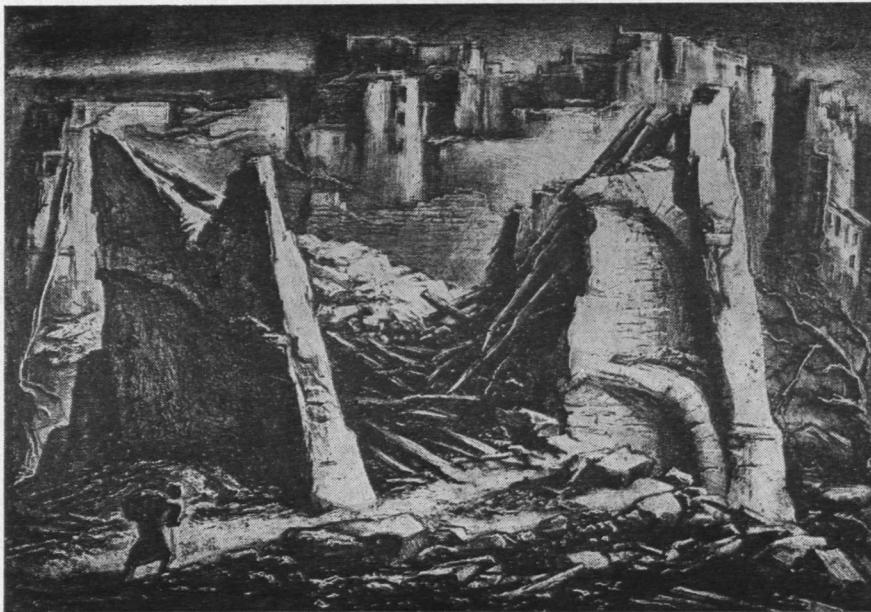


# The **WITNESS**

MAY 26, 1960

10¢



## IS THIS WHAT'S AHEAD?

SUMMIT blow-up has led some to believe that world war three is inevitable and this picture of The One Survivor will be the result. John Nevin Sayre has other ideas which he sets forth in his article this week

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**MESSAGE FROM JOSEF L. HROMADKA**

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## SERVICES

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Morning Prayer, Holy Communion  
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11:00 a.m. Church School; 7:00 p.m.  
Evening Prayer; 7:30 p.m. Young  
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Thursdays and Holy Days: Holy Com-  
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Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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

## Story of the Week

# Official Vatican Pronouncement On Faithful In Politics

★ The official Vatican newspaper "L'Osservatore Romano" said on May 16th that a Roman Catholic "must in every sector of his life draw the inspiration of his conduct, both private and public, from the laws, orientations and instructions of the hierarchy."

It made no specific reference to the campaign of Senator John Kennedy for the presidential nomination of the Democratic party. However the principles laid down by the newspaper editorial were general ones and therefore apply to Roman Catholics in the United States.

The gist of the statement, printed on the front page in a form reserved for documents of more than ordinary importance, was to insist that there are times when "politics touches the altar" and that on such occasions the Roman Catholic bishops have a right to speak and to expect "dutiful discipline" from all Church members.

The newspaper did not state what section of the Vatican was responsible for the editorial. However it is known that Cardinal Ottaviani, who looks after the purity of Roman Catholic faith and morals, holds views similar to those pronounced by the paper.

The article was highly unusual, American newsmen said in Rome, because the Vatican has made obvious efforts to stay out of the American campaign, avoiding anything which

could be used as fuel for controversy.

"The Church hierarchy alone has the right to judge whether in a certain social and political situation the higher principles of religious and moral order are involved and compromised," the authoritative article said.

The article was entitled "Punti Fermi (Firm Points), or things that are sure." It said in part:

"An unhealthy laicist (anti-clerical) trend has been pointed out and deplored recently by the bishops of Italy. . . .

"It is absurd to split the conscience into one part which is that of the believer and one which is that of the citizen, as if the Catholic religion were just one part of the life of the spirit and not a central idea which orients a man's whole existence.

### List Basic Points

"So it is necessary to make the following basic points: The Church which Jesus Christ founded as a perfect society with its hierarchy has full powers of real jurisdiction over all the faithful and so has the duty and right to guide, direct and correct them on the plane of ideas and the plane of action in accordance with the dictates of the Gospels and to the extent that it be necessary to reach man's supreme end, life eternal.

"A Catholic can never prescind from the teachings and directives of the Church. In

every sector of his activity he must inspire his public and private conduct by the laws, orientations and instructions of the hierarchy."

### A Due Discipline

When politics touches the altar, the Church has the duty to "illuminate and help consciences" and the laity should show a due discipline, the paper said. But apart from that "any one can see how open and very broad is the field in which the Catholic laymen can operate, making his choices, working ardently and effectively, and bringing the contribution of his opinions and discussion, his experience and his realizations, to help his country's progress," the newspaper said.

The unnamed writer of the article said it was prompted by a "confusion of ideas" in "various countries" and was especially concerned over "agitation" inside Italy.

### BROOKLYN PARISH VOTED EXTINCT

★ Holy Trinity Church, Brooklyn, one of the historic parishes of the city, which a decade ago had 750 communicants, was declared extinct by the convention of Long Island, meeting at Garden City, May 17th.

The action followed the presentation of a petition by the rector, the Reverend Herman S. Sidner, two wardens and six of Holy Trinity's vestrymen, calling for such a declaration.

The petition, read by Bishop DeWolfe, was based on section six of canon five of the canons of the Diocese, which provides

among other things that any church failing to hold services for two years or to make a parochial report for a period of two years, shall be declared extinct and that the trustees of the estate belonging to the diocese, acting under the same canon, shall take possession and manage the property.

An official release from the headquarters of the diocese states that "The action of the convention permits the continuation of the parish and would allow, if circumstances warrant, the continuation of the church's work in that part of Brooklyn Heights."

### **THIS IS WHAT WE TRY TO DO**

★ Methodist Bishop Gerald Kennedy, Los Angeles, said that the Church press should deal with relevant issues and "speak out for the silent people."

In an address to the Methodist press association meeting in connection with the Church's quadrennial general conference, Bishop Kennedy said there is "nothing worse than an innocuous Church paper, utterly unrealistic and filled with sentimental tripe."

"Church papers must be more than promotional sheets," said the bishop, who is new president of the Council of Bishops. "They must point out truth and evil, and where we ought to be heading, and what we ought to be doing. I like a paper where a man speaks his mind. It gives the paper character."

The bishop said "learning how to communicate is one of our most important jobs."

"It's a career," he explained. "And the Church press comes in at the point of interpreting one section of the Church to another. But we must not be content with second-rate papers, and second-rate performance."

"Occasionally preachers ought

to ask whether anybody is listening. Church papers ought to ask whether anybody is reading. Sometimes we are tempted to prefer popularity to being the servant of the Lord. This we must resist. The things that really count ought to get a place of prominence in our papers. Our papers ought to light the dark places in the life of our Church. And there are many dark places."

### **LONG ISLAND HAS RECORD BUDGET**

★ A record budget of \$832,647 was adopted at the convention of Long Island, held May 17th at Garden City.

### **SEMINARY FACULTIES MEET TOGETHER**

★ Faculty members of three seminaries met May 15-17 at Austin, Texas: the Church Divinity School of the Pacific; the Episcopal Theological School, Cambridge, Mass., with the Seminary of the Southwest acting as host. Present also was Presiding Bishop Arthur Lichtenberger.

