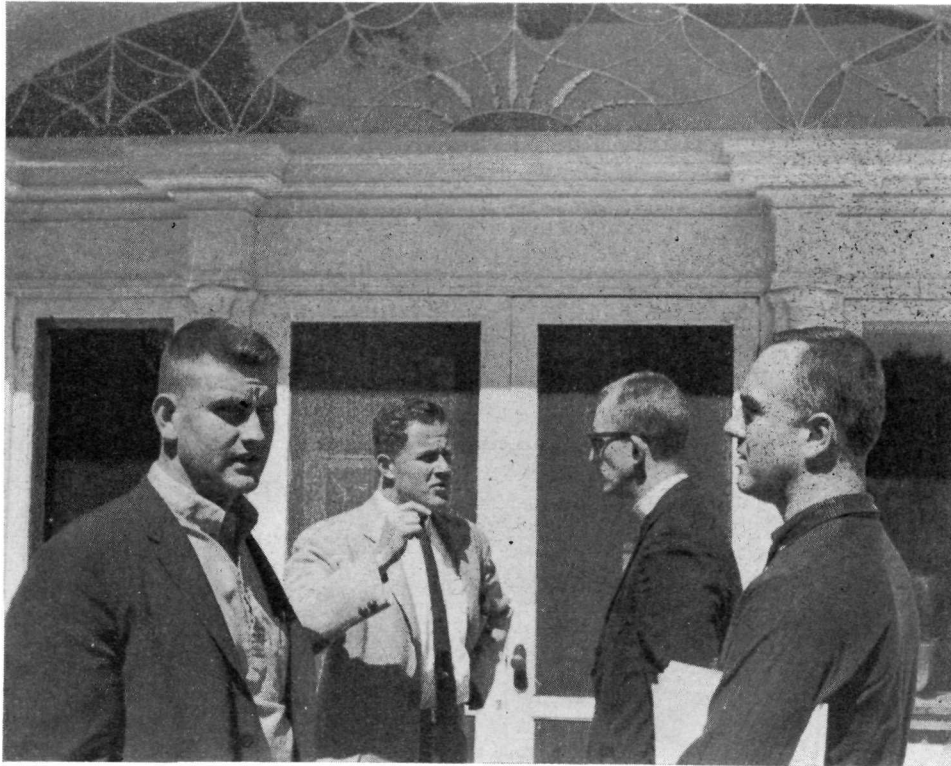


The **+** WITNESS

MAY 16, 1963

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“THE WAY TO GET PEACE AS I SEE IT . . . ”

Vance Johnson, Bill Reese, the Rev. David Cargill and the Rev. Bob Pollard are caught in a candid shot by the Rev. Wolcott Cutler as they discuss one of the talks given at the EPF conference last year. See back page for announcement of another conference in August

-THE EPISCOPAL PACIFIST FELLOWSHIP-

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week**UTO Offering to be Eliminated
From National Council Budget**

By Edward J. Mohr

Witness Editorial Assistant

★ Allocation from the United Thank Offering and the Church School Missionary offering, salary schedules, and some special reports received attention at the National Council's meeting at Seabury House, Greenwich, Conn., April 30 to May 2.

Reporting for the general division of women's work, Mrs. John H. Foster of Texas said that the division would recommend to the 1964 triennial meeting that the U.T.O. allocation in the National Council budget, now \$404,000 annually, be gradually eliminated. Under the proposal, which council members received with applause, the entire offering, totalling over \$4,000,000 for the current three-year period, would be devoted to special projects beginning in 1968. For 1965 the recommended amount is \$300,000; for 1966, \$200,000; for 1967, \$100,000. Bishop Hallock of Milwaukee, saying that he was not against the proposal, pointed out that this would create some problems for the council. The current allocation constitutes almost 5% of the income of the council outside returns from trust funds. Presiding Bishop Lichtenberger, president of the council, agreed that the adjustment may not be easy, but held that the cost of

current operations under the council was the responsibility of the church itself.

For the first time in the history of the Church School Missionary offering the overseas portion will be given to projects outside the jurisdiction of the American church, with one half of the 1964 offering going to the church of India, Pakistan, Burma and Ceylon for work in the industrial area of Calcutta and elsewhere.

Salary Increases

The council adopted a new salary schedule for its 98 officers, replacing that of February, 1960. The schedule, which serves only as a guide, provides a potential 7% increase in the various grades, somewhat less than increases in comparable schemes according to Warren H. Turner Jr., council vice-president. Of the nine grades of compensation for officers the lowest ranges from a \$6,600 minimum to a \$7,900 maximum in the new schedule, compared to a \$6,200 minimum and \$7,500 maximum in old. In the highest grade the new minimum of \$14,300 and maximum of \$17,100 compare with the former range of \$13,300 to \$15,900. All amounts are total compensation, including provision for housing.

A resolution was also passed calling for a review of missionary bishops' salaries.

On a special order of business the Rev. Arthur E. Walmsley,

executive secretary of the division of Christian citizenship, presented three speakers reporting on the national conference on the church and economic life held in Pittsburgh last year under the auspices of the National Council of Churches. Such conferences having been the subject of criticism from some quarters the purpose of the reports was to present to the council information which would enable it to evaluate them. The Rev. Robert F. McGregor, rector of Grace Church, Providence, one of the Episcopal Church delegates and also chairman of the national conference, discussed the background of the meeting and the values arising from wide lay participation, including leading figures in the nation's economic and industrial life, and from the non-denominational context in which the discussions were held. The Rev. Robert C. Martin Jr., general secretary for evangelism, reported that a questionnaire evaluating the conference had been sent to the 32 delegates from this church, but the returns were inconclusive. Mrs. Morag Simchak, a communicant of All Saints', Alexandria, Va., said that despite the fact that the churches had been asked to limit clergy to one-sixth of the delegations there was a preponderance of clergymen in some sections of the conference, but that the conference was a very effective one nevertheless.

The extent to which the American church is supporting work in 11 other churches of the

Anglican communion was shown in a study compiled by Bishop Bentley and reported to the council by Bishop Bayne, Anglican executive officer. In 1962 the American Church allocated \$769,548 to work outside its own missionary organization.

As a result of a request for an Anglican chaplain from the American University in Beirut, which has a Presbyterian Church background, the council authorized the appointment of a missionary to serve in Beirut. Also on recommendation of the overseas department the council authorized the appointment of a representative on the advisory council of the school of advanced international studies of American University, Washington, D. C., for which the church has given three \$1,500 scholarships.

Gooden Reports

In accordance with a policy adopted at a previous meeting, under which reports from overseas bishops are made from time to time to the council in person, Bishop Reginald H. Gooden of the Panama Canal Zone gave a review of the church's work in Latin America. In introducing Bishop Gooden, Bishop Bentley quoted a toastmaster with whom he was acquainted as saying that it was not his "business to make a boring speech, but to present the man who will." The address which Bishop Gooden thereupon delivered may have been long but not necessarily boring. He held that in Latin America today there is a spiritual vacuum which will be filled by communism if the church does not undertake to fill it. The U.S.A. is more of a "catholic" country today than are those of Latin America, he said, when practicing rather than nominal Roman Catholics are taken into account.

