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THE PEACE GROUPS: SINCERE, SOFT OR SUBVERSIVE?

by H. ASHTON CROSBY, III,
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I can speak with some degree of familiarity on the subject of peace groups as, for about 15 months, I was Executive Director of the Council for a Livable World, one of the more active organizations in the peace movement. I had joined the CLW because, like many, I was concerned about the potential results of a nuclear arms race and was interested in finding pragmatic measures for reducing international tensions and the risks of nuclear war. I left the CLW because I became thoroughly disillusioned with the peace movement and those behind it. It is my personal belief that almost all of the peace groups are unhelpful – and some of them definitely harmful – to U. S. security, with a few of them deliberately so.

There are at least three dozen different peace groups operating through out the nation. Some of the more articulate, and therefore better known, of these organizations are SANE, United World Federalists, Women's International League for Peace and Freedom, War Resisters League, PAX, Turn Toward Peace, Committee for Non-Violent Action, Scientists on Survival, and the CLW. These and other such groups are for peace and against war, most particularly any war supported by or involving the United States.

All of the organizations in the peace movement start from a base well left of center, with the degree of their leftist orientation determined by the political philosophy of their leadership. In general, rank-and-file members of the various groupings reflect the views of their leadership: many are sincere individuals dedicated to the cause of peace; some are true pacifists; others, however, are chronic malcontents who are critical not only of our government's policies but also of every facet of contemporary U. S. society.

While the majority of the groups certainly are not subversive, their emotional attachment to the abstract concept of peace has led them to publicly and vociferously oppose the foreign policies of our country in a manner that must delight as well as give aid and comfort to the Communists.

The basic premises shared by most of the groups are: a) that the United States invariably is at fault in its international actions and policies; b) that the Pentagon, the State Department and the U. S. armaments industry conspire to sabotage disarmament measures and to perpetuate, if not intensify, the Cold War; c) that the Pentagon is composed of trigger-happy generals itching to drop nuclear weapons on Moscow

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WORLD AT PEACE, A SPIRITUAL IMPERATIVE

by REV. W. W. FINLATOR

(Sermon delivered at the Southeastern World Affairs institute, July 17, 1966, Blue Ridge Assembly, Black Mountain, N. C.)

TEXT: Micha 6:8 – He hath shewed thee, O Man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

If, as the title assigned to me suggests, world peace is a "spiritual imperative," ample biblical basis for such a position is found in these familiar lines from the Prophet Micah. There is nothing optional about it. No take-it-or-leave-it choice. The Bible does not suggest. It is a request; rather as Homer would put it, a stern behest, from the Almighty Himself, that we commit our lives to justice, kindness and humility. Or in Dr. Morratt's beautiful translation, "To be just and kind and live in quiet fellowship with your God."

Now if I were to discuss this passage in terms of traditional, individualistic and pietistic ethics, and do it good like a Baptist preacher should, I would proceed something after this manner: To do justice, brethren, means to pay your honest taxes after computing them honestly, to do a fair day's job for a fair day's wage, to serve your time on the jury with the scales of justice uppermost in your mind, to pay your maid not just the prevailing wage or out of consideration of the many things you have given her, but a decent and just wage, especially in view of the fact that she belongs to no union and has no political leverage. As to loving mercy I remind you of the great beatitude, "Blessed are the merciful for they shall obtain mercy," and of the Good Samaritan, a man who at once transcended all racial barriers, flung personal safety to the winds and with glorious profligacy met a human need with compassion and intelligence. We travel that road from Jerusalem to Jericho every day, unless we allow the engineers of our beltlines and freeways to screen from our view the otherwise visible poor, depressed and embittered humanity whose needs cry like the blood of Abel from the ground to God. Our neighbor, as the parable puts it, is anybody to whom we can show kindness.

As to walking humbly with God, I remind you of the layman friend who edited a paper in eastern North Carolina. "I am a Baptist," quoth he, "and I am glad to be a Baptist. But I am not a damned fool about it." Remember what Oliver Cromwell told those fire-eating Presbyterian elders who were so terribly sure that God, as a modern folk song puts it, was on their side: "I beseech you, brethren by the bowels of Christ, to bethink yourselves that you may be mistaken." Per-

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