

# The **WITNESS**

APRIL 17, 1958

10¢



## PACIFIST LEADERS

The Rev. John Nevin Sayre, whose report is featured this week and Mrs. Henry Hill Pierce, long an officer of the Episcopal Pacifist Fellowship. Seated: W. Reed Smith, A. J. Muste, Winslow Ames and Jean V. Da Costa

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## The Episcopal Pacifist Fellowship

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## SERVICES

### In Leading Churches

**THE CATHEDRAL CHURCH  
OF ST. JOHN THE DEVINE**  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.  
Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

**THE HEAVENLY REST, NEW YORK**  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D.  
Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

**ST. BARTHOLOMEW'S CHURCH**  
Park Avenue and 51st Street  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p. m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a. m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
NEW YORK CITY  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

**GENERAL THEOLOGICAL  
SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 8: Cho Evensong, 6.

**COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL**  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

**ST. THOMAS**  
5th Ave. & 53rd Street  
NEW YORK CITY  
Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

**PRO-CATHEDRAL OF THE  
HOLY TRINITY**  
PARIS, FRANCE  
23 Avenue, George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

## The WITNESS

### For Christ and His Church

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## SERVICES

### In Leading Churches

**ST. STEPHEN'S CHURCH**  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
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Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

**ST. PAUL'S**  
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The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sundays: 8, 9:20 and 11.  
Holy Days 11; Fri. 7.

**ST. PAUL'S MEMORIAL**  
Grayson and Willow Sts.  
SAN ANTONIO, TEXAS  
Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

**CHRIST CHURCH**  
CAMBRIDGE, MASS.  
The Rev. Gardiner M. Day, Rector  
The Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 10 and 11 a.m.  
Wednesday and Holy Days 12:10 p.m.

**CHRIST CHURCH, DETROIT**  
976 East Jefferson Avenue  
The Rev. William B. Sperry, Rector  
The Rev. Robert C. W. Ward, Ass't.  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

**ST. MICHAEL AND ALL ANGELS**  
20th and St. Paul  
BALTIMORE, MD.  
The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector  
Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily, Preaching Service—  
Wednesday, 7:45 p.m.

**TRINITY CHURCH**  
MIAMI, FLA.  
Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

**TRINITY CHURCH**  
Broad and Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Associate  
Rev. Richard C. Wyatt, Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Len-  
ten Noonday, Special services an-  
nounced.

**CHURCH OF THE INCARNATION**  
3966 McKinley Avenue  
DALLAS 4, TEXAS  
The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahon, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. and 7:30  
p.m. Weekdays: Wednesday and  
Holy Days, 10:30 a.m.

**CHURCH OF ST. MICHAEL  
AND ST. GEORGE**  
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The Rev. J. Francis Sant, Rector  
The Rev. Alfred L. Mattes, Minister  
of Education  
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College Chaplain  
Sundays: 8, 9:30, 11 a.m., High  
School, 4 p.m.; Canterbury Club,  
7 p.m.

**ST. JOHN'S CHURCH**  
Lafayette Square  
WASHINGTON, D. C.  
The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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## Story of the Week

### Court Action Taken In Effort To Stop Atomic Tests

★ Action in the federal courts to stop further atomic tests by the United States was taken in Washington on April 4th. The seventeen persons asking for an injunction, included a number of Church leaders, among them Kathleen Lonsdale, professor of chemistry at University College, London, whose article is featured in this Episcopal Pacifist Fellowship number of the Witness.

The group also announced that they would file a similar suit in Great Britain and attempt to file one in Russia. They sent a formal complaint to the Russian procurator-general in Moscow and were trying to obtain a visa so their lawyers could go to Moscow to press legal action.

Named as defendants in the United States suit were Defense Secretary Neil H. McElroy and Chairman Lewis L. Strauss and four other members of the atomic energy commission.

A Justice Department spokesman said the government would oppose the group's request. The government was expected to argue that members of the group are not directly affected by the United States tests. The group includes British, Japanese and Canadian citizens.

Mr. McElroy and the A.E.C. commissioners have sixty days to reply to the petition, although either side could force

earlier action. The spring series of atomic tests planned by this country could be under way before the next legal move.

Three noted scientists were among the group asking for the court action. Dr. Linus Pauling, Nobel prize winning professor of chemistry at California Institute of Technology, stated that the suits were "one way of trying to stop the terrible destruction which faces the world."

He charged that radiation from just one large nuclear bomb "means that 15,000 defective children will be born in the future."

Also among the plaintiffs were Dr. Karl Paul Link, professor of biochemistry at the University of Wisconsin, and Dr. Leslie C. Dunn, geneticist at Columbia University.

Russia announced recently that it was halting its atomic tests, but said they would be resumed if Britain and the United States did not follow suit. The United States is going ahead with its tests. It has marked off a vast danger zone in the central Pacific from which ships have been barred.

Dr. Pauling said the United States still could take the initiative from Russia. He said it not only should call off atomic tests, but also should invite the United Nations to set up a system of inspection stations inside this country to guarantee

there would be no cheating. There is no inspection check on Russia's test ban.

Explaining its attempt to file suit in Moscow, the group said that "only a final decree from the highest court in the Soviet Union would assure permanent termination of nuclear explosions by the Soviet authorities."

#### Church Leaders

Other plaintiffs were Canon John Collins of St. Paul's Cathedral, London; the Rev. Michael Scott of the Church of England, presently in the U.S. as representative of African tribes at the U.N.; Pastor Martin Niemöller of Germany; Andre Trocme, whose work in France is reported in Nevin Sayre's article in this issue, and Toyohiko Kagawa, Christian leader of Japan.

Also in the group are two Japanese fishermen, Takaaki Tsurui and Yaeji Matsushita, who make their living in the area where U.S. tests are carried out.

The former director of the World Health Organization, Dr. Brock Chisholm of Canada, is also one of the plaintiffs.

#### STRIVE FOR PEACE URGES POPE

★ Pope Pius XII on Easter Sunday called on people throughout the world to work for peace.

"Sincerity in willing peace," he said to the quarter million persons who jammed St. Peter's Square, "promptness in the complete discharge of all reasonable sacrifices which it demands, honesty in discussing its problems, ought of their nature to scatter the shadows of distrust."

# Projects In All Parts of World Supported By The E.P.F.

By J. Nevin Sayre

*Former President of the International Fellowship of Reconciliation*

★ Robert Oppenheimer is said on one occasion to have advised the U. S. government that if you want to export an idea, the best way is to wrap it up in a person and send him over the frontier.

This, of course, is standard missionary procedure, but in the matter of pacifism, i.e. peace making, the Episcopal Pacifist Fellowship overseas program rests on sending support to pacifist personalities who already live in various countries and are at work there. Thus in 1957 it has invested in persons who radiate pacifism in South Africa, India, Japan, Germany, France and Austria. In addition, The Rev. Artley Parson of the U.S. has travelled 10,000 miles in South Africa and is now back in the U.S. after visits to Ceylon and India.

Artley Parson at the frontier of South Africa encountered difficulty in obtaining permission to stay there six months. He was told that three months must be the limit of his stay. He persuaded the authorities to grant six months, however, when he told them an uncle of his had fought on their side in the Boer war. He spent his time visiting members of the South African Fellowship of Reconciliation and assisting Anglican padres.

The South African pacifist leader to whom the E.P.F. sends an annual contribution is the Rev. Arthur Blaxall of Heidelberg, Transvaal, who is secretary of the South African Council of Churches, pioneer in work for the native blind, founder of an inter-racial Christian conference center at Wilgespruit, and chairman of the South

African F.O.R. Artley Parson reports that recently a Cape Town politician advocated a whipping post for Father Huddleston, Alan Paton, Michael Scott and Arthur Blaxall. Two of them are out of the country, but almost anything could happen to Paton and Blaxall. Artley Parson took over Blaxall's parish for a month or more so that Blaxall and his wife could take a much-needed vacation. The tension over the government's apartheid program is so extreme that Parson feels a chain reaction of terrible violence may occur at any moment.

