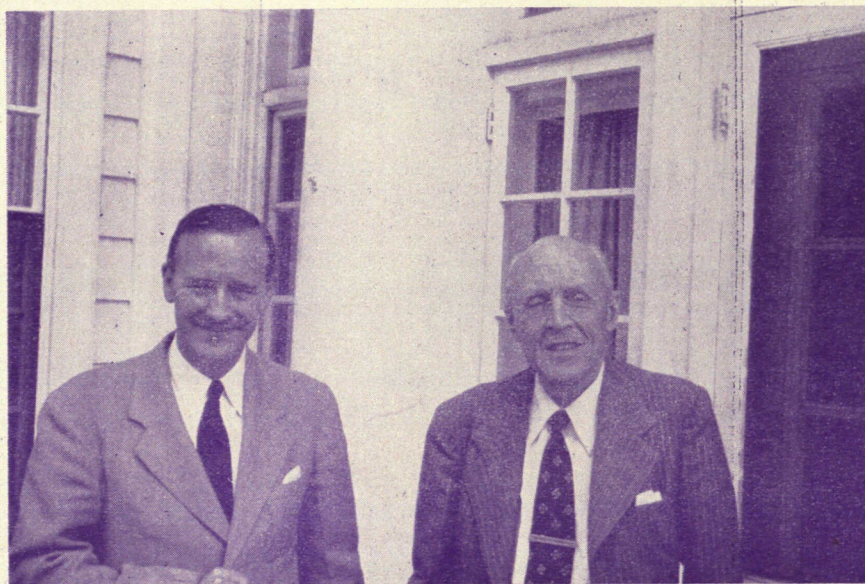


The **WITNESS**

MARCH 17, 1955

10¢



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Story of the Week

Pacifist Fellowship Reviews Past and Plans Future

EFFORT MADE TO REACH SEMINARY STUDENTS AND TO GET OUT MORE LITERATURE

★ Outstanding events in the activities of the Episcopal Pacifist Fellowship during 1954 were the annual meeting, held at Seabury House, Greenwich, Conn., and the fifteenth anniversary service held in St. George's Chapel, New York.

The chairman, the Rev. Eric M. Tasman, in a brief report to the members, who were not able to attend, said: "As in the past, three days together were most stimulating and rewarding. From the very beginning of our sessions one sensed a remarkable kinship of spirit which integrated the group into a family unit with all the deep satisfactions, the inspiration and encouragement that such a unity of spirit and mind always creates.

"John Nevin Sayre's review of forty years of the Fellowship of Reconciliation, and Mrs. Katherine Pierce's review of Fifteen Years of the E. P. F. were important contributions to the record of pacifism in our country."

Chairman Tasman announced objectives adopted by the convention for the coming year: Seminary visits: a strong committee under the chairmanship of the Rev. John Davidson has

been set up to plan a more effective and intensive effort to present our point of view to the young men in our seminaries. Placing pacifist literature in more of our churches. Planning for an exhibit at General Convention in Hawaii in September.

Mr. Tasman reported: "We were very fortunate in having as our leader at Seabury House, Prof. H. H. Farmer of Westminster College, Cambridge, England. Dr. Farmer is a distinguished teacher, a well known author and a leading pacifist in England. His four lectures on the theological basis of pacifism were enlightening and inspiring, and did much to deepen our faith and strengthen our convictions in our point of view. It is hoped that his lectures will be published.

"Our budget for overseas work this coming year will be \$2500, the same as this year. All these overseas projects are constructive efforts in the cause of peace and merit our generous and sacrificial support. We are counting on your help.

"I close with Dick Shepard's benediction. 'Go forth

into the world in peace to make peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honor all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, Father, Son and Holy Ghost, be upon you and remain with you forever'."

Anniversary Service

★ The 15th anniversary service of EPF was held in St. George's Chapel, New York, and was conducted by the Rev. Eric M. Tasman and the Rev. John Nevin Sayre, with the address given by the Rev. C. Lawson Willard, based on I Corinthians 13. A special service was also held in the Church of the Advent in Boston on the same day. The general secretary, Miss Amy Lois Seasholes, in reporting the services said:

"Although the attendance at both of these services was tiny, the really important part of our commemoration was more successful. Two hundred reaffirmation cards were presented at the service at St. George's. Since then more have come in, so that at the time of this report we have 255 replies, of which only 12 declined to reaffirm . . . It is a cause for rejoicing that so many of our members remain loyal to the pacifist pledge, in which we affirm our Christian

belief that all wars are wrong and that we cannot sanction or participate in them."

In the service at St. George's the following prayer was used by the Rev. John Nevin Sayre. It comes near being a classic and may well be used by all of us:

"Lord of all power and might, who rulest in heaven and on earth, and canst turn the hearts of men after the counsel of thine own will; we humbly pray thee to awaken in all the members of the Episcopal Pacifist Fellowship such a deep sense of their duty to maintain and set forward the witness of peace, that by their faith and zeal thy holy name may be glorified, and the bounds of thy kingdom enlarged, through our Lord Jesus Christ. Amen."

Speaking of the small attendance at these meetings it has been observed that people shy away from meetings where Christian pacifism is to be stressed, as though this were subversivism in its most subtle form. Yet they are only gatherings of sincere Christians in an effort to strengthen their convictions as to the teachings of our Lord regarding non-violence among men, and to implicate means of extending "peace on earth and good will among men," as one of the basic objectives of the Christian religion. Surely such an objective should be endorsed by all men, especially those who call themselves Christian.

Mid-West Conference

Believing that a Fellowship meeting should be held some place in the mid-west, certain of our members set about to find a suitable location for the meeting. It was felt that some in the mid-west area could not, because of the distance, travel to the regular annual meeting which was to be held in Greenwich, Conn. It so happens that the EPF has a loyal supporter in the person of Miss Mary Johnston in Ohio. She invited the conference to meet



Mrs. J. Nevin Sayre and Miss Frances Witherspoon chat with the conference leader, Herbert Farmer, at Seabury House

at her Orleton Farms near London, Ohio.

The conference was organized by the Rev. William K. Russell of St. Louis, Mo. Twenty-two persons attended, including seven students from Bexley Hall and Kenyon College. The Rev. Oscar J. F. Seitz, of Bexley Hall, Gambier, Ohio, was the chaplain. Miss Muriel Lester, prominent as a pacifist writer, lecturer, and otherwise active in the great crusade for Christian growth and development, was the leader of the discussions.