Programs for youth should be stressed in the area, Bishop Gooden said, since over 40% of the population is under 15 years of age.

The Episcopal Church, Gooden declared, is especially attractive to the restive but growing middle class, and has a special mission "to the intellectual, as is true in the United States, for example. This should not be surprising to us who know that the Episcopal Church is the thinking man's church with the religious man's taste, containing the full-bodied flavor of evangelical catholicism with the impurities of Rome and Geneva filtered out. Don't be envious of the Episcopalians, be one. See your nearest recitor today. And remember that behind every book of Common Prayer is a man that knows."

Religious Education

The chairman of the Christian Education department, Bishop Louttit of South Florida, reported that a reorganization of the department was in progress. A study of comparative materials showed that the Seabury Series, produced by the department, was lower in cost. Saying that "history shows that the Protestant Episcopal Church is not going to save the world—some of us are sometimes not sure that we will save ourselves" and that therefore it is desirable to work with others, Bishop Louttit proposed that the council appropriate \$1,500 in support of a consultation on curriculum to be held next year under the sponsorship of the World Council of Christian education. This the council did. \$5,000 for a three-year study of education under the joint auspices of the World Council of Churches and the World Council of Christian Education was also voted.

Presiding Bishop

In a resolution offered by Canon Donald H. Wattleby of

Louisiana at the beginning of the session the council took note of the recent communication of the Presiding Bishop to the bishops of the church in regard to his disability and assured him "of their loyal support" and of "their agreement with him that he continue to exercise such of the duties of his office as his strength will permit." The members further reminded "the Presiding Bishop that his forthright and courageous leadership of the Church has been a particularly happy one and that it has meant health and growth throughout the church at home and overseas." They expressed the hope that he will be restored to his full capacities, and thus be enabled "to complete the whole term for which the church has chosen him to be her chief shepherd."

Other Matters

Appointed the Rev. Herman Page, now rector of Trinity Church, Houghton, Mich., associated secretary of the division of domestic missions in the home department for town and country work, and the Rev. George Lee, now chaplain at Western Reserve University, associate secretary in the same division for urban work.

Appropriated \$3,600 for an action study of religious perception by the Christian education department, and \$7,000 for a preliminary study of Christian education material in Spanish.

Was informed that Mrs. Harold Sorg would be chairman and Mrs. Robert H. Durham vice-chairman of the triennial meeting of churchwomen in St. Louis next year.

Approved a proposal from Mr. Turner that the division of research and field study made a survey of church sponsorship of institutions and related agencies.

Planned to meet again in October in Cincinnati.

Revolution in South Explained At Conference of the EPF

★ Highlighting the conference of the Episcopal Pacifist Fellowship, held at Seabury House in September, 1962, were four addresses by the Rev. Glenn E. Smiley. He is a Texan and a Methodist who has held pastorates in Arizona and California. He has taken an active part in the struggle of Negroes in the south, having led workshops in nonviolence in a number of cities. He is presently director of field work for the Fellowship of Reconciliation.

The following is a summary of his four addresses:

A mighty social revolution is in the making in our land. How could it be otherwise, in an age distinguished by such sweeping human and technological changes?

Rex Hopper, head of the department of sociology at Brooklyn College and a lifelong student of revolution, says revolutions come when certain conditions are fulfilled:

- Given a condition of widespread injustice or inequality
- Where there is a group numerically significant
- Where this numerically significant group is economically important
- Where the same group is intellectually informed
- Where at the same time the group is politically marginal and not part of the power structure.

Hopper goes on to say that if this group has a faith, the revolution stands a good chance of being successful.

The Negro group in the south conforms to this pattern. There is widespread injustice and inequality. On the other hand, the Negro is numerically significant, economically important, intellectually informed, but

politically marginal. He also has a deep religious faith. In his favor is a dynamic leadership, and in recent years, thanks to nonviolence, a history of a remarkable success.

And yet progress is grindingly slow, due to the heavy hand of vested interest, ignorance and custom. Lillian Smith analyzes it in "The Mob and the Ghost" as a situation in which "Neither Negroes nor whites fully realized that segregation is a two-edged sword, that it cuts both ways and cuts to kill. If this could once be seen clearly, if white people could for one hour stare at the faces around them, could peer even for one minute into the hollow souls they work with and play with, they could not say, 'It must come slowly; a little token sanity, yes, but not too much sanity, not too much compassion, not too much fairness — just a moderate amount.' To hear thoughtful men speak of postponing decency, postponing excellence, postponing the return of rights they have stolen from



Glenn Smiley

Negroes and from their own children, leaves me gasping in astonishment. How can our people be so blind?"

It would seem that once the subject has been raised there is a basic immorality in the white man's debate on "The Times and the Season" to be just.

As a result, there is increasing impatience on the part of young Negroes. While there has been tremendous growth in self respect and dignity on the part of young Negroes — there has not been a corresponding growth in awareness of this on the part of the white community, especially in the power structure. Therefore tensions mount by the hour.

The Negro is aware that he is not eternally condemned to mediocrity and that there are alternatives to second class citizenship. His inability to obtain first class rights frustrates him. His determination to secure equal rights is only equalled by the unwillingness of the white community to yield on even such minimum demands as the right to vote. His efforts are often met by legal action, bullets and even arson, as in the case of Greenwood, Mississippi, voter registration campaign.

Secondly, the Negro is aware that change can come rapidly. Hundreds of waiting rooms, depots, ticket windows, theatres and restaurants have been desegregated since 1960. I was part of an inter-racial group that was served courteously and cheerfully by an outstanding motel in Atlanta. Schools by the score are desegregated, although it is true many of them in only a token fashion.

Now, in the face of this fantastic progress, for the Negro years for further movement maddens almost beyond the ability to bear. As an example, one of the favorite patterns for school desegregation calls for the desegregation

of the first grade one year, the second grade the next year, etc., for twelve long years before all grades are desegregated. In the eleventh year of such a program all grades in a high school would be desegregated except the senior class. To the Negro this appears to be mere stalling, and logic would seem to bear him out.

Tokenism

Consent to such token and piece-meal desegregation not only enrages the young Negro, but it seeks to convince the white community that it can grant the Negro his rights in the white man's good time and pleasure, or else that if there is enough stalling the problem will go away. In both the short and the long run there is no gimmick or easy way in which equality can be brought about. The white community will not do it, for it is not a healthy or unified group. It has a badly split personality which can seemingly accommodate simultaneously the idea of "great love for the Negro" and a Meredith case. In crisis, what unification of personality does take place is often at the level of "Yes, but we don't like the way he did it".

The government cannot or will not do it, and even when it tries to intervene, its efforts are either feeble or fumbling, as witness voter registration on the one hand and "Ole Miss" on the other.

Where then is the initiative, and which is the crucial group? In my opinion it is now and has been for years both those Negroes and those whites who love God and their fellowman enough to put themselves on the line for the "beloved community."