### **GREEKS CONTRIBUTION TO AMERICA**

★ Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, said in Athens that some 1,500,000 Greek Americans would in the future be known as American Hellenists to signify their cultural contributions to American life.

He expressed the hope that the number of Greek migrants to the U.S. would increase. "But in any case," he added, "by living in a country for 50 or 60 years, a migrant becomes a nationalized American, while his children are born Americans."

"Therefore," he stated, "we speak not simply as Greek Americans but as Greeks interested in offering America a cul-

tural background by drawing from Greece's background, which is full of inspiration and ideals."

Speaking on Christian unity, the prelate asserted that "the unity of pursuits, thoughts and cooperation between the Churches, with everyone keeping his own independence, is possible." However, he added that union "which in reality would mean the assimilation of the Orthodox Christians by the Roman Catholic Church is impossible and disadvantageous."

### **NEVIN SAYRE MARKS BIRTHDAY**

★ The Rev. John Nevin Sayre, whose article is featured in this issue, observed his 75th birthday in April at the annual meeting of the Fellowship of Reconciliation, with which he has been connected since its founding 45 years ago.

The Rev. A. J. Muste, also connected with the Fellowship for years, marked his 75th birthday at the same meeting.

### **URGE TIGHTER LAWS ON MARRIAGE**

★ The dioceses of South Carolina and Upper South Carolina adopted resolutions at their conventions calling for tighter marriage laws in the state. They called for a 72-hour waiting period between issuance of the license and marriage; also a physical examination of both parties within thirty days prior to license application.

### **RALSTON A FELLOW AT ST. AUGUSTINE'S**

★ The Rev. William H. Ralston Jr. has been elected a fellow at St. Augustine's College, Canterbury, England, to represent the American Church on the staff of the central college of the Anglican Communion. He is presently on the faculty of Trinity College, Toronto, and was previously a tutor at General Seminary.



# Consultation in South Africa Planned by World Council

★ Several South African Churches have signified their approval of a proposal of the World Council of Churches that its eight member bodies have a "fully representative" consultation, with council leaders, to seek a reconciliation over their strained relations regarding apartheid.

The proposal was suggested in a letter sent to the officials of the Church bodies by the general secretary of the Council, W. A. Visser 't Hooft, Geneva, Switzerland; the chairman of the central committee, Franklin Clark Fry, New York; and the vice-chairman, Ernest A. Payne, London, England.

The plan for such a meeting arose out of conversations between South African churchmen and the Council's associate general secretary, Robert S. Bilheimer, who recently returned from a visit to South Africa. The consultation will probably take place early this autumn.

The letter sent to the South African Churches says that "it is the function of the World Council to facilitate every opportunity for conversation among member Churches." The letter says that "it is the genius of the ecumenical movement that fellowship is maintained even when disagreements concern profound and urgent matters."

"It is through prayer and the continued search for God's will which are occasioned by such a situation that our need for each other and our sense of unity deepens and grows," the letter maintains.

The letter suggests five "levels" as most urgent for ecumenical discussion.

## **Factual Understanding**

● Because of "widely varying knowledge of facts and differ-

ence of interpretation", there must be an "attempt to gain fresh and more accurate understanding of the objective situation."

## **The Level of Action**

● A discussion of steps presently being taken by South African Churches and ways of making these measures known is suggested. The steps South African Churches are taking "within their respective policies" to secure justice and freedom for all are "not known within the ecumenical community and frequently not sufficiently known among the member Churches in South Africa."

## **Race Relations**

● The level of "our understanding of the meaning of the Gospel for relationships among the races." The letter quotes the position taken by the Council at its last assembly at Evanston, Ill., in 1954 in which it declared "that any form of segregation based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

The resolution adopted by the assembly urged Churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society. The assembly recognized that for many Churches "the immediate achievement of this objective would be extremely difficult" and said that the fellowship of the ecumenical movement is such as to offer these Churches "strength and encouragement."

Observing that "it is not part of the nature of the World Council to pronounce judgments upon Churches or nations or people,

nor to attempt to enforce convictions which have been crystallized in ecumenical debate", the letter said, however, that the movement's function was "to witness to such convictions." The Council's function is "to continue conversations concerning these with those who disagree with them."

## **Social Change**

● The level of a search "for a clear understanding of contemporary history from a Christian point of view." It suggests discussion of rapid social change and its significance for Christian witness.

## **Emergency**

● The level of "our understanding of the current emergency." "It has been reported to us that among Christians in the Union, there are different interpretations of the meaning of this emergency. We ask therefore that this be a matter of discussion, in order that all may come to a better understanding of it."

In releasing the letter to the South African Churches, the Council secretariat in Geneva emphasized that Bilheimer was asked to visit South Africa before requests for an inquiry were received from Dutch Reformed and Anglican Churches there. The present proposal is not in response to those requests but "for a broader and deeper function."

The World Council officers also sent a second letter to the three Dutch Reformed Churches and the Anglican Church in South Africa. This letter noted that during Bilheimer's visit they had asked the World Council to invite their representatives to "a consultation concerning their relationship with each other and with the World Council."

The letter says that the World Council is "glad for this

initiative" and issues an invitation for such a consultation to be held "prior to but at the same general time" as the larger consultation.

#### Several Approve

Several South African Churches already have signified their approval of the proposal.

L. A. Hewson, president of the Methodist Church in South Africa, said that his Church would be "happy to play its part" in any representative consultation. The Rev. W. A. Landman, general secretary of the Dutch Reformed Church of the Cape Province, added that his Church approved in principle the idea of such a meeting.

However, Archbishop Joost de Blank of Capetown, who has criticized South Africa's three Dutch Reformed Churches for allegedly condoning apartheid policies, said he was not prepared yet to make any statement on the proposal.

The Rev. W. N. Tarrant, chairman of the Congregational Union of South Africa, said he believed such a meeting could result in a "Christian solution" to the difficulties. "Divergences of opinion are wide between us," he said, "but the possibility of a solution on Christian lines must be explored."

The remaining four Church bodies which have not yet commented on the proposal are the Dutch Reformed Church of Africa, Dutch Reformed Church of the Transvaal, Bantu (African) Presbyterian Church of South Africa, and Presbyterian Church of South Africa.

#### MINISTER PRAISES BEATNIKS

★ A Protestant chaplain to a beatnik neighborhood in San Francisco declared that the beatnik movement is basically a religious search, a quest for illumination.

The Rev. Pierre Delattre, 30, a Congregationalist, has been minister of the "Bread and Wine

Mission," a store-front hall in San Francisco, for 22 months.

In a chapel talk at Macalester College, a Presbyterian-related school, in St. Paul, Minn., Delattre said the church and the public can learn much from the beatniks.

"They are trying to bridge the gap between east and west and synthesize the ideas of the two cultures," he said. "If somebody doesn't do this, the world is heading for a war."

Delattre also saw the movement as a revolt against "the massive corporations, the massive churches and living in the shadow of a massive bomb." He added that beatniks are giving up spectator sportsmanship to actively take part in a creative life. "Everybody gives at a party—they call it 'making the

scene,'" he said; "the square just watches without participating."

Delattre said that most of the beatniks in his neighborhood live in cooperative houses, about 25 to a home, cooking together, sharing gifts and gathering to discuss religion, art or other subjects.

The chaplain said he does not try to preach or convert but rather to show the beatniks what Christianity means. A defect of the beatnik movement, he said, is that acceptance of each other is actually a form of indifference.