Several others addressed the group on various subjects: the Rev. Winslow Ames, the Rev. John N. Sayre, the Rev. Alfred B. Starratt and Mrs. Katherine Pierce. We wish there was space to quote liberally from their addresses, but we must be content by giving the essence of Miss Lester's series of addresses on the theme, "The Energy of the Spirit of God."

"The energy of the creative and Holy Spirit of God is so tremendous that compared to it the energy man has released from the atom is a mere child's toy . . . Those who win will follow the method of persuasion not coercion, following

Gandhi, not Hitler . . . We must seek to understand our enemies, and bring to every contact with them not hate or fear but Christian love and confidence . . . We must keep aware of the presence of God at all times, that he is nearer to us than the person sitting beside us . . . We must discipline ourselves; as Allen Hunter says, 'God's creative and Holy Spirit which poured constantly and uninhibited through Jesus is so often inhibited in us.' With so much fear, worry, greed, etc., within us how can we manifest the knowledge that God's Spirit does pour through us? We must keep ourselves sensitive, alert but always relaxed . . . We must always remember that our power is of God . . . We must not be afraid to confess our own weaknesses, but also cultivate more and more faith in the Living God."

It should be mentioned that Mr. Sayre, president of International Fellowship of Reconciliation, in his remarks said the organization now operates in 35 countries and has a membership of 35,000. He mentioned that in World War II there were 62,000 conscientious

objectors in Great Britain and 50,000 in the United States, ten times as many as in War I. Social Science, he said, has moved in the pacifist direction. Militarism has increased in power, but war is gradually losing its hold on men. Mr. Sayre said the basic ideals of the I.F.O.R. may be expressed somewhat as follows:

Love, the supreme power.
World order based on love, in-

cumbent on people to accept it fully—overcome evil with love.

As followers of Jesus, forbidden to wage war, but commit themselves to the way of love.

The members of the conference were unanimous in wishing to have a similar one next year, and accepted with gratitude and enthusiasm Miss Johnston's invitation to meet at Orleton Farms again.

point was hailed with great hopes of a real settlement. But unfortunately on certain issues of detail the negotiations broke down. In consultation with some leaders on either side the League submitted a set of terms which they considered should be acceptable to either parties.

After giving enough time for the heads of either parties, the League passed the following resolution on December 26th: "This meeting very humbly requests His Holiness the Catholicos and His Grace Metropolitan Mar Julius (the delegate in India of His Holiness the Patriarch of Antioch) and the other Bishops of the Church, that peace be effected in the Church either by both parties accepting the terms offered by the Peace League or by arriving at other mutually acceptable terms, before 7 p. m. on the 27th of January 1955. If, however, this request is not heeded, resolved that the Peace League as per its previous decision launch an Upavasa Yagna, from 7 p. m. on the 27th of January '55 in front of the Puthenangady Church which has been locked up for some time now because of litigation."

At a mammoth public meeting at Kottayam on the 23rd of January held after a huge jatha (a procession chanting hymns and prayers) the League announced that its president, Sri T. M. Chacko, and the convenor of its action committee, Sri K. E. Mammen, had offered to launch the Upavasa Yagna till reconciliation is effected in the Church. A new batch of two Satyagrahis will join them every three days. (Sri Mammen is a member of the Fellowship of Reconciliation and as president of his

Reconciliation in Jacobite Church Being Pressed

By K. K. Chandy

Secretary, India Fellowship of Reconciliation

The Syrian Peace League, a youth body belonging to either sections of the Jacobite Church, has launched an Upavasa Yagna (an oblation of fasting and prayer) for reconciliation in the Jacobite Church. For forty years now, litigation has been going on between two sections of this ancient Church in India believed to have been founded by the Apostle Thomas in 1st. Century A.D.

Eminent persons like the late Bishop Gore and Lord Halifax (the then Viceroy of India) had tried in vain to effect a reconciliation in this case. A deci-

sion was given by the Supreme Court early last year referring this case back to the high court of Travancore - Cochin. Negotiations for reconciliation were resumed after this.

Talks between official representatives from either side were progressing wonderfully and both parties accepted the principle of autonomy for the Church in Malabar, under a Catholicate. It was this point which the Patriarch's party stiffly resisted till then (they wanted the Church to be directly under the Patriarch of Antioch). Agreement on this



Attending the annual E.P.F. conference were Helen H. Gillette, Mrs. Margaret Bennett, Mrs. A. B. Parson, Amy Seasholes, Jean Connor

(Continued on Page 16)

EDITORIALS

Our Father

ON WHAT foundations is our pacifism built? It is both good and necessary that from time to time we ask ourselves this question anew. We need to express to others, and to ourselves, the ultimate reasons which lead us to profess and call ourselves Christian pacifists. Rooted only in humanitarianism, it may well be that expediency will eventually lead us to waver in this faith. Many have through the years done so.

On the other hand, is our pacifism rooted in fear, fear for ourselves in this atomic age? If our pacifist faith is however rooted and grounded in the unchanging will of God, the Father of our Lord Jesus Christ, then faith is secure, unshakeably rooted, and we shall be enabled to weather every storm that may beat upon us. It is with one central, theological foundation stone for pacifism that this article will deal.

As disciples of Jesus Christ, whom unashamedly we confess to be our Lord and our Saviour, we have by him been taught and commanded to address God as 'Our Father'. These two words, taught us by Jesus, and understood in the light of his total life, set for us the firm foundation for our pacifist faith. In these two words, simple and familiar as they are, and which we so often recite with unthinking haste, is a depth of creative power, which goes far beyond our usual comprehension.

OUR

ALL of us by sinful nature, to which we are quite thoroughly naturalized, tend to start from ourself as the centre. Each and every one of us is deeply ego-centric, however much we may attempt to disclaim that role. It is significant that in the English language the capital letter 'I' looks the same as the numeral 1 (One). The similarity goes far deeper than meets the eye. Each of us calls himself an 'I'; and also regards himself as a whole unit.

Jesus, in commanding us to pray his prayer would first of all lovingly and firmly correct our arithmetic. He bids us draw a line under the digit 1 (one), and then to place beneath that line the vast number 2-billion (taking that as the rough total of those now living

upon this earth). There is a great and much needed humiliation for each of us in being thus reduced from a whole digit to this very minute fraction. Our true status before God is never that of a whole, isolated unit. We do not and cannot exist by ourselves or for ourselves. Always, our Lord teaches us, we are within and belong to a vast, world-wide family of God. We may only dare to approach God when we acknowledge him to be the Father of us all, and are willing to take our rightful and small place within his whole family. In relation to him as 'Our Father' we must always be also brother to all other men.

