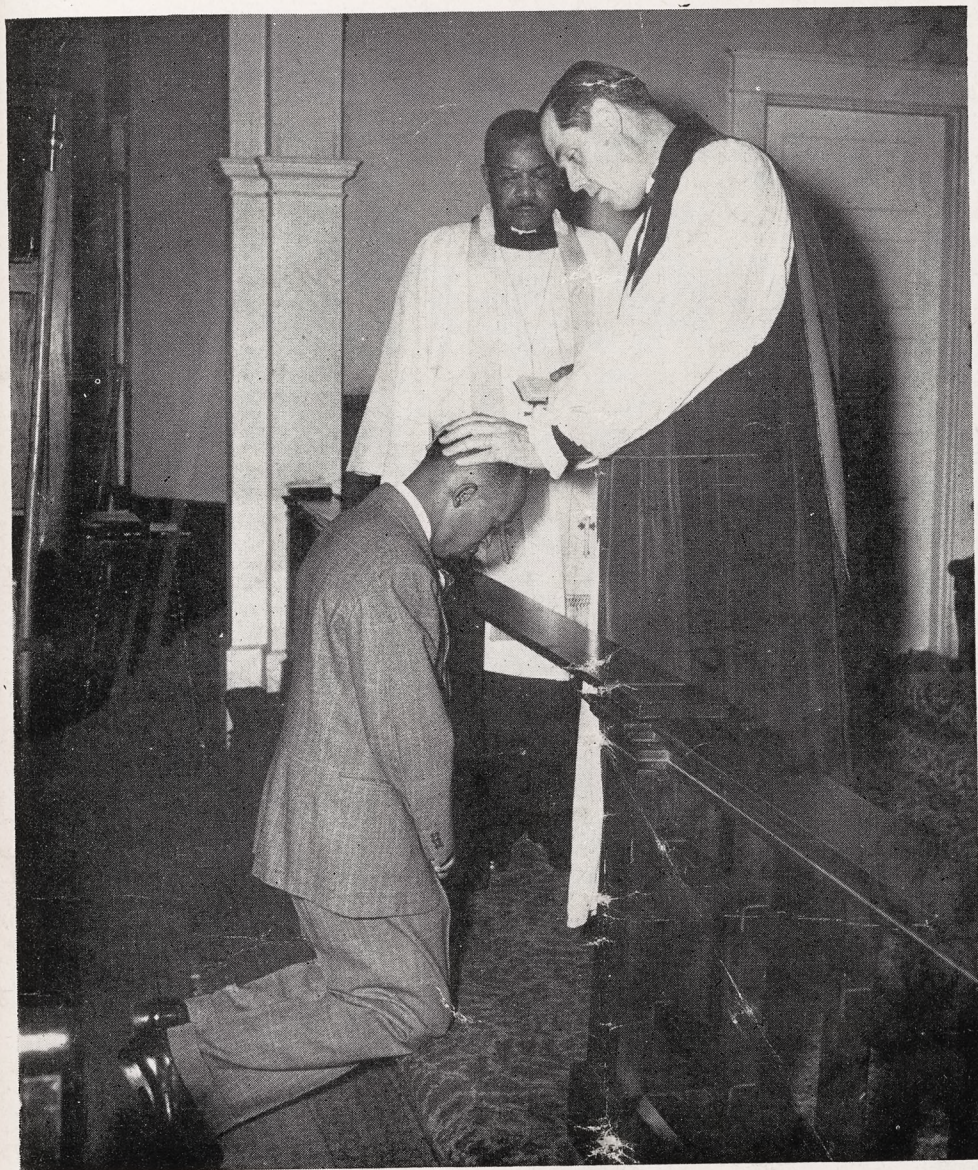


The WITNESS



10¢
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JUNE 10, 1948

BISHOP W. R. MOODY
CONFIRMS CONVERT
AT SAINT ANDREWS

(story on page four)

A Missionary Looks at His World

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

Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer; 1st Sunday, Holy Communion.

Daily: 8:30 a.m.—Holy Communion.

Thursdays and Holy Days: 11 a.m.—Holy Communion.

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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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, *Chairman*.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

JUNE 10, 1948

Vol. XXXI

No. 18

Clergy Notes

BARRALL, HERBERT M., curate at St. John's, Waterbury, Conn., becomes rector of St. John's, Cambridge, Ohio, July 1st.

BLACK, SAMUEL M., formerly in charge of churches at Brookville and Punxsutawney, Pa., becomes rector of St. John's, Negaunee, Mich., June 15th.

BRADY, W. H., has resigned as rector of St. Paul's, Savannah, Ga., to become rector of St. Paul's, Alton, Illinois.

CARPENTER, MARK T., rector of Holy Cross, Sanford, Fla., becomes rector of All Saints', Fort Lauderdale, Fla., Sept. 1st.