By the very nature of the conflict Negroes have a special opportunity, even responsibility.

James Baldwin in "A Letter to my Nephew" has this remarkable insight:

"Please try to be clear, dear James, through the storm which rages about your youthful head today, about the reality which lies behind the words 'acceptance' and 'integration'. There is no reason for you to try to become like white men and there is no basis whatever for their impertinent assumption that they must accept you. The really terrible thing, old buddy, is that you must accept them, and I mean that very seriously. You must accept them and accept them with love, for these innocent people have no other hope. They are in effect still trapped in a history which they do not understand and until they understand it, they cannot be released from it. They have had to believe for many years, and for innumerable reasons, that black men are inferior to white men."

But both groups have responsibilities, one of which is to surmount considerations of race. They might in time come to be called the Third Race, those who consider neither bond nor free, black nor white, but only man as a child of God.

Our Ancestry

I cannot hold with those, white or black, who find their dignity merely in race or color. Therefore I fear there is little hope in the fact that Crispus Attucks, a Negro, died in the revolutionary war, or in which group of people made the most contribution to civilization. It proves nothing except to those whose dignity is bound up in a genealogical chart.

To illustrate: I have an ancestor who was a Scottish king. Am I better because of same when in fact he was an illegitimate tyrant? I am of the same race as Martin Luther and John Wesley, but my race also includes Edward Teller, father of

the h-bomb; Werner Von Braun of rocketry fame; Adolph Hitler, John Dillenger and Al Capone. Is one enough to balance off the other?

My real ancestry, as a hopeful member of the Third Race, includes Jesus — a Jew; Gandhi — an Indian; Socrates — a Greek; Luthuli — an African; and Kagawa — a Japanese. My brothers and sisters in this Third Race are not Governor Barnett, James Eastland or Malcolm X, but Martin Luther King Jr., James Farmer, Diane Bevel and every freedom rider and sit-inner, black or white, humble or exalted — all who choose nonviolence instead of violence and therefore are somehow set apart for me.

And proudest of all am I of my brother in the Third Race whose name is Billup, about whom you may never have heard. Chain-whipped in 1959 by eight white men while tied to a tree, he was finally allowed to pray. In this prayer he said "Father forgive them for they do not know what they do". He also prayed for the men and their families — that they would not have to suffer for what they were doing to him. Although he did not pray for his own safety, God heard his prayer and the eight robed and hooded men did not kill him.

Last fall I talked with my friend again and he told me a most amazing sequel to the above story. He was awakened in the middle of the night by a knocking at his door. When he went to the door, he found a young white man standing there. Billup was perturbed, as this kind of situation often meant trouble, but he spoke to the young man in friendly fashion.

"Reverend", the young man said, "may I talk with you?"

"Talk on."

"But may I come in?" After

(Continued on Inside Back Cover)

CHRISTIAN WITNESS IN SPACE AGE

By Martin Niemoeller



THIS TITLE might suggest that the Christian Witness has to be changed according to changes which take place in the course of history with varying conditions of human life; and we can hardly deny that Christian teaching and preaching has shown a good deal of variety in different ages. To me it seems to be utterly important to state in the very beginning that we must not fall victim to the idea that we — the Christian community — are entitled to change the witness itself and to adapt it to what we think is needed or profitable. All we can do is to apply the Christian witness to the special questions and problems which we are facing in our age. All that we have to do but what also we must do, is to find out what Jesus' being the Lord means for our human generation in this age of ours and to make it known to all who can hear, and to live accordingly as his disciples and followers.

Thus, we have to know first what his being the Lord really means: and I do hope that we as Christians all agree, that in him God himself meets with his human creatures in order to bring us back to himself and his children to the father and thereby to constitute genuine brotherhood among his children. This childhood and this brotherhood Jesus regarded as the original and real basis and essence of humanity: more than once he stated that we are bound to the one great commandment to love God, who created man as his child in his own image, and to love the human fellow being as our neighbor, and that these two

requirements must be fulfilled in order to accomplish God's plan and design with his human creatures. Now, we are quite different by what we call "nature", placing our own interest first and being concerned with securing our own life, if need be, by using God as well as our fellow creatures as means and servants for our well-being. And this has brought about all human misery and has resulted in envy and enmity and all kind of inhumanity, separating man from his neighbor and also from God. Redemption then in Christian understanding means to overcome inhumanity, and to restore true humanity. This Jesus has done and accomplished by his work of salvation, by giving himself for his fellow human beings, proving his love even to his enemies and murderers and thereby overcoming hatred and self-concern, transforming them into a personal relation of love and gratitude with himself, that personal relation which we call "faith". So then, by faith, we are debtors to every human being, to all mankind, to bring them the Christian witness.

God or Question Mark

NOW WHAT DOES this Christian witness imply and mean for our present generation, for our own age and its special difficulties, questions and problems? In our title it is called the Space Age and this denotation was chosen to express the special character of our era, which certainly is marked by the fact that our technical achievements have reached a point where practically we

no longer acknowledge any limitation: man is becoming master of the universe; and the speed of this kind of progress has become amazing and even appalling. It is in no way surprising, therefore, that atheism is spreading considerably in these our days, and not only in the communist world. A great number of people have accepted the idea that some kind of deity must exist, since something or somebody must be hidden behind the insurmountable borderline by which our knowledge and power of cognition is limited.

Here some put in the idea and the word "God", whereas others just put a question mark. It is not quite as foolish as we sometimes think it to be when Bolshevik propaganda says that their space-pilots have not seen God nor an angel behind what through thousands of years had been thought to be the barrier of human experience and knowledge. Behind it we have to put the question mark; and it is less frivolous to put it there than to put God there and then remove him while progress proceeds. We never shall find God anywhere in the universe because we have to know what the Christian Witness says: "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared him." And he, the Christ, says "He that has seen me, hath seen the Father!" There is no other possibility, for: "no man cometh unto the Father, but by me!"

Thus this space age means a strong incitement to proclaim the Christian witness in its real sense, pointing to the man Jesus, in whom alone God and God's will with his human creatures must be found.

The nuclear age as this age was called until recently, has not only changed or threatened to change our normal concept of God's existence, as the space age has done for many people the world over; it has altered and overthrown our ideas of human interrelationship, our whole concept how to sustain and defend our security. The last chance of warding off our enemy and competitors has been through innumerable thousands of years the use of violence in what we call "war". War has passed through an interesting history of development and in the last centuries it had reached some kind of philosophy of war, which seemed at least to be reasonable. War was meant to be a last means in politics. If you could not come to terms with your adversary, you fought a war in order to prove who was the stronger and who was the weaker one. If this was then found out beyond any doubt, then the weaker one had to give in and to fulfill the demands of the stronger, the



NORMAN WHITNEY, Quaker, is introduced at the Seabury House Conference by John Nevin Sayre, president of the EPF

photo: Sam McCain

victor, so that peace could be restored. This kind of war has vanished in our century and yielded to something very different. The aim of the last great wars has been to compel the weaker one to unconditional surrender, which left very little chance for a peaceful result. War became a lasting state of affairs, interrupted by intervals of so-called "peace", whereas before, peace was the normal thing, interrupted and then restored by war. In this new context and concept enmity continued and tended to exterminate the opponent absolutely, for with him to continue and to live is undersirable and even impossible. But how to destroy him?