We much prefer to draw near to God in solomysticism, acting as if we were an only son of God; or even, when we come to him as a member of a group, it is we who determine who shall comprise that group. There are so many people whom we do not like, and with whom we have no desire to have fellowship. If membership in the Kingdom of God depended upon our choice or our voting or vetoing, there would be many who would never be admitted. We have neither will nor inclination to count them as our brethren. Yet, Christ commands us to do so. Sonship with God the Father is dependent upon being brother to all those whom God claims as constituting his family.

Our tragic divisions upon earth, our common enmities and indifferences are but the external signs of this deep, interior disobedience and defiance of God's will to unity among his creatures, and such defiance brings inevitably upon us the terrible wrath of God, the holy one.

We must never suffer the word pacifist to be limited to military war between the nations, but apply it with equal passion to all other relations — husband and wife, employer and employee, Church and Church, race and race. We are all claimed by God in Christ for membership and fellowship with the whole human race; and we must learn from Christ how to live in right fellowship with all others. More than that, we must be willing to receive from Christ the will and power actually to live in agape fellowship with them.

Christ places this word, "Our," which is his word (not our's), upon our lips. At first we have to say it out of obedience to him, often

against the strong, deeply entrenched will of our own to exclude many of those whom we dislike or hate. But, in placing his word upon our lips, it tends to pierce the citadel of our ego, and brings to birth within us a new will, destined to supercede the old natural will of exclusion. There is creative power in the simple words of Jesus.

Normally the word "our" in our language implies ownership and possession. Thus we speak of our home, and of our car. But when earthly words are used of God, always there is need of a radical revision of meaning. We can hardly dare to claim that we own and possess God. He does not belong to us, but we belong to him. We are bold to say "Our Father" only because we have heard his voice claiming us as belonging to him. The word "our" upon our lips is but our echo to his claim upon us.

FATHER

THIS simple human word always has as its necessary correlate, the word "son". Father-Son: the two words go together, and have no significance apart from each other. But what is the root and fundamental meaning of the relation, which is expressed by these two words? We of the West are inclined to take as a primary meaning the thought of origin, and then the derived thoughts of shelter, affection, protection. Yet, when we dare to look, not at ourselves, but at the life of our Lord, we find revealed to us a very different primary meaning of these two words. Jesus was an Oriental, not an Occidental; an Asiatic, not a European. We need therefore to interpret the words Father—Son in the light of the Bible teaching, not in the light of our contemporary usage.

In the story of the Temptations it is most emphatically revealed to us that Jesus did not look to his Father primarily for earthly security and protection. He counted as a deadly, Satanic suggestion the thought that because he was the beloved Son of God, therefore the Father would keep him safe and secure. In the early Galilean ministry when his mother and brothers come seeking to withdraw him from his ministry, already aware of the mounting danger Jesus was facing from the Pharisees and Herodians, Jesus boldly and sternly rebukes them, saying that only when they do the will of God could they be counted as mother, brother, sister.

Not protection, not personal advantage, but holy obedience is the primary relation of a son

to a father. Father - Son: these words stand for a relation, in which the primary note is the Father's summons and command; next, the revealing of the Father's will to the Son; and thirdly, and all-important, the Son's obedient fulfilment of the Father's will, no matter what the cost to himself might be.

Too often we are prone to approach God to use him for our advantage, to do our will. Nothing can be more presumptuous or sinful, and all of us are deeply guilty of just that. Jesus would take off his own unswerving obedience, and engraft it into our disobedient lives. He does this by placing his word of complete, unconditional obedience—"Father"—upon our lips, and he prays that word into our lives. This great word is impressive, long before it truly becomes expressive. Where obedience to the Father runs into conflict with any other loyalty, we are then confronted with inescapable choice of placing his will first, and subordinating every other will to his. Not to do so is to fall into sin.

But the pacifist cannot ask or expect that his obedience to God will ensure him earthly security or advantage. He has ever implanted in his memory what it involved for his Lord—the Cross. He who accepts the call from Christ to walk in the way of the Cross will find a real Cross, and have to walk the way of suffering. Yet, paradoxically the Way of the Cross is ever found to be also the way of joy and peace. But he must choose it not for the sake of the joy and the peace, but out of sheer, naked, holy obedience to the will of God. Only thus may he truly address God as "Our Father".

FIRM FOUNDATION

IN THESE two words then—Our Father—we have given to us the firm foundation of all true pacifism, that can claim the name Christian. Because God is the Father of all mankind, and claims them all as sons in his vast and very heterogeneous family, therefore we must accept his summons to be brother to all mankind, and exclude none. Nothing on earth must be allowed to take primacy over this fundamental will of God for unity, not even the expediency of securing our own existence or even that of our beloved nation. God is Father of all, and we dare not call him Father except in the mood and temper in which we are prepared to give him unqualified and unconditioned obedience. Only so may we be his sons on earth.

The following paraphrase of the Lord's

Prayer is given, together with the words of God that give it meaning, that we may daily pray it, the prayer of the sons of God in Christ.

Hear what the Lord, our God, says to us:

I am your Father in Heaven:

I will to magnify my name in your lives,
I will to reign over you with my sovereignty,
I will to bend and conform your wills to mine.
I will to give you day by day holy gifts of my choosing,
I will to enter you with my forgiving life,
I will to send you forth to carry my forgiving life to the world,
I will to give you victory in your temptations,
I will to free you from the powers of evil.

As obedient sons of The Father, we are bold to pray:

Our Father in Heaven:

Magnify thy holy name in us,
Reign over us with thy sovereignty,
Bend and conform our wills to thine.
Give us day by day holy gifts of thy choosing,
and we will receive them;
Enter into us with thy forgiving life, and we will carry thy forgiving life to the world,
Do thou make us victorious in our temptations,
Do Thou free us from the powers of Evil.

—Charles F. Whiston

*Professor of Systematic Theology, Church
Divinity School of the Pacific*

WISE COUNSEL FROM BISHOP LAWRENCE

THE Episcopal Pacifist Fellowship has celebrated its fifteenth anniversary. I can well remember the occasion when a small group of us gathered together at the Church of the Incarnation, New York, to organize the E.P.F.—while outside the Church bands played and we heard the sound of marching feet as a preparedness parade went by.

I feel that anniversaries are important. They give occasion and opportunity for us to stop and consider how we are measuring up to the convictions we profess. I am afraid that many of us who are pacifists (and I include myself) have slipped into a rut, feeling that, having made our position clear, there is not much more that we can do about it in a world that is power-mad. Of course, this is not true. Like everything else, though, the important and decisive factor lies in how effectively we follow through. Because I was asked to write you this letter, I have had to do some thinking—and I hope this occasion will lead you to do some thinking, too—about how we can make our influence really count for peace.

