

# *The* WITNESS

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JUNE 3, 1948



ALDEN DREW KELLEY  
DEAN OF SEABURY  
WESTERN SEMINARY

## Reform the Episcopate



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN

#### THE DIVINE

#### NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays). Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

### GRACE CHURCH, NEW YORK

#### Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A.M. and 4:30 P.M.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

### THE HEAVENLY REST, NEW YORK

#### Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

### ST. BARTHOLOMEW'S CHURCH

#### NEW YORK

#### Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A.M. Holy Communion.

11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A.M.

Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

### ST. JAMES' CHURCH

#### Madison Ave. at 71st St., New York

The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A.M. Holy Communion.

9:30 A.M. Church School.

11:00 A.M. Morning Service and Sermon.

4:00 P.M. Evening Prayer and Sermon.

Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK

#### Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun, 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

#### Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 A.M. Holy Communion.

11 A.M. Morning Prayer, Sermon.

8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.

This church is open all day and all night.

### ST. PAUL'S CATHEDRAL

#### Buffalo, New York

#### Shelton Square

The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

### ST. LUKE'S CHURCH

#### Atlanta, Georgia

#### 435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.

10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Sermon.

6:00 P.M. Young People's Meetings.

### THE CHURCH OF THE EPIPHANY

#### 1317 G Street, N. W.

#### Washington, D. C.

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 11:00 and 12:05.

## THE WITNESS

### For Christ and His Church

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JUNE 3, 1948

Vol. XXXI

No. 17

## Clergy Notes

BROOKS, C. F., formerly rector of All Saints, Denver, becomes director of the pastoral counseling center at Grace Church, Providence, R. I., July 1st.

CARPENTER, JERRY E., has resigned as rector of the Epiphany, Cleveland, effective Sept. 15 to two years of graduate work in applied social sciences.

CRUMBLY, JOHN Q., was ordained deacon on May 21 by Bishop Carruthers at the Holy Communion, Charleston, S. C.

DeWITT, ROBERT L., rector of St. Luke's, Ypsilanti, Mich., has accepted the rectorship of Christ Church, Bloomfield Hills, Mich., effective August 1st.

GRESSLE, LLOYD E., rector of St. James', Wooster, Ohio, becomes rector of St. John's, Sharon, Pa., July 1.

HOLMES, ROBERT, formerly in charge of St. James', Detroit, Mich., is now assistant at St. Matthias, Detroit.

KAULFUSS, CHARLES H., was ordained deacon on May 21 by Bishop Oldham of Albany, N. Y. He will be the assistant at St. Andrew's, Albany, July 1.

LUMPKIN, WILLIAM W., rector of the Holy Communion, Charleston, S. C., has accepted the rectorship of Calvary, Pittsburgh, Pa.

MacKIE, NELSON W., formerly vicar of St. Barnabas, Apponaug, R. I., is now rector of St. Alban's, Centerdale, R. I.

McCARTY, JOHN D., formerly in charge of Coventry Cross Chapel, Smith, Nev., is now rector of Grace Church, Ellensburg, Wash.

McCALLUM, M. D., canon at Trinity Cathedral, Omaha, Neb., becomes rector of Grace Church, Columbus, Neb., and Holy Trinity, Schuyler, June 30th.

McMILLIN, L. W., in charge of Episcopal Church work at the University of Nebraska, has resigned, effective in September.

MIARS, BERNARD G., assistant at St. Stephen's, Edina, Minn., becomes rector of Christ Church, Burlington, Ia., July 1.

MORRILL, CLINTON L., formerly rector of St. Thomas, Dover, N. H., is now rector of St. Paul's, Concord, N. H.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

#### Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

### CHRIST CHURCH

#### Cambridge

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8:00, 9:00, 10:00 and 11:15 A.M.

Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

### TRINITY CHURCH

#### Miami

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

### TRINITY CATHEDRAL

#### Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

#### Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M.

Intercessions Thursday, Friday, 12:10;

Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

### ST. PAUL'S CHURCH

#### Montecito and Bay Place

#### OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT

#### Indianapolis

#### Meridian St. at 33rd St.

The Rev. Laman H. Bruner, B.D., Rector

Sunday Services: 7:30 A.M. Holy Communion; 9:30 A.M. Church School; 11 A.M. Morning Prayer and Sermon.

### CHRIST CHURCH

#### Nashville, Tennessee

Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion, 10 A.M.

### CHURCH OF ST. MICHAEL & ST. GEORGE

#### St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

#### Minister of Education

Sunday: 8, 9:30, 11 A.M.; 8 P.M.

Canterbury Club, 5:30 twice monthly.

### CHRIST CHURCH IN PHILADELPHIA

#### Second Street above Market

#### Cathedral of Democracy

#### Founded 1695

Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.

Church School: 10:00 A.M.

Weekdays: Wed. noon and 12:30.

Saints' Days: 12 Noon.

This Church is Open Every Day

### CALVARY CHURCH

#### Shady & Walnut Aves.

#### Pittsburgh

The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays: 8, 9:30, 11:00 and 8:00.

Holy Communion—Daily at 8 A.M.

Fridays at 7:30 A.M.

Holy Days and Fridays 10:30 A.M.



## The Parish Auxiliary Tackles Problem of Reformatory

*Preventive Work in Many Other Localities Is Stimulated by Job Done by Small Group*

By Alice S. D. Boyd

Boonville, Mo.:—The deplorable conditions at the Boys' Training School here (state reformatory for boys) was uncovered this past year after a series of escapes and one or two attempted murders of inmates by other boys were reported. Resignations were asked for by the governor and the whole shocking situation was pretty thoroughly aired by the press and by the badly frightened citizens of this town.

Lack of recreational facilities of any kind was one of several serious drawbacks to the boys' rehabilitation.

The women of St. Mary's Guild of Grace Church, Jefferson City, heard of this and decided that it was something they could help to remedy. Under the leadership of their rector, the Rev. David T. Eaton, and the president of the Guild, Mrs. Albert Happy, Jr., they gathered together books, magazines, games and other play material that the boys could use. But their interest being aroused by visits to the school, they decided that they must do more.

A committee, with Mrs. Hume Duval acting as chairman, made an informal survey of the situation and found that 95% of the boys came from broken homes; that some of the children were sent there simply because there seemed to be no other place to put them—they were homeless or not wanted at home; that many boys paroled from the school were recommitted within six months just because their home life was not properly helpful and not conducive to straight living.

So the women of Grace Church devised a plan that was recently approved by the Missouri training school board. They agreed to sponsor one of the "companies" at the school, consisting of about 34

of the younger boys. They do not plan to pamper delinquent boys but by personal visits they aim to get to know these boys, supply them with hobby material, books, games, etc. and make them feel that someone outside the walls cares for them.

They plan too to help the proper authorities to find homes for unwanted children working through state welfare department and the county officials who handle such cases. They hope to interest other groups of women in finding foster homes for children of their localities who are not really bad and have no proper homes of their own.

Mrs. Happy says too that the most important phase of the work is to prevent delinquency and they hope to interest other women's groups, Church and secular, in the whole problem. They want to enlist their help for those boys who are paroled and sent back to their home counties. Cooperating organizations would be notified of the paroled boys' release and members would be expected to see that every possible opportunity be given the boys to go in the right direction and every obstacle to their leading normal lives should be removed.

At the recent meeting of the state federation of Women's Clubs in Kansas City, the federation voted to make the Boonville Boy's School their project for the coming year. This action was received thankfully by St. Mary's Guild as a big step toward their goal of enlisting the interest of women all over the state.

Though these good plans may seem to be starting at the wrong end there is no doubt that the whole subject of juvenile delinquency will be brought home to many of our Church women through the contacts made by St. Mary's Guild and

preventive work in all localities should be greatly stimulated. St. Mary's women found a terrible problem almost on their doorsteps and did something about it.

### MYRON TAYLOR TURNED DOWN

Geneva, Switzerland (RNS):—The general secretariat of the World Council of Churches announced here that Council officials had declined an offer by Myron C. Taylor to cooperate in making the agency's forthcoming Assembly in Amsterdam "serve the interests of peace."

Mr. Taylor, President Truman's personal representative to the Vatican, recently called upon several officers of the World Council in connection with the Assembly. He was told that the Churches which will be represented at the meeting "desire to accomplish this (peace) task in complete independence."

"The Churches consider," the secretariat announcement stated, "that it belongs to the very nature of their mission that they should not be identified with any secular power or policies, and believe that they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations."

"That is why no invitations have been sent to any governments to be represented at the Assembly. But the problems of the present international situation will be fully discussed at Amsterdam in the light of Christian faith and principle."

### VACATIONS

\*\*THE WITNESS is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to THE WITNESS, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.



## WOMEN PRIESTS PROPOSED

*London (RNS):*—The general synod of the Church in China will refer to the Lambeth Conference a proposal that deaconesses may be ordained. The proposed canon would lapse 20 years after its adoption by the synod unless reenacted. According to the proposal a woman candidate would be required to have the same theological, spiritual and pastoral qualifications as a deacon before his ordination. She would have to be 30 years old, unmarried and have the intention of remaining unmarried.

The Church in China has taken no action on the proposal but is referring to Lambeth the question "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order."

## CONVENTION OF IOWA

*Cedar Rapids, Ia.:*—The convention of the diocese of Iowa, meeting here, voted to conduct this year a campaign for one million dollars for student centers, diocesan institutions, and an expansion program which contemplates ten new churches, improvements at the Negro Church in Keokuk and at the conference center, and assisting men preparing for the ministry. Authorization was also given for the purchase of a new residence for the bishop in Des Moines.

Speakers at the convention were Bishop Hunter of Wyoming, the Rev. Stanley M. Fullwood of the National Council and Mrs Theodore Wedel of Washington.

## ARTLEY PARSON TO STAY

*New York:*—The Rev. Artley Parson, whose resignation from the staff of St. George's Church, here, was announced in clergy notes last week, has been persuaded by the vestry to remain in his present position.

## BISHOP WALTERS DECORATED

*Chicago:*—Bishop Walters of San Joaquin and the Rev. John Timothy Stone, Presbyterian of this city, received golden crosses from the patriarch of the Church of the East, Mar Eshai Shimun XXIII, at an

Assyrian banquet held here May 23. The crosses, never before conferred on anyone outside of Mesopotamia, were given in recognition of aid extended to the Christians of Assyria by these two Church leaders. Bishop Walters obtained the signatures of most of the bishops of the Episcopal Church, protesting against massacres, while Dr. Stone was instrumental in raising large sums for relief. The Rev. Irwin St. John Tucker, pastor of St. Stephen's Episcopal Church, was the chief speaker at the dinner.



*Peanuts, the pony, was a popular attraction at the bazaar held at St. James Cathedral at Fresno, California*

## COUNCIL CONDEMNS MUNDT BILL

*New York:*—A "more judicially minded" group than the House Committee on Un-American Activities should investigate Communism and red-front activities, according to the human relations commission of the Protestant Council of New York, of which Bishop Gilbert is chairman. The commission also expressed opposition to the Mundt-Nixon Bill as endangering "basic civil rights" in a letter sent to President Truman and various Congressmen.

"We believe it is necessary," the commission declared, "to make provision for enabling citizens to identify totalitarian movements whether Communist or fascist, and that there is need to throw light on organizations which are directed for purposes adverse to the interests of our democracy, but we think that the Mundt-Nixon bill has important defects and we are convinced that it should be defeated."

According to the commission, the

measure's defects include the imposition of guilt by association, whereby each member of a defaulting organization would be considered guilty of a crime; undue and arbitrary authority given the Attorney General; and vagueness in definition of terms.

The commission expressed agreement with the report of the President's Committee on Civil Rights which urged that "essential information" on totalitarians be made available to the people, but decried

what it described as a "spirit of hysteria" existing in the U. S. which prevents wise consideration of such measures.

## REESTABLISH RELATIONS

*Warsaw (RNS):*—Reestablishment of relations between the Orthodox Church of Poland and the Russian Orthodox Church was predicted here by Archbishop Timoteus Szretter. Relations between the two Churches were broken off more than 30 years ago.

## PRO-WALLACE PASTOR RESIGNS

*Atlanta, Ga. (RNS):*—The Rev. Isiah J. Domas, pastor of the Unitarian Church here, has resigned after proposing a Negro college professor for church membership and after declaring himself to be for Henry Wallace for president. The resignation was accepted by a 33-32 vote of the congregation.



## EDITORIALS

### *You Too Are Guilty*

**H**AVE you expressed doubt about the value of the Taft-Hartley law, or maybe approved the report of the President's committee on civil rights, on which our Presiding Bishop served? Or perhaps you have been even more "radical" and advocated racial equality, public housing or an extension of social security. You may even have joined with others in singing the Magnificat in both a worshipful and meaningful manner. If so then you undoubtedly are guilty of "subversive activity" as defined in the Mundt-Nixon Bill (H.R. 5852) which has already passed the House and conceivably will pass the Senate and become the law of the land.

You may think it is fantastic for us to make any such statement. But if you will examine the Bill you will find that it is not. You will be "subversive," if this Bill becomes law, because the Communist Party also dislikes the Taft-Hartley law; it too approves the civil rights report; it too stands for racial equality; public housing; social security. The Communists of course don't sing the Magnificat but they do talk about putting the mighty from their seats, exalting the humble and meek, filling the hungry with good things and sending the rich empty away. And that's close enough under the terms of this Mundt Bill, with its new doctrine of "guilt by association."

The text of the new National Council pamphlet, *The Bishops Say on Social Problems*, according to this proposed law, is enough to bring F.B.I. agents to the next meeting of the House of Bishops. Why our Bishops even had the traitorous nerve to suggest that the House Committee on Un-American Activities was not acting in the best interests of the American people. And it is this committee, of course, which is back of the Mundt Bill, with Representative Parnell Thomas sending communications to the clergy, under franked postage, advocating its passage.

Who, under the proposed Bill, is to determine what is a "Communist organization?" Just one man—the Attorney General of the United States—at

the moment Texas Tom Clark. All this power, under the broad language of the statute, is vested in just one person who has the power to subpoena any person or organization, books and records, and decide whether the person or organization is, or is not, "loyal."

And if he decides that the organization is not "loyal" what happens? Let's illustrate: the Church League for Industrial Democracy (now the Episcopal League for Social Action) urged members to contribute money to aid the victims of Franco's terrorism. To aid anti-fascists is to be "communist" in the mind of Tom Clark. That

isn't a guess for he has already declared that the Joint Anti-Fascist Refugee Committee, of which Bishop Arthur Moulton, retired bishop of Utah is chairman, is a "communist front organization." This Church organization would therefore probably be also branded as a "communist front" and so required to file with the Attorney General the names of all members; reveal who paid dues and made contributions. These members would first of all be sent a communication by the Attorney General informing them that they are members of a "communist front organization." These members would be barred from federal employment and they would be denied passports. And, believe it or not, whenever thereafter they received literature from their

### "QUOTES"

**A**S BISHOPS of the Church of God we call upon the people of our churches to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition. An inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience. The casting of public suspicion on fellow citizens under the protection of Congressional immunity can readily become the offense against God's commandment, *Thou shalt not bear false witness against thy neighbor.*

—Pronouncement of the  
House of Bishops, 1947

Church organization it would be stamped, both on the literature and the envelope, "Disseminated by the Episcopal League for Social Action, a Communist organization."

Don't think that this is far-fetched. It is not. Recently a lawyer, who studied Nazi laws closely so as to do a good job as a prosecutor of leading Nazis at Nuremberg, said that even Hitler in the early days of his regime, didn't have the nerve to introduce such a drastic "toe-the-mark-or-else" bill in the Reichstag. Yet this Bill has already passed the House and the fact that the judiciary committee of the Senate immediately called for hearings—and very limited hearing at that—indi-



cates that there is grave danger of speedy passage of the Bill by the Senate, thanks to psychotic fear and hysteria.

Our complacency is the great danger. This Bill is so bad that people sit back and say "it can't happen here." But it will happen here if we do not immediately arouse ourselves and our neighbors. There is one simple and easy thing to do: write to your Senators asking them to vote against it. Send a copy of your letter to President Truman. You are being urged to do this by many organizations, which in itself is a significant thing. For this Bill is so terrible that organizations as far apart politically as the Americans for Democratic Action (ADA), the Progressive Citizens of America (PCA), the Civil Rights Congress, the American Civil Liberties Union—to say nothing of countless

individuals of widely divergent views—agree that the Mundt Bill must not become law.

But we suggest that you act in the name of the Church, following the fine example of the human relations commission of the Protestant Council of New York, headed by Bishop Gilbert. For this Bill hits the Church, and hard. It says in effect that "My country, right or wrong" is now the be-all and end-all of value judgments. It eliminates any pretense of favoring free dispute and discussion. And without the right of prophecy the Church is doomed and the nation is dragged into the mud of bestial stagnation.

No man can serve two masters. In America, 1948, this gospel injunction means that no man can simultaneously serve God Almighty and the House Committee on Un-American Activities with its infamous Mundt-Nixon Bill.

## A Program for Today

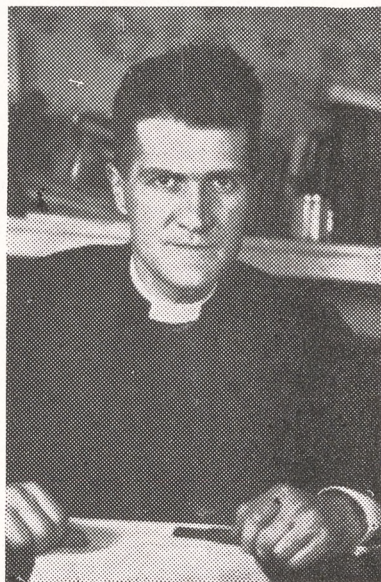
by Paul T. Shultz, Jr.

*Rector of the Atonement, Westfield,  
Massachusetts*

**D**O YOU know what happened in Spain? They had a republic there, a real republic, a young republic, a republic like ours with civil rights for all, civil liberties, separation of Church and state. But the Roman hierarchy did not like it. They don't like republics anywhere. They don't like civil rights or civil liberties for any people — except themselves. And they don't like the separation of Church and state. They don't like these things anywhere. They especially disliked them in Spain — because for so many hundred years they had been in the saddle in Spain. The Roman Church owned a third of Spain.

So they decided to get rid of the republic—and civil rights—and civil liberties. And this is how they did it: First, they began a smear campaign against the republic. They said it wasn't a real republic. They said it was Communist-dominated. This was a lie but because the Church officials said it, it was believed by many people.

They worked their propaganda especially hard on the army. Presently they had soldiers and generals convinced that it was their "Catholic"



duty to rebel against the republic, to seek by force to overthrow their country's government.