## India

In Ceylon, Artley Parson was met by K. K. Chandy, and after a short trip there, went on to Chandy's Christian Ashram at Manganam, Kerala, India. Kerala is the state, formerly named Travancore, where in the Indian elections of March 1957 the people voted a Communist government into power.

K. K. Chandy is the man in India to whose work the E.P.F. contributes. Some twenty years ago he founded an ashram and then a "boys town" for abandoned waifs. This year he is adding a Gurukul, a training community, for Christian leaders. Artley Parson was present when the corner stone was laid at Christmas. K. K. Chandy, the leader of these enterprises, also cooperates with Vinoba Bhave's land gift mission. Bhave, a disciple of Gandhi, has obtained gifts of five million acres of land for poor peasants and villages in his walking tours. Chandy is a leading member of the Indian F.O.R. and edits a magazine which serves as its organ.

## Japan

In Japan, Professor Iwao Ayusawa of the International Christian University is chairman of the Japanese Fellowship of Reconciliation. The E.P.F. gift is for the production and distribution of Japanese Christian pacifist literature. A year ago a successful conference on this subject was held in Tokyo, sponsored by the Japan Yearly Meeting of Friends, the Mennonites, the Church of the Brethren, and the Japan F.O.R. Last March, prizes were awarded to winners of the 1956-1957 Walser peace essay contest. The subject was "International Developments One Year After the Bandung Conference." The contest was reported in the news columns of Asahi and other papers. Twenty-four persons from various parts of Japan submitted essays.

Paul Sekiya, secretary of the Japan F.O.R., addresses the big



Mrs. Henry Hill Pierce with Charles Lawrence in the background



anti A-and H-Bomb conference this summer. Professor Ayusawa writes: "I believe this conference will achieve its objective of moral education, though how far it will succeed in actual political implementation is doubtful."

### Germany

E.P.F. assistance to German pacifism is channeled through two Lutheran pastors—Professor F. Siegmund-Schultze and Pastor Wilhelm Mensching. Both of them have magnificent records. Siegmund-Schultze was a chaplain to the Kaiser and head of a social settlement in East Berlin when the first world war erupted. From that day to this he has been a tower of strength to the pacifist cause in manifold ways. At present he is honorary chairman of the German F.O.R. and chairman of the cartel of peace organizations which actively opposes the re-militarization of Germany and defends conscientious objection. In the past year he has completed a book which tells the story of the long battle for peace in which he took part from 1914 to 1957. We hope that it will be published both in German and English.

Wilhelm Mensching was one of the very few German pastors who never said "Heil Hitler", belonged to no underground

movement but helped persecuted Jews and was so strong in courage and love that the Nazis never removed him from his church. Today he is director of the Freundschaftsheim, a community founded by him after the second world war with the help of George Hogle of the E.P.F. and others. It is a peace center where men and women of all races, nationalities, classes and beliefs come to work, study and play together with the underlying common aim of learning how to become more efficient peacemakers in their own lands and in all walks of life. Since its founding, some seven or eight hundred volunteers from 25 nations have worked there.

### France

The International F.O.R. has a kindred center in France managed by Pastor Andre Trocme and his wife, Magda. The E.P.F. contributes annually to this "Mill of Peace." Here come weekend parties (sometimes they stay longer) of Protestants or Roman Catholics from France, Germany, Switzerland, Denmark, England, the U.S.A., North Africa, etc. In the ten-month period from September 1956 through June 1957, thirty-three such groups found hospitality and peacemakers at this center.

From this base the Trocmes make extensive journeys. Last June they spent in Algeria and Morocco, for it is their philosophy that where war and conflict rage Christian pacifists are called to go to offer their gesture of reconciliation to Almighty God. Last July the Trocmes reported:

The first part of 1957 has certainly been among the most thrilling since we have been serving the International F.O.R. A new awakening finds place in Europe about the problem of non-violence: (a) In Germany the introduc-

tion of compulsory conscription; and (b) in France the tragedy of the Algerian war challenges Christian consciences. Pacifism is a doctrine ill adapted to peaceful times. On the contrary, when there is a conflict or war many consciences are stirred and more people awake from their indifference. The mass becomes more emotional and militaristic, but the minority is more apt to understand the failure of violence and more inclined to understand a radical interpretation of the Gospel.

Andre Trocme toured the United States from September 1957 to January 1958.

### Hildegard Mayr

Last year an E.P.F. contribution helped to make possible the opening of a pacifist center in Vienna. From this neutral bridgehead, Dr. Hildegard Mayr, a travelling secretary of I.F.O.R. and member of the Roman Catholic Church, has gone to Poland and Russia. As a result of her visits to Poland she was able to organize last Whitsuntide, in the Vienna center, a remarkable reconciliation conference of eleven Polish young people and an equal number of Austrian and Western persons. After its conclusion, they were received by the Archbishop of Vienna. Then a few days' mountain climbing consolidated their fellowship in the search for non-violence and the kingdom of peace.

Hildegard Mayr, her brother, and fiance, Jean Goss, went to the youth festival in Moscow last August. They spoke in the Red Square and distributed to the crowd some 2,000 copies of a statement which they had prepared in the Russian language, which put the question, "The Christian, Can He Create Peace?" It explained the principles of the Fellowship of Reconciliation, including refusal of



The Rev. Eric Tasman, Dean John Day and Margaret Von Selle

military service in discipleship to Jesus Christ and appealing for cooperation "in a spirit of love to the enemy which demands a heroic discipline and a spirit of total sacrifice." The police did not interfere but rather protected them against the pressure of the throng of young people holding out hands for the F.O.R. statement.

Hildegard Mayr and her friends managed to get an interview with Metropolitan Nicolay of the Orthodox Church, who kindly arranged for them to have a discussion with some theologians at the seminary at Sogorsk on the subject of non-violence in the theology of the Orthodox Church. They were free to go where they liked without benefit of a Russian interpreter. Summing up the visit, Hildegard Mayr reports:

The deepest impression of this journey to Russia was for us undoubtedly the Russian people. The immense joy of the many hundred thousands who filled the streets of Moscow to welcome us was sincere and spontaneous. (There were, however, also those who observed critically and who refused contacts.) For the people of Moscow it was a great event to see, after 40 years of isolation, so many thousand foreigners from the West, who come to Moscow as from a different world . . . . Throughout our stay we felt this unconventional warm relationship between men, we felt that we were accepted into this strong bond of unity of mankind.

The foregoing instances indicate how the overseas mission of the E.P.F., works at the art of turning enemies into friends.

## NEW OFFICERS ELECTED FOR E.P.F.

★ The Rev. John R. Yungblut, Rector of St. John's Church, Waterbury, Connecticut, was unanimously elected chairman of the Episcopal Pacifist Fellowship at its annual meeting, in Washington, D.C., January 10-11. Formerly vice-chairman of the E.P.F., he succeeds the Rev. Eric Tasman, who has served for the past six years. Dr. Tasman, who requested that he be replaced as chairman, was elected vice-chairman. Mrs. Arthur M. Sherman continues to serve as vice-chairman with him. Dr. Margaret Morgan Lawrence was reelected recording secretary. Continuing in office as general and assistant general secretary are Mr. and Mrs. Joseph R. Rohrer. Mr. Winslow Ames also continues as treasurer. Honorary Chairman of the E.P.F. is the Rt. Rev. William Appleton Lawrence, D.D., retired Bishop of Western Massachusetts.

