atomic Energy Commission convened in New York for its first meeting, elected as chairman the head of the host delegation, Bernard Baruch, representing the United States, and received from him the proposal of the United States for "the creation of an International Atomic Development Authority, to which should be entrusted all phases of the development and use of atomic energy, starting with the raw materials and including:

1. "Managerial control or ownership of all atomic energy activities potentially dangerous to world security.
2. "Power to control, inspect and license all other atomic activities.
3. "The duty of fostering the beneficial uses of atomic energy.
4. "Research and development responsibilities of an affirmative character."

As to elimination of atomic weapons from its armament, Mr. Baruch declared that the United States would make no definite commitment. Proposals to stop their manufacture, dispose of existing stock-piles and turn over knowledge of how to produce them to the Authority, would be put into effect by the United States, independently and in its own time only when it was satisfied that "an adequate system for control of atomic energy" had been set up, the bomb as a weapon renounced and "condign punishments" provided for violations, "which are to be stigmatized as international crimes."

Speaking of punishments, Mr. Baruch injected the issue which was certain to lead to disagreement with the Soviet Union. "It might as well be admitted, here and now," he said, "that the subject goes straight to the veto power contained in the Charter of the United Nations so far as it relates to the field of atomic energy. The Charter permits penalization only by concurrence of each of the five great powers—the Soviet Union, the United

Kingdom, China, France and the United States."

The veto power inheres in the UN Security Council to which the UN Atomic Energy Commission had been made accountable, as Mr. Baruch must have realized, by insistence of the Soviet Union. However, he added that he wished "to make it very plain that I am concerned with the veto power only as it affects this particular problem," that is, violations of agreements for control of atomic energy. This restriction left the door open for eventual agreement by the Soviet Union even on this point. The applicability of the veto to violations would depend upon the set-up of the proposed, international control agency, which would certainly not be identical with the Security Council, even though it were made responsible to it.

The essence of the United States plan was that because raw materials and processes for producing atomic energy are identical with those required to produce atomic bombs, except toward the end of the total process, therefore, no plan to prohibit the production of atomic bombs by any nation can be effectively enforced unless international control be established through ownership or management of the total production and use of atomic energy.

Five days after the submission of these proposals, June 19, 1946, from the United States, The Commission received two Soviet "draft proposals", presented by Andrei Gromyko. The first called for international agreement to prohibit the production and use of atomic weapons and "all similar forms of weapons destined for mass destruction." Such an agreement would, at once, bind the contracting parties "Not to use, in any circumstances, atomic weapons;" to forbid their production and stock-piling; and within three months to destroy "all stocks of atomic energy weapons, whether in finished or semi-finished condition." Punishment for violation as "a serious crime against humanity" would be provided by legislation by the contracting parties within six months after their agreement.

The second proposal concerned the organization of a Commission for control of atomic energy, with two committees,—the first to work out details for international exchange of scientific information; and the second to make recommendations in detail for fulfilling the agreement to prevent "the use of atomic energy for the harm of humanity."

The proposals of the U. S. S. R., said Mr. Gromyko, attributed "extreme importance" to the proposed agreement "for the outlawry of the production and use of atomic weapons." The use of the discovery of atomic energy for production of weapons "excludes the possibility of normal scientific cooperation between the states of the world." Moreover, peace could not be established unless atomic energy was used only for peaceful purposes. Its continued use for mass destruction would intensify "mistrust between states" and keep "the peoples of the world" in "continued anxiety and mistrust."

The Danger Grows

THE need for action became constantly more urgent in the following seven years. An atomic explosion in the Soviet Union, announced to the world by President Truman on September 23, 1949, showed that the United States no longer held the monopoly. On January 31, 1950 President Truman directed the U. S., Atomic Energy Commission to proceed with efforts to make the far more destructive thermonuclear (hydrogen) bomb, and success was demonstrated in an explosion at Eniwetok Atoll on November 1, 1952, when an island was destroyed. On August 8, 1953, Premier Malenkov told the Supreme Soviet of the U. S. S. R. that "the United States has no monopoly on the production of the hydrogen bomb." On November 18th of that year, the UN General Assembly suggested a new approach on the appointment of a sub-committee of the Disarmament Commission, composed of the five nations principally involved—U. S. A., U. S. S. R., Great Britain, France and Canada, to seek a solution in private meetings and report by September 1, 1954.

With President Eisenhower's address to the United Nations on December 8, 1953, presenting his "atoms-for-peace plan", ignoring the Baruch plan, and promising his cooperation in the new five-nations sub-committee of the UN Disarmament Commission, a new phase began. Nevertheless, by the end of 1955, what to do about nuclear weapons continued to be an unanswered question in the United Nations. In 1956 the nations are looking to the United States for leadership toward more successful negotiations.

In the next article on Obstacles to Agreement, the effort will be made to discover the true reasons for past failures to end the increasing danger of atomic war, as prelimin-

ary to reaching the deeper, mutual understanding between nations today, which alone can be the beginning of the new era of peace in the atomic age.

A Blind Man Groping

By William B. Spofford, Sr.

CUTTINGTON COLLEGE, Liberia, is getting a plug from the National Council with a little advertising stunt. Nine unroasted coffee beans are contained in a transparent bag with a reminder that it was grown at the college. Visual aid to education is then suggested: "Take this coffee into the church school and tell the children something about Cuttington College and Liberia." Our missionary work there, of course, is one of the designated objectives of the Children's Lenten Offering for this year.

Haiti is another mission field of the Episcopal Church and may, in some year ahead, also be designated for this offering. It might well be, from the little glimpse I got of it last month. These Cuttington coffee beans reminded me of it. When I visit a strange land I'm not given to taking off with other tourists to see the highlights. For one thing these escorted tours cost too much for me. Further, I'm not particularly interested in looking at the President's Palace, the homes of the upper-crusters or the swank hotels reserved for Americans. It's more fun to prowl around the streets and back alleys and see what goes on there and talk to people you bump into. My French isn't so hot but whatever the language you can usually make a person understand what you are driving at with pantomime.

On the dock at Port-au-Prince I saw two Haitians, very ragged, searching diligently on the ground for something or other. I thought maybe they were hunting nickels and dimes tossed from the decks by the tourists. Finally they stuck out their hands—each one had picked up from the dock a dozen or so unroasted coffee beans. What's more, they were very pleased with themselves for having found them. What happened next I do not know—I presume roast them over an open fire and then brew themselves a tin of pretty weak stuff—nothing like what we have to open our eyes in the morning.

Those men hunting on the dock for such

luxury was symbolic of the poverty I saw in Haiti. I was in the ghetto of Warsaw, Poland, in pre-war days and I never expected to see greater poverty and degradation. The symbol on that visit was a couple of Jews wearing overcoats in mid-July. It was all the clothing they had I learned, with nothing underneath. I saw them buy chicken guts—literally—in the filthiest market I ever saw.

But that Iron Market in Port-au-Prince was as bad. Why everybody in Haiti doesn't get typhoid I'll never know. Drive five miles out of the city, over the mountains, and you pass women with baskets on their heads, either going or returning from market. The basket contains things to sell, about \$1.50 worth. They get to market in the evening and sleep out doors in order to be on hand when the market opens in the morning. If they sell, fine. If they don't they trudge home with the stuff, usually a five mile walk up mountains, for it costs too much to ride on the rickety bus. Natives that are "rich" have a donkey, but not many have since they cost nearly ten dollars. We even passed one woman returning from market with a basket on her head containing two goats. Our driver told us that she apparently had no luck in selling them.

About as far from the dock as Mickey Mantle can hit a home run is a piece of land projecting into the bay. There was a lot of activity going on so, alone, I prowled around for a couple of hours. It was positively the filthiest and most depraved place I have ever set foot in. Actually it is a garbage dump, with hundreds of people living there in shacks built out of tin or anything they could lay their hands on. Wandering about, feeding on the filth of the dump, were scored of skinny razorback hogs. And tied to many of these shacks were fighting cocks, the chief amusement of both men and women. I watched a fight as long as I could stand it—a circle of men, women and children—with the cocks destroying each others combs and picking out eyes, amid wild laughter and cheers of excitement.

The Church? It is there with a beautiful cathedral in the better part of the city, surrounded by other fine buildings. And I have no reason to doubt that Bishop Voegeli and his staff are doing a tiptop job.

Neither do I have any doubt that he would be

the first to say that a lot more needs to be done in this land of "Heartbeat", as the new National Council movie calls it.

THE THROAT

By Corwin C. Roach

Dean of Bexley Hall

AMERICANS have colorful names for those in the limelight. One man is known as "The Lip" another as "The Nose". The ancient Hebrews used the term "throat" or "neck" as their designation for universal mankind. At least that seems to be the root meaning behind the term "nephesh" used in Genesis 2:7. In Ps. 105:18 the word is actually translated "neck" in the R. S. V. Among all the definitions of humanity this certainly is one of the most curious. Mankind is no more than a gullet! And yet as we examine it we may find it one of the most significant.

Man is a throat but what goes through his throat? The first and most obvious answer is breath. In at least one Old Testament passage "nephesh" seems to have that meaning. Job 41:21, speaking of the crocodile, uses our word when he says "His breath kindles coals". Man is a breathing animal but so are the crocodile and the hippopotamus. Physical life in itself is not distinctive. Man shares it with the brutes. Indeed the same phrase is used of animal life in Genesis 2:19 as is used of man in 2:7 but our versions obscure the grim identity by varying their rendering of the two passages. Is man no more than a crocodile? There are many who would tell us no.

Man eats as well as breathes. He employs his throat to swallow food and gulp down liquids. Accordingly the Hebrews used the word "nephesh" to describe hunger and thirst and the other physical appetites. In this again man is linked with the beasts and Genesis 3 tells us what happens when a man is merely the sum of his appetites, a super-animal. Adam and Eve ate of the fruit of the tree because it appealed to their physical ("good for food"), esthetic ("delight to the eyes") and even their intellectual appetites ("desired to make one wise"). But as they ate their potential self died within them. For this is the warning. If we live like the brute, we shall die like the brute. So our word "nephesh"

is also used of a dead man, even of the monument or tombstone erected over his corpse as a memorial.

Yet desire is not wrong. The man who ceases to eat, dies but so does a man who ceases to desire. Man is a throat and it is interesting to note how many passages in the Old and the New Testament also speak of the religion of life in terms of food and drink. We think of Isaiah 55 and John 4. The supreme Christian sacrament is based upon these elemental needs of man.

Accordingly, the New Testament opens with a variation on the same theme as these early Genesis chapters. Man is a bundle of appetites. He can choose the wrong satisfactions as in Genesis 3 or he can hunger and thirst after righteousness. So the word "nephesh" is related to a whole series of emotions and desires in the Old Testament. It comes to have the meaning of will and purpose. Man is restless, driven on by his desires and his dreams but he can find his rest in God. It is only as he achieves this discovery that he achieves totality or personality or as one writer defines our term, "a comprehensive and unified manifestation of sentient life."

Man is a throat. The one function of that throat which distinguishes man from the animals is the ability to use it in intelligible discourse. Man is the animal who can talk. It is no wonder then that the Fourth Gospel gives the title "Word" to the Son of God. Speech and the processes of thought which accompany it and in part are dependent upon it are the precious gifts which God has reserved for man among all his creation. Jesus sounds the warning in Mark 7:19ff. From within a man can come forth those evil thoughts which defile him. The author of James refers to the double nature of the tongue, a power for blessing or cursing. Yet there is a wisdom from above which can animate man. God can say to us as to the ancient prophet "Behold, I have put my words in your mouth" (Jeremiah 1:9). It is a moot point whether the word "nephesh" in the Old Testament is used for the rational, mental processes. Certainly, the Bible does insist that we use our God-given "nephesh" in this way. We are to love God with all our "heart" which for the Hebrews was the seat of the intellect.

God made man a "nephesh" and as we have seen there is no simple rendering of the word. The original meaning "throat" includes a var-

iety of functions. It is the organ by which we breathe. Man can be a mere vapor, as indeed Ecclesiastes regards him, a vagrant puff of wind here today and gone tomorrow. He can be also a bundle of appetites for good or for bad, the creature and the prey of his own emotions, or he may use them in all the absorbing tasks of God. He can be a talking animal just one degree above the parrot or he can be the companion of God walking and talking with the Almighty through the grace of the incarnate Word who has dwelt among us. Man can realize his true selfhood and achieve the divinity which God has purposed for him and in whose own image he has been fashioned.

It depends upon how he uses "the throat" which God has given him. The traditional rendering "man a living soul" is wrong linguistically but it can be right theologically. Men were not meant to remain as animals but to become the sons of God.

