

# *The Christian and World Peace*

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**I**N OUR lifetime man has climbed over a great historical divide. Out before us lies a new era pregnant with terror and opportunity. The climb up to the divide has taken man all the years of recorded history to make. The path the race has followed in this ascent is the path of growing knowledge.

It has been the great increase in the rate at which new knowledge is discovered, integrated, and put to use that has at last forced man up over the summit into this new era. The knowledge that has served to lead man over that summit ranges across every phase of life and thought. But it has been in discovery in the areas of the physical sciences that the greatest changes have taken place to create the new era that man is entering. However, with these discoveries and inventions in the physical sciences have been associated changes in the social and political world that are of tremendous importance in determining what is to happen next.

As yet only a small portion of the human race has in fact breasted the summit of the divide. It is only the vanguard group that is beginning to familiarize itself with the first elements in the terrain of this new era. No one

fully understands the significance of what is happening to man as a consequence of his growing knowledge.

Strung back down the ascent to the summit, most of the human race still struggles forward in the era that precedes the new one which has dawned in our lifetime. They still are caught in many of the bypaths and false roads that are strewn along the race's path in its climb toward greater heights of knowledge and understanding.

As we turn and look at the new era that lies before us, we see that it is fraught with enormous difficulty and breathtaking challenge. There are five great explosions going on in our world today which are the keys to understanding at least the fringes of the terrain that lies ahead. Let us examine each of these.

## **I. Transportation and Communication**

First, there is the explosion of transportation and communication which has so greatly altered time and space.

No generation of human beings has experienced what we experience each day when we turn the dials of our radio and in the few moments of the morning world news roundup hear men speak in Tokyo, New Delhi, London, Paris, and from points across the United States. We are the first generation of people who have ever had the principal events of the world reported to us within a matter of moments or hours after their occurrence. We are the first generation forced to think of and deal with the news of the world on a day-by-day basis, because of a capacity for almost instant communication with any part of the world.

Not only are we in instant communication of ideas with the whole global surface, the explosive rate at which the airplane has speeded up transportation means that we are literally within a few hours of any spot on the globe at all times.

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My grandfather used to trail herd cattle from Texas to the rail-head in Kansas. He and his companions spent three or four months hazing the cattle over the dusty plains, allowing them time for rest and grazing so that they would arrive at the rail-head in good condition and carry most of the fat they had accumulated from the lush Texas grasses. After the cattle were sold and loaded on cars for the packing houses in Chicago, it took him and his friends six weeks to ride their horses back to Texas, and when they got there they told tall tales about the strange people and events that they had seen in far-off Kansas.

Today it is a commonplace to board an airplane in Tokyo or Singapore, Hong Kong or Manila, and in a matter of two or three days arrive in Kansas or Texas or New York, having flown halfway around the world in the intervening hours.

This is what has happened to our world. We are now closer to the great population centers of Asia and Europe in time and effective distance than my grandfather was to Kansas when he lived in frontier Texas. Similarly, our lives are more affected by what happens in Moscow and Peking, Tokyo and New Delhi, Paris and London, than my grandfather's life was affected by what happened in Kansas or Ohio, in the next town or the next county.

This explosion of transportation and communication means that willy-nilly there has emerged a global environment. This global environment is unitary. Ultimately it is indivisible, no matter how hard nations try to erect iron curtains or throw up barriers to exclude ideas or contact. This tiny, shrunken world of ours is already a global unity.

This matter of living in a global environment is something very new and very strange. The means of contact which men have commanded up to the last hundred years have been such that the social organizations, the political structures of the world, are still based

on the horse-and-buggy days of my grandfather. Today we live in a physical world which is shrunken into a tiny globe wherein all nations, all peoples, are next-door neighbors. The ways of thought and the modes of behavior which were suitable to my grandfather's world no longer meet the needs of this shrunken global society. We face a new global imperative. This is the imperative: If we are to work out the solutions of our basic problems, they must be global solutions.

## II. Population

The second great explosion which determines the nature of the new era in which we live is the demographic explosion.

It took 50,000 years for the human race to multiply to the level where a billion people were alive on earth. It has taken only a little over a hundred years to add the second billion to the world's population. At rates of population increase now operating, the present two and one-third billion people on earth will double their number, adding an additional two and one-third billion to the world's population in the course of the next ninety years.

This demographic explosion is one of the cardinal facts of the global unitary world in which we live. It has come as a direct consequence of the medical revolution and the development of scientific agriculture, which have come to fruition within the last fifty years. In this short span of years man's advancing knowledge of medicine, of the causes of disease and death has moved forward so rapidly that the means for preventing illness and stopping premature death have been multiplied at an enormous rate. We are now able rapidly to reduce the death rates of any population on earth. On the other hand, birth rates still go forward in most parts of the world at levels that were required to maintain the population back in the old pre-medical revolution days, when half of all the children born were normally dead by the end of

one to five years of life. Under those conditions, it was necessary for families to have many children in order that one, two, or three might survive to adulthood. And so the population of the world grows. Each morning when we awake there are 55,000 more mouths to be fed on earth than there were when we awoke the morning before.

This demographic explosion, this multiplication of men across the globe, is one of the cardinal factors which determine what is going to happen in our lifetime. Encapsulated within it is the long term problem of how man is to use his global environment to meet the fundamental needs for nutrition, for decent places to live, for opportunities to learn and to develop for this increasing flood of people. Here, too, is the question of whether or not the actual production of goods and services for the globe as a whole can be made to keep up with the growing rate of increase of human beings. Out of this problem there looms over the more distant horizon the whole vast question of man's relationship to his environment and the problems in the survival of a decent and cultured way of life for man in the face of his enormous capacity to reproduce himself.

The immediate effects of the demographic explosion are direct and political. Much of this rapid increase in population is taking place in the already over-populated, under-developed parts of the world. One of the immediate effects of the demographic explosion is further to widen the gap between those countries that have reasonably high standards of living and the great mass of people who live in countries that are over-populated. These masses of people contain within themselves explosive capacities which are enormous in their significance.

### III. Nationalism

The third great explosion which marks this new era is the nationalistic explosion. Since 1946 almost one-third of the human race has changed its po-

litical status by loosening the bonds of colonialism and moving out to a wider degree of autonomy and independence. The driving force behind this vast political change of the past decade has been nationalism. At last the spirit of national independence has worked its way through the fiber of the entire global community. After centuries of colonial domination by European powers, hundreds of millions of people have reasserted their national integrity and have gained independence. The element of nationalism has played an important part not only in these new states that now so proudly celebrate their Independence Days, but also in the political changes which have taken place in China and Yugoslavia. Without a drive toward nationalism effectively used by the Communists, China would not so readily have fallen to that movement. Thus it may be said that in the past decade almost half the human race has expressed in dramatic political change its drive toward nationalism.

This fact of nationalism is one of the great facts which must be reckoned with in any consideration of the terrain that lies before us in this new era we face. For the explosive capacity of this emotion expressing itself in human dynamics constitutes a force equally important with the other explosions which so shake and will shape dramatically the new world we now live in.

### IV. Nuclear Weapons

The fourth explosion is the atomic hydrogen explosion. Within our lifetime man has acquired the destructive capacity to obliterate all of his centralized, highly developed civilization in all parts of the globe. It matters now how much beyond the minimum quantity of this explosive energy men may have, if the amount that they control is adequate to destroy the great population centers of the world. Once that point is reached by the opposing groups within the world, it makes no difference if one group has five times the required amount.

One cannot know precisely when this time will be reached, but it seems highly likely that some time in the next two years, certainly within this decade, both the Communists and the Free World will possess sufficient stockpiles of hydrogen bombs, and sufficient means for their delivery, that it will be physically within the reach of the human race to level every great city on earth. This is a stark fact of this new era.

We must understand the magnitude of this power, even though our minds recoil from the potential horror of it. The decision bomb—the ultimate bomb—is the hydrogen bomb, which may be from twenty to fifty times as powerful as the atomic bomb exploded over Hiroshima. Theoretically there is no upward limit on the power of a hydrogen bomb. We now can build and now have, and the Russians now have, large numbers of atomic and thermonuclear bombs that range all the way in explosive power from one cumiton (equal to one thousand tons of dynamite) up to fifty or a hundred megatons (one megaton being equal in explosive power to a million tons of TNT). Now a ten megaton bomb is one of the smaller hydrogen bombs. It has three kinds of destructive power: heat and blast, radiation, and genetic change. A ten megaton bomb will from heat and blast disseminate clear destruction over a three mile radius, completely destroying all buildings and killing seventy-five per cent of the people, the remaining twenty-five per cent being severely injured. In a wider circle, from the three mile radius out to a seven mile radius, all buildings would be heavily damaged. Heavy damage is defined as being so bad that the buildings will collapse. Thirty per cent of the people in this zone will be dead, forty per cent injured in varying degrees. From the seven mile rim out to a ten mile radius, there will be light damage. "Light damage" means that many buildings will still be standing; people indoors will not be immediately killed, but those

outdoors will be. A city bombed by a ten megaton hydrogen bomb would certainly be circled by a ring of fire in which thousands of homes would be burned. This is the immediate heat and blast damage that one ten megaton bomb would cause.