Elected to the executive committee for three-year terms were Miss Jean L. Connor, the Rev. John F. Davidson, the Rev. John W. Day, the Rev. Samuel N. McCain, Jr., the Rev. John

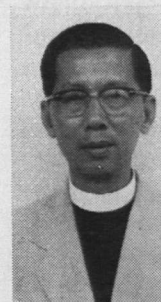


Jean Da Costa, Margaret Von Selle and the newly elected chairman of the Episcopal Pacifist Fellowship, the Rev. John R. Yungblut

Nevin Sayre, and Miss Elsa Walberg. Continuing on the committee are Mr. Edward French, Mr. John Holden, Mrs. Charles Myers, Mrs. Henry Hill Pierce, the Rev. Alfred B. Starratt, and the Rev. Dale Van Meter.

Serving as provincial chairmen of the various areas are: 1st—the Rev. C. Lawson Wilard, Jr.; 2nd—the Rev. Robert L. Beggs; 3rd—Mr. Joseph K. Atkins; 4th—Mr. Stephen A. Harding; 5th—Mrs. John C. Sanders; 7th—the Rev. Charles F. Rehkopf 8th—the Rt. Rev. Walter Mitchell. The Rev. Shelton Hale Bishop represents the Fellowship in Honolulu.

## ROLAND KOH NAMED SINGAPORE BISHOP



★ The Rev. Roland Koh, Chinese missionary in Malaya, presently in the U.S. doing graduate work, has been named assistant bishop of Singapore. He will be the first non-

English bishop of the diocese.

He has been speaking on the work in Malaya to Church groups throughout the east and was in Boston for such meetings when notified of his appointment. He will be consecrated at Canterbury Cathedral, England, in June.

## PACIFIST DELEGATION TO VISIT RUSSIA

★ Just as the Soviet Union announced that it was stopping atomic tests, a group of U.S. pacifists announced that a delegation of five persons would arrive in Russia on May 1 to appeal to the Russian people and officials to stop tests.

On the way they stopped in London and held a meeting there on Good Friday when a similar appeal was made to the British people and government.



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# EDITORIALS

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## Episcopalians at Miami Beach

SOME readers have wondered if, in view of the apparently well-founded report that Negroes at Miami Beach have to carry working permits, a fire should not be lit under the Episcopal Church to move its convention out, as happened three years ago when the convention was originally scheduled for Houston. We are most sensitive of all to the charge that we are using theological ideas about the universality of sin to avoid taking a stand on concrete questions; hence this brief note.

Although we had not heard of this working-permit business before, we were not surprised; we had always presumed that Miami Beach would take some pains to insure that its well-heeled Northern visitors would be surrounded only by people of their own kind. That is, at Miami Beach, more than anywhere else in the South, racial segregation is enforced to avoid offending the sensibilities, not of the natives, but of Episcopalian-type Northerners! The time to have thought of this was plainly when the Convention decided to go to Miami, because everybody knows why Miami exists, without needing revelations about local police-procedure. Miami Beach then reflects the failure of the Church in the North, not in the South; if we pull out we are merely as usual preaching our sermon to the people who aren't there. The balance is delicate, but on the whole this would strike us as slightly greater folly than having decided to go there in the first place.

The real tragedy here is that the Episcopal Church, like Miami's press agents and everybody else in America, should have taken it for granted that these \$12 beachfront hotels (see the March "Forth") were the natural and proper place for Christ's sheep, dispersed through this naughty world, to foregather. It is plainer than ever why the Church is not much represented by carpenter-style Churchmen; they will have to come from a diocese that can afford to pay their way for two weeks of what is a luxury even for New York fur-merchants. Our little books of devotion say an awful lot about Sacraments; but somehow we ignore the effects of the physical environment we choose both on the world's view of us and on

ourselves. Not merely segregation, but every other important problem the Church is faced with, will be utterly unreal and remote in America's playground. The people who make a business of running convention halls know better than we that the Church is not really different from any other bunch of insurance salesmen. Do not, incidentally, look to see The Witness booth there; you will not find it.

We have for once a concrete suggestion. Let the Episcopal Church get somebody to give it a large tract of ground in Maine or Wisconsin, on which it can build its own convention hall and a lot of cabins; and let the delegates spend their mornings cutting trees, wait on each other at table and take their turn at KP. The time lost would be more than compensated for by the lack of junkets; the delegates would sleep better, feel better, and probably make much wiser decisions. The Church would have an ideal conference center; she would not be humiliated by being treated like a convention of detergent advertisers; and the money saved could go to making up the salary lost by the delegates up to \$250 for the two weeks, so that the dioceses could afford to send their best men rather than their best-off men.

We do not claim that this would resolve all the moral anomalies in the Church, but we suggest that it would make a modest start.

## Opportunity of Lambeth

IN THE summer of 1958 some three hundred and thirty Bishops of the world-wide Anglican Communion will come together at Lambeth Palace for prayer and mutual counsel. It is very likely that the Bishops will once again feel moved to make some pronouncement concerning war and the armament race. What will the tenor of their message be this time?

In the past this "summit conference" of the leaders of our Church has issued both statements. Both the 1930 and the 1948 conferences declared: "The Conference affirms that war as a method of settling international disputes is incompatible

with the teaching and example of our Lord Jesus Christ." In 1930 the Conference went on to say, "As the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind." In 1948 another statement was added: "War on a global scale with modern weapons of destruction must be no more. It is both a blasphemy and an anachronism." Has the steady advance in the creation of ever more destructive weapons across the last decade leveled upon our Bishops a new moral imperative to go one step further in the implementation of these earlier conclusions?

The Central Committee of the World Council of Churches at its meeting in New Haven last summer felt called upon to take a long step in the direction of recovering moral leadership for the Church when for a time the Church had seemed only to give some kind of official religious sanction to the political doctrine of "military necessity". The committee proposed that, despite the risk involved, one of the great powers should unilaterally desist from further experi-

mentation with atomic weapons, in the faith that moral suasion could prompt the other power to take a like course. Earlier statements by the World Council's Commissions to study the problem of atomic weapons had inclined to the view that the need for a balance of power, the deterrent of armed threat, justified such a continued race to invent and to manufacture ever greater weapons. Now at least, something characteristically the Church's own, something daring and reflecting the distinctive quality of her Master's Royal Way of the Holy Cross has been said to the world's statesmen.

What will our own beloved Anglican Communion now have to say to her sister Churches? She will have to wait another decade before she can speak with concerted voice again through her Bishops. Albert Schweitzer appealed for an aroused public opinion that political leaders might be diverted from the fatal course they are pursuing. May there be such a ground swell of concern from the laity within the Church as to influence and to inspire our Bishops to prophetic utterance.

## Church Should Lead In Peace Effort

IN ORDER to have peace on this earth we have to have a solidarity of public opinion on which statesmen can build. All who call themselves peacemakers need, therefore, to meet the opportunity which the World Council of Churches and the United Nations present to us. To both of these organizations the strength of our convictions must be conveyed and through them carried to the peoples of the world.

There is a definite need for a universal public opinion, a movement outside the national structure, in order to assure peace. We cannot necessarily depend upon the leadership of any nation in such a movement because national and political considerations bind individuals within each nation. Indeed, statesmen today are imprisoned by the organization of the welfare state. The statement of John Foster Dulles that the purpose of our foreign policy is not to make friends but to provide for the security of the United States is an example of this imprisonment. But if nations cannot lead us in a peace movement, there is yet another way. Former Secretary of the Navy Denby and Lloyd George are among leading non-pacifists who have said sincerely: "The Church can prevent war if it will." The military bodies,

the generals, today are waiting for the Church to say something.