FAVOUR, PAUL G., of Laguna Beach, Cal., and former rector of Trinity Church, New Rochelle, N. Y. died on May 31st.

HALL, LAURENCE H., assistant at Christ Church, Cincinnati, becomes rector of All Saints', Portsmouth, Ohio, August 1.

HAWORTH, F. E., Jr., rector of Grace Church, North Girard, Pa., will become missionary in the diocese of Central New York, July 1st.

MILLER, PERY F., was ordained deacon by Bishop Budlong at Trinity, New Haven, Conn. He is vicar of St. John's, Yalesville, and curate of All Saints, Meriden.

PAGE, ROBERT J., was ordained priest on May 25 by Bishop Peabody at Trinity, Binghamton, N. Y., where he is curate.

RIDOUT, JOHN, having renounced the ministry, was deposed by Bishop Jones of West Texas for causes which do not affect his moral character.

URBAN, PERCY L., JR., was ordained deacon by Bishop Budlong at Trinity, New Haven. He is curate at Christ Church Cathedral, Hartford, and in charge of St. Andrew's, Hartford, Conn.

URBANO, PAUL D., assistant at St. James', South Pasadena, Cal., was ordained priest there by Bishop Bloy on May 24th.

WHITTEMORE, H. LAWRENCE, JR., was ordained deacon by Bishop Budlong at Trinity, New Haven. He is curate at Trinity Church, Hartford, Conn.

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 Klonan, 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.

Clergymen Tell of Experiences At Senate Hearing

They State That No Church Representatives Are Allowed to Oppose the Mundt-Nixon Bill

Washington:—Three clergymen of the Episcopal Church got their lesson in American democracy, 1948 style, at hearings on the Mundt-Nixon Bill held last week by the judiciary committee of the Senate. The Rev. Andrew Van Dyke of the diocese of Newark presented himself as the authorized spokesman for over 50 Princeton professors and a large group of ministers, including Bishop Ludlow, Dean Lichtenberger and Canon Robert Smith. The Rev. Robert Hampshire was here to testify against the Bill on behalf of the department of social relations of the diocese of Long Island. The Rev. W. B. Spofford Jr. was here as the executive secretary of the Episcopal League for Social Action. All had previously sent telegrams to Senator Alexander Wiley, chairman of the committee, requesting to be heard.

On May 27 the proponents of the Bill had testified in the commodious Senate caucus room. But the following day, when the opponents of the bill were to be heard, the hearing was transferred to a tiny room that could accommodate about twelve of the general public. So the three parsons found themselves a part of a huge crowd of over 1,000 citizens who had come here to register their opposition to the Bill.

"We were told in the office of Senator Smith of New Jersey," reported Van Dyke, "that so many had telegraphed requesting to be heard in opposition, that it was necessary for the committee to be 'selective' in its choice of witnesses. It certainly was. They were selected so that it was made to appear that only avowed communists and communist sympathizers opposed the bill. In the spotlight was William Foster, chairman of the Communist Party, who was on the stand for over two hours. One of the clerks

told me that he was 'an interesting witness.' A number of us churchmen, for instance, had previously wired Senator Wiley and others of the committee, requesting them to call well known jurists to appraise the Bill. We even suggested the name of Dean Lloyd Garrison, formerly head of the law school of the University of Wisconsin, since we had previously been assured that Dean Garrison could come to Washington to testify if invited. But the committee apparently did not want witnesses of his type and prominence.

"As soon as I arrived here," Van Dyke continued, "I went to the capitol and found myself a part of a crowd of over 1000 who were being kept from the hearing room by the capitol police. They cleared the corridor the moment any citizen paused in his walk along it. Finally two of us representing the New Jersey group got permission to enter the ante-room of the judiciary committee. We tried to get a sub-clerk to have the clerk hand to Senator Wiley the statement we had prepared. It contained a letter of protest signed by the Princeton professors; another signed by a large number of ministers; a letter from Bishop Ludlow; a protest against the Bill by President MacKay of Princeton Theological Seminary, and a copy of a telegram of protest from Dean Lichtenberger. But the police kept telling us to clear out, while we kept saying that we were waiting for a message. Finally we were 'ushered out' where we again joined the throng of protestors within a roped area.

"It was a quiet crowd. There were no raised voices except when the constabulary warned against loitering, or demanded that the ranks be closed, or insisted that a group of weary women who had sat on the floor, get up and start moving. The

door of the hearing room was closed, but a couple of times a person came out. Then, almost in whispers, we would learn something of what went on. The full committee was supposed to be present at the hearing, but of the 13 members the largest number reported to be there was 3, and much of the time Senator Wiley was the sole representative. At 1:30 a rumor spread that the proceedings were closed for the day and the large throng began to disperse. Soon I found myself with a small group at the door of the hearing room. When it opened once it was plain to see and hear that adjournment had not taken place, and there were a few empty chairs. In my most pleasant and reverential voice I asked the guard if there was any chance to get in. He replied 'no seats.' I tried again a bit later: again 'no seats.' Which caused the man beside me to remark, 'My God, even a clerical collar won't work.' That's the story, as far as I was concerned—except that the story went around that Senator Wiley had turned over to Robert Stripling, investigator for the Committee on Un-American Activities, over 2,000 telegrams from people opposing the Mundt Bill. Apparently they are to be checked for their 'subversive activities'."