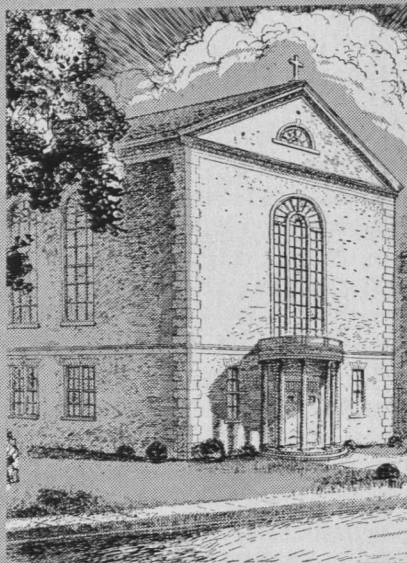
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# NUCLEAR WARFARE

## What is the Responsibility of the Christian in this Age



By John Nevin Sayre

*Episcopal Clergyman of Nyack, N. Y.*

I THINK it well to begin my paper with a look at our Lord's reaction to war in the circumstances of his time. All his life he was a member of a subject race which had been embittered by the alien military rule of Rome. It was like being in Hungary under Communist domination. When he was a small boy, Judas the Galilean led an armed attack on Sepphoris, the Roman capital of Galilee, and captured the city which held out for three years against Roman retaliation. But when at last the Roman general Varus captured the city, he burned it to the ground, sold the women and children into slavery, pursued the Galilean rebels and crucified 2,000 of them on crosses beside the Roman roads. Sepphoris was only four miles away from Nazareth; its site is still visible from the famous hill which rises back of Nazareth. Militarism, rebellion and the passion for revolution were hard facts that formed the back drop to Jesus' whole earthly ministry. His Sermon on the Mount was not preached in a vacuum, nor was his life spent in isolation from political realities.

The Jewish scholar, Dr. Joseph Klausner, in his book, "Jesus of Nazareth", has this to say: "Scarcely a year went by during this century without wars or other disturbances; wars, rebellions, outbreaks and riots, and all of them with their concomitant of incessant bloodshed; and this state of things prevailed in the land of Israel throughout the whole epoch which preceded Jesus and prevailed also during his lifetime."

Professor Windisch, in his book, "The Messianic War" states that the most important characteristic of Jesus' Messiahship, speaking negatively, "is to be found in his refusal to wage the Messianic war." Reinhold Niebuhr,



JOHN NEVIN SAYRE chats with Mrs. Henry Hill Pierce at conference at Seabury House

one of the foremost critics of pacifism as an attempt to apply the love ethic of Jesus as a policy for a modern state in the circumstances of the international power struggle, nevertheless maintains that Jesus was himself a pacifist and that he revealed the absolute norm of the law of love set forth in the Sermon on the Mount and that violence cannot be justified on the basis of the Gospel. Harnack, the famous Church historian who also was not a pacifist, in his book, "Militia Christi", concludes: "It requires no further proof to establish firmly that the Gospel excludes all violence, and has nothing in common with war, nor will permit it." In common with these writers I hope we may agree that the main body of Jesus' teachings to the multitude and to his disciples as set forth in the four Gospels, was an unconditional call to love their enemies, to go the second mile, and if need be, to endure crucifixion.

I cannot find in the New Testament any evidence that Jesus relaxed the requirement of non-violence for any disciple or considered that it was not inseparably one with the great commandment of love. Every strand of New Testament literature testifies to a direct relationship between the way Christ suffered on the cross and the way the Christian as a disciple is called to suffer in the face of evil if pushed to the last extremity. He is to lay down his life and take up the cross rather than use the sword. This following of Jesus is, of course, not the equivalent of Christ's unique Cross but it is a reflection of the Lord's glory. "For even hereunto were ye called," writes Peter, "because Christ also suffered for us, leaving us an example, that ye should follow his steps." And again, "Forasmuch then as Christ hath suffered for us in the

flesh, arm yourselves with the same mind."

This was what the Christian community that knew Jesus best — the primitive Church — believed. And this conviction continued long after the Church had spread through the Roman world and the hope of the Parousia had waned. Jesus' word to Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword," found its echo in the oft quoted word of Tertullian that "the Lord in disarming Peter ungirded every soldier" and the assertion of Origen, "We (Christians) no longer take up sword against nation, nor do we learn war any more having become children of peace for the sake of Jesus who is our leader."

### The Dominant Fact

TO BE sure, Jesus was more than an opponent of war. He revealed as no other the fact that God is love. This to him was the dominant fact in the universe. God's love was mightier than the other facts of human division, ignorance, folly and sin whose existence he never minimized. But he announced that the reign of God — the Kingdom of God — even in Palestine, was near. And the King who stood ready to bring it to pass if men would cooperate, was not a warrior king but our Father. This was the Gospel, what Middleton Murry has called, the "Wonderful News". Jesus lived in this faith, working in the strength of a certainty greater than other men knew.

Yet Jesus was not blind to the impending fate of Jerusalem and the cities of Galilee unless their inhabitants changed their habitual attitude toward the Romans. He had urged them to take immediate and unilateral action in the practice of love. When he was then reminded of Pilate's atrocity in murdering certain Galileans in their very prayers, his answer was, "Except ye repent, ye shall all likewise perish."

Jesus' lament over Jerusalem and weeping at sight of the city make it clear that sayings like the above were not spoken from a loveless heart but were an effort to arouse his countrymen to the peril of their position. Jerusalem did not know, he said, "The things which belong unto peace."

Another familiar saying which Luke connects with the journey to Jerusalem and which Matthew includes in the Sermon on the Mount, may be taken, I think, as a pregnant summing up of the peace or war choice which Jesus put to the men of his generation. In challenging his dis-

ciples to choose the hard road of pacifism and reject the popular drag toward war, he said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

### Revolution in Weapons

NOW when we make the jump to our century I am aware of the criticism of Albert Schweitzer and others to the effect that the ethic of Jesus was an interim ethic tied up to his belief that the end of the world was coming within his generation and therefore not applicable to our circumstances 1900 years later. The answer to this is well given, I believe, in the book by Prof. Ernest Scott of Union Theological Seminary, "The Kingdom of God in the New Testament." "Such theories", he says, "all miss the real drift and compass of the ethical teaching. There is no thought in Jesus' mind of a morality which will only hold good for a brief interval or for a special purpose." The motives which lie behind the particular acts of which Jesus speaks — "love, faithfulness, goodness are in their nature everlasting. They are not of those things which will vanish away in the new age, but of those which will fully come. They constitute the very meaning of the Kingdom, and Jesus taught them that we may possess it now, amidst all the imperfections of this world."

Whether or not you agree with this, there is a second consideration which has to be taken into account when we think about Christian responsibility relating to war in the nuclear age. It is that we are confronted with the immanent threat of military calamity exactly as were Jesus' contemporaries in Jerusalem except that the threat in our time is one of infinitely greater





disaster. Let us look at some of the stern realities in our situation.

To begin with, there is the revolution in the weaponry of warfare. Through discoveries of science now financed and powered by nationalist states, it has come about that preparedness for war necessitates prepared capacity to slaughter human beings by the million, kill whole cities, propagate contagious diseases in plants and animals, spread deterioration to the genetic heritage of humanity and perhaps, as Einstein feared, make the whole globe uninhabitable for the human species. Thus war has expanded into a new dimension of destructiveness and that calls for a new dimension in our thinking and acting.

In 1949, I spoke to 2,000 Japanese social workers in the city of Hiroshima and quoted from Dr. Brock Chisholm, at that time director general of the world health organization, who had said: "One more war may kill 90 per cent of the human race. Never before has the human race found itself in this position which is comparable only with what happened when the Ice Age engulfed a large part of the world and required a degree of adjustment of their habits which many of the organisms were unable to make. Man is now in that position. He may or may not survive; it depends entirely on his ability to change his behaviour patterns."