The World Council of Churches is the hope of the world as far as the Protestant Churches are concerned. Yet to be effective within the World Council—or the U.N.—one must have a constituency. Each denomination must therefore contribute in every way to make that constituency apparent—to witness for peace. Surely when even the Lutherans of one nation are ready to kill the Lutherans of another, when Catholics of one nation are ready to bear arms against the Catholics of another, Christians are not giving living witness to the Gospel of Love.

We who believe in this Gospel must be more dynamic in peacemaking. We must experiment in love, not alone in physical energy. The greatest discoveries for mankind will come in the spiritual world rather than the scientific.

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*From an address given at the annual EPF Conference at Seabury House, August 1957, by Dr. M. R. Zigler, formerly chairman of the National Service Board of Religious Objectors; representative of the Church of the Brethren at the World Council of Churches; and European Representative of the Brethren Service Committee. Revised by Eleanor Eaton and Elsa Walberg.*



We must experiment in releasing the energy of love as the scientists are experimenting in the physical world. If theologians would work as hard as physicists to release this energy, who can foretell the results? We must study scientifically the teachings of Christ as scientists have studied the atom and fission and fusion.

Pacifism today is still too negative. We pacifists must become as yeast. We must be peacemakers. Up to now our peacemaking has been too shallow. We must work toward the day when people say, "These are peacemakers; these are the Sons of God." Pacifists could be the unit of society working to show how the energy of love can be used.

Pacifists and militarists must go to the altar together. We must there confess our sins. The sin of both is that neither has solved the problem of peace. One of these days, having gone to the altar together, we are not going to leave it until we have jointly found the answer to this problem. As for the militarist—who has taken his gun to the altar—what is he going to do with it? The unity of the Church and the peace of the world won't come until he can go to the altar and leave his gun there. The militarist has the responsibility, moreover, to develop a theology from the New Testament just as the pacifist has done. But can he do it? Will he affix his signature to such a theology?

How can this love energy be released? How can this public opinion be made evident? A first step is that of sending good will and service teams to areas of need, teams made up of pacifists. The Churches need to send teams such as these even more than missionaries to convert. Conscientious objectors in the United States, Germany and England can and do serve abroad in

this way, though few people know this. Every government should be told of such service. Indeed, we need a world agreement giving this opportunity for alternate service to all C.O.'s, together with a movement to promote religious liberty for people of all nations. Such liberty is essential if the gospel of peace is to be spread and war as a method of settling disputes eliminated. The World Council of Churches has passed a resolution commending the principle of alternate service to its member Churches. We have C.O.'s in prison, but who cares? Yet when Hitler imprisoned dissenters we were outraged. Our C.O.'s are the hard core of the pacifist movement. After world war two we could have mobilized ten thousand men for service anywhere in the world, but we dissipated that force. The C.O.'s today must take a vital part in a dramatic new peace effort and awakening.

We must all go the second mile in peacemaking. We must use twice as much energy as before. As yet our programs are too small, our reason too limited. We are living too much in the past. We must "blitz" forth in a new way. We must confront our "enemies" and say we are not afraid. If we could banish fear, then hatred would vanish; then love could find a way. Christianity itself is at stake: we must prove that we do love our neighbors and are true servants of the Lord. When the Brethren, the Mennonites, or the Quakers speak of peace, they are witnessing to a conviction with which they have long been identified. It is now time for each denomination to share their concern, that the peace movement may go forward on a world, not a national, level.

Cannot the Episcopalians say to the other churches of the world, "We are ready to do our part"?



Some of the participants in the annual conference of the Episcopal Pacifist Fellowship at Seabury House

APRIL 17, 1958

## Don Large

### The Eleventh Hour

YOU can't possibly wrestle a man into the muck of the gutter, and hold him there, without getting seriously soiled yourself. This observation may seem too obvious to belabor. But let's not overlook the fact that we're living in an age in which an increasing number of people, here and abroad, are apparently dedicated to the thesis that to make little of love is to fulfill their destinies.

The following broadcast from the lips of an

Nine

Allied general to American troops in World War II might be excused by the fact that it was uttered in the heat of battle: "We must hate with every fibre of our being. We must lust for battle; our object in life must be to kill . . . . There need be no pangs of conscience, for our enemies have lighted the way to faster, surer, crueler killing."

But now we're allegedly at peace. It's an uneasy peace, to be sure. But it's going to wax even more uneasy, until we stop being convinced that the only way to deal with evil is to perpetuate more horrible evils. You don't keep the peace by sowing the seeds of resentment or by fanning the fires of hatred. It happens to be my personal conviction that our current race to build bigger and better intercontinental missiles is the most ghastly error of our generation. But to castigate missile-builder Von Braun because he once served under Hitler and developed the V2 demons which rained destruction upon London is to miss the point that hate is hate, whether it be nurtured by a Hitler or by a deluded Boy Scout in knee pants.

The Most Reverend Joost de Blank incurred the fuming ire of the South African government when, at his service of installation as Archbishop of Capetown, he made bold to say, "As I stand humbly before this great congregation of blacks and whites, I must make a frank confession—I am hopelessly color-blind." And he might have added that that was at least one thing he had

in common with the Lord whom he had come to South Africa to serve.

Hate-vendors, however, have at least one virtue: singleness of purpose. They're not happy serving any cause which does not serve unhappiness. They remind one of the man who arrived to attend a church wedding. Greeting this guest, the smiling usher whispered, "Friend of the bride or of the groom?" Frowning darkly, the man whispered back, "Hate 'em both!"

It would seem that these salesmen of ill will, whether operating in the enemy's camp or in our own, were determined to sow the seeds of evil at all costs. Above all, they are dedicated to the counteracting of Christ's proposition that the purpose of life is to love. A Christian has no other reason for being. To learn to love the unlovely and the unlovable is to narrow the gap between the night of death and the day of life.

This is the gift which renders man unique at the noblest level. As Theodore Ferris puts it, "He reaches for the stars; he denies himself and takes up his cross. He suffers for the people he loves; he looks for the things that are invisible and intangible. He loses himself in things infinitely larger than himself, and in losing himself he finds himself . . . This is his purpose: to love, to reach, to give, to spend, and to die for others."

Until we begin to love, we shan't ever begin to live. Meanwhile, unless my watch is fast, it looks as though we were getting close to the eleventh hour.

## Christian Pacifist and The Bomb

By Kathleen Londale

*Friends Peace Committee, England*

IT IS generally agreed among all thinking people that war is evil: that it is contrary to the will of God. So are many other things: oppression for instance, or slavery. It is also agreed, certainly among those who understand and who allow themselves to think about the nature of modern warfare, that a world war fought with the full fury of nuclear weapons, and whatever other horrors our military arsenals contain, would mean not only the death of many millions of people, but the end of Western civilization as we know it. This is not scare-mongering, it is a plain, stark fact.

One must speak plainly like this because of two academic arguments that are often put forward, which seem to paralyse all action.

The hydrogen bomb, it is said, is a terrible weapon, no doubt. But a weapon does not become

more wrong because it is more destructive. The hydrogen bomb is only an arrow writ large, a thing with which one kills one's fellow men.

In one sense this is true, and in another it is profoundly false. I do not believe it is possible to ban atomic weapons alone and it seems to me that from the point of view of practical politics the only alternative to an arms race is an equally thorough-going disarmament: but there is a case against hydrogen bombs as such, which applies in part to all modern weapons of mass destruction: and it is fourfold. Firstly, they are impersonal. All fighting men have and must have, many fine qualities. But there is something peculiarly horrible about the modern press-button warfare that allows or commands one man to kill millions of others, whom he will never see; that makes a God out of a scientist in a



laboratory; that enables lads at school to be told that if they join the boys' battalions they will learn a trade and see the world, but never mentions dead and rotting bodies. Morally this involves a suppression of imagination, a callousness which makes us something less than human, certainly less than civilized.