The other two ministers, Spofford and Hampshire, tell a similar story. "The witnesses against the Bill were obviously carefully picked to create the impression that opposition to it is entirely 'red,'" Spofford reported. "The three of us saw the secretaries of various Senators—never getting

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.

to them personally—to complain that no representatives of the churches were being allowed to testify against the Bill. But it was clear that they were not going to allow any churchman to speak against it, even though they had allowed a Roman Catholic priest to testify for it the previous day. They are out to make the opposition a 'red maneuver'—that's where we are in this country apparently. Anyhow my experience as an American citizen at this hearing was expressed by a student of Columbia law school who said to me: 'I learned more about political science today that I have in any college or law school yet.'

"Anyhow, in just the one day we were there, the judiciary committee received over 2,000 telegrams from representatives of organizations who wanted to testify against the Bill. Maybe if a few more thousands pour in to them they will be somewhat impressed."

THE PICTURE ON THE COVER

Lexington, Ky.:—Bishop William R. Moody of Lexington preached a mission at St. Andrew's Church here at which Mr. Richard O. Mitchell was converted. He was baptized during the mission by the rector of the parish, the Rev. William H. Brown Jr. A year later Mr. Brown presented the convert to his bishop for confirmation.

URBAN WORKERS FELLOWSHIP

Greenwich, Conn.:—The Rev. Joseph G. Moore Jr., on the staff of Seabury-Western Seminary, and the Rev. Ross Sanderson of the inter-council committee on field research, were the headliners when 34 clergy from 17 dioceses met at Seabury House, May 25-27, to consider the Church and urban America. Discussion pointed up the fact that hundreds of thousands of people in urban industrial communities are unchurched and present a great missionary opportunity. Some of these areas include all the moral, social and racial problems in exaggerated form. Those attending also recognized the fact that the new housing areas had developed with total lack of religious facilities.

In specific terms the conference urged that surveys be made in every metropolitan area to determine the needs of the community; that plans be made to meet these needs; that clergy be trained for this work; that

sociologists, social workers, nurses and recreational leaders make their skills available for this work.

At the final session a committee consisting of the Rev. Messrs. Howard P. Kellett of Boston; Joseph G. Moore; Leland B. Henry of New York; W. B. Spofford Jr., secretary of the Episcopal League for Social Action, and H. A. Berngen of New York led in discussions which eventuated in the organization of the Episcopal Urban Workers Fellowship. Plans for a two-week conference to



Bishop Coadjutor Bowen of Colorado whispers his amusing secret into the ear of Bishop Brinker of Nebraska. The latter, speaking recently on the observation next year of the 400th anniversary of the Prayer Book, said that he hoped "it will take us all back to its doctrines, discipline and worship." He said further that we need to be loyal to the Prayer Book "rather than try to copy or imitate any foreign usage which at best will always be artificial and unreal to Anglicans"

be held in the summer of 1949 at Seabury-Western Seminary are under way.

COMMENCEMENT AT ST. AUGUSTINE'S

Raleigh, N. C.:—There were 46 graduates, representing 15 states, who received their degrees at the commencement at St. Augustine's College on May 26. Clyde A. Erwin, superintendent of public instruction in the state of North Carolina, told the graduates and a capacity audience that education, a square deal for minority groups, the development of a strong world government, and religion were the ways toward a better world.

Degrees and prizes were conferred by President Harold L. Trigg; Bishop Penick delivered a short address in introducing Mr. Erwin; the Rev. Stephen B. Mackey of the class of 1927, who is archdeacon of South

Carolina and rector of Calvary Church, Charleston, was the preacher at the baccalaureate service.

NEW HEADQUARTERS FOR OLYMPIA

Seattle, Wash.:—The decision to buy a historic mansion for diocesan and cathedral headquarters was the most significant step taken at the convention of the diocese of Olympia, meeting at St. Mark's Cathedral, May 23-24. The site is on a bluff overlooking Lake Union with a view also

of Puget Sound and the snowcapped Olympic Mountains. The grounds adjoin those of the cathedral and round out the site of the diocesan center. Bishop Bayne, in announcing a drive for funds for the purchase, said that he hoped the house would not be paid for by a few large gifts but that it would be "bought and owned by every loyal man, woman and child in the diocese."

BIG ENROLLMENT INDICATED

Boston:—The Rev. A. Vincent Bennett, director of the Wellesley Conference, announced last week that registrations are piling in, with the committee making provision for additional accommodations at the college to take care of the crowd. He also states that over 50% of those who have so far registered have never before attended a Wellesley Conference. It opens June 20th.