Albert Einstein, in *The New York Times Magazine* in 1946, had said: "Today the atomic bomb has altered profoundly the nature of the world as we know it, and the human race consequently finds itself in a new habitat to which it must adapt its thinking .... Science has brought forth this danger, but the real problem is in the minds and hearts of men. We will not change the hearts of other men by mechanism, but by changing our hearts and speaking bravely."

Since then the revolution in deadly weaponry has proceeded by leaps and bounds so that now four nations possess H-bombs with explosive force 1,000 times as powerful as the bomb detonated over Hiroshima. Thus the nuclear age underlines with terrific reality Jesus' warning, "All they that take the sword shall perish with the sword."

Fortunately there is another and a hopeful side to the atom. The German physicist Professor Max Born who was a teacher of Oppenheimer, Teller and others who worked at the problem of atomic fission, has pointed out in a paper in the "*Bulletin of Atomic Scientists*" that in his opinion the discoveries of how to split and

fuse and control the atom came just in time to save human civilization from the creeping exhaustion of fossil fuels — coal and oil. "For atomic reactors produce not only explosives but also two other things which are of the utmost importance: radioactive isotopes and energy."

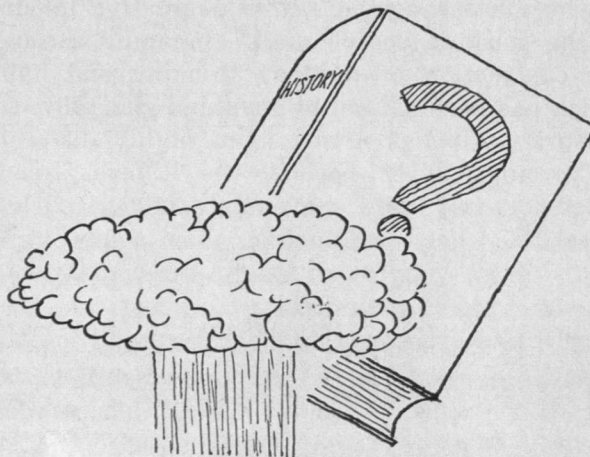
But realization of the saving benefits which lie in the development of atomic power for peaceful uses can be had, he insists, only on one condition. This is his warning! "It is as if fate were putting man to the test, saying to us: You want to live, to increase in number, and to improve your conditions — I am giving you the key to your future, but on one condition: that you give up your quarrels, suspicions, and brute force. If you refuse, woe betide you."

The same point is elaborated in a most illuminating little pamphlet on "Nuclear Knowledge and Christian Responsibilities" by Professor C. A. Coulson of Oxford University.

"The population of the world", he says, "increases at the rate of 100,000 per day. All these need more power. Even now we are using power ten times as fast as a century ago, and it is estimated that in another fifty years, if the underdeveloped countries go ahead as we may expect, we shall need to use it nearly twenty times as fast as at present . . ."

"This power is essential if our factories are to work, our buses and our trains are to run, our homes to be warm and light. Power is like the wheels of civilization: without it we should not have moved forward from the Middle Ages."

He quotes the Indian President of the 1955 United Nations Conference on the peaceful uses of atomic energy as saying: "For the full industrialization of under-developed countries, for the continuance of our civilization and its further development, atomic energy is not merely an aid, it is an absolute necessity."



Professor Coulson devotes a chapter to the effects of atomic radiation which is extremely sobering and ought to be required reading in all theological seminaries but I cannot take the time to go into that complicated subject here.

The thing that stands out clearly in Prof. Coulson's discussion is the knife-edge character of our present predicament" and the two alternatives posed for the future. One, he says, is that "if we continue in an uninhibited development of atomic explosions, whether as tests or in actual war, we shall ultimately discover that we have made our own earth—God's earth—uninhabitable." To those who believe in the Incarnation, and the sacramental character of all the material universe, this is just sacrilege: and it is hideous.

Of the other alternative, he says: "The atomic age — of nuclear knowledge and nuclear power — is only meant for those who look at things, and decide, and act in a big way. It was man's creative mind that first saw these great possibilities and conceived the taming of the atom for human control; it was man's physical prowess that acted on this knowledge and made the dream an actuality; it must be man's spirit which, sensitively, imaginatively, co-operatively, even gropingly, plucks out of this possible disaster—peace."

Again, we are recalled to Jesus' parable of the broad road which leads to destruction and the narrow path to life.

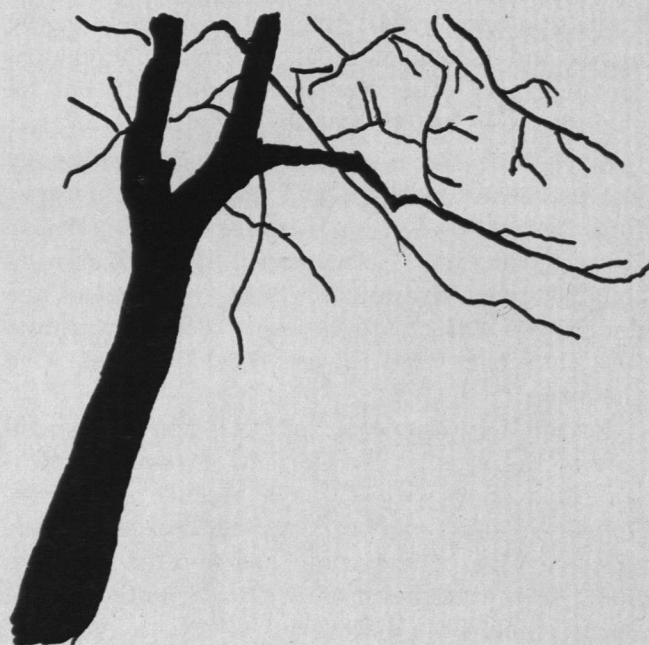
### Spirit Breaking Through

NOW while the revolution of nuclear weaponry has been developing, accompanied by the moral decadence which could conceive of no better deterrent to mass killing than the threat of counter killing, there has also been another revolution emerging whose significance for the future I believe will far exceed the importance of the nuclear bombs. It is a creative moving of the spirit in search of life breaking through the obstruction of military thinking and habit which has been shared by mankind generally, for centuries. It has arisen from highly different backgrounds of experience. As I have already written about this movement among nuclear scientists, I need not mention them again but go on to direct your attention to three manifestations outside of their field:

The preception of notable military leaders that military methods make no sense in the atomic age. In the United States, General MacArthur, General Omar Bradley and President

Eisenhower led the procession. Others too have spoken, and will speak, in the sense of the President's words: "There is no alternative to peace," and that the present arms race between nations means "humanity hanging from a cross of iron." In Germany Martin Niemoller, once a U-boat officer, has declared "I have become a pacifist on principle" and has followed this up with incessant journeys around the world, and to Russia, calling upon fellow Christians to say an irrevocable "No" to war.