In addition to immediate damage, a number of people would have received enough radiation that they would die within a few days from direct effects of the bomb; numbers of others would become severely ill with radiation sickness; the structure of the city's life would be completely disrupted, with communications, water, fuel, capacity to move in food and move out waste materials in chaos. It is doubtful if the whole medical capacity of the nation would be adequate to take care of the desperately sick people who would be left under such conditions in a city like Chicago or New York.

The destructive effect of radiation and fall-out would be in addition to the foregoing. A twenty megaton bomb produces a ball six miles in diameter. If exploded within three miles of the earth, it would lick into itself millions of tons of material from the surface of the earth. These materials will be turned into radioactive agents, continuing to radiate alpha, beta and gamma rays. If one receives between 200 and 400 roentgens of radiation, he is going to suffer injury, and perhaps die from this amount. Half of the people exposed to 400 roentgens die, and all die if exposed to 600. It is estimated that a twenty megaton bomb will create enough radioactive material to drop within twenty-four hours over 7,000 square miles of territory—an area as large as the state of New Jersey—an average density of 938 roentgens of irradiation. This is one and a half times the lethal dose. Not only this, but it is estimated that another 600 roentgens of radioactive material will fall out in this area and an expanding area in the first week. It is further estimated that in the year following the explosion, not including the first week, there will still

be another 1,500 roentgens fall out in this area. Now this means that for the period of a year, unless effective decontamination processes can be carried out, you would have an area around each such explosion where it is very questionable as to whether people could live at all.

Furthermore, there is sucked up into the upper atmosphere great quantities of still finer materials which circulate in the upper atmosphere and join the background radiation of cosmic rays and continue to raise the level by which all life is bombarded with these particles. The biologist believes that the processes by which change has taken place in plants and animals—a belief being substantiated experimentally all the time—are affected. This would bring about genetic changes in the human race. The explosion of 750 twenty megaton bombs over a period of thirty years would be almost certain to double the radioactive background that the human race lives under, and therefore double the number of changes, freakish changes most of them, that would take place in the genetic structure of the human race. Even 250 of these bombs would come close to this kind of damage. It is estimated that between the Russians and ourselves we have the capacity of exploding easily 250 H bombs. In the United States there are only thirty-two centers of population judged to be first class targets, and if these targets were hit, it could well be that between one-third and one-half of the American population would be killed in the explosions. Many students of the processes by which we have developed our modern technological society believe that it is literally true that if we should destroy in an atomic war the total manufacturing plants of Russia and Europe and the United States, the human race having had already gone so far in using the easily available coal and oil resources of the earth, this might well mean that mankind literally might never be able to have any

technological civilization. And I suppose that it is not impossible to say that man now already controls enough destructive power to have the choice of the possibility that we may be able to crucify God all over again in the body of the whole human race. If we do not now have that much power, we are within years of the time when we will have it.

### V. Communism

The fifth great explosion of our time is Communism. Communism is a secular religion which seeks universal power over the bodies, minds and souls of men. It is a philosophy dedicated to the development of a global system of state-ism. The mechanisms by which it seeks and maintains power are the mechanisms of class struggle, which, in fact, means the employment of hate and fear as the principal driving forces by which men are moved to action. Under Communism man is unimportant as an individual, and is only a tool of the State. Truth is relative to the need of the State, and right is what the State wills it to be. Today one set of circumstances results in the State's determining that this course of action is right; another day another set of conditions determines another type is right, perhaps diametrically opposed to that which was right a short time before. Communism, in its words, holds a promise for a new order. It proposes that the dictatorship of the Proletariat will give way some day to a free society. This prediction is altogether too optimistic. The concept that evil and wrongdoing are primarily the result of the form of economic institutions, and that by changing these economic institutions through political and social revolutions, the ills of all mankind can be readily and easily cured, simply does not correspond with the nature of man and of human relations as they really exist.