What Difference Does It Make?

I AM sure that it ought to make a very real difference in our personal relationships. For instance, in our family life, children sometimes get very annoying and irritate us to the point of exasperation. Without thinking, we explode at them,—perhaps not physically, although sometimes our tempers do get away from us, but more often probably with a tongue-lashing. Even brothers and sisters, and father and mother, sometimes get on our nerves and we burst out in what we call

righteous indignation,—but is it that, or just personal irritation? Certainly Christians who have accepted the pacifist way of life must restrain themselves from being dominant parents or willful children. The pacifist approach demands a certain amount of tolerance, understanding, sympathy, and insight, which might not be expected of other Christians.

It ought also to make a great deal of difference in our social relationships. Many of us, I fear, have a determination to have our own way when we hold the whiphandle. We are so convinced that we are right, that we do not give others adequate opportunity to say what they want to say, or keep an open mind to listen if we do give them time. In our business life, are we sometimes perhaps more ready than we should be to advantage ourselves at the expense of others? Don't we occasionally get a bit authoritative and lay down the law?

In our international relationships, too, people ought not to think of us merely as opposed to war, but rather as people deeply concerned about building better relationships between peoples and better understanding between nations. We must definitely be for all those principles and practices which make for peace. If we demand freedom of conscience for ourselves, certainly we must see that others have it. If we want to have comforts and conveniences for our friends and family, we must do something about those who are dispossessed and unprivileged all over the world. What definitely are we doing along these lines? Are we supporting the E.P.F. projects? What other causes are we backing?

Principles

IN ALL our efforts, it seems to me, we should be guided by certain principles.

In the first place, we should be leaders in repentance for our own shortcomings, as well as for engendering a spirit of repentance in the country as a whole. There is no time for self-righteousness, but rather for a recognition that we are all under the judgment of God. We are reaping the inevitable fruit of the seeds of selfishness, materialism, indifference, and an arrogant self-confidence in our own powers, which have brought the world to its present state. We should be leaders in our willingness to recognize the blind arrogance of the white race in their dealings with less privileged people, and the narrow vision of so many of us, in looking at events solely from the point of view of how they are affecting us.

Second, these are days for reaffirmation of our faith in the power of love and in the forces of the spirit. When war is on, there is not very much a pacifist can do,—but decisions are being made constantly today, not only in a national sphere, but in our more limited area of influence, which either help to build tensions or to resolve them; which create further bitterness, or help to spread good will. It is so easy to wait for big opportunities, or for more favorable times. The time to begin is now. We must begin today to do what we can to build peace. The beginning steps may seem small, and our courage may be weak, but it is amazing to discover what a ready response we meet when we go the second mile, when we make ventures of faith in offering love, and sympathetic understanding, to counter selfishness and injustice.

Third, we can and should be informed on world affairs. We should read papers and magazines with which we perhaps disagree. We must be prepared to answer people who ask us, "What will you do, if——" and answer them patiently and intelligently. Again, I think we will often be surprised to find out how many people who would seem to stand in opposition, not only respect us for our position, but agree with us in principle, even though they cannot bring themselves to the practice of it.

Fourth, we must have patience, as well as unwearying perseverance. God doesn't settle his accounts every month, or even every year, or even at the conclusion of every war. As night settled over Calvary, there were probably

many scoffers who said, "I told you so." So the victories of war are not always the final victories. Often, what seems a victory is in reality a defeat. In the long run, however, God's purposes are accomplished. His will is fulfilled. His laws must be obeyed. "This is the victory that overcometh the world, even our faith."

Fifth, if we have the powers to discern them, it seems to me that there are powerful forces which are working with us these days, for which we may be grateful. There are scientists who are now afraid of what they have created. There is a steady growth of ecumenical relationships between the Churches, which makes more evident the sin of war, as it divides the Body of Christ. We have the United Nations, providing the machinery and means by which we may build a better world. Although militarism and nationalism may temporarily be in the saddle, nevertheless there is a rising hatred of war, from which all glory and honor has been stripped.

So, on this fifteen anniversary, let us take heart, and reaffirm our faith, saying together, "*In loyalty to the Person, Spirit and teaching of Jesus Christ, my conscience commits me to His way of redemptive love, and compels me to refuse to participate in, or give moral support to, war.*"

Let us stand up and be counted. Even though our numbers be small, let our hearts be strong. Let our voices be heard. Let us make our influence count, day by day. Let us prove that our convictions do make a difference in our living,—that we not only believe in, but also practice, the ministry of reconciliation!

—W. Appleton Lawrence

Bishop of Western Massachusetts

Our World-Wide Fellowship

By A. B. Parson

Formerly Rector of Good Shepherd, Fitchburg, Mass.

THE Fellowship of peace makers in the Episcopal Church is part of a world movement for peace, especially allied with all groups of the International Fellowship of Reconciliation. We count it a privilege to give from our funds, assisting five groups in as many different countries: India, South Africa, Japan, Germany and France. All of us take part in the present world drama of love against violence. If the message of the Son of Man is true all men are brothers. War is family strife and

killing in war is fratricide. What is more hideous than for a man to kill his brother? Peace makers believe that the ceaseless battle for the soul and mind of man waged between love and violence can be won if we take the way of the cross. Jesus trusted only in the power of love.

What are we doing to be of aid in lands where a little money is of great help in this work of love?

Germany

A GROUP of German Christians, after the most infernal war in history, are trying to overcome the war spirit by transcending it in a life of good will at a place near Hannover called *Freundschaftsheim* (Friendship Home). There a fellowship of Christians, under the leadership of a Lutheran pastor, William Mensching, is aiming to demonstrate an alternative way of life that is victorious in peaceful intent in a frustrated world dragged down by the spirit of suspicion and hate. They welcome people from any nation or race, creed, political conviction or economic background willing to be trained as peace makers. New world ideals are set forward as they join in worship, study, work and play. This man of God leads them in seeking to find new approaches to brotherhood and internationalism. He had given his all in defying the Nazi nationalistic cult and almost met death in that adventure of the courageous spirit that used for weapons only the spiritual armor of God, the creator of the peaceful plan of the kingdom of God. A new experience for all mankind may issue out of this German experience of vital Christian power.

One of the company, a 19 year old girl, lost her brother in the war. She says: "I used to have a brother; he was taken years ago by the Russians. But we must not hate the Russians. If we hate we do terrible things, and that only makes the Russians retaliate with more evil."

With such fellow Christians in the way of Calvary it is a joy to share something from our limited funds.

France

IN FRANCE there is a peace center at Versailles. In a forest near there, where the kings of France used to hunt, there is an ancient royal domicile. One part of it is a mill. Louis XVI tried to have grain produced there to feed the hungry. He and his wife were

guillotined, yet they are still referred to as the baker and the baker's wife. Christian peace-makers have made this "The mill of peace." Meetings are held to find out ideas and ideals to save France and the world. Andre and Magda Trocme are leaders in finding ways of human reconciliation. The cross is on the wall of the royal mill. About it gather white and colored, Europeans and Asiatics, Africans, Christian and non-Christian, Roman Catholics and Protestants, pacifists and non-pacifists. They seek to find a new experience of unified thinking in a cooperative effort to achieve a peaceful world. Some of their convictions are:

There is supreme value in another man's life.

A sublime act is shown when a man saves the life of a fellowman.

We seek a God who never sanctions the killing of friend or foe.

Affirmations like these are such as may save a country or a world. Is it any wonder we like to give to help this work at the "mill of peace?"

South Africa

IN JOHANNESBURG, South Africa, where there is racial turmoil, another fraternal group has adopted the way of Christian reconciliation. The Rev. Arthur Blaxall, an Anglican padre, leads a community of Africans and British, who are in the midst of racial discord and hatred. That city, so vividly real to us after "Cry the Beloved Country," by Alan Paton, a million whites mingle with nearly as many blacks, is called "The Boiling Cauldron." In that sub-continent the battle for national unity and brotherhood is being fought. The group for reconciliation has a divinely called vocation to be fulfilled. We are glad to contribute to such a work.

India

INDIA! Land of the Spirit, of faith in things unseen, land of Gandhi, saint of peace, land of centuries of suffering, poverty and non-violent upward striving. There we have a friend, Sri (their title of honor) K. K. Chandy, Travencare, is friend and father in a Boys Village, as well as national secretary of the India F. O. R. Destitute and neglected children are cared for in this village. Love is the law of this happy family of reclaimed children.

"Love demands the surrender of everything. Nothing that has not died can be raised from the dead. Love is for all. Love is the self-

imparting of the Father to the Son and from him to all mankind."

This is the simple credo of our Indian brothers. From Boys Village all over India this modern man of peace travels with the message of human harmony which is reconciliation. India is a land where living space is increasingly needed as the population mounts. A courageous living of the commandment of love is needed. And they say: "We must cease talking about the white man's burden and develop among the multitudes a policy of self-help in freedom. Only love which casts out fear will enable us to do this."

We should share with such brothers in that land of the Spirit, with his children there who are part of the family of God.

Japan

IN JAPAN our plans for sharing come to a racial and social climax. Here is the land where a few years ago the specter of overwrought nationalistic dreams brought a great people to frenzied war mania. There our own war hysteria perpetrated the shame of the atomic bomb destruction of unnumbered innocent brothers of the family of man. We can in part atone for that sin if we promote brotherly love among those people. A small group of F. O. Rs. there have a definite program to oppose a return of trust in militarism. A seven-point declaration is set forth for "peace, security and independence." All preparations for war are rejected and unarmed social security is advocated. The Spirit of God is surely moving the Japanese people toward a program of peace.

Unless men forgive one another in this atomic age it will perish.

The Japanese — the first victims of the atomic bomb—have a constitution embracing the outlawing of war, that is really unique. Let us awaken to our moral obligation incumbent upon us to help them build a nation based on world brotherhood. In Japan, beyond all other lands, Americans, who were responsible for the shameful tragedy of Hiroshima, may well hold out their hands in fraternal affection and offer at least a token gift of humble and penitent love.

In these five centers our American group of peacemakers in the Episcopal Church find opportunity for a small measure of financial help. Three are among non-white people. One hesitates to use the word "colored" because of the white man's supercilious and false pride of supremacy. But the colored races are the major element in today's fateful drama between violence and love. We think of Africa and the Orient and the islands of the seas as places where the peoples wait for the coming of a new day for them. War delays the coming of that new day, for them and for the whole world. Peace among men of good will is the word of God for humanity, and the Christian pacifist organizations are pledged to work toward the age of good will. To share in the work of bringing in the kingdom of God is our privilege. It should indeed be the objective of the Church of God. Without pride of riches, but in an humble spirit of brotherhood, we play a small part in bringing about reconciliation among all men everywhere.

CRISIS OF PEACE IN JAPAN

By Iwao Ayusawa

International Christian University, Tokyo, Japan

AT THE outset of World War II, President Roosevelt proclaimed that this war had to achieve four freedoms: freedom of speech, freedom of religion, freedom from want, freedom from fear. On the Allied side, one will see that the war began with idealism. That had its effect on the peoples of the world; that was sufficient to arouse their enthusiasm and enlist their support.

Despite the successes in the early stages of war, the axis powers crumbled to pieces. Italy

succumbed first, Germany surrendered next and Japan the last in utter defeat.

Both Germany and Japan surrendered accepting the so-called Potsdam Declarations. The Declarations were not identical for the two countries as they were fighting under different circumstances. Examination of the Declaration addressed to Japan which laid down the conditions of her surrender reveals that there was still idealism sustained on the Allied side. Conditions laid down were not all

punitive or retaliatory. It had clauses requiring the Japanese government in effect to insure basic human rights to the people and to turn Japan into a democracy and a peace-loving nation.

The Peace Constitution of Japan adopted under occupation was a legal or logical sequel to the war aims as well as to the Potsdam declaration of the Allies, although the authorship of the draft of the Constitution is still under dispute. It reads too much like the United States Constitution. It is recalled that when the text of Draft Constitution was laid before the Diet by the government for first reading, Nosaka, the Communist representative interpellated, asking the Speaker "Sir, hasn't this passage been wrongly translated? This does not read like Japanese" and the whole House roared in laughter.

Be that as it may, it is now almost established that at least the "Peace clauses" in the Constitution were inserted at the request of Premier Shidehara. The basic idea came from the Japanese.

How Clauses Are Worded

NO MATTER where the idea originated or how it came to be written in, it is indisputable that the Constitution of Japan with its Peace clauses was an achievement. It is those clauses together with the articles declaring the sovereignty of the people and guaranteeing them the basic human rights which make this Constitution unique. Credit or lasting honor is due to whoever drafted these clauses which in the Preamble reads:

"We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationship, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth."

and Article 9 reads:

"Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

MacArthur

GENERAL Douglas MacArthur, supreme commander for the allied powers, landed in Japan with his staff and troops on September 8, 1945.