Quakers Lead the Way

THE head of the American Friends Service Committee, Clarence Pickett, announced recently that the money won by the Nobel Peace Prize in 1947 is to be used to improve American-Soviet relations. He said further that his committee "in consultation with American and Russian officials was searching earnestly for the most effective contribution" it could make. Whether the full page advertisement that appeared in a number of newspapers was paid for out of the Nobel Prize money we do not know. In any case we commend it to our readers, at the same time congratulating this great organization for such a wise and noble declaration.

The advertisement, which is headed "*Not by Might, nor by Power, but by My Spirit*" presents the following statement: "The world is aghast at the dread prospect of the United States and Russia competing for military supremacy. This need not be; this must not be. War, or militarism to forestall war, means ultimate ruin for all. The American Friends Service Committee believes peaceful relations are possible between the United States and Russia. We do not minimize the issues that now exist between the two countries, but neither do we believe that war would settle these issues. It would only intensify them. We call for a faith that other means can be found which could lift us to a new level of life in which war is outmoded.

"The world is ready to be quickened by a new spirit. It begs to be assured by reconciling deeds rather than words that under God there is one humanity. The hearts of men can still be kindled by a new vision of man's common and unfinished task—the building, under law, of a true parliament of nations. The people of the world want peace. Freedom from fear and from violence, freedom from threat and counter-threat, freedom to test the validity of ideas in daily life rather than on the battlefield, are what all nations want. Quaker workers in Europe and Asia tell us with one voice that people everywhere want to draw on America's faith in the future—not on our arsenal of weapons.

This yearning of all people for a new approach to international affairs is the solid rock upon which the peace of the world can yet be built. If America has tried and failed to gain peace, now is the time to try again. Let us be infused with new faith. From the ashes of our frustration and despair, let us rise with new determination to solve our differences with Russia in peaceful ways and in terms that will build a truly united world.

"Here are three steps which we believe are a beginning in this new direction: One: *Begin Peace Talks Now*. Let a group of leading American citizens meet this spring to formulate proposals for a general settlement of outstanding issues between the United States and the Soviet Union. Let these proposals be widely debated and then laid before the American and Russian heads of government, urging that they meet again in new faith and with a fresh spirit.

"Two: *Strengthen the United Nations*. Let the United States demonstrate now, in action, its loyalty to the United Nations and its determination to strengthen it as an instrument of world law and order. We believe Russia would respond to such a move. Let the United States join at once the World Health Organization and put adequate financial resources behind the International Refugee Organization.

With a new burst of faith let us begin to put substantial funds into the instruments of peace instead of into vast military expenditures in preparation for war.

"Three: *Promote Personal Contacts*. Let American private organizations with experience in international affairs unite in undertaking a large-scale program to promote intercultural understanding between the United States and Russia. Let us make a new effort to arrange the exchange of students, writers, religious leaders, and industrial workers. Americans and Russians need to see themselves as they are seen by each other."

The advertisement requests readers to indicate whether or not they agree. We hope that WITNESS readers, by postal or otherwise, will send their

"QUOTES"

THERE is a false emphasis in the household of faith in which the fellowship of the spirit is sanctified to other ideals and the one great objective of the master is set aside for other considerations. The Church as it exists, so often consists of little coteries of the best families, or such strata of the earth's social soil as contain pay dirt. Too often the only point of contact is that of the church treasurer, an annual visit of the pastor, and an urgent invitation to attend a sale at the parish house. As an institution in which all are members one of another, such contacts are neither refreshing nor inspiring.

—The late BISHOP JOHNSON
First WITNESS Editor

vote to us at 135 Liberty Street, New York 6, N. Y. A mere "I agree with the Quaker statement" or "I disagree" will be sufficient, with your signature. We will forward the replies to Mr. Pickett and thus, we hope, make a small contribution to peace.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

NOTES by the way: The film presentation of Eugene O'Neill's *Mourning Becomes Electra* is truly a picture for our times. Dealing with murder, insanity, suicide and implied incest, it explodes human sin all over the screen and pictures chaos in definite terms. As acted by Rosalind Russell, Michael Redgrave, Katina Patixnou and Raymond Massey, it is given worthy treatment. Unfortunately, I saw it one rainy afternoon, immediately after our government reversed its position on Palestine partition, and I was in no mood for a Greek tragedy minus any hint of redemption.

In attempting to translate a stage play literally to the screen, *Mourning Becomes Electra* uses the static sets of the legitimate theater. The experiment was not as successful as Laurence Olivier's *Henry Vth*.

* * *

A fine actor, Ronald Colman, has finally been honored with the Academy Award for his role in *A Double Life*. This too is a tragedy dealing with a sensitive actor who so deeply lives the character that he portrays on the stage that he confuses it with his own personal life. While playing Othello, he becomes victimized by jealousy and "slays with a kiss." Featuring Signe Hasso, Edmund O'Brien and Ray Collins, the picture is particularly notable for its enactment of scenes from Othello. These portions of the picture were directed by Walter Hampden who can still be considered one of Shakespeare's better friends.

* * *

I find that I have favored such pictures as *Action in the North Atlantic*, *Body and Soul*, *Woman of the Year*, *Sahara*, *Our Vines Have Tender Grapes*, *Brotherhood of Man*, *The House I Live In*, *Blockade* and *Pride of the Marines*. I liked

them because they seemed to portray man as a dignified animal. Now I learn, to my horror, that they were the products of the Unfriendly Ten who disagreed with J. Parnell Thomas and John Rankin. According to the new creed for loyalty, expressed by the term "guilt by association," I believe I am out on a limb. *Mea culpa!* (To know just how absurd this Un-American Committee can get, read *Hollywood on Trial* by Gordon Kahn, who himself is scheduled to be dragged into Mr. Thomas' klieg-lighted inquisition chamber.)

We Were Thinking

WE WERE thinking about ordinations, this being the season for it. Many of our dioceses have acquired the habit or custom, call it what you may, of ordaining candidates to the diaconate en masse. We know of two who, in the next few weeks, will ordain nine men in two large services, and there are probably other cases of these "mass ordinations" that we are not acquainted with. We feel that a bit of re-thinking is in order.

We can think of two reasons why services such as these should be held. First, we are ordaining so many men to the ministry that to split the ordinations up into single services would greatly hamper the efficiency of the diocese. This obviously does not square with the facts of the case. Secondly, such ordinations would be a striking show of strength, that would be lost in single services. If they are meant to impress the concerned pagan (or even Christian) with the fact that the ranks of the Church are ever being refilled, then a shock is in store for him once he gets a look at the facts and figures on the status of the clergy today. Quite obviously, mass ordinations do not serve either of these purposes, although there might be other reasons (such as Lambeth) which would make single ordinations impractical, but let's look at the other side.

The man in seminary spends three intensive years (nowadays, summers included) in preparation for the Christian ministry. In this task, he is aided and strengthened by the prayers and general concern of his home parish which has, with great interest, followed the course of his career. To deny the parish the privilege of witnessing to this final stage is, we feel, a great injustice. Now this is a personal, perhaps selfish, line of reasoning, so let's look at another.

The greatest concern of the Church today is recruitment for the ministry. We have, in the seminaries of the Church, spent a good bit of our time sending deputations into our colleges and universities for this purpose. The area where the least work has been done is in the local parish; it is in



the local parish that the vocation of the Christian ministry demands its greatest witness, and this can best be accomplished through ordination into that ministry. Thus, the single ordination serves a much needed teaching function that is lost through mass ordinations.

We ask for a rethinking of this problem on the

part of those dioceses now disposed to joint ordinations. We hope that it is only insurmountable obstacles that keep the witness of the ordination service from reaching down to the parish level.

—DONALD T. OAKES

—ROBERT B. HALL

Seminarians at E.T.S.

A Missionary Looks at His World

by Paul B. Denlinger

Episcopal Church Missionary in China

THE end of the war gave place to a popular demand for the relaxation of war time controls, and a return to the normalcy which was an American ideal. Clearly middle class support, which had made the Roosevelt regime so impregnable, shifted to the right as Republican majorities gained control of Congress. At the same time Southern Democratic control of the old Roosevelt party cut off progressive Democratic leadership, so that the two parties were very close in aims and policies. Bi-partisan cooperation was more easily achieved than at any time in the past, as both parties sought to undue the damage of the New Deal. The O.P.A. was repealed (in spite of liberal protests that this would, as it did, encourage inflation); the Taft-Hartley labor law was passed to cripple the effectiveness of labor strikes; the fair employment act was defeated, and pressure was brought to reduce tax obligations—particularly those of the higher income groups. The easy identification of laissez-faire, ruggedly-individualistic capitalism with American democracy, most particularly by the middle class in America under careful coaching by such pressure groups as the National Association of Manufacturers, gave conservatives the first big chance on the ballot they had had since F.D.R.

The situation in Europe was very different. Europeans bristled with the conviction that it was not only fascism that was politically and economically insufferable, but also unchecked capitalism. For one thing, Europe had never been as rich in resources as America, and for another the great majority of her capital goods had been destroyed in the war. It might very well be true that America could tolerate the vast inequalities in wealth made possible by an uncontrolled capitalism and still maintain the lowest class of workers safely above the starvation level, but Europe could afford no such luxury. Most European countries realized clearly there could be no return to the *status quo* in terms of the usual American dream, but that the future necessarily involved checks on

capitalism which would tend to narrow the gap between the largest and the smallest incomes in the country. England is perhaps the outstanding example of those who sought a new future as she voted out the conservatives who had so ably directed the country in the war, and gave control to an outspokenly liberal labor government. The great hope was for a middle path between the U. S. and Russia, with friendship for both countries.

But in spite of sympathies with the Marxist critique of capitalism, most European countries, at least those in the West, were thwarted in their efforts to achieve a *modus vivendi* with Russian communism. For subsequent history has served to illustrate more vividly the significance of the Lenin-Trotsky split. When Russia championed Lenin, she chose the Russian citizen as over against the international proletariat. Russian nationalism clearly controls world Communism in the present world situation. But still countries are impressed with the impotence of capitalism at the place where Marxist theory confidently proclaims an answer, and depressed by the reactionary nature of American leadership.

As the tension of this cold-war rivalry has continued, U. S. leaders have increased their agitation for a positive foreign policy. The unchecked growth of Russian nationalism as it gobbled up Eastern Europe and then disgracefully stamped out democracy in Czechoslovakia, has been given prominence as the threat and challenge it really is. But still Western Europe is caught between a Scylla and Charybda—unless the U. S. really provides sizeable financial aid. Provided the U. S. is willing to subsidize it, Europe will be able to give some form of capitalism another chance—and that is the significance of the Marshall plan. The U. S. public is being carefully coached that considerable economic aid is a necessity to keep Western Europe from going Communist.

It is paradoxical, and generally not evident in

the U. S. press, but it is the U. S. domestic policy that drives people to Communism. It is people who see clearly the unworkability of laissez-faire, ruggedly-individualistic capitalist-democracy that are finally forced to Communism in a desperate attempt to escape reaction. It is Russian foreign policy that drives people to America. People see the impossibility of protecting themselves against Communist betrayal to Russian nationalism apart from U. S. support. It is surely a sad commentary on our present world when people are forced to make political choices not on the basis of what they believe in, but on the basis of the opposite of what they hate or fear the most. There is also an element of irony in the type of pleas for an "aggressive" foreign policy for which Henry Luce is rightly notorious: pleas for a strong foreign policy to stop Russia, are at least a partial cover for the type of reactionary domestic policies that nullify that foreign policy by driving people to Communism.

FROM an American viewpoint, in this jockeying for position in American-Russian rivalry, there is only one absolutely crucial point of reference, and that is America itself. A healthy, virile, American democracy is the only fool-proof defense against Communism. If our former type of laissez-faire capitalism threatens our democracy, then we shall be forced to consider an overt and intelligent choice between them. Thus the spotlight should be on American domestic policies. Military bases supported by reactionary anti-Communist regimes around the world are of questionable value even from a military point of view; and politically they only ensure the ultimate success of a Communism that comes preaching a sorely needed social justice. Nothing is more indispensable than a strong, progressive, successfully-democratic America.

Unfortunately, however, domestically America has just been growing, like Topsy, without very much thought or control. And that growth has immeasurably strengthened Marxist prestige by conforming almost to a "t" to the predictions made on the basis of Marxist dogma. According to orthodox Communism, America must grow increasingly conservative, with greater class inequalities, until finally the suffering is so unbearable that the masses will rise and join the Communist revolt. No one can question that America, since the war, has grown increasingly conservative (a two-party system, both conservative). Also an unchecked capitalism has already created, and will continue to create, greater class inequalities, and greater injustices arising from these inequalities. There are also indications that domestically America is moving farther from democracy and closer to a fascism in an effort to better protect American

capitalism—certainly she has without apology or embarrassment accepted foreign fascist regimes as partners in an anti-Soviet bloc.

When we speak of fascism we mean a state absolutism which surrenders normal democratic processes in order more successfully to defend a crumbling *status quo* against Communism. Germany became Nazi because the middle class was so afraid of Communism that it delegated extra-democratic powers to a radical minority party that did stop Communism—but saddled the country with an insufferable tyranny that led to a crushing defeat. There is something pathetically naive about the way most Americans visualize the rise of a native fascism. They think that all the traditional values of American democracy such as free speech, right to trial, etc. will be blatantly denounced by a group of emotional fanatics. This may be a Hollywood picture of a fascist regime, but it hardly squares with the facts. Freedom of speech will not be denounced openly and rescinded—rather, intelligent, cultured demagogues will movingly ask for its surrender (probably something like the type of thing we see in the Un-American activity investigating committee in Congress), pointing out that the safety, or even the existence of the nation, in the face of the present Communist threat, demands it. One can expect labor checks to be supported by a middle-class economically straightened by inflation, resenting the unreasonable wage-demands of labor, and limiting the right to strike in order to protect the national welfare. Absolutism will seek power in a war-like emergency, and then, when it is safely entrenched, it can disregard its initial emergency appeal. An American fascism will not come waving a black swastika, it will be dressed in a business suit, and it will present a forceful and coherent appeal.

WHERE has Christianity stood in this developing tragedy? Ideally one would hope that there would be enough leaders with the understanding and religious insight of Amos and Jeremiah, and the courageous faith to speak the unpalatable truth. It is an old familiar question of repentance. We have tried to protect our sins by our virtues. We have tried to disguise the mechanical selfishness of an uncontrolled capitalism by completely identifying it with American democracy. When questions of color are involved, we blithely sacrifice democracy in the name of a social status quo. We have excused and hidden our gross infidelity by concentrating attention on the obvious sins of Russian nationalism. Like the Pharisee we have continually praised our own generosity and our powerful position. But it is not the sins of Russia which threaten the existence of America, so much as the sins of America. God is

just, and a faithless nation dies. Were it not for Russia, there would be another antagonist. Evidently the U. S., unlike the ancient Jewish kingdoms of Palestine, has not a deep enough and sincere enough faith in God to produce such prophets; at any rate they are conspicuous by their absence.

Worse than this, the Church has generally allied itself with those who hide their own sins behind the anti-Russian smoke-screen. Of course Marxist materialism is Godless, and the nation who follows it shall die. Of course Russian nationalism is ruthlessly selfish, and the nation who pursues such shall meet its end. It takes no insight to see this, no wisdom nor faith to denounce it. The more essential question is, must two faithless nations destroy each other in their fleeing from God? The Church has generally joined in the great pharisaical pastime of denouncing others' sins, and by that act feeling less suspect for their own. Emotional slogans and blanket statements have created a war-like atmosphere in which confession, repentance, and faithful new beginnings seem foolishly irrelevant. Pride goeth before a fall; and how American Christianity has fed and nourished American pride. The heated denunciations of Communism have often served to further identify capitalism-democracy-Christianity, and to insure that all shall fall together in the same debacle.

The House of Bishops' denunciation of irresponsible attacks on Communism, and the increasingly difficult and courageous stand of THE WITNESS seem like a light shining in the darkness. For the majority of American Christians, Protestant as well as Roman, seem to follow the call of political and religious demagogues to a holy crusade against the Godless Soviet. The last crusade of a "faithful" Christendom was held in the sixteenth century. It was the most unsuccessful missionary venture ever conceived. It so alienated the unfortunate infidels that to this day they are more impervious to the preaching of the gospel than any other people in the world. It failed in its primary purpose of placing the Holy Lands under European control. It caused only suffering and death, and contributed to the popular disrespect of the Church to the point that the schisms of the Reformation were made more easily possible.

Once again there is a call to crusade against an infidel enemy. This time both Roman Catholicism and Protestantism are so much a part of the American scene, and so interested in their own position, that they both respond with enthusiasm.

Perhaps Russian nationalism shall in God's providence be destroyed by American military might. But the same judgment that waits for them, waits also for us. For God is a just God. He has promised, and verily it is so: "the unGodly is trapped in the work of his own hands."

A Word With You

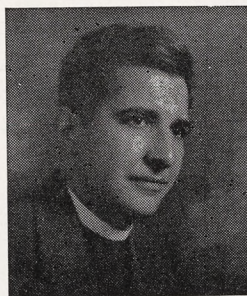
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

ONLY EDITORS NEED HAVE A FLAIR FOR WRITING

SAMUEL JOHNSON felt that there were, should continue to be, separate words in English to express the rather different ideas 1) of smelling something, and 2) of being smelly or being smelt.



A fastidious young woman, seated beside the great Doctor at dinner, said petulantly, "Dr. Johnson, you smell!" "Madam," rumbled the mephistic lexicographer, "you smell, I stink."

Her rule won out, however. Now the verb *to smell* is both "active and passive!" ("My goat has no nose." "Amazing!

How does he smell?" "Terrible.") No one has bothered to say which sense is active and which is passive. When I smell a rose or a roast, I feel as if I am active in the matter. When I am practically "smelled out" of my office by a visiting stranger (usually a member of what we refer to as "another Communion") who wants to borrow two dollars so that he can give up drink forever, I feel furiously passive, since I am not equipped with noselids.

Most well bred young people think *stink* is a word only to be written on back fences, so the matter is closed. But I wonder if it is not a menace to international friendship when we take a good precise French word like *flair* and make it work overtime as we now do to *smell*?

Flair means to have a good nose for things. If you have a flair for preaching it means you know where to go to hear a good preacher. It does not mean you are a good preacher. Except for breathing, the nose's chief use is as an organ of discovery. You can have a flair for odd people, but you cannot have a flair for making them like each other. That is a gift, a knack, an art.

We have done the same with *scent*. It derives from *senses*, and it means to be aware of what is not seen. But we have always used the word, as though it derived from *essence*, as a refined term for odor. Odor has lost its fragrance (except in Hymn 46, verse 2, 1940 Hymnal), "Banish kitchen odors" means cabbage, not coffee.

Soon, if you remark that a dog has a poor scent, people will suggest that you bathe him.

The Church's Responsibility In World Affairs

*Synod of the Pacific Adopts a Statement
That Is Very Timely for All Christians*

Santa Barbara, Cal.:—The synod of the province of the Pacific, meeting here, unanimously adopted a statement on the responsibility of the Church and of Christians generally in the present world situation. The statement follows:

"Twice in a generation the moral and spiritual influence of the Christian Church has been mobilized in behalf of war with the promise that out of war would come a just and durable peace. It was fondly hoped that victory would make the world safe for democracy and that the peace settlement would be based upon open covenants openly arrived at. The League of Nations and a World Court were set up. More recently the Four Freedoms were proclaimed and the United Nations Organization established.

"Three years after the end of hostilities none of these promises has been realized. The League of Nations died in its impotence, the Four Freedoms are forgotten and the U.N. is bypassed whenever it suits national convenience.

For too long we have trusted the promises of our statesmen instead of the promises of our Lord. For too long we have relied upon the resources and ingenuity of human beings instead of the omnipotence of a sovereign God. For too long we have depended upon frail, unregenerate man, instead of the God of righteousness.

"The sad result has been our present discouragement, disillusionment, and cynicism. The sad result has been the break-up of the American home, the paralysis of the industrial world, and an international scene characterized by reckless name calling and preparation for an atomic war. The sad result has been that we have taken counsel of our fears and phobias. Put not your trust in the atomic bomb nor in any device of man 'for there is no help in them.'

"Man alone can do nothing when his concern is with his own security and his own well being. Only as we have concern for the economic and social well being of other nations can we obtain the kingdom for which we pray. We are promised peace and security only as we seek the

kingdom of God and his righteousness.

"Man by himself is helpless and hopeless; man in the hand of God becomes an instrument through whom God realizes his purpose. The last word, therefore, is not with man, his atomic bombs and supersonic planes but with his Creator working through responsive hearts.

Therefore, with penitence for our past failures and with confidence in



Entry in recent flower arrangement show of the St. James' Cathedral Club, Fresno, Cal., is given last-minute touch by Mrs. James M. Malloch and Mrs. Elmer Oehlschlager

the God and Father of our Lord Jesus Christ,—we call upon our fellow Christians to put themselves humbly and with confident hope into the hands of God to be used according to his will.

"Man left to his own devices has shattered the body of Christ; man as an instrument in the hands of God can reunite the Church.

"Man left to his own devices has broken up the American home; man as an instrument in the hands of God can build a Christian home upon enduring foundations.

Man left to his own devices can release an atomic bomb and chain reactions which will blast us and God's creation into the cosmic rays; man as an instrument in the hands

of God can make atomic energy serve the purposes of God's kingdom.

"Man left to his own devices can lose himself in darkness, doubt and despair; man committing himself to God, can rise to his full status as a child of God and an inheritor of the kingdom of heaven.

"God sent not His Son into the world to condemn the world but that the world through him might be saved.' Christ's command is,—'As my Father hath sent me even so send I you.' Our function is to bring to all mankind this salvation of security by proclaiming to our generation the Gospel. Its simple precepts need reiteration and acceptance. 'Blessed are the peace makers.' 'Blessed are the merciful.' 'If your enemy hunger, feed him.' 'Be not overcome of evil but overcome evil with good'."

To Visit England

Madison, Wis.:—The Rev. Francis J. Bloodgood is to fly to England on June 22nd to take part in discussions with the heads of the Orthodox Churches, the Eastern National Churches and the Scandinavian Churches, June 26 to July 6. He is to take part at the invitation of the Archbishop of Canterbury.

REINHOLD NIEBUHR: PROPHET FROM AMERICA

By D. R. Davies

Reinhold Niebuhr, the greatest theologian in America today, is called by Mr. Davies "the leading theorist in the contemporary revolution in Christian thought." In this clear and stimulating interpretation of Niebuhr's philosophy and theology, Davies presents the man in his paradoxical position as a conservative theologian and a left-wing politician. Niebuhr, he states, unites the exact fact-finding mind of the social scientist with the passionate spirit and religious insight of the prophet; his theology comes straight from the furnace of social conflict and tragedy.

The author writes with acute understanding and knowledge of Niebuhr, presenting his subject in a clear journalistic style. \$2.00

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His son, Francis Jr., graduates from the University of Wisconsin on June 19th and is to be married June 21 to Miss Patricia Dean of Madison—"hence my departure by plane on the 22nd instead of earlier by boat." He also informs THE WITNESS that he plans to include the Olympic games in his observations.

To Attend Lambeth

New York:—Bishop and Mrs. Sherrill sail from here tomorrow, June 11, to attend the Lambeth Conference and the assembly of the World Council of Churches in Amsterdam. They are to leave Europe on September 4th. Sailing on the same boat with Bishop Sherrill are Bishop and Mrs. Hobson of Southern Ohio; Bishop and Mrs. Lawrence of Western Massachusetts and Bishop and Mrs. