

The **WITNESS**

MARCH 1, 1956

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PHYSICISTS DISCUSS ATOM

MOST IMPORTANT problem before the world today is discussed further in this issue by Mary van Kleeck, Fellow of American Association for the Advancement of Science

ARTICLE BY GARDINER M. DAY

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Story of the Week:

Notable Revival of Religion At Oxford University

QUEST IS FOR AN ADEQUATE UNDERSTANDING
OF THE TRUE NATURE OF MAN

By Roy S. Lee

*Vicar of University Church
Oxford, England*

★ The most notable feature of Oxford life today is the great revival of interest in religion shown by the students.

This revival of religion shows itself in many ways. The churches catering for undergraduates are crowded. Many students go to three or four services each Sunday. The many religious societies are flourishing. Religion in all its forms is the most significant topic in discussion and it has been said with some justification that today it is the unbeliever who is on the defensive, whereas twenty years ago it was the believer. The great debating society, The Oxford Union, the training ground of statesmen and other public leaders, has had to amend its constitution to allow religious topics to be discussed at its meetings and such debates draw bigger crowds and lead to better speeches than do political subjects.

This interest is more than the perennial academic discussion to which students are always prone. Oxford men and women today seem to be

seeking for a new way of life and looking for it not just in Christian philosophy but as active members of the Church.

It is not easy to say what lies behind this movement. Certainly we can say that it is not the product of great preachers and evangelists. We are lacking in them. The influence of the late William Temple is still strong but that is because his ideas have penetrated the religious outlook of many people.

The first signs of a religious revival came with the men who returned from the experiences of war. What they had seen and undergone faced them with problems for which they had no solution in the facile humanistic philosophies in which for the most part they had grown up. They had an intuition that they might find the answer in religion so they returned to Oxford, filling the churches and asking profound questions about the meaning of life and death, suffering and evil, and asking how to re-establish the broken foundations of their lives.

The movement which began then has increased, but it is not clear what it signifies. One

possible explanation lies in the breakdown of scientific materialism, with the new vistas which have opened in modern physics, setting people free from dogmatism which had ruled religion out of question. Or it may be that the breakdown of the stable order in political, social and international affairs is driving people to seek security in religion. It is true that many are looking for authority in religion, having given up authoritarianism in politics.

What is more likely to be true is that on the deepest level there is a quest for an adequate understanding of what man is. The war, the rise of communism, the racial and national conflicts throughout the world have challenged and overthrown the facile descriptions of man which were current. Man has to find himself again and is turning to religion intuitively because Christianity alone offers an interpretation of what man is which finally satisfies. For Christianity sets man in God. God said, "let us make man in our own image." If we try to live without God our lives are brought to futility and our works to destruction. The only way forward for man is towards God.

But Christianity says more than this. It proclaims the gospel that in Jesus of Nazareth God became man amongst men so that not only the love of God, but also the

greatness of man might be revealed. Men are designed to become Sons of God.

This need is universal. We need not be afraid that Christianity will perish. When men seem most frustrated, most threatened they will turn to

God to find themselves and renew their courage and their strength to take up the responsibilities of living. I believe this is happening at Oxford, and elsewhere as well. It is a sign full of promise for the future.

Church Unity Mass Meeting Is Held in England

★ A warning against "superficial optimism" was made at the meeting which marked the climax of the week of prayer for unity, which took place in England. Members of the Church of England, the Roman Catholic Church and the Methodist Church who spoke at the meeting in St. Pancras Town Hall all stressed the need for a realistic approach to serious doctrinal difficulties.

Canon C. K. Sansbury, Warden of St. Augustine's College, Canterbury, the Anglican speaker, said that differences went very deep regarding Christian unity and the nature of the Church. There was no room for superficial optimism. But he also mentioned some of the developments over recent years which have been working for Christian unity.

Throughout Christendom, said Canon Sansbury, there had been a revival in the study and reading of the Bible. That was one of the great facts of our time. Evidence of this renewed interest was the spate of translations, not the least of which was that of Monsignor Ronald Knox.

Liturgical Movement

There had also been a recovery of the doctrine of the Church as the mystical Body of Christ, and the recognition of the fact that God did not mean people to be Christians in isolation. Meanwhile the

doctrine of the Eucharist was being studied afresh, and that study was finding expression in the Liturgical Movement.

A Roman Catholic speaker, Father Kenneth Allen, said that his people could not accept the Ecumenical Movement without reserve, though there was a great deal in it which Roman Catholics could admire and accept unreservedly. It was not enough to be patient, sympathetic and tolerant, he said. They must be men of God whose love for Christian truth was greater than any other loyalty or interest. Father Allen pointed out the confusion arising when several denominations of Christians used the same language, often with entirely different meanings.

Anglicans were often blamed by the Nonconformists, said the Rev. Donald Lee, (Methodist) for being exclusive. But the Nonconformists should look to the divisions amongst themselves.

The chairman was the Bishop of Middleton, the Rt. Rev. Frank Woods.

SEWANEE SEMINARY HAS FIRE

★ The School of Theology at Sewanee, housed in temporary quarters during this year of renovation on St. Luke's Hall, is now minus these.

A fire of undetermined

origin raced through Powhatan Hall, a three-story frame building providing classrooms, the dean's office, and dormitory accommodations for 19 of the seminary's 83 students.

Nothing was saved. The building was unoccupied, all students being at supper, and the blaze had already reached uncontrollable stages when discovered. Thirty minutes after the alarm sounded the roof collapsed.

The six seniors who lived in the building thought first of their notes and annotated books accumulated over the past three years and needed for preparation for their canonical examinations. Senior Wade W. Egbert of Ft. Smith, Ark., lost his nearly completed thesis that would have graduated him with honors in June.

Average value of individual student libraries was estimated at \$400. In addition to these and clothing, the students collectively lost 15 typewriters, two tape recording machines, several record players and several thousand dollars worth of records, two bicycles and countless miscellaneous articles. The only casualty was a pet parakeet.

WILLIAM SPERRY IS HONORED

★ The Rev. William B. Sperry, rector of Christ Church, Detroit, and formerly a member of the Witness editorial board, received the amity award of the women's division of the American Jewish Congress. The presentation was made at a luncheon on Washington's Birthday.

The award is given annually to a citizen of Michigan who "contributes profoundly and creatively to the betterment of inter-group relations in the state."

Sperry has been closely allied with efforts for equal rights.

EDITORIALS

RELIGIOUS EMPHASIS

RELIGIOUS Emphasis Week, scheduled to be held at the University of Mississippi, February 19-22, was cancelled because five out-of-state speakers withdrew. They did so because the university cancelled an invitation to the Rev. Alvin Kershaw, Episcopal rector at Oxford, Ohio, who had given part of the \$32,000 he won on a quiz program to the National Association for the Advancement of Colored People. He also declined to promise that he would not discuss segregation if it was raised from the floor.

The sponsoring committee sought to replace those who withdrew with Mississippi pastors, but were advised by several of them who hold pastorates in nearby Oxford that it would be better to call off the whole thing. "We feel the excitement engendered throughout the controversy would make it difficult to maintain an atmosphere in which real religious values could be given proper consideration." They said further that "the pressure of time will not allow for full clarification of the implications in our acceptance or rejection of the invitation extended by the committee."

The out-of-state speakers who withdrew were the Rev. Joe E. Elmore, minister of a Methodist church in New York City; the Rev. George Chauncey, pastor of a Presbyterian church in Monticello, Arkansas; the Rev. Joseph H. Fichter, professor at Loyola University, New Orleans; Rabbi Milton L. Grafman of Birmingham, Alabama; Francis P. Miller, a retired army officer of Charlottesville, Virginia.

In a telegram sent to the sponsors of the program, Mr. Elmore wrote: "I am compelled to express my sense of shock that an academic institution dedicated to the search for truth would carefully screen all prospective speakers . . . to the end of excluding anyone whose views might be controversial. The action of the University of Mississippi is an affront to the maturity and intelligence of its student body, faculty and staff, and it is a disservice to education, democracy and the Christian faith."

Meanwhile, in related protests over cancellation of the invitation to Mr. Kershaw, one pro-

fessor at the university and another at Mississippi State College resigned their posts.

They were Prof. Morton King Jr., professor of sociology at the university, and William Buchanan, professor of government at Mississippi State College. The resignations were accepted by Chancellor J. D. Williams of the university and Chancellor Ben Hilbun of State College.

A resolution adopted by the state House of Representatives in Jackson praised the chancellors for their attitudes as expressed in the acceptances of the resignations.

In his letter of resignation, Prof. Buchanan said he protested a board of trustees' screening order that applied to any speaker on the campus. He decried the Kershaw incident and took exception to a bill introduced in the State Legislature "which will make it a crime for a teacher of government or anyone else to criticize any official or policy of the state government."

Kershaw, of an old Southern family which includes a Confederate general, has dramatized the situation in Mississippi by announcing, among other things, that he is a member of the National Council of Churches, which bigoted sectarians in the state consider subversive and which their United States Senator, Mr. Eastland, branded as "Communist" (Witness, Feb. 16).

But it must not be thought that this incident is something new. The segregation issue, and others, have been avoided before by not allowing Mississippi ministers who take any stand on moral issues to speak at the university or state colleges. Professors with such views are never hired, thereby insulating the young people of the state as far as possible.

As for the Episcopal Church, if any of its leaders have opinions on the subject of segregation, they have not been publically expressed. On the contrary, Episcopal laymen are leaders in the Citizens Councils which were set up to fight the Supreme Court ruling: Also it was James Morrow, an Episcopalian, who was the leader in the state legislature move to force the university chancellor to cancel the invitation to Kershaw.

Religious emphasis, indeed!

CHRISTIANITY AND ATOMIC ENERGY

OBSTACLES TO INTERNATIONAL AGREEMENT

By Mary van Kleeck

OUR Lord said: "First cast out the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." To see clearly, not to apportion blame but to understand ourselves and others, is the aim of searching for the real reasons for ten years of failure to agree to abolish nuclear warfare. Our primary concern in seeking such understanding is to find the way, in this moment of history, for the United States to fulfill its responsibility for action at the level of its own highest ideals.

As frame of reference for analysis of disagreement in the United Nations, two advisers to past presidents in the United States may be quoted. In March, 1945, in a memorandum addressed to President Roosevelt, which raised objections to using the bomb over Japan, Dr. Leo Szilard, one of the first three scientists, who, with Einstein and Pegram, urged our government in 1939 to undertake the development of "fission" for atomic energy, declared that "the first bomb that is detonated over Japan will be spectacular enough to start a race in armaments between us and other nations." Obviously, he prophesied truly. The race, which started after the tragedy of Hiroshima increases to this day its dangerous intensity.

The other adviser was the Secretary of War, Henry L. Stimson, who wrote a memorandum to President Truman on September 11, 1945, saying; "I consider the problem of our satisfactory relations with Russia as not merely connected with but as virtually dominated by the problem of the atomic bomb." In a phrase which, unfortunately, has proved to be an accurate characterization of subsequent discussions in the United Nations, he said, that if we "merely continue to negotiate with them, having this weapon rather ostentatiously on our hip, their suspicions and their distrust of our purposes and motives will increase."

From June, 1946, when both the United States and the Soviet Union put forward their first proposals in the United Nations Atomic Energy Commission, for more than seven years the U. S. A. stood firmly on the Baruch

plan, which was, also, accepted in essence by majority vote in the UN General Assembly. In principle, this so-called "majority plan" called for complete, managerial control or ownership of the whole field of atomic energy by an international authority, by which even a limited, national program of "safe" operations would have to be authorized. To this the Soviet Union steadily objected as control over their internal economy, which they could not accept. The United States, on the contrary, has contended that short of such complete, international authority, no plan for enforcement could be technically effective; and until an effective system of control were established, the United States would not agree to abolish nuclear weapons.

The first plan proposed by the Soviet Union called for an immediate, initial agreement to prohibit atomic weapons, followed by the working out of methods of inspection and enforcement. To this day, the U. S. S. R. has stood firmly for their insistence on the first importance of putting an end to atomic warfare, though invariably they couple this demand with some such phrase as "effective, international control." They followed their first proposals with detailed suggestions for inspection and other measures for enforcement, and they have modified these from time to time as the discussions have proceeded.

Atoms for Peace

IN DECEMBER, 1953, the Baruch plan was ignored by President Eisenhower in his speech on "atoms-for-peace", as it has come to be called, before the United Nations. Thereafter, the majority plan, which embodied it, played no role in negotiations. Its implications, however, continued to dominate the position taken by the United States as to what constitutes effective international control. This position, in turn, continued to block every effort of the Soviet Union to secure acceptance of its own proposals for international control of enforcement without surrender of national ownership. Obviously, the Baruch plan, its genesis and the fundamental reasons for

Soviet opposition to it, call for analysis if the present deadlock is to be broken.

Ownership Without Prohibition

THE genesis of the Baruch plan was a preparatory report by a committee appointed on January 7, 1946, by the Secretary of State of the United States, with the Under Secretary, Dean Acheson, as chairman, assisted by a Board of Consultants, who were experts in industry and science, with David E. Lilienthal of the Tennessee Valley Authority as chairman. The board, in turn, consulted with authorities on atomic energy, scientists, industrial, technical experts, and geologists. They took their responsibilities very seriously, and their report, issued March 16, 1946, stressed the urgency of the obligation "that the Government and the people of the United States develop a rational and workable plan, before the already launched international atomic armament race attains such momentum that it cannot be stopped."

The plan proposed was obviously inspired by the concept of the Tennessee Valley Authority—the "TVA". To progressive Americans, this agency is a new and constructive idea in governmental administration, particularly for public works. Instead of merely fulfilling a contract to build a dam, the TVA, with its staff of experts, has the broad assignment of developing an entire river region, with facilities for navigation, flood control, production of hydroelectric power for use in the area, and resulting influence over improvements on the adjoining land,—technical aid and supplies to farmers for fertilization of their soil, plans for development of industry and encouragement of recreational facilities and other benefits for the people's standards of living. In all these tasks, its strength has been in its constructive, positive functions, and their interrelationships, rather than in negative police powers and search for violations.

To the problem of control and development of atomic energy, such an idea evidently seemed to the Acheson-Lilienthal group to be precisely adaptable. In that context, the concept seemed to offer a pattern for a new form of international co-operation. If put into effect slowly and by stages, it promised, also, to protect the interests of the United States, when, eventually, its monopoly of knowledge of how to produce atomic energy should be lost. Curiously enough, no emphasis was given to

outlawing atomic weapons. On the contrary, research and development of explosives was expressly included among the functions reserved to the international authority, as were all so-called "dangerous operations", classified as such because they could all be directed suddenly toward the ultimate production of bombs. To that extent, they were forbidden to any nation alone.

That the assumption of such sweeping authority by an international agency would arouse opposition in the separate nations was recognized repeatedly in the Acheson-Lilienthal report, but always postponed with the injunction that careful negotiation as to details could be expected to resolve the difficulty. Moreover, if adopted in stages, experience in each stage would generate confidence with which to approach the next.

If, in considering these difficulties, Mr. Lilienthal, as the member of the group closest to the TVA, had asked himself what would have been the effect if any of its broad functions, especially the production of electric power, had been made subject to a supra-regional or centralized, national agency, he could, at once, have foreseen the attitude of the State Planning Commission of the USSR, if control of atomic energy as the much-needed, new-source of power for the Soviet planned economy were taken out of national hands and placed in an international authority. It is elementary in the economic system of the Soviet Union that those who plan the total economy must completely control the energy, or power, which is the moving force of all production, and technically inter-related with all branches of industry in quantity and rate of development. Such national control does not preclude international cooperation in the planned development and use of some central and external source of energy, but it does preclude international dominance over national plans.

In presenting the proposals of the United States to the UN Atomic Energy Commission, Mr. Baruch gave recognition, though slight, to this difficulty when he said, "There should be as little interference as may be with the economic plans and the present private, corporate and state relationships in the several countries involved." That this avoidance of interference at the national level was highly problematical, must have become clearer as Mr. Baruch shifted the emphasis from the

constructive possibilities of a new form of international administration of public works, which the Acheson-Lilienthal report envisaged, to complete supra-national control with police powers and the right to ferret out within national boundaries any suspected violation or evasion, at any point in the cycle of production of atomic energy, with the veto power surrendered rather than retained as a rule of unanimity essential in successful cooperation.

Business and Finance

AS FOR interference with "private, corporate and state relationships" in countries with the capitalist system, Mr. Baruch, as a leader in American business and finance, probably found international authority not incompatible with the interests of corporations, which have adhered to international cartels, organized to assign production quotas, divide markets, regulate prices and in other ways control operations in the separate nations.

The emphasis on restrictive, international control, with policing of operations within national boundaries, became more explicit as successive reports of the UN Atomic Energy Commission to the General Assembly elaborated the program. Reading its details, one wonders how the delegates of any nation, our own included, could have voted for these proposals as they did, with any confidence that their own government would eventually accept such restrictions on their national production or use of atomic energy. That the Soviet Union never voted in favor of them, and repeatedly sought to amend them, should have been sufficient evidence that the majority of the United Nations were not facing their problem realistically.

In fact, they were, also, not fulfilling their terms of reference for the UN Atomic Energy Commission, which had been charged not with organizing the whole field of atomic energy, but with ensuring "its use only for peaceful purposes." The key word is "only". Nor did the "majority plan", despite its elaboration of details, even attempt to grapple with its assignment to propose firm commitments for "elimination from national armaments of atomic weapons and of all other major weapons of mass destruction."

Prohibition with National Ownership

TO THAT central assignment, the firm insistence of the Soviet Union on outlawing nuclear weapons was clearly relevant.

It was the contention of the Soviet delegates that only by foreswearing the use of atomic energy to produce weapons, could the nations and their scientists be freed for exchange of information and other aspects of scientific cooperation in developing its power for peace.

The deadlock between international ownership without firm promise of prohibition, and prohibition with national ownership and its technical difficulties for international enforcement, continued through 1955, despite the beginning of new attention to atoms-for-peace in President Eisenhower's speech in December, 1953. The encouragement and the frustrations of that new phase will be the subject of the next article.

A Blind Man Groping

By William B. Spofford, Sr.

THERE ARE a lot of things we do not like about the Russians, but I do not see why a lot of people will not give them credit for the things they do well. I was talking with a high school kid at a news stand when I went to buy my Sunday paper. The sport news that day was that the Russians had cleaned up the Winter Olympics so when I commented on the fact, he went into a long discourse on why.

"We have discussed it a lot in school", he said, "and our teachers tell us they are all professionals, in training the year round and paid by their government."

But that is not what Avery Brundage told us last year in an article in the Saturday Evening Post, and being president of the International Olympic Committee, he ought to know as much about it as high school teachers in Tunkhannock, Pa. He wrote of the athletic program of the Soviet Union with enthusiastic approval, contrasting it with our country where boys and girls "grow soft and flabby from too easy living, too much amusement, too many automobiles and television sets." He indicated last April that what has already happened in the winter games would probably also happen when the track and field games are held in Melbourne next fall.

Now the New York Tribune has an editorial about jaywalkers in Moscow, with pedestrians taking their lives in their hands when they cross the street. It seems that the streets are

very wide so that people have hardly time to cross before the light changes and they run the chance of being run down by "cars panting in battle array, waiting for the light to change."

There are two comments to be made on that. One is that when I was in Moscow in 1937 with the Sherwood Eddy group there were no wide streets. It does not seem to me to be such a terrible thing for them to have widened them. Nor are we in a position to be overly critical if there are a lot of automobiles today in Moscow. Certainly one of the chief characteristics of our culture is things —automobiles, television sets, appliances of all sorts.

As a matter of fact I was knocked down by an automobile in Moscow, but it wasn't because

there were so many automobiles, but because there were so few. I was wandering about, paying no attention whatever to traffic simply because there wasn't any. A big car, with an American flag on the fender, turned a corner and gave me a sideswipe that knocked me down. The driver was an employee of the American embassy but no harm was done so he drove on, with me meditating on my dumbness for getting run over in the practically auto-less streets of Moscow.

Things apparently have changed, and with our passion to win games and to own automobiles, I should think we would have to say for the better—as much as we hate to say that about anything Russian.

THE PERILS OF LOOKING BACKWARD

By Gardiner M. Day

Rector of Christ Church, Cambridge, Massachusetts

I AM SURE the text "Lot's wife . . . looked back, and she became a pillar of salt." recalls to your mind the Biblical legend concerning Lot's wife. The corruption had become so great in the cities of Sodom and Gomorrah that God decided to destroy those cities. Abraham made a fervent plea to God to spare the city of Sodom if ten good people could be found in it. Apparently ten people could not be found and so the cities were destroyed. Lot and his family were guided in their escape by two angels who commanded them to make haste out of the city and not to look back. But Lot's wife disobeyed and looking back was turned to a pillar of salt.

These may have been mythical cities. There are no remains of them. No one knows how the cities were destroyed. This incident is the origin of the famous term "fire and brimstone," which was believed to have come down from heaven and destroyed the two cities. Whether that means that a lightning storm perhaps caused a great fire, such as the fire of London in 1666, which consumed these cities, or whether the destruction was due to volcanic action in that area is not known, as geologists tell us that no volcanic lava has been found in the area of the Dead Sea where Sodom and Gomorrah were traditionally located.

The story of Lot's wife most probably arose to explain a salt formation that was shaped

curiously like a human figure. We can imagine that Lot's wife hesitated and was caught by wind-blown flames or overtaken by burning lava, and so turned to salt.

It is especially appropriate at this time to consider the perils of looking backward and the importance of looking ahead.

Lot's family was escaping from a city that was so full of evil that it merited destruction. Whatever Lot's feelings may have been, we suspect that his wife was reluctant to leave. Perhaps she enjoyed the manifold opportunities for self-indulgence that Sodom and Gomorrah afforded; or perhaps like the drug addict who knows he is doing wrong but cannot desist, she just could not stop. She just had to have one more look back. She just had to have one more fling, just one more play of the dice. The result was that her life was turned to bitter salt. How human that picture is! How many an individual has become a derelict simply because he could not resist that one last drink, as he thought, but which unfortunately was the first of many drinks; or he could not resist that one last gamble which meant he lost everything; or that one last party with some companions who were leading him down an evil path.

I was talking recently with a young man who spent three years in military service who told me that the saddest thing to see in his

experience was the number of very young and good men who, nevertheless, were weak men, and as a result, were enticed by bad companions into all manner of evil activities which they probably never would have participated in had they remained in their own home environments.

The moral is obvious: If one is to achieve release from any form of sin or evil, a clean and complete break is essential. Furthermore, once the imagination has become kindled by fascinating temptations, it takes more than human will power to achieve this break and to be able to turn and look steadfastly in a new direction.

Consequently, many a life has been turned to salt and to very bitter salt because of just one look back.

Lifting the Burden

THERE are other backward looks that can turn a life to salt. Firstly, there is the individual who continues to look back because he is shackled by the memory of a past wrong doing. For example, Tom did something wrong years ago. He repented. There is no danger of his committing that same type of sin again. Yet despite this fact that the incident occurred many years ago, it is continually in his mind. Mentally he has not been able to stop looking back, and the more he thinks about it, the more his anxiety is intensified so that he is unable to do his work well in the present. This is not an unusual case as many of you know. So long as he continues to look back, his life is bitter salt. What is the remedy? There is no one remedy. Sometimes reparation that was not made at the time can still be made and the slate can be wiped clean. Sometimes deep psychotherapy is needed. Sometimes the situation needs simply to be talked out in a personal confession and the individual needs the reassurance of individual absolution. But in any case whatever the method used may be, unless that individual becomes convinced that God has forgiven him and lifted the burden of guilt from him, he will not be able to go forward without looking back.

Secondly, there is the individual who failed in his first adult undertaking and never gets over it. He is not able to stop looking back at that original failure and so he cannot find release from a crippling sense of inferiority and gain that self-confidence that is essential to do a job well, and so for him life has turned

to bitter salt. Phillips Brooks was a rather striking example of a man who was a failure in his first job of teaching but who wrote it off, learned from the experience that disciplining children was not his forte, but that dealing with adults was, and in consequence made his failure a stepping stone to a great career.

Thirdly, there is the individual who cannot stop looking back at past decisions. He says to his intimate friends: If only I hadn't taken this job but had taken another job instead. Or if he is in the ministry, he says: If only I'd accepted a call to some other parish instead of this one, all would be better. Now granted that we sometimes make unwise and unfortunate choices, we can by the grace of God keep from letting those choices turn our lives to bitter salt by striving not to contemplate what might have been. I do not know how many peoples' lives are blighted by the amount of time they spend contemplating what might have been or what would have happened if they had made a different decision.

Our Decisions

I REMEMBER a friend who was a banker who as he grew older fell into the habit of saying: If only I had done so and so, or: If only I were to face that question over again, I would make an entirely different decision. I remember his wife saying to him: Jim, you're just being foolish. That simply is not true. If you had it to do over again, you would make exactly that same decision because you made the best choice that you could make at the time you made it with the knowledge that you had and the experience that you had and if you put the clock back, you would be exactly in the same situation again.

That is true of most of us. We made our past decisions with the best knowledge and experience we had, and if we had it to decide over again with the same background, we would make the same decisions.

Then there is the individual who is unable to gain release from past events. He looks back upon failure to secure a certain promotion or to the time when he was defeated for public office. He had looked forward to that promotion or to that particular public office, and his mind continues to dwell on what might have been, so that his life becomes a dead and bitter pillar of salt. We have all seen examples

of this and I do not believe that any of us can think of a finer example of a man who had every reason to let defeat turn his spirits to bitter salt and yet did not, than Herbert Hoover. His defeat in 1932 was like a popular repudiation and was certainly sufficient to sour any ordinary individual. Nevertheless, Herbert Hoover did not let it blight his spirit but as we all know since then has continued to make contribution after contribution to our country and to society.

Live In Present

AS A PASTOR, I could tell of individuals who are spiritually pillars of salt because their whole lives are influenced by looking back. Here is X who is still looking back to a divorce that occurred fifteen or twenty years ago. And one does not have to talk long with that individual before she begins to narrate all those circumstances that should have been written off and forgotten long ago or at least all but forgotten. Here is an individual who still bears a grudge, which comes to the surface of his mind with very little probing, against an individual for something that person did against him years and years ago. Here is someone who lives virtually blinded by a cloud of jealousy for things that happened a long time ago.

What we make of the present and the future depends in no small measure upon our determination to face our past squarely, learn what we can from the experience of it but then to write it off once and for all as the dead past, and turning over a page, ask God to aid us with new strength to throw ourselves into giving our best to the present.

A friend of mine, a fine Christian woman who is no longer living, had a backward child. As the child grew it did not improve and its mother became more and more depressed by the thought that perhaps she had done something before the child was born that might have accounted for the child's condition. Even though doctors assured her that this was not true, she still was depressed by this thought that there might have been something that she had done or which she had left undone that caused the child to be backward. Finally her minister, who was not myself, seeing that looking backward was turning her life to bitter salt, convinced her that her salvation — her chief hope of serenity and happiness—lay in dedicating her past, present and future to God. She did just that. At a Communion service,

she knelt down and consecrated her past to God. She said: "God, into thy hands I place my past. I'm not going to worry about it anymore." Then she turned and dedicated her present and her future to following Christ. She rose from her knees a truly changed person. She learned in her own experience what St. Paul was talking about when he spoke of Christians being able "to walk in newness of life." From that moment onward, she was a different person. Her husband testified to her transformation of spirit and her friends were also aware of it—and she never lost this new radiance of spirit as long as she lived.

I am not a very great believer in specific resolutions, but I believe that no one will ever be sorry for striving to make his own, St. Paul's formula: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us not look back, but let us press on toward the mark for the prize of the high calling of being more worthy disciples of Jesus Christ, and if we do that, we will learn that God does indeed, as St. John expressed it, "make all things new."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I REMARKED to Joe Brookes, who is one of my vestrymen, that it would soon be Easter when the Church declared its triumphant faith that Christ is risen and I noticed a little cynical smile, quickly repressed.

"Don't you believe in the Resurrection, Joe?" I asked.

"Now, parson," Joe answered. "You mustn't press me like that."

"But don't you?"

"Well, to be frank, I don't."

"But why don't you?"

"I don't believe in miracles."

"But isn't the Church itself miraculous?"

"Oh no. The Church is just an every day association of well-meaning people."

"And not the body of Christ?"

"Frankly, parson, I never understand that mystical language."

"Then you don't hold with St. Paul."

"Not altogether. I like 13th Corinthians, though."

"But Paul insists that if there be no resurrection our faith is vain. And how do you account for the Church if there was no resurrection?"

"Well, Jesus was a remarkable man and his disciples were devoted to him. So they could not accept the fact of his death and they let their hopes persuade them that he had risen. Mass psychology did the rest."

How does one talk to the Joe Brookes of the Church? They think the faith is unreasonable, even impossible, but they remain churchmen. What does one say?

It's Me O' Lord

By William P. Barnds

THERE is a Negro spiritual which contains the words "It is me O Lord, standing in the need of prayer". The singer of this plaintive and realistic hymn sings to God that it is not "My Mother, My Father, My Brother or My Sister", but "Me O Lord standing in the need of prayer."

All of us need from time to time to look to our own personal lives. We are all prone to blame others when the fault is our own. It is an old custom going back to Adam! It is important in all human situations and especially in those where there is tension and we are blaming other people, to examine ourselves and see if we are in our way at fault, or whether the blame all rests on some one else. When we do this honestly, we are apt to find that we are not ourselves completely without blame, and we may ever come to say "It's me, O Lord, standing in the need of prayer".

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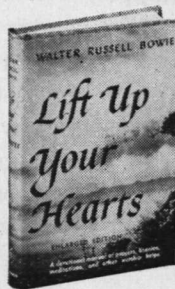
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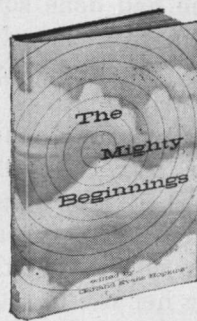


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SOUTH INDIA POLICY IS CHANGED

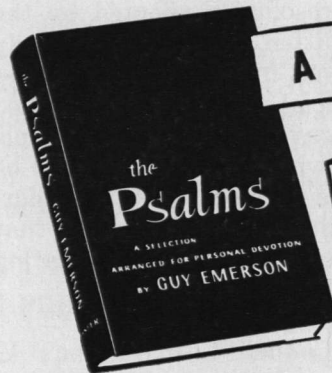
★ The Society for the Propagation of the Gospel has recently made important decisions with regard to the Church of South India.

The Society's standing committee has determined that the "South India Separate Account," which the S. P. G. agreed to open in 1947 with out assuming any active responsibility for it, should be replaced from January 1, 1957, by a Church of South India Aid Fund.

The Society is permitted under its charters to give such a fund appropriate publicity and will promote it in due measure through its literature and living agents, as well as encourage that "persistent and informed" prayer for the Church of South India which was called for by the Convocations.

The standing committee has also agreed that the primary charge upon the Church of South India Aid Fund should, subject to the agreement of the C. S. I. Bishops concerned, be the support of former S. P. G. missionaries recruited and approved by the Society, whether they feel called to serve as "continuing Anglican" or as members of the C. S. I., and acceptable to the Church of South India either as "continuing Anglicans" or as members of the C. S. I.

The Society states that it wishes to record the high tone and temperate spirit of the discussions which led to these recommendations, and to thank all those who have sustained it in their prayers. It is worthy of note, says a statement, that neither the debates nor the votes on this difficult issue have rigidly reflected the varying shades of Churchmanship.



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INTERGRATION URGED BY STUDENTS

★ The United Student Christian Council called upon its 3,000 affiliated campus student groups to work for racial integration "at all levels of their organizations, including their local churches."

At the same time, it urged college and university officials to take immediate steps "toward racial integration in dormitories, eating places, and theaters," and to develop positive approaches to "inter-cultural relations on the campus."

The council's recommendations were made following reports to its executive committee from various campus representatives concerning the progress being made to achieve integration in American colleges and universities.

A resolution adopted by the committee said "we are deeply involved in the complex issues of racial conflict." It asked the prayers of Christian people everywhere "so that we may be guided to seek mutual understanding and justice so that God's will for reconciliation may be done."

The United Student Christian Council comprises 12 federated movements, several national denominational student Christian movements, and Church student work departments.

PEACE OFFENSIVE IN CLEVELAND

★ A peace offensive has been launched in Greater Cleveland churches. The Rev. Elam G. Wiest, president of the Cleveland Church Federation, said it would seek "to strengthen and implement the forces of peace."

"Many people believe our peace education is too general," he said. "In too many churches the social action committees aren't functioning as they should. What we'd like to do is start a peace offensive in churches that will make its voice heard in national affairs."

To meet this objective, Mr. Wiest said, a three-point program will be launched that will:

Help the churches get a clear view of the international situation.

Seek to work cooperatively with the Council on World Affairs and other civic organizations.

Find ways to get the views of church people before their representatives in Congress.

In the beginning, Mr. Wiest said, churches will be encouraged to bring authorities on world affairs to their platforms and arrange panel discussions to consider various phases of international affairs.

LOUISE HARTSHORNE DIES SUDDENLY

★ Louise Hartshorne, 88, and treasurer of Christ Church, Middletown, N. J. for over fifty years, died suddenly on February 20. A surprise party in her honor had been given by parishioners and friends on February 3rd, as reported here two weeks ago.

PASTORAL THEOLOGY PROFESSOR

★ The Rev. Wood B. Carper Jr., rector of the Church of the Holy Spirit, Lake Forest, Illinois, becomes professor of pastoral theology at General Seminary at the beginning of the next academic year.

CORPORATE COMMUNIONS IN LONG ISLAND

★ The annual Washington Birthday corporate communion and breakfast for men was held at nine churches of the diocese of Long Island this year.

DILLISTONE NOW A DEAN

★ The Rev. F. W. Dillistone, who was professor of theology at the Episcopal Theological School, 1947 to 1952, is now dean of the Liverpool Cathedral, England.

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SEABURY EXECUTIVES ATTEND MEETING

★ Five Seabury Press executives attended the annual meeting of the Church-Owned Publishers Association held in Kansas City, February 21-23. The Association is set up to enable Church-owned publishing houses to share their knowledge and experience, thus enabling all to render greater service to members of their respective communions.

The Seabury Press, from its beginning, has played an active role in the Association, participating in committee work, comparing its publishing techniques and methods with those of other publishers, and learning of the latest developments in this specialized publishing field.

The subjects of the meeting this year were displays, audio-visuals, and curriculum.

Seabury representatives attending the meeting were Leon

McCauley, general manager; Stewart P. Schneider, sales manager; Lucy M. Holmes, promotion manager; John D. Freyberg, production manager; and Casey G. Miller, curriculum editor.

EVANGELISM IN PRINT

★ The diocese of Los Angeles is having an advertising campaign over a 24-week period. Coupons in the ads invite people to visit Episcopal churches and offer them a free booklet.

Afterward the coupons are referred to the church nearest the person sending it in for personal follow ups.

BISHOP DEWOLFE AT ST. ANN'S

★ Bishop Dewolfe of Long Island is conducting a diocesan mission on Sunday evenings in Lent at St. Ann's, Brooklyn.

GERMAN BISHOP TO LECTURE

★ Bishop Hanns Lilje, president of the United Lutheran Church of Germany, is to lecture at Seabury-Western Seminary on March 8th.

He was a vigorous opponent of the Nazis, and after the attempt on Hitler's life in 1944 was imprisoned. He was released a year later by American troops.

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—Book of Common Prayer, p. 320

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SOUTH AFRICAN CHURCH FUND

★ Father Trevor Huddleston, who is due back in England early in April to take up his new duties at the mother house of the Community of the Resurrection, at Mirfield, has agreed to speak at two public meetings in London shortly after his return.

The first will be the annual rally of the Society for the Propagation of the Gospel at the Royal Albert Hall on April 17, when Fr. Huddleston will be the main speaker. In all, S. P. G. sent well over a half million dollars to South Africa in 1955, and at their last rally at the Albert Hall the Archbishop of Capetown was handed a cheque for \$175,000 to help the Church make good the losses sustained under the Bantu Education Act.

It is announced that Fr. Huddleston is to become a member of the Council of Christian Action, and in this connection the Africa Bureau and Christian Action are jointly sponsoring a public meeting at the Central Hall, Westminster, on April 23. At this meeting Fr. Huddleston will be free to speak as he wishes, and to answer questions, on his work in South Africa and on

the great issues involved in his struggle there for justice for the Africans.

Witness readers who wish to make a contribution for the work of the Church in South Africa should make checks payable to The Witness, marked African Fund and sent to Tunkhannock, Pa. Money will then be sent to Canon John Collins of St. Paul's Cathedral, London, who is the chairman of the Council of Christian Action.

BARRETT SPEAKS AT BEXLEY

★ Christian ministers must proclaim the faith "come hell or high water," the Rev. Thomas Barrett recently told students at Bexley Hall, the divinity school of Kenyon College. He spoke at a meeting of Bexley Hall's Chowder and Marching Society. His subject was the minister's duties in the racial integration battles currently being waged.

Barrett remarked that he often hears the argument that "Integration is not a moral matter. It is purely social and

economic. The clergy should stay out." His answer is that the clergy should not stay out. It must engage in the fight, but with tact, not belligerence.

The speaker described the rich inward life of the parish priest and how it can become a sanctuary from the reality of outside life. It would be easy, he said, to go through this door of escape on the integration-segregation problem. He cited gains made in recent years by many dioceses in integrating their own worship and administrative life without racial distinctions between Negro and white.

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J. FRED HAMBLIN

Rector, St. John's, Newark, N. J.

The article of Miss Mary van Kleeck *Christianity and Atomic Energy* deserves consideration by both the authorities of the United States of America and the United Nations. However, in reading the article it seems to put all the stress on the United States of America ending its tests of various types of bombs. Nothing is said or implied in the article as to the necessity of total ending of these tests by all powers concerned in the manufacture of these lethal instruments of destruction.

We are told that the Soviets also have been making tests, and that they possess a great storehouse of bombs. Perhaps, the tests made by the Russians are behind the iron curtain, and peoples who may have suffered the aftermath of these tests are prevented from appealing to the United Nations as do the Marshallese peoples.

BROTHER DAVID

Missionary to the Indians, Nevada

Please let me thank *The Witness* for the splendid article (Feb. 8) by Bill Spofford about the Rev. Mr. Melish.

FREDA CROMWELL

Laywoman of New York

The article on *Christianity and Atomic Energy* by Mary van Kleeck (Feb. 16) was very challenging and I am looking forward to the other articles on the subject. Certainly everyone must be grateful to *The*

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Witness for discussing this most important subject and I hope it may be thoroughly discussed after the series ends.

LUTHER D. WHITE

Layman of Waterford, Conn.

An important question facing our Churches today is that of segregation. The recent decision of the Supreme Court banning segregation in the public schools has brought this subject to the fore. To a true follower of our Lord there has never been any question Christ never recognized any difference in race or color. All human beings to him were equal.

Down in the deep South very quieting events are taking place. Attempts are being made to intimidate the foes of segregation. The Supreme Court decision is being openly defied by leading citizens and public officials. If this is not sedition I do not know what is. And yet it is advocated publicly.

In this situation it is plainly the duty of the Church to take its stand for integration, basing it on Christ's words. The fascistic actions of the Southern reactionaries must have no support from the Church. Its influence must be exerted to break down the barriers of race and color so that all may

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JAMES C. BRINK

Layman of Washington, D. C.

Bishop Parsons, Bishop Gilbert and the others who wrote the President to condemn the Brink of War policies of Mr. Dulles are to be congratulated (Feb. 9). The rest of us would do well to write Mr. Eisenhower along the same lines before it is too late.

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