His mission in a word was to carry out the terms of the Potsdam Declaration which were implemented further in the Instrument of Surrender which Japan accepted. His task consisted of two things: the unpleasant duty of carrying out the clauses of the more punitive nature and the stupendous job of transforming a people steeped in feudalistic traditionalism into a democratic nation.

The first thing MacArthur did was to call in Premier Shidehara and to direct him to put into immediate effect certain specific measures, which he did on October 11, 1945. Indeed, it was in pursuance of the directive handed on that day to Japan's Prime Minister that workers in Japan were given the right to organize, women have been granted suffrage and equal status to men, educational system has been reformed and above all, the New Constitution has been written.

All through the years of his office (which came to an abrupt end), the supreme commander conducted himself with dignity, authority and with what one might aptly describe as a missionary-like or religious devotion. In the series of the directives for reform which MacArthur issued, one could not fail to observe the sparks of the zeal of a reformer.

One of the first measures taken by MacArthur after landing in Japan was to release all political prisoners, which included Kyuichi Tokuda, general secretary of the Japan Communist Party who had been serving terms in prison adding up to 18 years or more. In the attempt to bring about thorough-going reforms, all the people who had served in high positions under the military government were purged and instead, those who had prison-records for political or thought-offenses tended to be welcomed and appointed to posts of responsibility. Thus, for example, Tokuda was appointed on the labor legislation council which drafted the first labor laws of Postwar Japan and also on the central labor relations board which dealt with conciliation, mediation and arbitration in labor disputes.

When Sanji Nosaka, another top Communist leader who had fled the country and been in Communist China during the war returned,

the ovation staged for him at Hibiya Park was like that of a triumphal return of a General, "the biggest since Admiral Togo." Tokuda and Nosaka inevitably became heroes in the minds of the masses of this country who are still hero-worshippers.

Under the new trade union law and the Constitution which guaranteed for the workers the right of unionization, collective agreement and collective action (strike), unions grew rapidly in membership. Starting from scratch when the war ended in 1945, combined membership of all workers' unions multiplied to over 6 millions in three or four years' time. And, incidentally or inevitably, no small number of them were under the leadership of Communists.

In the war-devastated Japan, national economy was all chaotic. There was a spiraling inflation going on. Labor disputes swept over the country until a huge nation-wide general strike was threatened on February 1, 1947. On the eve of the fateful day, MacArthur issued an order discouraging the workers from taking the action. This was a showdown planned and led by the Communists.

It was about this time that for the first time changes in the occupation policy became visible.

Reactionary Elements

DURING occupation, under the press code which was strictly enforced, criticism of the occupation or any writing which is prejudicial to the occupation was forbidden. When occupation ended and Japan regained her independence, all the forces of reaction that had been suppressed have emerged to the surface with their pent-up complaints.

In the minds of most Japanese who are still dreaming the fond dream of the days of the Japanese Empire, it is both a shame and nonsense for Japan to be without arms. The Potsdam Declaration and terms of surrender were simply "imposed on Japan" by the Allies. The Constitution whereby Japan abolished all armament and relinquished the right of belligerency, and all the reform laws of the occupation period were adopted under duress. "Independent Japan" today need no longer to adhere to them unless we are so servile as to choose to do so, because, as they would explain it to you, the Allies' real intention was to keep Japan permanently a weak nation.

Is there a country anywhere in the world, they would ask, which is independent but de-

prived of arms and dependent on others for Defense? Self rule and self defense are essentials of a real independence. Look at South Korea which was invaded immediately by North Korea and Communist China when American troops evacuated. A country without arms creates a vacuum which invites aggression. "So, let us not be bothered with this Occupation-Constitution which has to be scrapped in any case!"

The people who argue in this vein are the leaders of the elements striving to re-establish Japan as a military power. One can easily imagine how greatly these elements gain strength when the statesmen in the highest executive positions abroad come to Japan, urging the conservative government to hurry to rebuild her defense forces and even declare publicly that it was a mistake on their part to have deprived Japan of her arms.

Constitution Violated

EVEN a high school boy in Japan today knows that Japan is being rearmed, in violation of the Constitution, because newspapers give wide publicity to the ludicrous statements made by the Prime Minister, Director of the Defense Forces, etc.

Japan now has any number of war tanks supplied by the United States. Tank in Japanese is "Sen-Sha", literally "Battle-Carts." In the face of the Constitution, it would be illegal to possess "Battle-carts." So the then Prime Minister Yoshida said these were only "Toku-Sha" (Special Carts) and not for the purpose of battles.

Japan has also frigates. A battleship in Japanese is "Gun Kan", literally "War-ships", but he explained they were not "battleships" but only "ships with cannons on them." The troops were called first "Police Reserve Troops"; the name was changed later to "Security Forces" and lastly to "Self Defense Forces". When there is not the least doubt that they are "Gun-Tari" or "Fighting-troops" either by their formation or equipment, no matter what they are called, how could the government in maintaining them say that it was not violating the Constitution? The Constitution expressly denies the right of belligerency. Well. The government explained that they were only "Senryoku naki Guntai" or "Fighting troops without fighting strength", on the plea that the troops maintained are never meant for waging war, but only self

defense which is a right not denied by the Constitution.

According to the press reports, the Liberal Party led by ex-Prime Minister Yoshida had worked out a "5 year plan" of increasing the troops to 180,000 troops on land, 10,000 on air bases, 35,000 on water with 150,000 tons of ships and 40,000 in air with 1,000 planes, or a total of 265,000 troops in 5 years! This will mean an increase of 3.7 times the present strength of 70,000 troops. Are they still "troops without fighting strength?" Obviously no such bold step to rearm the country can be taken without scrapping or drastically amending the Constitution.

How It Can Be Saved

AS A matter of practical politics, it will be extremely difficult, if not impossible to scrap the Constitution in toto and revert to the old Meiji Constitution, although there are voices raised urging such a step. A more practical step contemplated by the conservative elements is to amend the present Constitution in accordance with the procedure laid down in the same Constitution.

Article 96 of this Constitution provides that the initiative for an amendment of the Constitution must be taken by the National Diet with the approval of two-thirds majority in both Houses of the Diet and then obtain the approval of a majority of the people at a special plebiscite conducted for the purpose.

Had the Yoshida government been sure of securing the necessary two-thirds majority in the two Houses, it would have proposed the amendment a long time ago. It has fallen before it ventured on an amendment and now it is under the new Hatoyama government that a test will be made of the strength of the peace forces opposed to rearmament and Constitutional revision.

On Sunday, February 27, the general election of the members of the House of Representatives will be held. There are 467 seats in that House. One-third of that number is 155. If 156 or more seats can be gained by those who are opposed to rearmament, it means that the attempt of the conservative or reactionary elements to amend the Constitution is successfully blocked.

There are at present six political parties, competing in the general election as follows:

Liberal Party, Democratic Party, Left wing

socialists, Right wing socialists, Labor-Farmer Party, Communists.

Of these six, the first two are definitely for increasing armament and revising the Constitution while the remaining four are opposed. Both the right and left wing socialists who had held divergent views previously are now compromised and will work for "gradual diminution of the existing armaments." The Labor-Farmer Party and the Communist Party urge the "abolishment of the so called self-defense troops under America's command."

Already in January, 1954, foreseeing the critical situation of today, the peace forces in the country organized the National Union for Defense of the Constitution. This is the most comprehensive organization for the maintenance of the Peace Constitution, participated in by the Left and Right Wing socialists and the Labor-Farmer Party, the General Council of Trade Unions which even now claims a combined membership of nearly 3,000,000, professional people, individuals engaged in medium sized or small industries, Christian and Buddhist pacifists, etc. The organizations and individuals belonging to this National Union are bending their best efforts to enlist the widest support for the candidates who will oppose the Constitutional revision.

Among the organizations most closely cooperating with the National Union are women's peace organizations, notably:

The Japan Women's Peace Association which is the Japanese branch of the Women's International League for Peace and Freedom. Miss Tano Jodai is the national chairman.

The Women's Christian Temperance Union of Japan, in existence since 1886 and active with 162 local branches and over 5,000 members.

The Society to Safeguard Japanese Children, organized in 1952, with Prof. S. Osada of Hiroshima University as its president, with the object of a thorough peace-education among children and youths.

Federation of Women's Organizations, organized in 1953 with Mrs. Raicho Hiratsuka as president, for the purpose of coordinating the work of women's organizations. Beside the three organizations mentioned above, members of the Japan Teachers' Union, the Unions, etc., are actively cooperating with this Federation.

Finally, there is the Society of Women for the Protection of Peace which includes women of all classes, organized to oppose rearmament and to safeguard the Constitution.

Furthermore, among the religious organizations, there are a number of them which are

particularly active as peace organizations. The more notable among them are:

The Council of Christian Peace Organizations, formed a year ago, comprising FOR, the Walser Peace Memorial Fund, Christian Peace Society, Japan Christian Peace Association, Friends' Peace Committee, All Japan Christian Socialist Front, and Christian World Alliance for Peace.

A Presbyterian Peace League recently organized by the Presbyterian members who withdrew from the United Church of Christ after the war.

Nichiren Pacifists, consisting of the Buddhists of the Nichiren sect, under the leadership of the Nichiren priest Nittatsu Fujii. These Buddhists are trying to put into practise Gandhi's principle of non-violence. It was this group which sponsored the World Pacifist Conference in April last year in Japan.

Outlook

What will be the outcome of the general election, no one can predict. The foregoing brief description of the realignment of the peace forces will suffice to show the desperate efforts they are making to preserve the Peace Constitution.

Demolition of the Constitution, no matter how it is done, will inevitably mean gradual undoing of the work done with lofty idealism under MacArthur. Who can guarantee that rearmed Japan will not prove again to be a menace?

MacArthur stated once that "Japan should become the Switzerland in the Pacific," and taught us to believe that we are "to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world." To seek for peace and security not in armament but in the justice and faith of peace-loving nations is a new ethical principle enunciated in the Constitution.

We firmly believe in this principle as the basis on which alone lasting world peace can be secured. This is the reason why the peace forces in Japan are now desperately engaged in a struggle to preserve this Constitution.

Note: The conservative parties were victorious in the election but failed to win the necessary two-thirds majority. The minority forces therefore will probably be able to prevent amendments to the no-war constitution and to at least delay full rearmament. The Liberal Party, lead by Yoshida, whose platform came closer than any other group's to coinciding with the U. S. State Department's hope for a rearmed Japan, lost more seats in the Diet than any other party.

Pioneer of Life

By J. Ord Cresap

Priest of Diocese of Mississippi

OF THE four horsemen of the Apocalypse (Chap. 6) who go forth into the world, the white horseman is ordered to go first. The red (war), the black (famine, scarcity), the pale (death) follow in succession.

White has always represented purity and truth, and so I take it that this white horse and rider is symbolic of the eternal truth of God going forth into the world "Conquering and to conquer."

I am aware that others interpret the passage different but this symbolism suits my present purpose.

The rider of the white horse is "given a crown," which I take to be the symbol of the royal authority of truth. "He carried a bow," which I take to represent the effectiveness of truth. True enough, the bow was an instrument of war in ancient times, but the rider of the red horse who carries a great sword is the symbol of war in this instance.

It is the Spirit of truth, the rider of the white horse with his bow, shooting arrows of truth into the hearts of men, "convincing men of sin and righteousness and judgement to come." Some will indeed "wisely consider of his doing," and strive to persuade others to forsake the red horse and rider, the way of violence, and follow the white horse, the way of non-violence, love and faith. The word is, "put up thy sword into its sheath, he that taketh the sword shall perish by the sword."

The followers of the white horse are the pioneers of a way of life based in the spirit and teachings of the Prince of Peace. In a world largely dominated by a pagan spirit, the Prince of Peace has never been without witnesses. One outstanding phase of this witnessing over the past half-century has been the emphasis given against the ghastly business of war by the pacifist movement. The movement has been unpopular, but some body has to pioneer in our world-wilderness of hate and fear.

The conviction of the Christian pacifist is that he cannot wait till a majority of the peoples of his country refuse to sanction and participate in war. He is under the conviction that God has called him to witness to a higher and better way of life. Somebody had to pioneer!

JACOBITE CHURCH

(Continued from Page Six)

district Panchayat he was able to settle about 150 cases out of court through reconciliation).

Two venerable fathers of the Church gave stirring addresses characterized by a truly prophetic note. Two Christian members of Parliament belonging to either parties, then addressed the gathering, describing the Peace League as the only ray of hope for this Church which has for about half a century been sinking in the mire of litigation.

On behalf of the F.O.R. (India) which has been since its inception in 1950 concerned about reconciliation in this dispute which was sucking the life blood of the Church, may I request the members of

the Fellowship and E.P.F. in your national branches — and the readers of your esteemed paper, to remember the Peace League and specially K. E. Mammen and Chacko in their prayers regularly, so that, this effort toward reconciliation be crowned with success, and this ancient Church freed for the great work of proclaiming peace and witnessing the redemptive love and power of the Living Christ in India.

CANTERBURY TO VISIT MAU MAU AREA

★ The Archbishop of Canterbury will spend a month and a half in Africa commencing April 7. Among his numerous

visits will be one to the Kikuyu Reserve, jungle stamping ground of the Mau Mau.

CHURCH CENTER AT MEDICAL CENTER

★ The diocese of Chicago is to build a \$500,000 church center at the flourishing medical center on Chicago's west side. It will consist of a nursery, library, student center and swimming pool.

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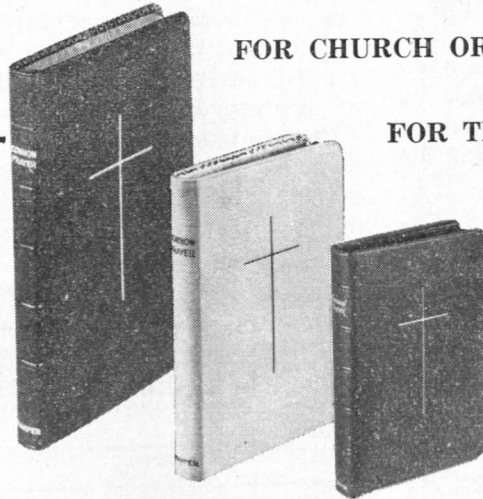
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of the sum will be spent at the University of Texas, Austin. Facilities will also be expanded at the Seminary of the Southwest and at St. Stephen's School, both in Austin.

BISHOP GOODEN TRAVELS

★ Bishop Heber Gooden of Panama is on the road about

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PACIFISTS ACTIVE IN SOUTH AFRICA

The peculiar nature of the revolutionary situation which exists in the Union of South Africa makes it an important field for pacifist work which is not merely a question of conscientious objection to military service.

On the 6th of January the second Union-wide meeting of the Fellowship of Reconciliation was held near Johannesburg when the chairman reminded the members present (not many over a score but


drawn from scattered areas, and racially representative): "In a country like ours where the non-white four-fifths of the population are precluded from all forms of military service, other than laboring work, the ordinary non-militaristic program of pacifist organizations has little or no appeal to the brown and black members of the community. It is therefore necessary to explore in what ways the witness of non-violent resistance to all forms of evil can be developed."

Among those present at this meeting were a few members of the Church of the Province of South Africa, the Episcopal

Church in communion with Canterbury. It was therefore arranged that a Communion service be celebrated in the morning, and all Anglican and Episcopal Pacifist Fellowships were specially remembered at the altar. Only five were at this service, but it is known that there are at least a score of others who are members of the Anglican Pacifist Fellowship but as they are very widely scattered, meetings are impossible, they are therefore encouraged to join the nearest branch of the Fellowship of Reconciliation.

The chairman of the South African Fellowship of Reconciliation, the Rev. A. W. Blaxall, is himself a priest in the Church of the Province, and has promised a fuller article for a subsequent issue of the Witness.

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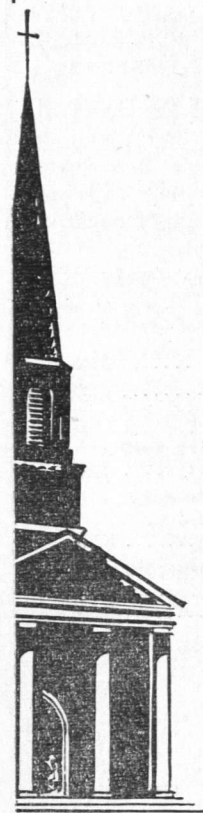
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Episcopal Briefs

The new feature, *Problems of Conscience*, by Prof. Joseph F. Fletcher, Robert Treat Paine Professor of Christian Social Ethics at Episcopal Theological School, will start next week. Also *A Blind Man Groping and the Means of Grace*, interrupted this week, by this E.P.F. number, will be resumed. — Editor Joseph H. Titus will be honored on March 25th by his parishioners when the 25th anniversary of his rectorship is observed. — John M. Moncrief, rector of St. Paul's, Orangeburg, S. C., died February 23 as a result of an auto accident; Bishop Carruthers conducted the funeral. — James E. Savoy, formerly of Texas, is the new rector of the Advent, Nashville, succeeding the Rev. Prentice A. Pugh who retired after 39 years as rector. He was given a reception and testimonial dinner on February 21 which was a city-wide affair.

About 3000 visitors and groups from 115 parishes in the New York area visited the library of General Seminary to see the Bible exhibition which closed February 20. Center of the exhibit was one of the few perfect copies of the Gutenberg Bible. — Joseph Wittkofski, rector of St. Mary's, Charleroi, Pa., presented two large classes for confirmation in three months, totalling 66. With 150 communicants at the time, the rector in 1945 asked his people to strive for 500 in a decade. With this last class the parish reached 503. Incidentally the parish has about 200 converts from the Roman Church.

Episcopalian Charles S. Thomas, secretary of the navy, was presented an award of merit by Bishop Bloy of Los Angeles. The secretary was formerly a vestryman at St. James, L. A., and also served on diocesan committees. — Reports that the C. of E. had extended full inter-communication to Lutherans from Scandinavian Churches were described as exaggerated by leaders in London. — Busmen in Birmingham, Eng-

land, staged a one-day strike against the employment of East Indian and Negro workers. Bishop Wilson of that city and Bishop Reeves of Lichfield issued a joint statement denouncing the strike. "Believing as we do that all men are the children of God, no matter what the color of their skins may be, we must state plainly that efforts to enforce a color bar are not reconcilable with Christianity." Busmen have threatened to repeat the strike ever Saturday until the transport authorities meet their demands.

Diocese of Mass., is having an intensive campaign this month to secure sponsorships for European refugees. Only 18 months remain to fill out the last papers for the last refugee who can enter the U. S. under the present act. Chairman of the campaign is the Rev. W. H. Clark of Concord who is aided by a large committee. — Elsie May Cimino of St. Mark's, Portland, has been named teacher of the year for

Oregon. State superintendents of all 48 states select one for each state, without applications or letters. — Bishop Dagwell of Oregon has just returned home from a month of travel, visiting, among other places, the parish in Keyport, N. J., which was his first charge. He has just observed the 19th anniversary of his consecration.

Bishops Dun and Nash are among 62 members of Christian Action, interdenominational group, to release a statement that the U. S. position in respect to the Chinese coastal islands is "highly questionable" and that for Dulles to include Quemoy and Matsu within the lines of the U. S. defense is "without moral justification." The statement warned that the Formosa crisis may lead to further international conflicts which could precipitate a major war.

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