And so the Spanish civil war got under way. Hitler and Mussolini helped Franco. Roman influence kept France, Britain and America from helping Republican Spain. And so Spain was crucified.

Today in Spain there is no republic. There are no civil rights, no civil liberties, no separation of Church and state. Instead there is tyranny, dictatorship, persecution of Protestants, fascist collectivism — and Rome is in the saddle.

What Rome has done in Spain, she'd like to do everywhere if she could. And wherever she sees a chance to succeed, she tries it. Rome is trying it here in the United States of America.

How is Rome doing this? By the same ways and methods she used so successfully in Spain: First, by tacking the "Communist" label on everyone the hierarchy doesn't like. Second, by using the fear of Communism as a means for a comprehensive attack on American liberties and civil rights, including the separation of Church and state.



Bishop Oxnam is a great Methodist leader and Protestant statesman. He is a past president of the Federal Council of Churches—to which our Church belongs. He has served American Protestantism ably and well. But because he sees through the Roman game and has the courage to name it for what it is, the hierarchy call him a "Communist" . . . and they call the Federal Council "Communist," which means they are calling you and me "Communist" too. The answer to this charge is simple. We are not Communist. They lie!

Along with this vicious name-calling, Rome is capitalizing to the full on American distrust of Russia. The fear of Communism is being used to abolish civil rights. It began fifteen or twenty years ago with the drive for "teacher's oath" laws. These laws don't keep Communists from teaching; they can lie just as convincingly as Romans; but the laws do put teachers under state thought-control—to the end that when Rome gets political power she will be able to dominate education. Roman disregard for civil rights and personal liberties is shown in the way in which in Massachusetts the hierarchy have been able to smash medical freedom by outlawing planned parenthood. The same technique used in the "teacher's oath" campaign has now been successfully used in the "labor leader's affidavit" requirement which was written into the Taft-Hartley law. And in the incredible tactics of the House Committee on Un-American Activities, we have seen group after group which Rome does not like smeared and libelled and labelled as "Communist" by men who enjoy Congressional immunity—while native fascists, and groups whom Rome likes, and un-American Rome itself, continue on unchallenged. If Congress needs a committee to investigate un-American activities, the place to begin is with the Roman Catholic hierarchy, every member of which is an open agent of a self-styled foreign power, the Vatican.

In addition to all of this, Rome playing on American distrust of Russia is fanning the flames of prejudice and hate and inciting war. Rome would like nothing better than to see America involved in war with Russia. Rome hopes by this to accomplish two things: first to overthrow Russia; second to seize power in America. Rome hopes American power will smash Russia. Rome knows that for America to do this, internal discipline will have to be carried to a length never before known in America. Our civil rights and liberties will have to be abrogated for the duration. And once they are abrogated, Rome will see we never get them back.

This is the real danger that is facing America, this is the danger we must ward off, the danger of Roman Catholic domination. Our very fear of

Communism makes the Roman danger all the more real. In our effort to resist Communist totalitarianism, we are in peril of succumbing to Roman totalitarianism. We must do neither. Neither the tyranny of Moscow nor the tyranny of Rome but "liberty and justice for all" is the American and Christian answer.

**W**HAT can we do about it? A number of things including these:

One, we can stop playing Rome's anti-communist game. We can stop being taken in by Rome's smear campaign. We can be resolute not to add fuel to the fires of American-Soviet misunderstanding. We can stand firm against all silly, irresponsible talk about war with Russia. As individuals we can stand firm and use our influence for calm discussion of problems in American-Russian relations—not for hysterical diatribe.

Two, we can seek to strengthen the United Nations into an adequate instrument of world government. To this end we must give UN more than lip-service. We must be aggressive salesmen in our personal contacts.

Three, we can use our influence as citizens by getting behind this program:

1; Dissolution of American diplomatic relations with the Vatican.

2; Dissolution of the present House Committee on un-American activities.

3; Appointment of a joint Senate-House Committee to investigate un-American activities on the part of Roman Catholicism.

4; Repeal of "teacher's oath," "labor leader's affidavit" and all other thought-control legislation, both state and federal.

5; Support of planned parenthood legislation on the ground that "medical freedom is in accordance with God's will."

6; Support of the recommendations of the President's Committee on Civil Rights and of legislation both state and federal to translate these recommendations into law.

7; Opposition to the enactment of universal military training.

8; Ousting of Franco and reestablishment of Spanish Republic by UN.

We can write our Senators and Representatives, both state and federal, telling them that we stand for this eight-point program. If everyone who reads these lines will do this, the effect will be far-reaching.

Four, as Christians and church-members we can support and strengthen the Federal Council of Churches. This body is at present chiefly consultative. It can be developed into an instrument of



united Protestant action. That development waits on our articulate, active pressure in that direction. In the face of the Roman threat to our liberties, the time for such action is now.

Five, most important of all, is the participation of every individual one of us in the life, the work and the worship of the local parish to which we belong. It is secularism which has in America opened the way for Rome, created the vacuum which the forces of the hierarchy are now attempting to fill. Against both secularism and Romanism—and hence against fascism and recrudescing tyranny, the first line of defense is the parish that is really a Christian fellowship, the body of Christ in its community. Recognition of this is implicit in the efforts now being made by many of the denominations to deepen their impact on American life; witness the Methodist crusade for Christ and the Episcopal stress on evangelism. The most important thing that each of us can do is to be an active member of our own parish, doing our part in the Church-wide effort to make Christ known to others.

All of these five avenues of action are important. Besides them, there are other imperatives which God will lay upon us. It is regrettable that

exigencies of the situation make it necessary for Protestants vigorously to oppose the political program of Rome. It is important that in all our opposition we constantly make it clear that it is the politics of Rome, not its religion, against which we protest. If the Roman Church were willing to accept the place in American life which the Constitution gives it, we would have no quarrel with it. We would still regard it as a false misrepresentation of the Christian religion but we would respect its liberty to hold and teach what it maintains. But this is not the present situation. What we are up against is the effort on the part of hierarchy to do in America what they have done in Spain, what they are trying to do in Italy, what they seek to do wherever they see a chance of success: to capture and dominate. Against this we must stand.