But military men, for the most part — like civilian heads of state — see no way of breaking through the military stalemate of the cold war unless they can depend on nuclear "brinkmanship", at least up to a point. In Great Britain, however, there is a conspicuous exception. A former Royal Navy Commander, Sir Stephen King-Hall, who holds the rarely awarded Gold Medal of the Royal United Service Institution, argues in his book "Defense in the Nuclear Age," for unilateral nuclear disarmament by the British nation. He maintains from a military standpoint that it is illusory to suppose that a future war between great powers would be fought without resort to weapons of mass destruction; that it could be limited to so-called tactical nuclear weapons; and he is convinced that the strategy of the great deterrent and balance of nuclear terror will, if persisted in, lead straight down the road to the end of civilization. He calls for a completely fresh look at the whole war business which, he says, involves a mental process of extreme difficulty which he





names "breaking through the thought-barrier."

I have not time even to summarize the extensive argument by which he supports his plea to the British government to undertake a study of the advantages and disadvantages of non-violent defense in case the country should be attacked and subjected to occupation by an enemy. If you are interested, I refer you to King-Hall's book which has now been published by the Fellowship of Reconciliation in this country. It is not based on pacifist doctrine and FOR members would disagree with its advocacy of psychological warfare and see other deficiencies. Nevertheless, the book represents a radical break-through of a well-known publicist and eminent military man to strategic thinking on the basis of non-violent resistance as national defense policy.

### Mahatma Gandhi

THE revolution initiated by the ideas and work of Mahatma Gandhi: "In him from the very first," writes C. F. Andrews, "I felt instinctively that there had come into the world, not only a new religious personality of the highest order, moving the hearts of men and women to incredible sacrifice, but also a new religious truth, which yet was not new, but old as the stars and the everlasting hills. His one message was that long-suffering and redeeming love alone are invincible."

The writer of the present paper has never seen Gandhi but once I heard him speak. He went before a microphone in Muriel Lester's Kingsley Hall in London on a Sunday in 1931 and his words came very clearly over the radio into my home in America. He had gone to London to take part in a round table conference with the British government arising out of the Indian mass movement of resistance to British imperial rule. Gandhi said: "The reason for the struggle, which has drawn the attention of the world, does not lie in the fact that we Indians are fighting for our liberty, but in the fact that the means adopted by us have not been adopted by any other people of whom we have a record. The means adopted are not bloodshed, not violence, nor diplomacy as one understands it nowadays. They are purely and simply truth and non-violence."

Well, to most people in the west at that time such talk seemed like complete foolishness but today we know it was not foolish. India has now had independence for ten years and the last British Viceroy hailed Gandhi as the "architect

of Indian freedom". Commenting on the Calcutta Hindu-Moslem riots, Lord Mountbatten said, "What 50,000 well-equipped soldiers could not do, the Mahatma has done — he has brought peace. He is a one-man boundary force."

Stanley Jones points out in the biography of Gandhi which he wrote shortly after the Mahatma's assassination, that there were in his character "antitheses strongly marked" and yet, says Jones, this "little man, who fought a system in the framework of which I stand, has taught me more of the spirit of Christ than perhaps any other man in east or west." At the end of the book Jones says: "If the atomic bomb was militarism's trump card thrown down on the table of human events, then Mahatma Gandhi is God's trump card which he throws down on the table of events now—a table trembling with destiny."

Gandhi's experiments with non-violence in defense of truth and as a method of dealing with group antagonism, are far from perfected demonstrations, and their validity as national policy is not accepted by Nehru and the majority of Indians today; yet Gandhian techniques are spreading by contagion around the world. In South Africa and other parts of the African continent they are being hotly debated and put to the test of action. They have crossed the sea to America and been successfully applied in Montgomery, Alabama, under the leadership of Martin Luther King. His words on this subject should challenge us as we hear him say: "When I was in theological school I thought the only way we could solve our problem of segregation was an armed revolt. I felt that the Christian ethic of love was confined to individual relationships. I could not see how it could work in social conflict. Then I read Gandhi's ethic of love as revealed in Jesus but raised to a social strategy for social transformation. This lifts love from individual relationships to the plane of social transformation. This Gandhi helped us to understand and for this we are grateful a decade after his death."

### Psychology And Sociology

REVOLUTIONARY findings in psychology and sociology relating to the relevance of love to the total life of mankind. Robert J. McCracken, the minister of Riverside Church in New York, writing in The New York Times Magazine of December 20, 1959, says: "It is a strange historical coincidence that during the years when man learned to unchain forces in

matter making for destruction he also learned more than ever before about the destructiveness within himself. He has learned that hate, fear, resentment, hostility work like poisons, that they literally affect the secretions of the body and induce disease."

Dr. McCracken asks: "If the American nation were to adopt the law of love, were to disband its armies, call its fleets home and scrap them, ground all its military planes, concentrate solely on the civilian use of nuclear energy, set itself to live by the standards of the Sermon on the Mount, what would happen?"

Dr. McCracken of course, does not know what would happen but he gives his judgment that "It is the height of impracticality and unreason to spend billions of dollars on a defense that at best is acknowledged to be vulnerable" and he concludes his article by saying, "What the law of gravity is to the stars and the sun, love is to the human race."

Paul Tillich has an observation in one of his books that, I think, helps us to understand the profound nature of love far better than Freud and his followers have done. Paul Tillich says: "I have given no definition of love. This is impossible because there is no higher principle by which it could be defined. It is life itself in its actual unity. The forms and structures in which love embodies itself are the forms and structures in which life overcomes its self-destructive forces . . . Love is basically not an emotional but an ontological power; it is the essence of life itself, namely, the dynamic reunion of that which is separated."

This point that love is the dynamic reunion of that which is separated is also insisted on and worked out with a wealth of illustration by Eric Fromm in his book, "The Art of Loving". And he shows how western society has tended to disintegrate love. Can we doubt this if we consider how nationalism, racial difference, mutual fears engendered by competitive armaments and their intensification by mass propaganda, build self-defensive walls of separation in the human family and throw road blocks in the way to world community?

Prof. Sorokin, former head of the department of sociology at Harvard and at present director of the Harvard research center in creative altruism, in the concluding chapter of his monumental study on "The Ways and Power of Love", poses this challenge:

"If unselfish love does not extend over the

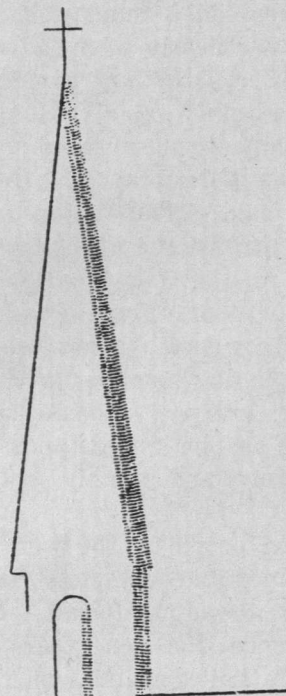
whole of mankind, if it is confined within one group — a given family, tribe, nation, race, religious denomination, political party, trade union, caste, social class or any part of humanity — such an in-group altruism tends to generate an out-group antagonism.

"An exclusive tribal solidarity — known also as tribal patriotism, tribal loyalty, and tribal altruism — has mercilessly set man against man, and group against group. It has killed more human beings and destroyed more cities and villages than all the epidemics, hurricanes, storms, floods, earthquakes, and volcanic eruptions taken together. It has brought upon mankind more suffering than any other catastrophe."

LET me now recapitulate the argument up to this point:

- We have seen that Jesus faced up to the reality of war in his day; that both for himself and his disciples, he refused to give sanction to war and put all his faith in the greater reality of God's love, and God's love operating through men, as the right way and the only way of overcoming war and human antagonism. Furthermore, that he called men to a radical choice between the method of war and the method of non-violent love. It was a choice that he said, they must make immediately.