War is Impossible

AGAIN TECHNICAL PROGRESS developed and created the absolute weapon. The atom bomb inaugurated a new era, and after only ten years science and techniques succeeded in constructing a means of mass destruction which can annihilate even all human life on our globe. This scientific and technical achievement was made in a moment when the two great powers were in a state of cold war against each other and the general conviction was: we cannot live on together; one of us has to disappear that the other one may go on; coexistence is impossible.

But both of them had the absolute weapon capable of destroying all life, which meant: this war must be avoided by all means, for whatsoever the result may be, whosoever will be defeated, the vanquished will have to be killed or to

commit suicide, and he will take the victor along and do so by destroying all life. This war therefore is impossible; it can be fought only by maniacs who do not see and will not see what the final outcome must and will be.

Actually — for me as for many other people — the year 1954 became the great shock which changed all my thinking. Yes, we had reached a position in the history of mankind where something had to be done, something basic and thoroughgoing. Otherwise mankind would perish and destroy itself. Had we not all been wrong, believing that by force and violence anything good can be accomplished, that these may be unjust wars, but there are also just ones, a statement which Christianity never doubted for more than 1600 years? But is this really the truth?

At this point, I did what I had never done before: I began to restudy the New Testament with a new question in mind. What does Jesus say and how does he behave as to using violent means against human fellow-beings? When I was through once again with the whole book, all doubts had gone and disappeared. Jesus never consented to using a weapon against a human creature, he warned his disciples and told them that to take human life is incompatible with his spirit and therefore incompatible with discipleship; that you may sacrifice your own life but not kill anybody else, since that would contradict his salvation altogether; for we are saved by his suffering and death, and we are called upon to follow him; we are safe in his presence, but when we leave him by acting and behaving not in accordance with his spirit, then we cancel our faith in him and go astray.

The same is written in all apostolic epistles to the Christian churches of old. This then is the fundamental basis of all salvation, and believing in Jesus the Christ we can only stay and remain with him. For me as believing in him, the consequence became quite clear and cogent: yes, wherever I have difficulty in deciding with absolute certainty what to do as a Christian, I cannot but turn to him and to ask him: "Lord, what wilt thou have me to do?" And since I cannot imagine any situation in which Jesus will advise me to kill anybody, since I am sure that in no such cases will he help me to kill, since I trust that to kill will always mean that I leave him and make him turn his back on me, I see no way out at all than to become a Christian pacifist and to regret and to ask his forgiveness that I ever thought and lived as if he, my Master and Lord, had con-

sented to what the worldly authorities ordered me to do and what the church community had supported for 1600 years. But to abstain from violence and war is not everything which I had to learn after having been awakened at last, a man of more than 60 years; I learnt that to work for peace in a world of enmity — which means inhumanity — is my duty and my prerogative, since in Jesus Christ God has made peace with me and with all who are given faith in him.

Christian Responsibility

HOW TO MAKE PEACE? This implies more than only the refusal of anything which will seduce me to leave the presence of my Lord and to act against his advice. There is much active enmity to be found, which is not my immediate and personal concern, but I have as we all have a possibility of influencing it and thereby a special responsibility. If we allow things to happen by which our neighbor suffers damage, we are responsible; we have to counteract, we have — as far as we can — to prevent it. Only we do not have to use any means which Jesus would not use and not allow.

As Christians, we ought to bear witness that war always has been and still is and always will be against the will of the living God, whom we have come to know as the father of our Saviour, Brother and Lord Jesus Christ. Christians ought to be glad and grateful, that at last the incompatibility of using force with the Christian witness has become clear to us, and that therefore we must not support any efforts toward making war a possibility again.

We may go back to conventional warfare, we may destroy and dismantle all nuclear ammunition and prohibit its production by international treaties. One thing we never can cancel and undo. The scientific formula; how to construct the means of mass destruction by which somebody would commit suicide and take his victorious enemy and at the same time all human life along; this formula cannot be revoked, it cannot disappear again.

The Christian witness has to keep stating what was said by the Amsterdam assembly of the World Council of Churches: "War is contrary to the will of God!" Consequently, we have to proclaim this truth in such a way that not only every human being in our reach, but also every political government will hear. Surely, today every government declares that it wishes and wants no war, but that, for that very reason, it will have

to continue the armaments race in order to deter the adversary from any attack. Have we as Christians to let them have their way?

We are in this space age overlooking the real danger: population explosion. It occurs while we are using billions on armament in the white man's world and allowing 100,000 people to die from

starvation every day, not those of the white man's race but those who will take over, and are taking over now for the future. Can we expect a spirit and attitude of friendship and fellow human concern from them?

From an address at the annual meeting of the EPF in New York in March, 1963.

TRANSFORMATION BY POWER OF LOVE

By Hildegard Goss-Mayr

Secretary International Fellowship of Reconciliation

THE WRITER WITH HER HUSBAND VISITED
LATIN AMERICAN COUNTRIES AND GIVES
HER REASONS FOR BELIEVING THAT THE
POWER OF LOVE CAN HELP OVERCOME
THE MANY PROBLEMS FOUND THERE

EVERY SERIOUS CHRISTIAN recognizes the urgent necessity of a deep renewal of Christianity and the order of society in Latin America. It cannot be prevented any longer; indeed it has already started. The essential thing in this situation is that we, Christians, should realize this order as quickly as possible by Christian means.

In almost every one of hundreds of discussions which followed our lectures, the following question was raised: "How can we live, so as to put into effect this 'Revolution of Love'?"

We should like to try to show, in describing one or two examples of experiences we had during our journey, in which direction and with what attitude of faith we see the possibility of transforming this difficult situation in Latin America.

First of all, we feel very strongly that our Christian commitment should be based on faith in the absolute divine love. This love includes love of one's neighbor and love of one's enemy, but also the continuously creative and redeeming love of the Holy Trinity, as Christ revealed it to us and said, "Love . . . as I have loved you." This love requires the gift of ourselves and of our lives, in order to overcome the evil in ourselves and in our opponents. It does not matter how great is the evil we face; for the power of the love of God in us is invincible. It is stronger than any evil force. But it is inseparably bound up with sacrifice.

Through this love, every man, friend or enemy,

is our brother in a very definite way. Our task is to overcome, by this power of love, the evil in the consciences of our adversaries or enemies and to engage them, by engaging ourselves, in work for the good of those who suffer the injustice. This position of faith allows for the re-establishment of the bridge between the left and the right, between all those who oppose each other as adversaries or enemies.

For the moment we believe in the possibility of the transformation and the conversion of man, our work for this transformation already contains the goal, the solution, which is the over-



WOMEN STRIKE FOR PEACE Member (wearing turban) explains the movement to Tracy Mygatt as Mrs. Winslow Ames confers with Frances Wither- spoon about EPF activities

photo: Wolcott Cutler

coming of evil in the adversary: the means contains the end. This creative struggle of the Christian, surpasses and overcomes hatred, animosity and violence — and war — and builds a basis of justice. The true Christian finds himself, through his mission of reconciliation, between the camps of the right and the left. By his commitment he defeats the arguments of the right. (“It is impossible to talk with the left; its adherents are traitors”) and of the left (“You can’t talk with the right; they will never understand us, there is no hope of that”).

Refuse all Evil

EVEN A HANDFUL of Christians, who work with perseverance, using the weapons of love and truth against the injustice which surrounds them, will, step by step, by contacts, discussions and action, reach personalities who are more and more responsible and this will spread its influence as far as the legislation of the social system and politics. The personal consciences of those responsible, as well as public opinion, will not remain unaffected by the honesty, the truth and the moral strength of their efforts, if they do not diverge from the basis of absolute love and justice, if they refuse all means which are evil.

Of course it should not be forgotten that this struggle demands great sacrifices. Wherever it is a question of overcoming injustice existing in the laws or in common practice, direct action sometimes leads to arrest and even to prison. But it is impossible to measure by human standards the power of good which is released by such sacrifices.

One could ask the following question: is the power of love in fact a realistic force? We should like to give one example, out of many, which happened to us in Sao Paulo, Brazil.

We had been having a long discussion with an open-minded deputy about the means that a Christian should use in the struggle for justice. With his purely political way of thinking, this friend was trying to make us understand that in a situation of crisis one could not have confidence in anything but methods of pressure, superior strength and, if necessary, violence. As it was already late, we decided we should all go into town, by car, for dinner. On the way we were held up in a traffic jam and drew up behind a line of cars. The cause of the jam was a brawl between two Brazilians who were fighting with fists and feet with typical South American tempera-

ment. Everyone was grumbling and shouting, but nobody dared to intervene. Jean got out of the car and went and put himself between the two fighters, trying with calming words — he could speak only French — to make them be reasonable. The psychological shock penetrated the height of their fury. Their fists served no purpose when faced with Jean, because his appeal to their consciences, to their reason, to the good which was in them, and the strength of his own love towards them, was more powerful than anger. They stopped fighting and insulting each other. The deputy, astonished, left the car and joined. He translated Jean’s words and helped to re-establish order.

A Confession

THIS INSIGNIFICANT EVENT had opened the eyes of our deputy. Immediately afterwards he confessed, “For me, this was absolutely providential. I, who considered myself to be a realist, did nothing. You, whom I called unrealistic and a utopian, by the power of God which is in you and in every Christian, by your realistic and active nonviolence, overcame the anger of these men and restored order. Wherever we are active, in the little things as well as the big, in social and political matters as well as in all our human relations, we always make the same mistake; we do not believe that the power of good is stronger than evil, that nonviolence is stronger than violence, love stronger than hatred. We do not believe in the power of truth and love, and we do not believe in the power of God in ourselves.”

Some days later, we had the opportunity of discussing this question deeply with all its implications during a conference of “Christian left wing politicians”, representing all Brazil. Then we discussed the same subject with right wing politicians, military and economic directors from the north of Brazil. It does not seem to be too late to save the situation by a truly Christian initiative. There is good will on both sides, both left and right. With the help of several experienced Christian leaders who would give their guidance, who could train others, reconcile where necessary and, at the same time, begin practical work to overcome injustice by the power of truth and love, a good beginning could be made.

This commitment, based on faith, would serve the church, society and particularly the poor, and would make a real contribution to the efforts to overcome the Latin American crisis.

WAKE UP SOUTH AFRICA

By Arthur Blaxall

Chairman of South African Fellowship of Reconciliation

SPECIAL PRAYERS ARE ASKED FOR THE AUTHOR AND HIS WORK WHICH HE HAS BEEN CARRYING ON SOUTH OF THE SAHARA FOR FORTY YEARS

ADDRESSING A MEETING in Paris during May 1962, Harry Oppenheimer is reported to have said: "South Africa cannot remain unchanged by the political revolution which is sweeping the continent".

That is a sober fact, but his next remark is not so true — "No one is foolish enough to think that this vast historical force can be ignored or defied" (Rand Daily Mail, May 29th). As I see the contemporary scene that is just what the majority of South Africans, of all races, are doing — ignoring or defying!

The fault I find with Mr. Oppenheimer's first observation is that it speaks only of a political revolution, whereas the whole of our life is changing as the human race moves on into the wonders of the nuclear age. Canon Max Warren, in one of his remarkable church missionary society's monthly letters, writes of living in one of the great mutations of history.

From whatever angle this fact is faced the key note is change; economic, social, intellectual, and in the things of the spirit; mankind is facing new dimensions of which entry into outer space is a mere symbol.

In general it seems to me that there are four main ways that man faces the tornado.

First there are those who turn a blind eye to the storm and say it is not so severe as people imagine. In South Africa, alas there are many such; otherwise rational, and generally good average citizens, they are obsessed by the conviction that ethnic differentia divide mankind for ever and ever. If they think in religious terms, as most of them do, they will affirm that God has made the various races with characteristic physical and mental features, which must be entrenched and never disturbed. These people are entirely unmoved by the fact that the great majority of mankind today are discovering new interest barely aware of it, mankind is moving steadily towards realization that only by world

government can the fruits of modern knowledge be used for good — slowly we are realizing that the alternative is the end of life on this planet as we know it.

That a considerable section of the South African population turn their blind eye to the revolutionary process is deplorable: that they hold the reins of government over the entire country contains the seeds of tragedy.

The Larger World

SECONDLY THERE ARE THOSE who know what is happening in the larger world, but almost cynically imagine that they can keep the waves back from the small island in which they are so comfortably entrenched. Recently a friend told me that he was in conversation with a senior official of the present government in South Africa. In reply to a question: "Do you really think the Bantustan policy will succeed?" he replied "We will make it succeed for as long as we are interested in it". I am prepared to concede that such shocking callousness is not typical: I still believe that many of the architects of separate racial development believe that the day will come when they will be vindicated by the existence of South Africa as an island of stability in a continent of chaos. There is still a powerful minority who belong to this group: men and women who see the revolution working, but dig themselves in with fanatical energy.

Challenge of Revolution

THIRDLY THERE ARE THOSE who accept the facts of a revolutionary age as a challenge to all that is highest and best in man. They are prepared to wrestle through the night believing that the break of day will reveal a new Bethel. Such men and women are the real leaders of today, and the hope of generations unborn: but they remain the prophetic minority in the mass of humanity,

influenced as it is by other, less noble motives. That such people are to be found in all groups in South Africa gives a little hope that the revolutionary process in and around us may yet develop without catastrophe.

Lastly there is John Citizen. The man who wants to play the game of life to the best of his ability; who is prepared to do so with all men, asking only security, health and peace in the sanctuary of his own home. It is my belief that such people form the majority in all sections of our community: alas, it is also true that they will be the ones to suffer if sanity breaks down, and orderly change gives place to bloody revolution. Close on forty years residence in South Africa, fifteen in Cape Town, and the rest in the Transvaal (with a nine months break in Durban) convinces me of this fact: confused, bewildered, these John Citizens are nevertheless realistic, and deep in their hearts determined that whatever changes come there must be no Congo or Algeria in South Africa.

When we turn the pattern of South African life we find a complex of cultural inheritances as rich and varied as any on earth. From the north and from the east cultures have come into the ancient life of South Africa with sharper, and more incisive impact than in any other part of the continent, at least that section of it usually referred to as South of the Sahara. It would require more space than is available to analyze the many, many ways in which these cultures have inter-acted, nor is it possible to suggest what is transitory and what permanent, as the whole national community moves on relentlessly into the nuclear age.

Official Position

THE TRAGEDY of our official policy, now called Separate Development, is that it attempts to peg something which, by its own nature, is fluid, even requiring constant adaptation to save it from stagnation and death. Emotional and picturesque aspects of individual cultures will inevitably linger on, while the broader issues of social relationships merge into the single river.

Let us wake up to the truth that, however varied our cultural backgrounds, a common South African society is emerging: this being largely due to the inescapable fact that South Africa cannot exist apart from the rest of the world, in which the culture of the space age is remorselessly taking shape.

From time immemorial man has been con-

cerned as an intelligent individual in responsible society. There can be no greater mistake than that which imagines any group will long submit to being governed without sharing in the selection of legislators. That which is called history may be taken in two ways — one the hidden story of supernatural power gradually bringing creation to completion, the other the more traceable record of how the common man has come to realize himself.

Organized politics in South Africa are vitiated by the fact that approximately 75% of the population have no direct share in government. It is true that the present policy which is now called Separate Development, maintains that gradually each section will be trained to govern itself. This is not the place to argue how far such a policy is reasonable, if indeed there is time left for argument and discussions. The pace of change all around, and within South Africa, leaves little — if any — time for academic consideration. The whole concept, under its old name of apartheid, has been described as the polecat of the world: the only thing which could now happen is that by concrete demonstration the world will have to admit that separate development of different races, within the borders of one territorial unit, is the only way for peaceful co-existence. Can it be done? That is the core of all vital politics in South Africa.

The Half Loaf

WITH INCREASING CLARITY it is borne in upon me that would-be non-white political leaders need to wake up to the fact that the masses have neither heart nor mind for a bloody show-down. Far too many have now a measure of reasonable existence to risk its destruction. True enough there is much—painfully much—which screams to be changed: personal hardship is encountered on every side — but the half-loaf of bread is on the table, and a roof covers the sleeping family!

Immense difficulties beset anyone who tries to organize peaceful change in the South African scene, but there can be no other objective with those who want to see the fuller, happier community of man — without first passing through shambles.

Perhaps the greatest of all tragedies lies in the ability of human beings to hive themselves into separate communities, living in virtual ignorance of one another. In South Africa separate residential areas for the different race groups means that, apart from master-servant relationships, the individuals of the different groups hardly

know one another. With the exception of those who have specific reasons for visiting one another the members of one group have virtually no knowledge of how the others live. Due to the fact that almost all white householders employ non-white labor the less privileged members of the community have much more knowledge of their masters' and mistresses' way of life than vice versa. In the sphere of cultural and political interests ignorance is abysmal.

It is high time that average white South Africans wake up to all the facts because with them as voters, ultimately responsible for the framing of legislation, lies responsibility to see that all their fellow citizens have opportunity to develop their lives to the fullest extent of their abilities, thereby ensuring that change proceeds in an orderly and peaceful manner. It is my personal conviction that the majority of South Africans, of all racial groups, know that unruly upheaval can only produce misery and suffering for everyone. There is no need for an Algerian struggle in our glorious country, but it will happen unless the common people everywhere wake up soon.

From a pamphlet published by the International Fellowship of Reconciliation in London.

An Honored Symbol Is Needed

By Wolcott Cutler

A CONSTANT HANDICAP faced by pacifists arises from our inability to indicate promising alternatives to military action. A substantial number of people in every land disapprove of and really dread war. Presumably many more people than at present could be moved to oppose all resort to violent conflict if they could see some hope of securing peacefully what they conceive to be justice.

Granted that most human beings are highly selfish, especially in their social groupings — regional, religious, industrial, or national — still they have in the course of the centuries become more and more accustomed to the restraining instrumentalities obviously required for the maintenance of domestic law and order. Forty years ago when the first traffic lights were tentatively installed on Fifth Avenue in New York, it was seriously doubted whether hurrying drivers

would obey them in the absence of enforcing officers. The lights quickly came to be obeyed, of course, because the benefit to all concerned was so readily demonstrable. Similar progress has gradually occurred in several other domestic fields. Armed clashes between capital and labor have become increasingly rare with the development of various organized processes of adjustment. Civil wars occur but rarely now in the more advanced democracies.

Is not some such improved organization equally important in the international field? Can world peace among the most highly selfish and sovereign of all social groupings be conceivable without adequate provision for both approximate justice and recognizable law and order? And if so, must not all pacifists and other peace makers make the development of international agencies one of their basic concerns?

U. S. Congress

WE VENTURE to raise the question at this time because of the apparently increasing reluctance of our own Congress to permit of any real reliance upon any protection other than that afforded by our military and financial pre-eminence. There seems to be good evidence for believing that — to quote the Post War World Council Newsletter for March, 1963 — “the administration’s own poll showed that it [the administration] would not get more than 56 votes [in the Senate] for ratifying any test-ban treaty politically conceivable”

Hence the assertion by Prof. Amitai Etzioni of Columbia University that in the case of each recent test ban talk with Russia, “the administration felt compelled to introduce into its proposals demands which it knew the Soviet government would feel compelled to reject.” Congress today is much more intent on our great capacity for military deterrence than upon any of the instrumentalities of international accord.

Whether or not we accept the oft-repeated excuse that communist pledges are never to be trusted, the refusal of the U. S. Senate to repeal the Connally reservations that limit our willingness to accept the judicial decisions of the World Court indicate how far our country is from accepting any actual limitation of its absolute sovereignty in international affairs. Here we believe lies the crux of our danger today. Naked or even concealed might has never in all history sufficed to dominate other peoples for very long. The fact that we compose only 7% of the world’s

population but are believed to own 53% of the world's goods is not of itself a guarantee of enduring peace, even were we to double our foreign aid program instead of curtailing it. What world peace requires is that, in the words of Egbert de Vries to the World Council of Churches meeting in New Delhi, the nations "understand that they can live and prosper only in the context of a world community and world economy."

And how is a world community or a world economy to be recognized without the creation of some articulated organization, like a World Court or a United Nations or some such "World Disarmament and Development Authority" as has recently been proposed by Messrs. Grenville Clark and Louis Sohn on the basis of proportional representation and popular election?