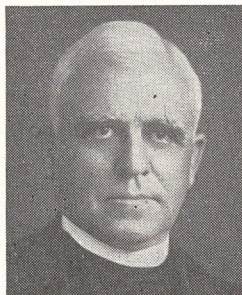
As we thus stand, we must constantly ask God for grace that we may stand firm and yet in our standing be inspired by Christian love. This is not easy. We are in constant danger of succumbing to the poison of hate. Only the grace of God can enable us both to do what needs to be done and to do it in the spirit of Christ.

# Reform the Episcopate

by Walter Mitchell

*The Retired Bishop of Arizona*

THE reformation of the Episcopate should be completed. General Convention only took the first steps. It set the time for the retirement of the Presiding Bishop at 68. Experience had shown that this was a better age than the 72 set before. If that be true for the Presiding Bishop, I am sure it will be recognized that it should apply to all bishops, but only General Convention can do that. And there are some other things which only General Convention can correct but it is too early to discuss these things now. Probably dioceses could set 68 for their own bishops but that would not be a wise procedure. However (and that is why this is written now), there are other things which only the dioceses can do.



There are two which should be fairly obvious. Why any one should want to be Corporation Sole

is not clear; in many cases, probably because that was the situation when the man became bishop and he did not want to raise any question about it. But surely, here is a case where several heads would be better than one and more than one diocese has had serious financial troubles which might have been avoided had there been trustees, elected by the diocese, in charge of its financial operations. Recent examples will occur to any one who keeps up with such matters. Moreover, as we like to tell outsiders, ours is a democratic Church. It is also, a constitutional Church, despite all the talk about its ministry being a hierarchical one, with bishops in the apostolic succession (whatever that may mean).

In this particular matter I practiced what I now preach. When I went to Arizona, I found the directors of the Church corporation consisted of the treasurer, elected by convocation, the chancellor, appointed by the bishop, and the bishop, *ex officio*. That really gave the bishop control as he could easily dismiss one chancellor and find an-



other who would do what the bishop wanted. At my suggestion convocation amended the canon so that, in addition to the chancellor and the bishop, three directors of whom one was the treasurer, were elected by convocation which put control in the hands of the representatives of the people. That is where the control belongs in a democratic Church. I suspect no parish would consent to the rector's being corporation sole. More than once I would have done something had I had control which the other directors of the Church corporation declined to do and in some few cases the discussion was not exactly placid. No doubt their view was wiser than mine; anyhow, it was that of the representatives of the people.

Another reform, which diocesan conventions should make, is as to who should have the decision as to when a bishop should have a coadjutor or a suffragan or which. Here again, as a rule, that now rests with the diocesan. Yet everybody knows that the nearer a bishop comes to the time when he should have assistance the less capable he is of recognizing that fact. One of the best speeches in the House of Bishops during the last General Convention, in favor of requiring the retirement of bishops at 72, was by one who was dead opposed to the idea and whose diocese had done all it could as its canons stand, to persuade him to have a coadjutor. The man's condition was the strongest possible argument for the proposed legislation.

When we begin to slip rapidly toward the sunset, it is natural to grasp at any and every thing which might bolster up the idea that, while this is true of others, it is not of ourselves; and to resent any intimation that we are mistaken in this respect. I remember an incident which happened when I was working in the Senate. A very elderly Senator started to board a street car. The conductor kindly tried to help him up the steps. It made the old Senator furious and he had the man discharged. That is very human and we bishops are very human. Furthermore, like others, we are apt to love power. "Power corrupts and absolute power corrupts absolutely." Was Lord Acton thinking perhaps of men who were "Corporation Sole" or had like power?

I was once in a diocese where the question was up as to whether we should divide, have a coadjutor or a suffragan. I was for division. The bishop was for things as they were, but because I was very close to him, during the convention, I went up to him and said, in effect, that, while, as he knew, I was for division, still, since he was not, if he wanted to postpone the matter it might be done if he would ask for a suffragan or a coadjutor. He

said he would not have a suffragan, which pleased me because when a diocese becomes too large for one active man to handle properly, it should be divided. I then proposed a coadjutor. He did not want one. I returned to the floor and moved that we proceed to the consideration of the election of a coadjutor. The bishop ruled the motion out of order because that could only originate with the bishop. Not being much interested in canons I accepted the ruling; but another called the bishop's attention to the fact that the diocesan canon was otherwise, whereupon the bishop reversed his ruling and said that the convention could consider the matter whenever it chose. I suspect that that is very exceptional in our Church but it ought to be the rule and in the light of all that has been said on the subject of late, it should be unnecessary to lengthen this article to prove it.

After all, whose is this Church? I know some clergy like to talk about "My parish," "My vestry" and the like, as do some bishops about "My Diocese," "My Clergy" and the like; but it is all hocus. They have got the facts wrong end to. Clergy belong to the parishes and bishops to the dioceses and every time the general canons are amended it is in the direction of making these facts clear. We should finish the job.

If there were ever a time when old men could really function effectively as bishops surely that time has gone. We live at a tempo never before heard of. New and unchurched people are moving into every jurisdiction and, in general, our world seems to be going to hell. It does not require a pessimist to see that the moral break-down is terrible. Social drinking beyond anything ever known before among otherwise thoughtful people, with the result that our hospitals are said to be over-crowded with youngish people, whose livers could not take it. It is reported that eight billion was spent for hard liquor last year. Divorce rampant; the age of the criminal down to 17 with an increase of 198% in crime. During the war the explanation given for the great increase in venereal disease was that it was not due to professional prostitutes but was largely contracted in homes. This situation calls for the most aggressive, energetic leadership the Church can find.

There is a place for old men. I know from my own experience since I retired that this is so. Indeed, one friend, observing my activities, remarked that I had not been retired but "retreaded." But the responsibility for the extension of the Kingdom of God through the Church is not for old bishops, with no younger ones to help them. And if some of them cannot see it now is the time for diocesan conventions to correct the situation.



# Want Taxes to Provide Health Services for Children

*Church Women Express Views in Nationwide Poll Which Is Sponsored by United Council*

*New York:*—Protestant Church women believe taxes should be used to provide adequate health services for children, and would like to see Church members take a public stand on issues affecting equality of opportunity for children. These were some of the views tabulated recently in a nation-wide poll conducted by the United Council of Church Women, an interdenominational Protestant body. The poll was made in connection with the organization's May fellowship observance featuring the theme, "every child is my child—in the fabric of fellowship."

Approximately 37,000 women in 43 states participated in the poll. Results showed that more than three-quarters favored use of public funds for health service. An overwhelming majority urged church members to take an active part in championing equal opportunities for children. No significant regional or state difference of opinion was noted on these issues.

The poll also revealed that two-thirds of the church women believe their community school systems provide fair treatment for children, regardless of race, creed, or color. However, the majority of women in southern states did not reflect national opinion on this question. Majority of church women in Texas, Arkansas, Louisiana, Florida, Alabama, and Delaware, believed local schools did discriminate, although the majority of women in Georgia, Tennessee, and Virginia felt otherwise.

Local housing codes were condemned by the majority of women as being unjust to children. There was no regional difference of opinion on this question, since such widely scattered states as Iowa, Nebraska, Tennessee, and Nevada registered majorities believing local housing codes fair.

The questions used on the poll plus accumulated totals based on approximately 37,000 ballots from 43 states, including Hawaii, are shown as follows:

1. Do you believe the school system in your community gives justice to children of every eco-

nomic, racial and national group? Yes, 37,903; No, 8,931.

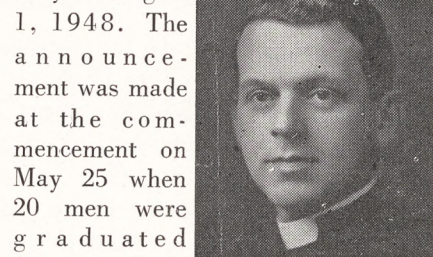
2. Do you believe the housing code in your community gives justice to all children? Yes, 13,943; No, 19,165.

3. Do you believe that members of the Christian Church should take a public stand in behalf of equality of opportunity for all children? Yes, 34,558; No, 2,277.

4. Do you believe that the public should be taxed to provide adequate health services for all children? Yes, 29,176; No, 6,671.

## Prof. Lichtenberger

*New York:*—Dean Arthur Lichtenberger of Trinity Cathedral, Newark, a WITNESS editor, becomes professor of pastoral theology at General Seminary on August 1, 1948. The announcement was made at the commencement on May 25 when 20 men were graduated from the institution. It was also announced that the Rev. Pierson Parker, associate professor at the Church Divinity School of the Pacific, will become professor of New Testament at the General, effective July 1, 1949. Associate Professor Donald F. Forrester becomes full professor in the New Testament department on August 1, 1948, and Prof. Burton Scott Easton becomes professor emeritus. The Rev. R. Norman Whybray was elected an instructor in Old Testament and the Rev. Charles P. Berger, Jr., and Mr. Edward Chandler were elected fellows and tutors.



Honorary degrees of Doctor of Sacred Theology were conferred on Bishop Bentley, vice-president of the National Council; Bishop Timothy S. Nakamura of Japan; Bishop Lauriston Scaife of Western New York; Dean Hubert S. Wood of Garden City, and the Rev. William Way, retired rector of Grace Church,

Charleston, S. C.

The task which will be undertaken by Dean Lichtenberger will be largely clinical training of men in family case-work, social welfare, education, and institutional care. As described by Dean Lawrence Rose in his report: "There would be great gain to the Church and to society if the ranks of the clergy contained a certain number of experts, with the best training the country offers, in such techniques as those of education, social service, sociology and penology, to name but a few."

The commencement address was by Prof. Frederick A. Pottle of Yale, a trustee of the General, and the baccalaureate sermon was by Bishop Bentley.

## Clough Elected

*Springfield, Ill.:*—The Rev. Charles A. Clough was elected bishop of the diocese of Springfield at the synod held here May 26. He is the rector of St. Mark's, Augusta, Maine. He was elected on the first ballot when he received 57 of the 84 lay votes and 11 of the 18 clergy votes. Suffragan Bishop Alfred L. Banyard of New Jersey received 24 lay and 7 clergy votes. Mr. Clough is a graduate of Yale and the Episcopal Theological Seminary and was an assistant at Trinity, New York, from 1930 to 1942. He is to visit the diocese before deciding whether or not to accept.

## Protest Mundt Bill

*Philadelphia:*—A mass meeting to demand the defeat of the Mundt-Nixon Bill is being held this evening, June 3, at the Arena in this city. It is expected that there will be upward of 6,000 people present. The speakers are Senator Elbert Thomas of Utah, Mr. Arthur Garfield Hays, attorney for the American Civil Liberties Union and the managing editor of THE WITNESS, the Rev. William B. Spofford. The meeting is sponsored by the American Civil Liberties Union.

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sored by the Committee to Oppose the Mundt-Nixon Bill whose chairman is the Rev. Kenneth R. Forbes, Episcopalian. One of the vice-chairmen is the Rev. W. Hamilton Aulenbach, the rector of Christ and St. Michael's, Germantown.

### Province Proposed

*New York:*—One of the many matters to come before the Lambeth Conference is a proposal to set up a province of the English Church in West Africa. This was discussed at a meeting of bishops of that area in January. Bishop Harris of Liberia attended but this district of the American Church is not involved in the proposed organization.

### Continue Evangelism

*Hartford:*—Bishop Budlong of Connecticut called for continued support of the evangelistic endeavor which was initiated a year ago following his address to the diocesan convention. He declared at the convention meeting here May 18 that the campaign had "really amazing results where the program was undertaken seriously."

Bishop Gray announced the inauguration of an advance work program whereby a fund is being created for the building of new missions and provision made for a diocesan missionary. The Rev. Donald W. Greene, rector at Wallingford, has been appointed to the position. In connection with this program a number of candidates for the ministry will make surveys in certain sections of the state this summer to determine whether and where new missions should be established.

A pension plan for lay employees was voted which will provide a pension for men at the age of 65 and for women at the age of 62, or may be payable at the end of 25 years of service.

### Schools Increase

*Springfield, Mass.:*—Bishop Lawrence reported to the convention of the diocese of Western Massa-

chusetts, meeting here at Christ Church Cathedral, May 19, that there had been a 10% increase in enrollment in the Sunday Schools of the diocese, in contrast to the downward trend of the past few years. He gave credit for the increases to the work of the education department of the diocese and to a new system of supplying material to families with children of pre-school age. He also noted an increase in baptisms during the past year.

A resolution was adopted favoring "federal union now of all nations which favor this action" and for modifying the veto power of the members of the Security Council of the United Nations. Also a resolution was passed, reaffirming one of a year ago, favoring the admitting of displaced persons. Planned Parenthood was approved and priests and laity both were urged to study the program of the organization promoting it. No action was taken on the Mundt Bill and the House Committee on Un-American Activities, since delegates were lacking in sufficient information. The matter therefore was referred to the social service committee of the diocese.

### Negro Honored

*Cleveland:*—For the first time in the history of Schauffler College of Religion and Social Work a Negro girl was elected queen of the May by the students. She is Gloria Connolly of Milford, Conn., an honor student and an outstanding athlete. The college is interracial with a student body that is about 20% Negro.

### No Repentance

*Geneva, Switzerland:*—Bishop Stephen Neill of England reported to the World Council of Churches, following a visit to many countries in Asia, that he was unable to find any real repentance on the part of

the Japanese. He did say however that Japan is "completely open to the proclamation of the gospel" and he believes that it had "genuinely turned its back on the past." He also declared that when he placed the ecumenical movement before Church leaders they showed "a real response and desire to be linked to the world-wide Christian fellowship. The smaller the Church, the greater the keenness," he said.

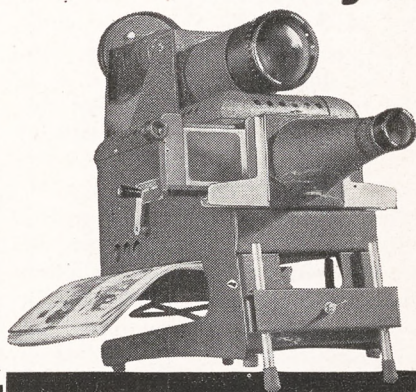
### Organ Dedicated

*Cedar Falls, Ia.:*—There were 275 persons in St. Luke's Church here on May 16, even though the church has a seating capacity of 175. The occasion was the dedication of a new organ as a memorial to two former vestrymen.

### Social Workers Meet

*Detroit:*—A conference of social workers, with ninety present, was held here May 11, sponsored by the department of social relations of the diocese of Michigan. A service in Christ Church, a supper in the parish house, and a conference at which Bishop Emrich spoke on social work and the nature of man made up the program.

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On the 13th the department held the second of a series of town meetings in St. Paul's Cathedral. The subject, partially inspired by the sermon preached by Bishop Whittemore of Western Michigan at the time of the installation of Bishop Emrich, was "Released time for religious education." There was a panel on the subject, with Mr. Robert G. Waldron as mediator, and with the following taking part: G. Leslie Field, an attorney who is a member of a local committee for the separation of Church and state; the Rev. G. Merrill Lenox, executive secretary of the local Council of Churches; Miss Florence Sweeney, president of the Detroit Federation of Teachers; Prof. J. J. Sherman of Wayne University. Arrangements for the meeting were made by the Rev. W. B. Spofford Jr., executive secretary of the Episcopal League for Social Action and rector of St. Thomas' Church.

#### New Church

*Dearborn, Mich.:*—Construction of a new church has been started for Christ Church here on a five and a half acre site donated by Mrs. Henry Ford and the late Mr. Ford. The site is about a half mile from the present church which has served the parish for 78 years. The entire project, which will include church, fellowship hall and Sunday school rooms, will cost in the neighborhood of \$260,000. It will be completed in about a year. The first sod was turned by Mrs. Ford at a brief ceremony conducted by the rector, the Rev. Hedley G. Stacey.

#### Not a Super-Church

*New York:*—Archbishop Erling Eidem of Upsala, the Primate of Sweden, told a group of 100 Church officials and delegates to the World Council meeting this summer, that no super-Church will be created at Amsterdam. Nothing will be done,

he declared, to deprive Churches of freedom and self-rule. "The primary objective is to serve as an instrument of fellowship through which Christians of the world might grow to love and know one another. It does not aim to hide or ignore existing theological differences or various historical traditions."

#### Mrs. McNulty Dies

*Rye, N. Y.:*—Mrs. Henry A. McNulty died here on May 18th. She was the wife of the Rev. Henry A. McNulty and was for many years a missionary in China. Since leaving China the family has lived in Rye where Mr. McNulty is the assistant at Christ Church.

#### Southwestern Virginia

*Bristol, Va.:*—The Council of the diocese of Southwestern Virginia held here May 18-19, with Bishop Phillips stressing the great problems that face the world and the nation. He declared that these problems gave the Church its greatest opportunity since they can be solved only with a recognition of "the sacredness and dignity of the individual and the freedom of man."

The Council revived the convocation system and made four divisions of the diocese, convinced that it will help in many ways in promoting the work of the diocese.

#### Taft on Unity

*Springfield, Mass. (RNS):*—Charles P. Taft, Episcopalian lawyer of Cincinnati and president of the Federal Council of Churches, predicted closer unity among Protestant denominations, in an address before

the annual meeting of the Greater Springfield Council of Churches here. But he termed as "poppycock" the idea that Churches should throw off their theological differences immediately and unite into one super-Church.

"We cannot overlook religious differences so lightly and force the Churches together," he said. "This confusing world needs the stability of a sound, basic religion, as it moves toward the kingdom of the Master."

"I wish I could say that laymen are becoming more active in the churches," he stated, "but in most cases the ministers still fill the church chairman posts, except on the budget and finance committees."

Churches, he charged, have failed in the fields of Christian education

## The Church of South India

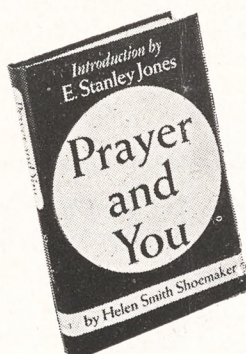
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and expression. "Few Americans can stand up and clearly say why they believe anything. What do we do about prejudice? We say we are against it, but we haven't studied what to do when we hear cracks about the Jews, Catholics, Negroes, or other groups."

Addressing a YMCA earlier, Taft said the "Y" has done a much more effective job than the church in applying religion to life.

"What is needed greatly is the technic of the YMCA of putting laymen to work, which ministers, by and large, have not learned to do," he said.

### Parish Anniversary

*Woodside, N. Y.*:—St. Paul's Church here observed its 75th anniversary recently with a family corporate communion, with a dinner dance a few days later that was attended by 330 people. The church was founded on its present site in 1874. The present rector is the Rev. Victor H. Loope.