- We have seen that the nuclear age war has expanded into a new dimension of evil. At the same time there are solid grounds for believing that love is a healing reconciling and universal





power which is relevant to the situation of the twentieth century world. But in order to save that world and our children from nuclear holocaust, it is urgent that the choice be no longer postponed between the military way and the way of love. Today these two ways are so radically opposed to each other that they cannot be used in combination. It is one thing or the other. No one can say for sure that the way of love can be expanded sufficiently and applied soon enough to avert the impending catastrophe. But neither can it be said with any assurance that a balance of nuclear terror in the hands of fallible men and trigger ready machinery will not slip at some point soon.

### Choice Before Us

IT SEEMS to me that a responsible Christian will do well to base his choice as regards particular items of political conduct on the deeper trends and tides which manifest themselves in historical development and especially on those moral principles which Jesus revealed for human guidance. If this be correct our particular choices should be determined in relation to our deepest moral beliefs. In the issue before us the choice is between trusting to the threat and method of military violence or trusting to the spirit and method of unarmed love. For pacifist and non-pacifist alike it is a choice of faith.

Not long ago George F. Kennan, who was formerly director of the policy planning staff of the Department of State and an Ambassador to Russia, and who is now a professor of the Institute for Advanced Study at Princeton University, delivered a lecture at Princeton Theological Seminary on "Foreign Policy and Christian Conscience". After pointing out the extreme difficulty of "establishing in advance the relationship between cause and effect — of gauging the likely results of one's own acts" in international statesmanship, he maintains that there are questions on which "a Christian might, with good conscience really take a stand. They involve, not just the national interests of individual governments but rather the interests of civilization: the question of war, and the atom, and other weapons of mass destruction".

Let me quote verbatim some key paragraphs in which Mr. Kennan bears witness to his position. He says:

"I cannot help feeling that the weapon of indiscriminate mass destruction goes further than

anything the Christian ethic can properly accept . . . .

"In any case it seems to me that there are times when we have no choice but to follow the dictates of our conscience, to throw ourselves on God's mercy, and not to ask too many questions . . . . .

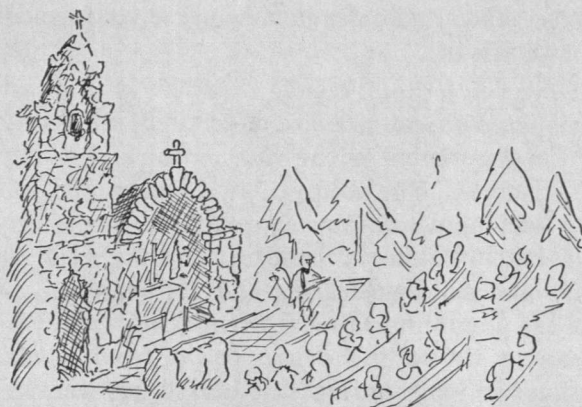
"We of this generation are only the custodians, not the owners, of the earth on which we live . . . . . I fail to see that we are in any way justified in making for the safety or convenience of our generation, alterations in our natural environment which may importantly change the conditions of life for those who come afterward.

"There are phases of the government's work in which we can look for Christian meaning. We can look for it, first of all in the methods of our diplomacy, where decency and humanity of spirit can never fail to serve the Christian cause.

"Beyond that there loom the truly apocalyptic dangers of our time . . . . . These dangers represent for us not only political questions but stupendous moral problems, to which we cannot deny the courageous Christian answer. Here our main concern must be to see that man, whose own folly once drove him from the Garden of Eden, does not now commit the blasphemous act of destroying, whether in fear or in anger or in greed, the great and lovely world in which, even in his fallen state, he has been permitted by the grace of God to live."

### The Vocation of the Church

SPEAKING now for myself I would say that the faith called pacifism is rooted, for those of us who are Christians, in the conviction that love as revealed by Jesus Christ yesterday, today and forever is the road to life: and in the conviction that the road of militarism leads over the brink to death. The pacifist sees his responsibility both to his country and to Christ but believes that the responsibility to Christ is superior



if and when the two conflict. Therefore, he becomes a conscientious objector to war and a conscientious affirmer of love. He prays for grace to be humble and for forgiveness that he is not a better incarnation of love than he is. Yet having seen the heavenly vision, he dare not be disobedient to it and he is driven like St. Paul to share it with all men and especially with the Church.

He believes that the Church as the body of the living Lord has a special responsibility here on earth to give light to the people who sit in darkness and the shadow of death and to be a universal supra-national fellowship of redemptive

love which refuses to support preparation for, and participation in, war; which sees and says that it is impossible for Christians to love universally as Church members and yet fight with each other as citizens. He longs for the Church to exemplify in her teaching, sacraments and practice what might be called a Christian "style of life" as visibly distinct from, and superior to, the cultures of the nations, east and west, in which the Church is placed. In a word the pacifist believes that it is the vocation of the Church today by a total rejection of war to open the way for God to renew the Church, lifting her up to Holy, Catholic and Christian.

## EAST - WEST CHRISTIAN DIALOGUE IS URGENT

By Josef L. Hromadka

*Dean of the Comenius Faculty, Prague*

THE most recent events in international life have strengthened our hope that relaxation of tension and of our anxiety might be not too far ahead. For years have we longed for the time when we shall breathe more freely and arrive at a real mutual understanding. What we need for the growth of a genuine real ecumenical fellowship is a quiet, open and spontaneous dialogue. I hope I do not engage in any exaggeration if I attribute the many failures of our ecumenical life to the lack of a genuine theological and personal dialogue. By dialogue I have in mind such talking together in which we are free of any prejudice, secret or open distrust, antagonism, unwillingness to listen to one another and to interpret the other side, the partner in the dialogue, *ad meliorem partem*, in the best possible way.

The cold war has caused terrible havoc also in our ecumenical interrelations, poisoned the atmosphere, established a barrier between ourselves and made even our personal friendship very difficult.

However, the recent changes in the international political life are affecting our relations also in the realm of the theological and ecumenical struggle. The cold war had frozen and solidified our mind and our approach to other people. We had ceased to see living men with their grief and sorrow, desires and aspirations. Now we are beginning to see living faces. We are breaking through the barriers of cold, abstract notions and prejudices which have prevented us

from sensing the pulse of human beings, the radiance of their eyes, and the beating of their hearts.

### The Inner Circle

THE dialogue between Eastern Orthodoxy (indirectly also Roman Catholicism) and Protestant Churches and the dialogue between the younger and historical Churches must be followed and supplemented by an earnest and intensive dialogue between theologians and churchmen separated from one another by what we call the iron curtain. Most of the resolutions and pronouncements of the World Council of Churches reflect the political and psychological atmosphere of the west. It is understandable and, as long as the representatives of the Churches "behind the iron curtain" are very small in number and not admitted to the inner circle of the various ecumenical groups and commissions, the situation cannot be changed.

My comments must not be understood as criticism, dissatisfaction and reproach. They wish only to point to an urgent need of the Oikumene if it should achieve its end and its present mission. This dialogue would deal not only with concrete and special problems of the present international situation; but also, and above all, with the ultimate principles and norms which should be our common basis and our court of appeal. We haven't yet discussed in any satisfactory way the problems of the cold war, of the Chinese Republic, of Germany, and the future both of colonialism and economical imperialism.



And the problems of freedom, justice, human rights, international ethics are still waiting for our thorough, open, extensive and intensive discussion. We have not yet overcome the preconceived idea that all these issues have to be interpreted against the background of western social, political, and cultural tradition.

### Challenge of Revolution

THE challenge of the social revolution, of socialism and communism has not as yet been taken into serious consideration. The ways in which theologians and churchmen in socialist and communist countries approach our present problems have not yet been analyzed and positively discussed. We have not yet penetrated beyond ideologies to the place where Christian man and communist man come together to speak with one another, not as representatives of ideological systems, but as human beings with their hearts and minds, sorrows and sins, desires and aspirations.

There are many people in western Churches that are almost yielding to a feeling of despair and frustration because they look at the problem from the point of view of ideological systems and theories, because they are not ready to listen to the pulse and heart of an atheist or communist. They are frustrated because they see the masses of people without any Church tradition and education. Hence they cannot realize that this very situation is not only an unfortunate predicament, but also a great promise for the days to come.

A real open-hearted dialogue without suspicion, distrust and prejudice could render tremendous help not only to the ecumenical movement but also to our struggling, suffering and forward-looking humanity.

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## Talking It Over

W. B. Spofford Sr.

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THE SUMMIT BLOW-UP is a terrible shock to everyone who wants peace, and that includes about everybody in the world. Hardly anyone is saying or writing anything except, "It all has to be blamed on Khrushchev" and letting it go at that. As this is written a notable exception is Walter Lippmann, whose observations in three syndicated columns are passed on, with a strong recommendation that you read them in their entirety if possible.

His May 10th column on the spy plane first quotes President Eisenhower's statement that the order for the flight was not given by any authorities in Washington. Who then did give the order is the solemn question the columnist asks. Does it mean that some trigger-happy officer, stationed in Turkey, Pakistan or some other country where we have bases, can start us on the way to a nuclear war without the knowledge of the president, the secretary of state, the chiefs of staff or any other authority in Washington? Someone along the line pulled a boner so that the Sunday papers of May 8 front-paged the information that heads were going to roll.

But over that week-end a new policy was improvised: henceforth it will be our avowed policy to fly over Soviet territory, using the territory of our allies as bases. On May 12th Lippmann called this untenable and entirely unprecedented in international affairs. All nations are engaged in spying. They also know that it is against international law and that its methods include bribery, blackmail, perjury, forgery, murder and suicide. So spying is never avowed, let alone defended when an agent is caught. To avow that we intend to violate Soviet sovereignty, Lippmann insists, compelled the USSR to react as she did "because no nation can remain passive when it is the avowed policy of another nation to intrude upon its territory."

This avowal, Mr. Lippmann said on the day the Summit Conference ended, was a fatal mistake since it made it impossible for Khrushchev to bypass the plane incident. "Had he done that," wrote the columnist, "he would have been in a position of acknowledging to the world, to the Soviet people, to his critics within the Soviet Union and to his communist allies, that he had surrendered to the United States the right to violate Soviet territory. No statesman can live in any country after making such an admission."

This of course does not do justice to Lippmann's reasoning. Certainly there is nothing so important for us today as to think calmly about the whole sorry business. So get hold of his columns for May 10, 12 and 17 if you can, as well as those that follow which I have not read as I write this piece.

Incidentally, Adlai Stevenson took the same position as Lippmann when he said that the U.S. had "mishandled" the plane incident, and that Khrushchev "could hardly ignore these threats to continue to violate Soviet air space and preserve his leadership at home."

# Clergy - Laity Split In South On Integration of Camps

★ The clergy of the diocese of North Carolina overrode protests of laymen to win approval for integration at a summer camp operated by the diocese. The vote at the convention was 68 to 6 by the clergy for integration and 32 to 17 by the laity against. A majority of both the clergy and lay vote would have been required to defeat the motion.

Fighting the integration policy for Camp Cheshire Junior, already adopted by the diocesan executive council, were the vestry of the Church of the Good Shepherd, Raleigh, and James Cheshire of Hillsboro, son of the late Bishop Joseph Cheshire, former head of the diocese for whom the camp was named.

In a resolution, the vestry opposed "now and for the foreseeable future" integration of the camp, which serves 9-to-11 year olds, and all other youth camps operated by the diocese.

Cheshire sent a letter to members of the diocese charging the present diocesan, Bishop Baker of Raleigh, with "promoting total integration in the Church in the Diocese of North Carolina."

He pointed out that the diocesan convention of 1956 voted to adopt a statement of Bishop Baker's predecessor, the late Bishop Edwin A. Penick, favoring "gradualism as the 'sense of the convention'." Mr. Cheshire said in his mind gradualism means "pushing integration on the people as fast as they will let you."

He said that "the bishop and the executive council consider that they, under this statement of the convention, are empowered by the convention to integrate any diocesan organ-

ization or institution as they see fit to, when they get ready to."

Integration of the camp, he said, will be followed by total integration of all youth camps and eventually by integration of the Thompson Orphanage and in time, St. Mary's Junior College, both of which are operated by the diocese.

Mr. Cheshire added that Bishop Baker says he thinks it is the will of God, but "I do not think so and my father did not."

The camp integration plan was initiated within the diocesan department of education and received unanimous approval by the executive council, said Bishop Baker in a letter to Mr. Cheshire.

He labeled a "coincidence" the fact that the camp for

which integration is planned was named for Mr. Cheshire's father.

## INTEGRATION ISSUE OVER CAMP

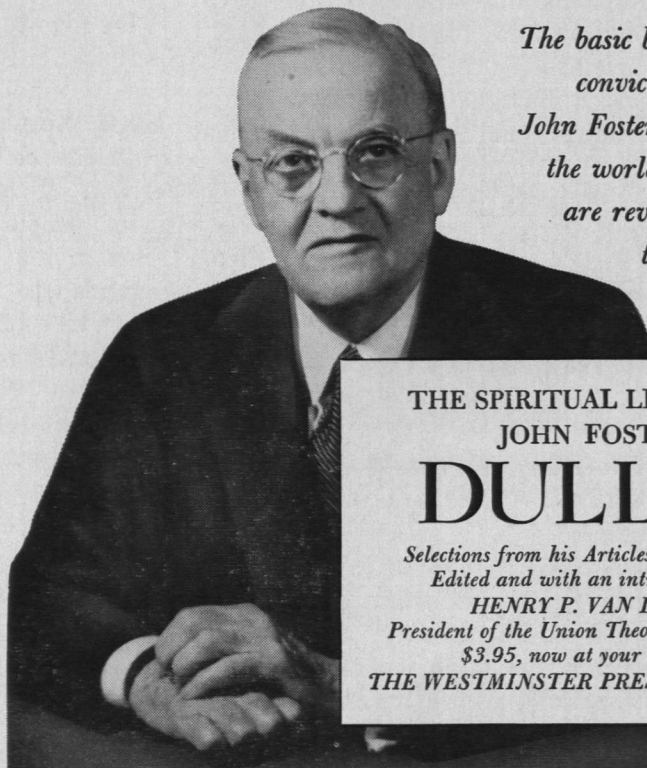
★ To break a deadlock over proposed racially integrated youth camps delegates to the annual meeting of the diocese of Southwestern Virginia voted to ban all youth conferences at the Hemlock Haven conference center this year.

Delegates also agreed, after rejecting a host of approaches, to exclude from the diocesan budget a \$5,000 appropriation for the youth camp operation next year.

Clergymen who want integration said other funds will be found to help operate the camp. The Woman's Auxiliary of the diocese had gone on record at the meeting, as favoring opening the conferences to both white and Negro youths in the diocese.

The integration plan was de-

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feated by a group of laymen who have long opposed it.

The annual meeting was the third in a row marked by sharp dissension between clergy and laity on how far the Church should go in promoting integration.

Purchased in 1957, the camp has never been used for youth conferences. A few adult meetings have been held there on an integrated basis and many families and small church groups have used the center for private parties.

Generally, the clergy, headed by Bishop Marmion, have opposed any racially segregated youth conferences. The laymen representing more than half the diocese's 55 white churches, have offered various proposals, which have all been rejected by the clergy. The suggestions have included selling the center unless provision is made for segregated sessions, and giving parents "freedom of choice" on whether to send their children either to segregated or non-segregated camp meetings.

Both groups, clergy and laity, must agree with a two-thirds majority before any settlement can be reached.

One plan offered by the clergy called for a bi-racial study commission to examine during the next year all aspects of race relations in the diocese. Laymen rejected this on the grounds that the Hemlock Haven problem is the only source of racial friction in the diocese which has a small percentage of Negro members.

Two years ago a similar study commission surveyed all churches in the diocese and, after discovering that many white members did not want integration at the camp, made no recommendation.

This year a second group of laymen proposed a "middle-of-the-road" plan which would have permitted children of different races but the same sex to

attend camps together. Integration opponents defeated this plan, though the clergy supported it.

Bitterness between clergy and laity over the camp issue has in the past two years caused the resignation of four clergymen, who said they could not effectively minister to congregations who would not accept integration.

**AFRICAN CLERGYMAN FOR FASHIONABLE PARISH**

★ An African Anglican clergyman from Mombasa, Kenya, was scheduled to arrive in Belfast, Ireland, at the end of May for a year's duty as assistant to the rector of St. Peter's, one of the most select Church of Ireland parishes in the city.

He is the Rev. Edwin Adinya, whose wife and children, now

grown-up, will remain in Kenya during the 12-month period.

The appointment of an African to the fashionable suburban church at a time when there is strong feeling here against the South African government's apartheid policy has been welcomed by church people generally.

The Rev. R. S. Breene, St. Peter's rector, said the appointment had been received "very amiably" in the parish of 650 families.

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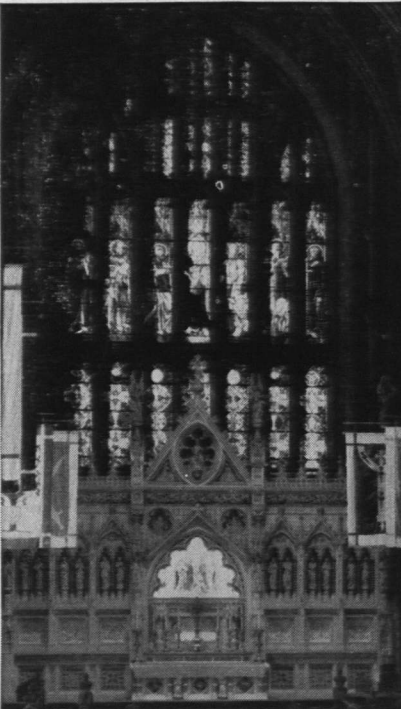
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## PRESIDING BISHOP HEADLINER

★ Presiding Bishop Arthur Lichtenberger was the headliner at the convention of the diocese of Massachusetts. He told the delegates that Christians must believe without qualification that their faith is for all people everywhere.

"Christ was not a fair-haired Anglo-Saxon, nor was he a Japanese or an African, but he belongs to us all and he claims us all. The Church cannot say to any people the word of reconciliation is not for you," said Bishop Lichtenberger. "Nor can we ever say, as we are sometimes urged to say, we must hear the word and live it fully ourselves before we tell it abroad."

"An interested concern should pervade the Church wherever it is," he declared.

He noted that the Church's "ministry of reconciliation" has been expressed in many ways: "ministry of the word and sacraments, establishment of hospitals and schools, and concern for the way people organize their political, economic and social life."

Resolutions condemned segregation and capital punishment.

## SYNOD ASKS END OF DEATH PENALTY

★ The synod of the province of the Pacific, meeting at Los Angeles, asked for the end of the death penalty throughout the country by a near-unanimous vote of the 500 deputies.

## MAINE CONDEMNS APARTHEID

★ The convention of the diocese of Maine adopted a resolution condemning apartheid in South Africa. Another resolution called upon Congress for more liberal legislation in regard to refugees.

## DOUGLAS STUART RESIGNS

★ The Rev. Douglas Stuart, rector of Grace Church, Los Angeles, has resigned as dean of the Los Angeles convocation

because of ill health. The Rev. E. Lawrence Carter, rector of St. John's, Los Angeles, has been appointed to the deanship.

## CALIFORNIA HITS HEARINGS

★ The diocese of California, through the department of social relations, voiced protests against hearings in the state by the Un-American Activities Committee.

"We believe the sub-committee should hold no hearings until Congress puts it under controls which protect future witnesses from abuse," the statement said.

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## -BACKFIRE-

**John H. Woodhull**

*Layman of Buffalo, N. Y.*

It is wonderful to have a Church paper devote an entire issue to professional women in Church work — especially Windham House: a real professional institution preparing professional women to be professional workers in our Church.

It is only recently that our National Council, prodded by professional engineers, have decided that professional women should have equal pay with professional men when performing equal work for the National Council of the Episcopal Church. This objective has not yet been achieved; but we hope it will be soon.

We also pray that the graduates of Windham House will eventually receive professional recognition from clergy and laity wherever they go to work — in the Church. This is a really important matter and should be on the conscience of all churchmen.

**Lewis W. Bailey**

*Layman of Simsbury, Conn.*

The Biblical injunction, "Love thy neighbor as thyself", is of especial meaning today. This is a time when vast improvements in communication and transportation are making the nations of the world into one great commonwealth. One nation is a neighbor to all the others. A war, started by one nation, could result in the destruction of all concerned. For this reason it is important that every country should treat the others in a friendly way. This applies to our own as well as other nations.

There seems to be hard feeling between the nations of the democratic, capitalistic bloc and those with socialistic or communistic leanings. This could be remedied by a franker, friendlier approach on both sides. Any step leading to war should not be permitted, as world war today would result in world destruction. This has been stated by eminent scientists. Let us apply the law of love instead of selfishness or greed in order that world peace may take the place of the present cold war.

**Sherman Howe**

*Layman of New Orleans*

The Witness is to be congratulated for its full report of the meeting of the U.S. conference of the World Council of Churches. I was particularly glad to have the full report of the address by the general secretary, W. A. Visser 't Hooft. The secretary, in his forthright speech, made it

abundantly clear that the affairs of this important organization is in good hands.

I would judge that the secretary is impatient over the slowness of organic union. It is my opinion that the lay people of all Churches share this impatience, even if the clergy do not. In any case, speaking for myself, I share the secretary's pronouncement that "cooperation is important, but cooperation is not enough."

Thanks also for the address by Hla Bu on the Church in Asia. We here in the U.S. need more information about the Churches in other parts of the world.

**Aline Hopkins**

*Churchwoman of New York*

I sometimes wonder just who the Witness is edited for. I have just sat down to examine several numbers and they seem to me to be a mixture of down-to-earth common sense and highbrow stuff that is a waste of space as far as I am concerned. Take May 5 for example: the article by Bishop Cadigan on Forgiveness was beautifully done and extremely helpful. On the other hand that article on Existentialism

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was meaningless as far as I am concerned. I just didn't know what the reverend professor was talking about.

Don Large of course I can understand, and like though he is a bit flippant at times. So too with Robert Miller and his Pointers — they may be for parsons but I like them.

As for your news — OK.

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