ONE NATION UNDER GOD

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

ONE of the significant observations which can be made from the record of the United Nations Organization is the fact that there is a startling difference in attitude between the so-called Christian nations and the godless ones. The line of division seems clearly drawn. On the one side is responsible concern for the needs and rights of others. On the other, irresponsibility and arrogant demands predominate. The root of this basic difference is to be found—not as we might think, in Christianity, but in Judaism.

Turn back the pages of history and see the young Joshua at the death of Moses, standing in fear and uncertainty before his task of leading his people. Then note the source of his encouragement. "... For the Lord thy God is with thee whithersoever thou goest." Follow the history of little Israel and see how heavily that history is punctuated with the sense of an agreement between God and the nation. What gives them a sense of destiny and of responsibility? "Ye shall be my people and I will be your God," saith the Lord God. The logical question which generation after generation of Israelites tried to answer was, "Why?" Why should God be thus concerned with these few little tribes? Through the

centuries of suffering and reverse, always there emerged a remnant of the people to carry anew the standard of the covenant.

Finally the answer came—at least to the enlightened prophets. It was because the motive of God was unmerited love, that he forever set the faltering feet of the little nation on the road of destiny. Now with a new sense of even greater responsibility God's spokesmen saw the task of the nation to be that of bringing all the peoples of all the nations into the orbit of God's love. Yes, there were unfortunate digressions of thought. Bigotry, the sense of immunity, a false sense of their own worth, misinterpretation of the true purpose of God for Israel. But out of it all came a sound premise for national and international motives for all time.

A "Nation under God" does have a responsibility. Her subjects are children of God, regardless of status or cultural background. To each of them must be guaranteed civil rights, adequate opportunity for productive and happy life, freedom to live, believe, work and differ with one another.

"A nation under God" has a responsibility to the world, first of all because it is God's world. Though one possess wealth and productivity beyond all others, a nation under God will forfeit the right to impoverish or tyrannize. Although a nation possess the power to destroy civilization, a nation under God will not initiate such, nor will she suspend all other means of negotiation simply because she has this power.

The hope of the world was revealed to ancient Israel. It must be made known to all peoples today. The important sign of the age is not the one emblazoned in the sky behind the mushroom cloud of a hydrogen bomb. It is the sign of the covenant. "Ye shall be my people and I will be your God, saith the Lord God."

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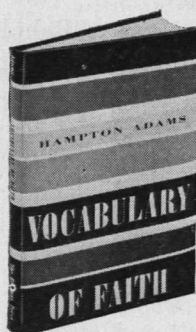


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RACISM THE BIG PROBLEM

★ Racism is potentially a far more serious world problem than Communism, the Rev. Alan Walker of Sydney, Australia, told an overflow audience of Fijians, Indians and Europeans in Suva Town Hall, Fiji.

Walker, leader for the past three years of Australian Methodism's mission to the nation, stopped off here enroute to North America. He is scheduled to conduct Methodist evangelistic meetings in the U. S. and Canada this year.

The meeting was most unusual. It was held in the tropical heat of midday — when most activities in the Fijis are at a standstill—because that was the only time the clergyman had available.

"The two greatest issues

facing the world are racism and war," Walker said. "Unless the Christian ideal of racial equality is accepted, racism will erupt into a disaster far greater than any world conflict over Communism.

"Any social practice or any legislation which does not lead toward ultimate racial equality is too dangerous to be tolerated."

Noting that a war had broken out somewhere every four years over the last two centuries, he said that unless men turn from war as an instrument of national policy it would destroy world civilization.

"Peace is no longer an option but a stark and absolute necessity," the clergyman said. "War will come unless trust in moral principles and justice replaces the present trust in nuclear weapons."

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MACON MINISTERS DISCUSS PROBLEM

★ Some 75 white and Negro ministers met together at Macon, Ga. for "Christian searching" for solutions to problems of racial tension.

Members of the Evangelical Ministers Union of Macon attended the session in Christ Episcopal church at the invitation of the white Macon Ministerial Association. Dr. King Vivion, president of the

association, had suggested that it might one day "include all the ministers in Macon."

Theme of the meeting was "We Are One in Christ—What Next?"

Nearly twice as many Negroes as whites attended the meeting, but pastors of most of Macon's largest white and Negro Protestant churches took part.

The Rev. Reese Griffin of the white Bass Methodist church, said he thought a good place for the churches to start slowly applying the principles of integration would be in vacation Bible schools. He also proposed that women's societies of the churches "meet on a non-segregated basis."

The Rev. E. S. Evans, president of the Negro group, said there hasn't been enough contact between white and Negro ministers. The first thing needed, he urged, is "for us, black and white, to have more


contact with each other where we can look at each other and talk. We cannot give it to our people until we have got it ourselves."

COUNCIL PROTESTS SEMINARY CLOSING

★ The World Council of Churches executive committee, meeting in Australia, issued a statement protesting the closing down by the Spanish government of the Evangelical Theological Seminary in Madrid.

It labelled the closure a "most serious infringement of religious liberty." The committee said that, coming at the very time of Spain's entrance into the United Nations, the action "contradicts the Universal Declaration of Human Rights and the principle of respect for the rights of religious minorities."

The committee instructed the general secretary of the Commission of the Churches on International Affairs to take all appropriate steps to secure continuation of the seminary "which performs an indispensable service for the Spanish Protestant Churches."



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BISHOP BRAM DIES SUDDENLY

★ Bishop Martin J. Bram, suffragan of South Florida, died suddenly on February 2nd at the age of 59. He was consecrated in September, 1951 at the time he was rector of Holy Trinity, West Palm Beach.

HILLS AND HAYSTACKS THE INSPIRATION

★ The midwest's "rolling hills and haystacks" have inspired the design for a new building to be erected here by St. Giles' Church, Northbrook, Illinois.

The unusual \$300,000 structure will rise on a five-acre site in this Chicago suburb.

The roof of the nave will consist of six transverse barrel vaults suggesting hills and haystacks, said architect Edward M. Bennett Jr., who designed the church with Winston Elting.

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The church also will have a plain steel-frame bell tower and separate circular chapel, resembling a farmer's grain hoist and corn crib.

"It is a design of this era not imitative of any existing church," Mr. Bennett said. He pointed out, however, that a precedent for this type of design can be found in 4th cen-

tury Christian architecture.

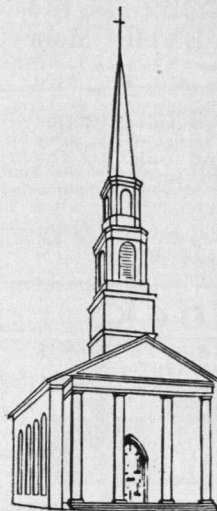
Members of the building committee unanimously and enthusiastically endorse the unique design, according to the Rev. Edwin H. Badger Jr., rector.

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PEOPLE

CLERGY CHANGES:

- T. M. YERXA has resigned as dean of the cathedral, Wilmington, Del., to become dean of Trinity Cathedral, Phoenix, Ariz.
- R. W. BLANCHARD, formerly head of college work of the National Council, is now dean of St. John's Cathedral, Jacksonville, Fla.
- B. S. TOPALIAN, formerly rector of Grace Church, Galion, O., is now rector of St. John's, Cuyahoga Falls, O.
- J. K. M. LEE, formerly rector of St. John's, Cuyahoga Falls, O., is now curate at the Advent, Birmingham, Ala.
- J. G. HAYNES, in charge of churches at New Philadelphia and Dennison, O., is now rector of St. John's, Bear Lake, Minn.
- S. C. HARRIS Jr., formerly rector of St. Matthew's, Cleveland, is now in charge of a new mission at Muskegon, Mich.
- L. M. BRERETON, rector of St. Peter's, Lakewood, O., becomes rector of St. Paul's, Canton, O., May 1.
- P. B. MILLER, formerly rector of the Redeemer, Niagara Falls, N. Y., is now rector of St. Paul's, Mavville, N. Y.
- F. W. PHINNEY, formerly rector of Our Saviour, Brookline, Mass., is now rector of St. John's, Beverly Farms, Mass.
- H. B. PICKENS, formerly on the staff of St. John's Cathedral, Jacksonville, Fla., is now associate at Metairie, suburb of New Orleans, La.
- L. M. PRUNTY, formerly rector of St. Paul's, St. Louis, Mo., is

- now canon of St. Paul's Cathedral, Oklahoma City.
- J. R. STANTON, rector of Trinity, Rocky Mount, Va., becomes rector of the Messiah, Highland Springs, Va., May 1.
- E. D. COLHOUN Jr., rector of St. Peter's, Altavista, Va., becomes rector of St. Anne's, Atlanta, Ga., April 10.
- W. C. HENDERSON, formerly rector of St. Michael's, Mobile, Ala., is now administrative ass't to Bishop Marmion of S. W. Va.

ORDINATIONS:

- F. S. NEWMAN was ordained priest by Bishop Dicus, Jan. 6, at St. Helena's, Boerne, Texas, where he is rector.
- R. E. CREASY was ordained priest by Bishop Jones, Jan. 23, at St. Andrew's, Robstown, Texas, where he is in charge.
- G. I. HUNTER Jr. was ordained priest by Bishop Kirchhoffer, Jan. 7, at St. Stephen's, Terre Haute, Ind., where he is curate.
- W. S. SHIPPEY was ordained priest by Bishop Kirchhoffer, at St. Paul's, Evansville, Ind., where he is ass't.

- MAURICE L. HARN Jr., was ordained priest by Bishop Bram, Jan. 7, at St. Philip's, Coral Gables, Fla.
- JOHN F. MACHEN was ordained deacon by Bishop Smith, Jan. 25 at Grace Church, Charles City, Iowa, where he is in charge.
- DAVID W. PUMPHREY was ordained priest by Bishop Burroughs, Jan. 15, at Christ Church, Shaker Heights, Ohio, where he is ass't.

DEATHS:

- JOHN C. WHITE, who retired as bishop of Springfield (Illinois) in 1947, died February 11 at the age of 89.
- LORETO SERAPION, 64, archdeacon of Oriente, Cuba, died on Jan. 19. He served in the Philippines for a number of years before returning to his native Cuba in 1931.

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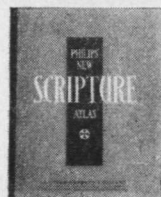
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BACKFIRE

A. T. B. HAINES

Rector at Cedar Rapids, Iowa

Ridiculous and asinine are fighting terms in the Mid-West, and they certainly do not apply to any of the writings of Dr. Shepherd, though they might well apply to some of the arguments of the Rev. K. E. Clarke! (Feb. 2). True, the "poor Presbyterians" etc., have not been cheating their people for the simple reason they have no liturgy on which to cheat! For a preacher to "change the lesson to conform to his inspiration" in a liturgical Church is sheer anarchy and disloyalty opening the door to ultimate destruction of the Church's well ordered scheme of worship and instruction.

One wonders if the cleric who does this and adds "unauthorized prayers" would not be among the first to condemn those of his brethren who use the full liturgical order and add only such liturgical prayers as are in keeping with it, because they at least have the backing of some part of the Church Catholic!

Perhaps if Dr. Shepherd's critic were to use Our Lord's Own Service for his "family service" he would find in the Gospels that material which has converted "more pagans into Christians" than any other in all history. He might also reflect that the Prayer Book as an authorized vehicle of a part of the Catholic Church embodies the truth into which the Lord of the Church (and the Prayer Book) promised

the Holy Spirit should guide His Church!

Cannot Mr. Clarke see that if every priest is to change the lessons and mutilate the services as he advocates, this results in making individual clergy "lords" over the Prayer Book?

C. G. JAMES

Layman of New York

The article by Prof. Pottle (Feb. 9) was not only informative but also entertaining which is a wholesome combination.

C. M. CRAFT

Layman of Kansas City

I fail to understand why you waste valuable space in printing such stuff as that address by Prof. Pottle of Yale. It may be that some clergy knew what he was talking about, but I doubt if many laymen did, even those who attended the dinner of the Church Club of New York.

JOHN W. WILLIAMS

Student at Pacific Seminary

I wish to thank you first of all for the issues of The Witness that I have been receiving. It has been received with gratitude here at the Church Divinity School of the Pacific.

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Especially I wish to express my appreciation for the number of articles on the Church in South Africa. I told my Bishop some time ago that I would like to go to South Africa as a missionary.

The Witness has been my main source of contact with the stand taken by the Anglican Church in the troubled political and social situation. I trust that many such articles will follow.

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