### Churchman Dinner

*New York*:—The new State of Israel is to be given a special citation at the annual dinner of the *Churchman* being held this evening, June 3rd. Editor Guy Emery Ship-ler, in a letter dated May 25th, stated that "Secretary of State Marshall was selected by a national committee for an award but will not receive it for reasons which will be explained at the dinner."

### Dean Marion Tait

*New York*:—Prof. Marion Tait of Mt. Holyoke College, recently elected dean of Vassar College, has acted for a number of summers as the educational consultant for the Episcopal Service for Youth.

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### Commemoration Service

*Jamestown, Va.*:—The 341st anniversary of the first known communion in the first permanent English settlement in America will be observed here on June 13th. The address will be by Bishop George P. Gunn, bishop coadjutor of Southern Virginia.

### Mission to London

*London (RNS)*:—About 9,000 clergymen and laymen heard the Archbishop of York describe a "mission to London" which will get under way next May. He said that fear and hate were to be found almost everywhere today and that "it is useless to speak for world-wide brotherhood of the Church of God if in our own parish there are no signs of brotherhood." The mission will be held in 60 centers in London, will last two weeks and will be in charge of Bishop Wand of London.

### Mixed Marriages

*Providence, R. I.*:—The "gravity of the problems which attend upon mixed marriages" was stressed in a resolution adopted at the convention of the diocese of Rhode Island. It pointed to "the fact of the invalidity of the teachings of the Roman Catholic Church with respect to such marriages, the significance of the challenge which such teachings constitute to the Church, and the position of the Church as herein expressed."

A number of speakers opposed the resolution who objected to the

singling out of one Church for criticism. The Rev. Paul Thompson of St. Stephen's, Providence, said the same "problems" were raised in marriages between Episcopalians and Lutherans, Seven-Day Adventists, and other Protestant Churches. The resolution however passed after being somewhat modified.

### Church Army

*New York*:—Commissioning certificates in the Church army were presented to the following by Bishop Bentley at a service held May 28 at the Church Missions House: Robert E. Smalling of Flushing, N. Y.; Jack T. Viggers of Springfield, Mo.; Miss Daisy Kitchens of San Diego, Cal. They were presented by the Rev. J. Wilson Sutton, acting for the warden of the training school in Cincinnati, the Rev. G. F. J. Moore.

The occasion also marked the end of 20 years of service in Church Army of the national director, Capt. Earl Estabrook, who is to study for holy orders in the diocese of Southern Ohio.

### Japanese Bishops

*New York*:—Three Japanese bishops arrived here on May 13 and

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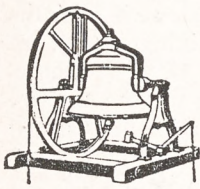


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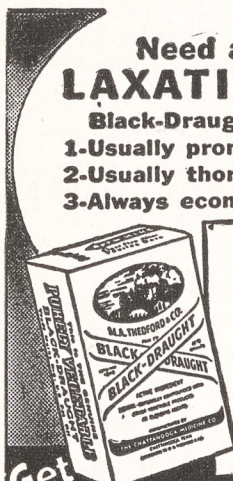


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left on May 21 for England to attend the Lambeth Conference which opens the last part of July. They are Bishop Michael Hinsuke Yashiro of Kobe, the Presiding Bishop; Bishop Timothy Makoto Makita of Tokyo, and Bishop Peter S. Yanagihara of Osaka. They stated that the opportunities in Japan are great and stressed the need for missionaries from the United States.

### Study Communism

**Boston:**—Missionaries of the Methodist Church will be educated in Communism and then sent abroad to counteract it, according to a plan adopted at the general conference meeting here. The plan was advocated by the Rev. Ralph Diffendorfer, head of the Church's division of foreign missions. He told the delegates that his department planned to send 200 married couples into every area now threatened by Communist infiltration, and that they would be well versed in Communist ideology and propaganda methods.

"I want them to know enough about Communism so they can talk about it," he declared. "I'm not afraid in the least how much they know about it because the more they know the more they can do about it."

The work is expected to cost \$4,500,000 and voluntary contributions will be sought.

### Agencies Studied

**Boston (RNS):**—All of the agencies of the Methodist Church are to be studied as to their efficiency, it was voted at the general conference meeting here. The report setting up the commission calls for a budget of \$60,000 a year with a maximum expenditure of \$240,000 by the time the next conference is held in 1952. Professional efficiency experts will be employed to make the study.

The conference also raised the budget of the public information commission from \$26,500 to \$75,000 a year.

Efforts to set up an official organization for social action, aimed at supplanting the unofficial Methodist Federation for Social Action, failed to materialize.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. DWIGHT A. PARCE  
Clergyman of Boston, Mass.

It seems to me that this pacifist propaganda is seriously misleading. Our Lord was speaking to individuals whom he was training in the sacrificial life; to whom he would impart the grace requisite for martyrdom. This is a grace imparted to individuals one by one. It cannot be imparted to a nation, the majority of whose citizens are non-believers, neither desiring nor understanding the sacrificial life.

\* \* \*

MR. ROBERT L. BETTINGER  
Layman of Manchester, Conn.

I hope never to be without THE WITNESS. It has been my parents' annual Christmas present for the past five years. It has followed me to Japan and back. When I finish reading my copy I send it to a missionary. When I return to Japan as a missionary it is my hope that I will find THE WITNESS arriving regularly so that I may keep abreast of the Church news. I thank God for THE WITNESS.

\* \* \*

MRS. PAUL LITTLE  
Churchwoman of San Francisco

THE WITNESS gets better all the time. We cannot afford to be without it.

\* \* \*

MR. W. A. WILSON  
Layman of Kansas City, Missouri

THE WITNESS should not be surprised at the unfair statement of Justice Roberts about universal military training. A magazine given out at the last General Convention stated: "From the outset he proved a painful disappointment to the pink fringe. He cast his balance against the Railroad Retirement act and later it was his vote that killed the AAA."

In the latter decision he held that Congress could not help agriculture, which Justice Stone said, "Hardly runs to the dignity of an argument." The lawyer against the triple A was George Wharton Pepper who had gotten Hoover to appoint Roberts to the Supreme Court. Justice Roberts opposed the railroad pension act as "invading the rights of property, taking the property of one and giving it to another, and destroying the loyalty of employees."

In 1923 he told the trust division of

the American Bankers Association: "Are we to go into a state of socialism, or are you and men like you, prepared to get out and take off your coats and root for good old fashioned Anglo-Saxon individualism?"

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