Substitute for Anarchy

PACIFISTS will naturally differ as to the details of practicable international agencies; but what is more important for world peace today than the conjoining of a seemingly negative refusal to shed blood with a positive insistence on some viable substitute for international anarchy and mutually suicidal violence? What is critically necessary here is the effort to seek out the best attainable means of international law and order building firmly upon every agency that we already have. Where the UN is weak, let us not disparage it, but support it; where the charter is at fault, let us not abandon it, but amend it; where the World Court is accused of fallibility let us not withdraw from it but back it with our compliance.

Meanwhile, and all the time, we should unite in paying nothing less than the highest respect to the only generally accepted emblem we now have of our international purpose — the blue flag of the United Nations. General Douglas MacArthur was quoted in *Life Magazine* for September 25, 1950, as calling this flag "the symbol of one of the greatest efforts man has made to free himself." Certainly it is this effort rather than its detailed perfection which organizations like the Twentieth Century Association have had in mind when they have installed the UN flag permanently beside the Stars and Stripes in their auditoriums. A flag may seem but a minor item in the crusade for limited national sovereignty, but it is to be remembered that repeated emotional dedication ranks higher than mental argument in most human actions.

One of the early public displays of this UN

design of a world flanked by two olive branches was described by the dean of the Cathedral of St. Paul in Boston in his weekly bulletin for October 22, 1950, in part as follows:

"For a long time in our prayer shrine, we have had the flags of all the different countries belonging to the United Nations. Now it seems especially desirable to have the United Nations Flag itself! . . . [This] flag must never be subordinated to other flags, either in size or in position . . . 'If circumstances make it necessary for the United Nations flag to be placed on the left of the national flag, the United Nations flag is not thereby to be deemed subordinated.' It is in . . . observance of these rules that the United Nations flag appeared for the first time in Boston here in our Cathedral during the summer months."

Eleanor Roosevelt

AS THE LATE Mrs. Eleanor Roosevelt wrote in her syndicated column of October 31, 1950, again in part: "I cannot say that it makes me love my own flag any the less to see the United Nations flag displayed at the same time. If my own flag were not properly displayed; then I would feel that that showed ignorance or disrespect; but . . . I can see no reason why the United Nations flag should not be displayed with it.

"Our children should have this drawn to their attention. Our own land and our own flag cannot be replaced by any other land or any other flag. But you can join with other nations, under a joint flag, to accomplish something good for the world that you cannot accomplish alone.

"Since it is difficult to make people aware of their duties and obligations to the UN, we should be glad to take every opportunity of doing something which will make our children and our adults feel a responsibility toward this organization. The UN is our greatest hope for future peace."

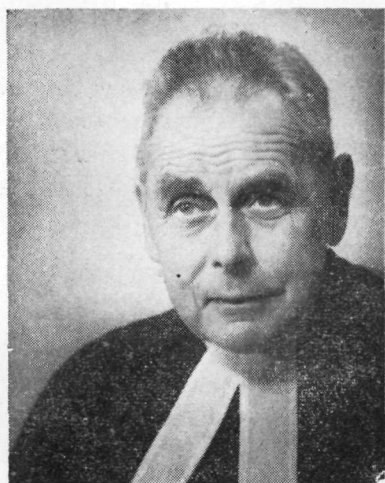
Need for a Symbol

RECENTLY WE VISITED a new and very modern public school. The rooms were flooded with light, decorated with taste, and equipped with every convenience from rolled up wall maps to running water. Growing plants lined the window ledges. But the most colorful object in every room was the American flag — evidently there for a clearly conceived pedagogical purpose. Without those flags and the regularly repeated

(Continued on Inside Back Cover)

**ORMUND E. BURTON
TO VISIT U. S.**

★ The Rev. Ormund E. Burton, who has been called the Martin Niemoeller of New Zealand, who in the first world war was decorated with the British military medal for "conspicuous gallantry in battle" and with the French medaille d'honneur; and who in the second world war was imprisoned by the government of New Zealand for persistent pacifist utterances, is coming to the United States this summer to lecture for the Episcopal Pacifist Fellowship at



Ormund Burton

the Seabury House Conference on Peace to be held August 26 to 29, 1963, at Greenwich, Connecticut. His subjects will be the conflict of the cross, the shape of the holy church, in the storm of our time.

During the war time imprisonment of Burton, Lord Ponsonby and other members of Parliament petitioned the government of New Zealand for Burton's immediate release. Harry Emerson Fosdick, Reinhold Niebuhr, Henry Sloane Coffin, Bishop G. Bromley Oxnam and fifteen other American clergymen signed a letter to the New Zealand government urging an end to the imprisonment. They said that as ministers of the gospel they could not be "isolationists in religion" and

that Burton by undergoing four imprisonments for conscience was "becoming a symbol on the world stage of the fight for liberty of religious conscience."

This issue was also fought out by Ormund Burton in the Methodist Church of New Zealand. Ordained to its ministry in 1935, he was excluded from ministerial status in 1943 because of his refusal to desist

from pressing the issue of Christian pacifism upon the church. After the war was well over, he was restored to the ministry.

Burton is the author of a number of books, including "The Official History of the Auckland Regiment", "A Study of Creative History" and "The Conflict of the Cross." He is an eloquent speaker.

Previous to his lectures at

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Seabury House, he will be available for American engagements August 11 - 25. He leaves the Pacific coast for New Zealand about September 2, 1963. Conferences, churches and organizations who desire to hear Burton should communicate promptly with John Nevin Sayre, Fellowship of Reconciliation, Nyack, New York.

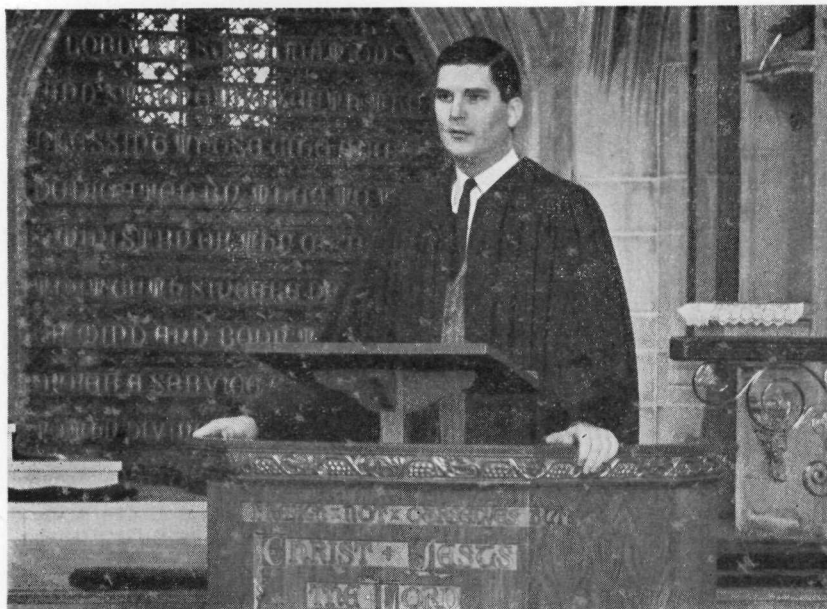
WORLD-WIDE WORK SUPPORTED BY EPF

★ The Episcopal Pacifist Fellowship, which sends contributions to people all over the world who are working at projects of reconciliation, keeps in personal touch with each one through Mrs. John Nevin Sayre. From her annual report come the following facts.

In Africa EPF contributions for their discretionary funds go to an EPF member, Bishop Robert Mize of Damaraland, South West Africa, and to the Rev. Arthur Blaxall, International Fellowship of Reconciliation Secretary for Africa south of the Sahara. Both these men face the problem of apartheid, one of the most difficult situations in the world.

Bishop Mize, on whose cathedral in Windhoek is a sign proclaiming: "This church is open to all people of all races at all times" writes: "If apartheid is to be overcome, it must be by gentleness and love that is willing to face tribulation, not increase it. It must be by a goodness welling up from within the nation, not superimposed upon it from without."

Mr. Blaxall, in spite of South African regulations that no white person may enter an African township without a permit, writes of having been able to address some meetings of Africans at which great interest was shown, especially at question time during which he "was unable to sit down for more than a few seconds at a



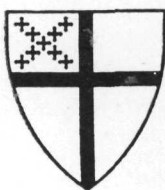
ONLY AS GOOD AS HIS TEACHERS...

Quite a compliment! You see, we know his teachers. They and other equally talented professors staff our eleven Episcopal seminaries. Everything this young priest does reflects a bit of the wisdom, experience, and inspiration of these men.

That's why we so regret giving professors extra burdens. For many of them find that they must take on extra work to make ends meet, robbing energies that would be better spent on students. Some simply can't afford to raise and educate families on what we pay them.

To raise seminary salaries, we must turn to you and your parish. Unlike some denominations, we have no General Convention grants. And, at most, the student pays less than a third of the \$3500 it can cost us to have him in seminary for a year.

Why not send a special donation to a seminary. And ask your parish to do the same. Your gift will help us keep talented men on our staffs. It will also assure that when a new rector or assistant comes to your parish, he'll be a man as good as the best teachers.



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time. Most of the questions showed how close is the spiritual link between Africans in all parts of the continent, but some revealed that deeper thinking is going on in several minds."

The Rev. K. K. Chandy in India divides his gift between his Boys' Town and the Gurukul, a Christian pacifist training center for spiritual leaders, while in Japan, Paul Sekiya, the Fellowship of Reconciliation secretary, publishes a paper Yuwa, which is almost the only literature of the FOR in Japan and he is hoping to produce Christian pacifist literature in Japanese and to translate Japanese pacifist literature into European languages.

On the continent of Europe, Pastor Jean Lasserre, IFOR secretary for the French-speaking countries, is grateful for a contribution which assures "that no material problem will hinder the work" of meetings in churches, schools, private homes and public halls in France, Belgium and Switzerland and of efforts to obtain legal status for conscientious objectors in France.

Jean and Hildegard Goss, whose headquarters are in Vienna, spent four months last spring in South America. Starting from Bogota, Colombia, they worked their way down the west coast meeting with groups from all walks of life, student, worker and religious groups, in an endeavor to proclaim the gospel of non-violence and its application to the problems they are facing, and having prolonged and prayerful discussion with industrialists, land owners,

educators and religious leaders, both Protestant and Catholic. In Chile and in Argentina, where the EPF helps Daniel Lura Villa-Nueva publish a magazine Reconciliacion, they made contacts with Protestant FOR members and with introductions from the Archbishop of Vienna and other dignitaries they were able to penetrate Roman Catholic circles and open up an entirely new field.

Eight weeks were spent in Brazil, where the EPF also helps in publishing pacifist literature and where the Gosses had contacts with the Cardinal in Rio, with bishops, with Dominican and Jesuit fathers and with the Papal Nuncio as well as with Protestants.

They found an open-minded young clergy on both sides and a real effort of comprehension. They made efforts to reach students in seminaries, universities, secondary colleges and schools of social work and business management and met with all manner of groups such as the Christian family movement, Catholic action and Christian labor unions.

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SYMBOL NEEDED

(Continued from Page Fifteen)

rituals that invariably accompany them, how would we expect our oncoming generation to be trained in emotional dedication leading later to patriotic service and possible sacrifice? Responsibility to one's country beyond the impulses of selfishness, like all other high virtues, has to be either taught or caught. How then can we ever expect to impart the super-patriotism of loyalty to a vaguely defined international fellowship without its colorful symbol also, and hopefully its own stirring poetry and music?

Surely it would be unreasonable to expect that adults in general, who have been brought up from impressionable childhood to honor no colorful emblem but their national flag, will quickly rise to a feeling of equal responsibility toward world order, unless they have been provided with some outward expression of a commonly accepted international idealism. Why cannot more churches and synagogues see this, and if they believe in displaying their country's flag, make as honored a place for the international symbol as for the national? Until this is done, the struggle for the winning of men's minds to a peaceful world is presumably doomed to failure. Up to now, so few pacifists have seen this, that all of our preachments appear to be doomed in advance to the judgment of "too little and too late."

To refuse to take part in war or in preparations for war is a fundamental first step in the crusade for a warless world; but let us never imagine that wars can be supplanted by a vacuum. Some provision there must be for articulated peace and ordered change. As of today, we do not have the perfect mediums for international ad-

justments. But these must be developed if civilization is to endure. Meanwhile, let us not only devote our best minds and utter devotion to the search for more adequate embodiments of our idealism, but let us cultivate in the oncoming generations greater respect for each accepted symbol of international hope and faith and love.

SOUTH IN REVOLUTION

(Continued from Page Six)

a moment of thought, realizing that his wife and children, being disturbed by the situation, had already crowded into the front room to listen to the conversation, Billup invited the young man in and they sat down.

"Reverend, you don't know me, but I know you. I am one of the eight men who beat you three years ago. I have been going crazy ever since and don't want to continue living in this way. The names of the men who beat you are" — and he then gave Billup the seven other names. "Therefore, will you call the police and get this over with as quickly as possible, because I can't stand it any longer. I will testify in court to what I have said."

Billup responded: "Not at all. I have probably sinned as badly as you, and both of us are more in need of forgiveness than we are in need of the police. So I suggest that we both kneel and pray for that forgiveness."

They did kneel. Billup and his wife prayed, as did the young man, then shook hands and the young man left. Billup has never seen the young man since that time.

At the moment the revolution in the south has been advanced by the Negroes use of such gentle methods, often amounting to an almost frightening love and forgiveness.

In view of continuing resistance by whites and mounting

anger and frustration by Colored, there may well be violence and bloodshed on a nationwide basis.

But fortunately, the organizations dedicated to social change, such as Southern Christian Leadership Conference, Student Nonviolent Coordinating Committee, Congress of Racial Equality, as well as a host of others, are intent upon building a new order, not turning the old order over. They seek to create the new man, the Third Race and a situation where every man can dwell under his own vine and fig tree and none shall be afraid.

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