### Indiscriminate weapons

**S**ECONDLY, these weapons are indiscriminate. It may be true that an atomic bomb could be used very effectively against a submarine base, but in fact they were first used on towns because their psychological effect is, from a military point of view, one of their principal merits. We have gone back full circle to the days when blood-thirsty warriors would smite a town, leaving neither man nor woman alive in it.

Thirdly, hydrogen bombs tremendously overshoot any possible military target. It might be argued that a munitions factory, a railway depot in wartime or an aircraft carrier is a target

which by its very nature invites destruction, and that people working at these places are involved in the risks of their trade. But this is a weapon that destroys not only one particular building but everything for ten miles around it and which spreads fire and radiation over an even greater area. Nor is it a natural event such as an earthquake or a hurricane which we cannot avert: it is not something quite inevitable like death which each of us must one day face. It is a calamity for which we ourselves must bear the responsibility if it occurs.

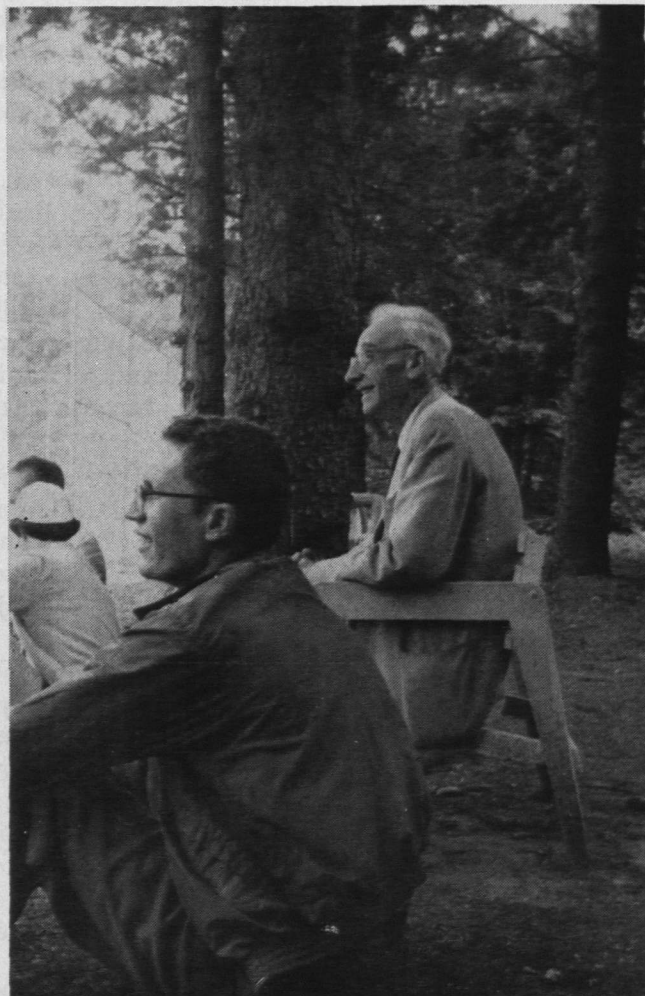
Fourthly, the consequences of such weapons are incalculable. The maximum blast effect can be estimated but we do not yet know what effects nuclear bombs, if used on a large scale, would have in initiating new mass diseases, in producing mutations, in widespread contamination of water and vegetation. If Jesus rebuked his disciples for wondering whether they should call down fire from heaven upon hostile villagers, what manner of spirit would he have thought it that makes present-day Christians able to call reliance on such weapons "the lesser of two evils?"

### Can War be Just?

**A**ND that brings me to the second argument. It is clear, now, that in a physical sense atomic war can never be the lesser of two evils, nor could it ever be likened to some vast police action in defence of the low or in protection of the weak. The classical concept of a "just war" postulates that the injuries to be anticipated from the war must not outweigh the injustices which have been or may be endured. The most defenceless nation, aggressively attacked because of its strategic position or because of a desire to impose some political or economic system upon its people, could not possibly suffer the physical injuries that participation in an atomic war would involve. It would not even be to the aggressor's interest to damage the victim to such an extent.

But would it not be better to endure the horrors of an atomic war, rather than to have to watch the suppression of democracy, the imposition of thought control, the teaching of atheism and contempt of Christian virtues to our children? Ought we not to fight for our ideals, even if our civilization disappears in the process?

I believe that such arguments rest on a profound error of judgment, as well as on a deep-seated lack of belief in the ideals which we cherish. The error is to suppose that ideals are precious in the sense that when they are in danger they must be put into storage and not



Edward French and A. J. Muste relax as they watch a tennis match at the Seabury House conference of the Episcopal Pacifist Fellowship

used. I am not a theologian, to argue about the distinction between Church and state. It just seems to me abundantly clear that if ideals are worth having then they must be practised in public as well as in private life: that we must hold to them as a nation even if, and perhaps most firmly if those around us reject them. We must meet hatred with friendship, deceit with sincerity, lies with truth, greed with generosity, evil with uprightness, not because it is our only hope but because it is unthinkable that we should do otherwise. And let me say straight away that this does not mean lying down to be walked over, in the hope that something can be retrieved from the wreck. It does not mean ignoring the fact of human sinfulness or supposing that evil men automatically respond to the power of defenceless charity. Jesus Christ was not a coward and he was no shallow optimist.

But if we wait until the world is Christian before we behave like Christians ourselves, then we shall wait for ever. If we go on teaching our young people that in order to preserve freedom, truth, justice and mercy, we must have conscription and security measures; we must have secret agents whose job is to live a lie; we must train boys in half a dozen ways of killing a man with their bare hands and must develop and perhaps use weapons that are more horrible than anything that we could have imagined, then it seems to me that we are going the most effective way to make sure that the next generation loses these ideals and becomes cynical or turns to Communism as a religion that does at least live up to its philosophy.

Of course, it is not easy to hold to ideals when others do not. Particularly so when it seems to mean that we leave others to suffer. But we are leaving others to suffer whom we could help, here and now, if we were not spending thousands of millions of pounds a year on armaments. To take only one example, there are millions of people blind from preventable disease. Have we no concern for them? We need to think out more clearly, I believe, this problem of our responsibility towards our fellow men. Oppression is indeed a great wrong, but the surest way to end oppression is to change the heart of the oppressor. War perpetuates oppression, for although it may get rid of one oppressor, it breeds others. War now means slavery, starvation, torture, refugees, displaced persons. Is this the way to right wrongs? When shall we, as Christians, learn the lesson that Christ died to teach us: that the only way of overcoming evil is through the redemptive

power of divine grace and human example, both expressed in willingness to suffer, if need be, rather than to impose or to do wrong.

If we really care for those whom other nations ill-treat, the right way is to offer them a home whatever the risk, cost or discomfort involved to ourselves.

### God Breaks Through

WHAT I find particularly surprising is the fact that so many Christians do actually believe that Communist anti-God propaganda is more powerful than the voice of God in men's hearts. Recently I was sent a copy of a new anti-Communist periodical, in which there was a critical article about religion behind the Iron Curtain. The argument was, that although it is true that some of the Churches are allowed to remain open and that they are packed for divine service, yet this is only tolerated because Marxist-Leninism asserts that in a socialist state religion is bound to wither away. The writer went on to add warningly: "Time is on the side of the Communists". Is it? Then whose side is God on? Time is not against God, it is with him. I am certain that no matter how well-conditioned a generation may be against religion, God breaks through, and that if we abandon Christian ideals in order to help him, we are in fact hindering. I have enough faith in young people to believe that if we, as a nation, offered them instead of military training constructive and reconciling service at home or abroad they would do it and would do it the more cheerfully and readily because they would see the sense of it.