This secular religion, its hierarchy now horribly corrupted by power, seeks the ultimate salvation and happiness of

mankind through the achievement of its own type of economic collectivism. The working class is supposed to be the Messiah and the process of his coming is a Communist revolution. Mankind is an abstraction. Individual men are completely expendable in the service of the cause. In reality, however, the Messiah is not the working class, but the Communist party, and when the party gains power the savior becomes a despot. But since the party as a whole cannot function as an absolute totalitarian ruler, the inner circle takes over and in that circle one man eventually becomes the quasi-divine leader.

Within the party and for its supporters there is but one great commandment, laid down by Lenin himself: "Thou shalt believe in what the Party tells you and do whatever is necessary in the judgment of the Party to advance its interests." Every change of line, every lie or act of deceit or violence thus commanded is right and holy.

As this system actually developed in Russia and China, all those aspects of freedom, self-respect and the dignity of the individual which command the deepest loyalty in the Western system of values have been set aside. Free labor there is not much better off than the millions of prisoners who toil in slave labor camps. These camps are filled with people who have been committed to beastly conditions of existence and, in a great majority of cases, planned extermination, by processes which, by no stretch of the imagination, can be considered to be fair or just.

For those who are still free to work in the factories and on the collective farms of the "workers' paradise," the variations in pay are greater, percentage wise, than in the capitalist U.S.A. Internal passports and work cards are required for workers. There are trade unions, but there is no right to strike, and the trade unions are company unions in relation to the employer police state.

Modern techniques of communication and modern methods of psychology have made the Kremlin's control over thought, communication, and all creative and intellectual work more effectively absolute than ever before in human history. Stalin was the final authority in philosophy, the arts and the sciences. His command over the sciences has been fully documented in the field of genetics. He not only shaped present history, but rewrote the past in accordance with his judgment of political necessity. His successors will not easily or voluntarily renounce similar authority.

While in Lenin's time every Communist party in every country was allowed a certain rudimentary democracy, it remained for Stalin to make the whole Communist movement the obedient servant of the Kremlin, a fifth column for Russian aggrandizement. This movement, feeding upon the needs and dissatisfactions of men, has exploded in our world. It now constitutes the gravest immediate threat to all phases of our life. To gain its ends, Communism is prepared to use international war, starvation, the growing pressures of over-population, and marches with those stirred up by the emotions of nationalism. It seeks to subvert and create civil war. It strives to take from within states it cannot annex or force from without. Now it surges forward, then draws back and waits, but always it pursues its relentless purpose of world domination.

## VI. Steps Toward Survival

We confront an era in which these five explosive elements combine to make a mixture of the most terrible portent for the future. What in this context is peace? How can it be worked for? How can it be created in such an explosive era where not one but all these explosions are themselves now intertwined into an interacting explosive mixture, which includes in it all the passions of men and the powers of the universe? This is our task: To

try to explore how we as plain men and women, how we as Christians, can find our place in seeking the answer to the problems of peace in this new era. The problem of survival in terms of both the immediate future and the long-run is the problem of man's necessity to deal with these five explosive elements in our new world.

Survival of what? It is in our nature as individuals that our lives shall be circumscribed by a finite span of years. We are creatures which are bound to use up the vital forces which come to us at our birth. Eventually the mechanisms by which our bodies function will break down and we will die. Therefore, while personal survival is a thing which we as individuals may be much concerned about, nevertheless personal survival is not of primary concern here.

The survival which we seek is that of a free society in which men have opportunity to grow and live and find the fullest expression of themselves and their capabilities that it is possible for them to have. We are concerned with the survival of civilized life in its best and most developed forms. We are concerned that men shall live out from under the shadow of fear with freedom and joy in the things they do. We are concerned that all people have the opportunity to know the great thoughts of the race, to have music and beauty in their lives, to be creative and constructive in their work, to live in peace and charity with their neighbors, to operate a society which is founded on justice and consideration for truth, and for the rights of individuals. We seek the survival of the best which man has discovered and developed, and we seek that it be shared by the whole human race.

In the world as it exists today, the question is not whether this kind of society and its values be destroyed, but rather, can it be kept alive? This is survival: That civilized free life in a developing global society may be able to withstand the tensions and the conflicts of this new era.

Among these conflicts the first and most acute is the implacable struggle between Communism and the free nations of the world. The conduct and resolution of this struggle is the most immediate of the problems of survival. The nuclear weapon capabilities of both these blocks is rapidly approaching the point beyond which each will possess the capacity to destroy the other in its own death agony, even after having received a fatal blow in the first hours or days of an attack. This basically unitary global world cannot really be permanently divided into two hostile camps. On one battlefield or another, by military, diplomatic, economic or social means, or by a combination of them all, the issue between these contending forces must be resolved. The chances of this resolution being attempted through a super-atomic war are terrifyingly high. If such a war happens, then survival as I have spoken of it in the previous paragraphs is almost certain to fail. Atomic war means non-survival. Yet expansive Communist imperialism must be prevented from using aggressive military force to spread itself.

The principal successes that Communism has achieved have not been through international aggression, but through internal subversion, revolution and civil war. Thus another possible outcome of the struggle is that the free world will not find and use successful means for stopping the spread of Communism through these processes that stop short of international aggression. This too can mean non-survival. By nibbling civil wars, subversion and revolution from within, more and more countries and territories could fall behind the iron curtain until an isolated America be forced to abandon the ways of freedom and concern for the individual.

Still another alternative is that we develop and carry out, over whatever length of time is required, a program which eventually will bring about fundamental changes in the Communist

system itself, changes of such a nature that the polarized unitary world can be de-polarized and reunited. Such a reunited world could then hope to have the social, cultural and political basis for the emergence of a new world society.

We must not, however, grasp at hope too quickly and easily. If my discussion of the problems left you hanging on the ropes of your mind, somewhat aghast at the sheer enormity and complexity of the new era in which we are now beginning to live, I accomplished my purpose. I could have done it with a good deal more brutality, because the actual facts would permit a considerably higher degree of sheer physical brutality. This kind of treatment is necessary, because I believe from the bottom of my heart that as a people we have got to face up to and grapple with the realities of the situation if we are to survive as a nation and as a people. Even those of us who as Americans have lived in this dynamically changing society that we are a part of have great difficulty in really grasping the significance of the rate of change at which everything in the world is moving today.

Now in a time of change like this, what we have to look for is not static solutions to problems, but directions and processes, with which and through which to work, as we seek to grapple with the problems that we have to deal with. And, again, this is one of our key problems as Americans, because in our society and in its evolutions—and our experiences of it—we, perhaps out of our Protestant tradition, have come to want absolute solutions to problems. We want to be able to write Q.E.D. and have it all nicely finished up. This is the reason the Korean war was so hard for us politically and emotionally, quite aside from the suffering involved, because we found ourselves in a world political situation where we could not respond to our basic tradition of coming into a conflict, seeing it through to the end and to a completion. We see

this desire enacted in our television stories: the final solutions to problems come through gunsmoke. Shoot it out; live or die; the program ends with several dead; the problems of the frontier town are solved until next Saturday night.

Recognizing the dynamic and continually changing nature of events in the world of today, and that our solutions must be in terms of processes and directions, the following suggestions are offered. In order for the free industrial society to survive there are four fundamental steps which mankind must take.

1. Sterilize the military realm of conflict between Communism and the Free World.

2. Win the socio-economic struggle. This means developing effective solutions within the framework of democracy and our own dynamic system of values applicable to the socio-economic problems of mankind, thereby not only containing the outward push of Communism, but developing an effective social, economic and political counter-thrust to Communism.

3. Change Communism at its source. This means that we must develop and use policies to accomplish the previous two objectives in such ways as to demonstrate the falsity of the fundamental premises on which Communism claims its right to leadership, thereby bringing increasing pressure on the internal weakness of Communism itself. Eventually Communism can be forced so to modify its basic philosophy and programs that the polarized world may be de-polarized without either the destruction of nuclear warfare or the gradual change of the whole world to totalitarianism by processes of attrition and subversion.

4. The fourth great step to survival is to build a new world community in which the energies of man can be turned to the more fundamental tasks of providing an adequate livelihood for peoples everywhere within the framework of the limitations of our world environment and our growing knowl-



edge. This task is the greatest and most difficult task of all. Its achievement is intimately bound up with the other steps and cannot be taken except as a part of the total effort which mankind must make.

The demands of these four steps to survival add up to a program which is well nigh impossible to carry out. Yet the way must be found. In the following articles in this series we shall examine each of these steps to survival.

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