But how can we do that as long as we are engaged in a cold war, and our official policy is peace through strength? I know that many good people despairingly feel that threats of retaliation in kind are now our only defence. I do not believe that they are a defence at all, and I think that from a purely political point of view our present policy is a hideously risky one. But more than that, I believe that it is wrong. Christians can offer no guarantee of physical security. Christ never gave his disciples that. There is no guarantee of physical security anywhere today. But since we must take risks is it not better to gamble on the unconquerable power of love than on the deterrent effect of threatened horrors?

Looking back, we are amazed at some of the things our own forebears did, apparently without realizing that they were wrong. They kidnapped Africans and kept them as slaves: they



bought and sold children and worked them like animals. They chained up the mentally sick as if they were wild beasts and hung hungry men and women for stealing bread for their children. Christian politicians and decent men defended this behavior because it was supposed to be necessary for the preservation of our civilized society. It was not until people became sufficiently convinced that these actions were sinful that they realized that they were not necessary, and could not be necessary. Then and only then they found the ways of getting rid of those evils which

previously they had tolerated, and of avoiding those errors which hitherto they had justified.

I do not know the answers to all the problems that a nation would have to face that determined not to prepare for war any more. But we shall find the answers to these problems only when we are so convinced that hatred, suspicion, contempt, greed and murder, both between nations and within nations, are wrong, that we determine to have no more of them, whatever others may do. This is no time for pessimism or apathy. The eternal goodness is challenging us all.

## The Danger of Radioactive Fallout

By Herbert Jehle

*Physics Department, University of Nebraska*

**I**N THE present days many war-minded pressure groups and individuals try to exploit the complexity of the nuclear warfare situation and propagate their dogma of the necessity of bomb tests.

There is actually no contradiction among scientists as to the basic facts which are important for the issues of our day. There is, however, a lot of difference as to their interpretation. So it would be good if many of us would familiarize ourselves with some of the basic facts, and it is for this purpose that a few statistics are given here to illustrate the situation.

### **All Scientists Agree That There Is Danger In Radioactive Fallout From H-bombs**

The disagreement lies in the interpretation of facts. Spokesmen for the atomic energy commission say the danger is very slight—that the number of people who will be affected is a small percentage added to the number of people who are affected, anyway, through natural causes.

Other scientists say that from bombs already exploded we may have about 1,000,000 premature deaths and 200,000 genetically defective children born each generation throughout the world. This is a small percentage of the one billion children born each generation—unless it happens to be your child.

### **Lives Are Shortened From A Few Days To, Perhaps, 20 Years**

It is estimated that radiation from bombs already exploded will affect lifetimes by shortening each on the average of a few days.

The shortening of life is very unevenly distributed among people. Some will not be affected at all by present levels of radiation, and a few

may have their lives shortened by 20 or more years. When it comes to the effect on the entire world population, these "few" may be a million human beings.

### **A Radioactive Product From Bomb Tests Called Strontium 90 Acts Like Calcium. It Is A Bone Seeker. In Sufficient Quantities, It Causes Bone Cancer And Leukemia**

According to Thomas E. Murray, commissioner of the atomic energy commission, "by official American acknowledgment, strontium 90, equivalent to 30 megatons TNT of nuclear fission energy, has been shot into the stratosphere as a result of test explosions. From the total quantity sent aloft so far, some 3 to 10 units of strontium 90 will be deposited in human bones, particularly children's bones, over large areas of the earth."

It is generally agreed that the amounts of strontium 90 presently absorbed into the human body are not a hazard to the health of people generally, though the strontium intake may be related to an increase in leukemia in children.

However, any degree of radiation is potentially dangerous, and the levels will increase as additional superbombs are tested. It should be noted that strontium 90 has a long life and will remain radioactive in the tissues of human beings for 28 years.

### **People All Over The World Are Affected By Fallout; So Are Cows**

Not only in the radius where a superbomb is tested are people affected by fallout, but the fission products (of a superbomb with an explosive power equivalent to 30 million tons of TNT) are now in the stratosphere from such tests and encircle the whole world, slowly settling down on

everyone on earth. As a result of this process, minute quantities of strontium 90 are found in milk. As has been said, "The cow's bio-chemistry department can't tell it from calcium."

### **Damage To Genes Is Passed On To Future Generations**

Radiation, when it affects the genes, causes mutations or abnormalities. It will usually be a slight impairment, according to Dr. H. J. Muller, leading geneticist and Nobel Prize winner, but "the mutant gene and the slight impairment caused by it will be inherited by a succession of generations . . . ." In some cases this will result in serious defects.

### **Some Say It Is Better To Risk A Relatively Few Lives Than To Risk Our National Security**

Atomic energy commission spokesmen and others point out that a small percent of all lives amount to little if compared with perhaps the billion lives that might be lost in a nuclear war. This depends upon believing that a threat with a stockpile of thermonuclear weapons will keep other nations from starting an all-out war. It depends, too, upon our willingness to commit unprecedented murder.

### **But Others Say That Stopping Tests Would Help Prevent A Super-bomb War**

At present, three nations—the United States, Russia and England—are capable of conducting H-bomb test explosions.

With all the difficulties in reaching agreement, it will be much more difficult to stop tests when 5, or 15, or 50 other nations have the H-bomb. Inevitably they will have it unless they reject such weapons (as some nations seem inclined to do), saying that it endangers rather than protects their national security. H-bombs in the hands of a reckless or insane leader could destroy the world we know.

### **Survival Would Lose Its Meaning In An H-bomb War**

What the blast and fire from super-bombs would mean in terms of destruction and loss of life is beyond anything we can imagine. In addition to scores of millions dead, superbombs would expose survivors in areas of several thousand square miles (for each bomb) to external radiation. The strontium 90 intake among survivors in the immediate area could reach a great many times the safe level. Strontium 90, falling else-

where in the world on such a scale, would increase amounts in humans all over the earth much above the safe level.

### **Intercontinental Ballistic Missiles Are Being Perfected**

ICBM are expected to be able to travel up to a distance of 6000 miles at speeds of 4,000 to 14,000 miles per hour. These missiles would carry atomic war heads. A missile would reach its target in 10 to 30 minutes. Civilian populations would have 5 to 15 minutes to take steps to protect themselves.

### **Defense**

There is none.

### **H-Bomb Tests Can Be Detected**

H-Bombs or superbombs cannot be exploded secretly. President Eisenhower said last November: "Tests of large weapons by any nation may be detected when they occur." Japanese scientists regularly detect our Nevada tests which are limited to small weapons.

### **An International Agreement To Stop Tests Would Stop The Spread Of Superbombs To Other Nations And Be A First Step To World Disarmament**

Dr. Albert Schweitzer's now famous appeal to the world that H-bomb tests be stopped said that "radiation resulting from the explosions which have already taken place represents a danger to the human race, a danger not to be underrated, and that further explosions of atomic bombs will increase this danger to an alarming extent." Dr. Schweitzer expressed the belief that tests have not been halted because public opinion is not yet fully alerted to the danger.

In Japan, where public opinion is alert to the danger, 34,169,876 people, as of March 10, 1957, had signed protests against the English bomb tests scheduled for the Christmas Islands.

### **Answer Lies In Moral Leadership**

The United States has an unequalled opportunity to give a new moral leadership to the world . . . and to convince the people of Asia that we care what happens to them. This country's wealth, its scientific resources, its spiritual strength impose upon its citizens a responsibility to seek, without ceasing, ways to mediate international differences and find better solutions than threat by mutual terror. Through the very things that he has made to destroy himself, man has proven that he has an astounding genius for anything he undertakes—even, we believe, the genius to make peace. . . .



# Why I Am A Pacifist

By Freedom Wentworth II

*Senior at Episcopal Theological School*

THE Cross is at the center of our faith. It is a symbol of love—a love so deep and broad that it would suffer the pangs of death and humiliation in order to be nothing else but love.

This is the belief that has made me a fully convinced pacifist. When one has glimpsed the love of God, when one has wept tears of mingled sorrow and joy under the figure of the Cross, he finds it difficult to embrace any way save that of love. Any other way seems like a repudiation of "him who gave his life for us." In this faith I am firm. The Cross has convicted me. I am not ashamed of it.

The Spirit of Christ cannot be denied. As we are drawn into closer relationship with him, we take upon ourselves something of his character and his insight; events are seen more and more through his eyes. Did our Lord not see things in terms of love, a love that would willingly sacrifice itself in its confrontation with the frustrations of the world? Can we as Christians fail to take upon ourselves that part of Christ's spirit which sees love as sacrificing itself to and for the sins of mankind?

So often we are told that the vocation of the Cross is Christ's alone. Only Christ—both God and man—could make the necessary sacrifice for the evils of our existence. While it is true that the Cross is supremely our Lord's vocation, it is usually forgotten that our faith is a spirit filled faith. It is forgotten that the working of the Holy Spirit is continually conforming us to the likeness of our Saviour. If this is true, then, it seems to me, we must reflect his love and the suffering that love entails in the face of our alien world. If we are to participate in the glory of Christ, we must also participate in his suffering. How readily we accept the idea of glory. How we eschew the suffering!

## The Church

THE crucifixion took place at a particular moment in history. Christian thinkers have long discussed the question of how the reality of the Cross can become meaningful to each succeeding generation. The answer of many has been that the work of the Holy Spirit convicts us of the Cross' true meaning. But how does the Holy Spirit work? Surely he cannot work in and through a vacuum. I would contend that the Spirit works in and through the Church. I would argue that the Church has been appointed as the

visible body of the resurrected Lord. From this I would state that if the world is to be convicted by the truth of the sacrifice made on the Cross, the Church must act as an instrument for this conviction. The corporate fellowship of believers must reflect the suffering and sacrificial nature of God's love as seen through Christ if the truth of the Cross is ever to be effectively brought home to this and succeeding generations.

There is power in sacrificial, self-giving love. It is the only ultimate way in which men will find their unity one with another. It is the only way in which true community can be established. Transformation, whether of the individual or the group, can take place in no other way save that of love. Only love can probe the deep recesses of the human soul. This is surely of a truth!

Yet, the realization must be made that this love must show itself in a world which has so long misunderstood it—and that a conflict is inevitable. This has caused many to lose heart—to work out for themselves a more moderate way than the one of all embracing love. Though I am not an overly brave person, I cannot accept the traditional position of the "moderate way." If love is the true source of transformation, the sacrifice must be made for it. In the face of opposition one must be willing to declare his faith in love. By doing otherwise we diminish its power and concede to its enemies. Here again the Cross confronts us. Through the Cross is seen God's love being laid at the mercy of men. In order for this love to transform and to cleanse, it had to confront the passion of the world, willing to be sacrificed in order to reveal to men where their true health could be found.

## Supremacy of Love

The Christian Church recognizes the supremacy of love. But the world cannot be won to love or overcome by love unless people are raised up who will sacrifice themselves for it! Any new idea wins ascendancy by sweat and tears, by responsible action. This is no less true of that love which finds its source in God. Others will not think it important unless we think it important. And whether we think it important or not will be shown in our actions. If we give up when there is conflict, how can victory be won? Victory can only be won where there is a confident hope and faith in one's way of life. This is why we must walk the way of the Cross. This is why we must not be afraid to preach and to own Christ crucified.

I am a pacifist because I am a Christian. I do

not interpret pacifism as a mere negation of war, but as a positive acceptance of the way of love in every sphere of life—social, political, or economic. This I believe to be simply Christian. I realize greater men than I have not seen it this way. Yet, this is where I must stand. I am convinced that the Church is called upon to become a “pacifist” Church. She is called upon to embrace the whole way of love. In this lies her prophetic ministry.

Those of us who are pacifists within the Church

today have a message worthy to be considered and received. We should not hesitate to proclaim it! Our only weapon is that of love. Our only sure defense is God. To the man who does not wish change we offer the challenge calling for a creative transformation of the social order, while to the social revolutionary we point to the way of sacrificial love as the true means whereby a just social order shall be established. The way of the Cross is the way of life. It is the wisdom of God.

## THE NEW BOOKS

Kenneth Ripley Forbes  
Book Editor

*“In God We Trust”* By Norman Cousins Harper. \$5.95

The author of this book has done a big job of original research to bring to light a great variety of evidence of the religious and philosophical beliefs of the founders and early leaders of the American republic. Most of his sources consist of personal letters of Franklin, Washington, Jefferson, John Adams, Samuel Adams, Madison, Hamilton, John Jay and Thomas Paine. The author has also contributed his own commentaries on each of the subjects of the book. All the facts emerging from this study are interesting and of great importance for an understanding of the characters and political activities of our founding fathers.

Some of the revelations bring to light surprising facts about the religious and political positions of several of the men described. Tom Paine, of instance, who is popularly supposed to have been an atheist, actually was, as the author says: “a man who was willing to travel anywhere in the world to combat atheism and to establish the existence of God”. Samuel Adams, one of the firebrands of the Revolution, was, in his religious beliefs, a militant and bigoted Puritan. The author finds that “he denounced Catholicism as the ‘idolatry of Christians’”. As for the Quakers he wrote that ‘nothing can equal the barefaced falsehood of the Quakers.—These Quakers are in general a sly, artful people, not al-

together destitute, as I conceive, of worldly views in their religious professions’”

In his chapter on Madison he emphasizes the too little remembered fact that Madison was as potent a force as Jefferson himself in abolishing the “Establishment” status of the Episcopal Church in Virginia a few years after the Revolution, which had been inherited from the Church of England in that state.

The largest portion of the book—and in some ways the most interesting—is devoted to Jefferson. A little known fact is brought out that Jef-

erson was the author of a book entitled “The Life and Morals of Jesus of Nazareth”, of which the author makes lengthy excerpts. In this section are included extensive quotations from the 25-years’ correspondence between Jefferson and John Adams which ended with a letter from Jefferson three months before the death of each of them—only a few hours apart—on the fiftieth anniversary of the Declaration of Independence.

This is a book to make one proud of the quality of our revolutionary leaders. It should be read with especial care and sober meditation by our present political leaders.

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## VESTRYMEN DEFY BISHOP ON INTEGRATION

★ Vestrymen of Christ Church, Martinsville, Va., have defied Bishop Marmion of Southwestern Virginia by refusing to support a summer conference where racially-mixed youth gatherings are scheduled for this summer. They assailed the integrated conference plans as "illegal and ill-advised."

Bishop Marmion refused to comment and the rector of the parish, the Rev. Philip Gresham, has taken no action beyond saying that he would not resign.

Senior warden of the parish is Kennon C. Whittle, a justice of the supreme court of Virginia.

## EDUCATION CONFERENCE HAS BIG ENROLLMENT

★ Preparations for the world convention on Christian education, which opens August 6 in Tokyo, are now in full swing. Nelson Chappel reported on his recent return from Japan. A minister of the United Church of Canada, he is general secretary of the World Council of Christian Education, sponsor of the meeting which is to be held at Aoyama Gakuin University.

Fifteen hundred Japanese delegates have registered already, he reported, and 2,000 hotel rooms have been reserved for overseas guests. Among them, about 700 from the United States and more than 125 from Canada have registered to date. Hundreds of others are expected from Europe, Asia and Africa.

Chappel said he was especially pleased with the arrangements made for evening rallies at the Tokyo Sports Arena where prominent world churchmen will speak to several thousand Christians and non-Christians and special music programs are scheduled. In addition to the convention, he said, other important gatherings are being

held in July and August, one a conference on group life in Karuizawa, July 21 - August 2.

## HISTORIC GAVEL FOR AUXILIARY

★ Woman's Auxiliary delegates attending their 1958 Triennial Meeting at Miami Beach, October 5-18, will be called to order with a memento of the first American-born Anglican Churchwoman.

The memento, a gavel to be wielded by Mrs. William H. Hannah, presiding officer, is inscribed "In memory of Virginia Dare, first born and first baptized of English Colonists in America, 1587." Made of silver and the wood of a holly tree growing on the spot where Virginia Dare was baptized on Roanoke Island, N.C., it is the official gavel of the Woman's Auxiliary in province four.

The gavel was presented to

the women of that province in 1915 by the late Mrs. James Grist Staton of Williamston, N. C., who served from 1912 to 1926 as president of the Woman's Auxiliary of the diocese of East Carolina.

Guardian of the gavel is Mrs. S. M. Montgomery of Blanton, Miss., who is president of the Woman's Auxiliary in the fourth province, host province to both General Convention and the Auxiliary meeting.

## MAJORITY CONFIRM DEAN PIKE

★ A majority of the standing committees and bishops have confirmed the election of Dean James A. Pike as bishop coadjutor of California. There had been opposition in some quarters because, before he was ordained, a previous marriage had been annulled.

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## HILDEGARD MAYR TO LECTURE

★ Dr. Hildegard Mayr, who directs a Reconciliation center in Vienna and in the last two years has visited Hungary, Poland, Russia, Germany, France, Italy, England and Ireland, will visit the U.S.A. in the last three months of 1958. She speaks English, German and French fluently, and is a travelling secretary of the International Fellowship of Reconciliation. The subjects she will discuss in the United States include the following: 1) building bridges between east and west; 2) Church and war; 3) Non-violence—a creative force of life; 4) youth works for peace.

Those interested are invited to write for further information to: John Nevin Sayre, Box 217, Nyack, New York.

## BRUSSELS PAVILION NEAR COMPLETION

★ With windows from Switzerland, wrought iron from Belgium and Luxemburg, aluminum walls from England, window frames and organ from Holland, floor tiles from Italy and wall decorations from Germany—the Protestant Pavilion being built for the Brussels world's fair is an international ecumenical undertaking.

Mrs. Theodore O. Wedel re-

ported that, among various exhibits, a large photographic display in its exhibition hall will show the millions of visitors to the fair many aspects of Church life in the United States. Mrs. Wedel of Washington, D. C., is national president of United Church Women and Charles C. Parlin, New York lawyer and a vice-president of the National Council of Churches, are co-chairmen of a committee sponsoring the project in the U.S.

## SEMINARIANS MINISTER IN NATIONAL PARKS

★ The youthful enthusiasm of a young Minnesotan who worked two summers as a bell-hop in Yellowstone Park to help finance his education, is credited by the National Parks Service with persuading the government to cooperate in a Christian ministry that now ministers to employes and visitors in 26 national park areas in the U.S.

Dr. John E. Doerr, chief naturalist of the parks service told the story at a dinner in the national capital that was held to enable the churches to say "thank you" to the government agency for its part in the co-operative venture of church and state.

Conrad L. Wirth, the director of the park service, hearing

about the young man who had organized a student ministry in Yellowstone while working at Old Faithful Inn, invited him to come to Washington, in February 1952.

"His deep conviction and his great enthusiasm sold the idea of extending the services to people in the parks through a Christian ministry program," said Mr. Doerr. Two months later an agreement was initialled between the national parks service and the National Council of Churches department of evangelism for a program that now extends to parks in all sections of the United States.

The director? The bell-hop at Old Faithful Inn in 1949, the Rev. Warren Ost, of New York, now busy recruiting 125 young men from seminaries and colleges to participate this summer in the parks ministry. They will come from at least 23 denominations, virtually every state and several foreign countries.

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# BACKFIRE

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**John Parmilee**

*Layman of New York*

You're slipping. Three years ago you blasted away over segregation in Houston until finally the Presiding Bishop moved the convention. You now inform us (3/27) that there is even worse segregation in Miami Beach and you say, in effect, that since we are all sinners let's forget it.

Editor's Note: The editorial on page seven, written before this letter arrived, we hope takes care of the situation.

**A. F. Gilman**

*Layman of Palatine, Illinois*

Your editorial on *Formula for Minimal Sanity* leads me to thank God that some one at last has begun to see a glimpse of the place Jesus described as the Kingdom of Heaven. I don't like that word *Kingdom* but I suppose in his day it was the only word that made sense to the people of the earth.

You are going to get yourself disliked by the totalitarians in the Church, but so did Jesus Christ.

**Philip B. Perry**

*Layman of Hartford, Conn.*

The articles *The Crucifixion as Seen by a Surgeon* were very remarkable and I will appreciate extra copies for which my check is enclosed.

Editor's Note: We are sorry that we do not have the extra copies. Costs being what they are today, we are not able to print extras in anticipation of orders later. We do try to announce in advance articles that we believe readers will wish for friends. This was done in the case of these articles and a number ordered extra copies in advance. We are sorry that we have no others left.

**Alice S. Woodhull**

*Churchwoman of Buffalo, N.Y.*

This column is scarcely the place for an unseemly duel between myself and your able apologist for abstaining under all circumstances from military methods. Miss Mears and I adhere to the same principles and earnestly desire the same thing: peace and brotherhood among all nations. Indeed it seems now un-

alterably a matter of life and death for the world itself to see to it that no more wars occur. I am, in fact, an ardent disciple of Albert Schweitzer, whose views about Reverence for Life are universally known. I have written two academic theses about his life and philosophy, particularly as applied to the field of Education. I have no actual quarrel with Miss Mears.

I do have grave misgivings about the policy of letting ourselves become weak enough to be an easy victim of a power like the Soviet Union which has no scruples and which has brazenly declared: "By the end of 1958 the world will be ours." Letting ourselves and all others in for such a fate is too awful to contemplate. The measures in Korea were designed to prevent another step in that direction. The indirect result for the Korean people was, indeed, terrible, but not for the unforeseeable future, as our record in Japan and West Germany demonstrates. One needs only compare the state of the people in East Germany with those in the West, as my friends there write me, to know the difference in being under the supervision of people who are concerned for them. Our genuine concern for the Koreans is shown by the appeal cited by Miss Mears and by the soldiers themselves, some of whom have even adopted little waifs, and show kindness where they can.

Editor's Note: This E.P.F. number, we suggest, is sufficient answer to this letter.

**W. H. Schneider**

*Rector, St. Chad's, Loves Park, Ill.*

We are only a small parish—wish we could have a larger distribution of *The Witness*. But our vestry and I are with you 1000%. *The Witness* is now the only Church paper I am receiving or distribution in the church. Our prayers are with you always.

**Roger Applegate**

*Layman of Baltimore*

I see that you are beginning to expound the Gospel! Vive la Witness! Your latest issues have been encouraging—especially March 27th which contained Dr. Pittenger's article on the Atonement.

I think it's great to have a religious magazine that doesn't mince words

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being prophet to the Church. You write well. You also seem to be getting away from the insidious, Pelagian-type of "Do It Yourself" Christianity which plagues us all. Keep it up.

This would be a good place to sign off with an Ascription, but will say instead that I like your magazine.

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*Assistant Secretary of the Overseas  
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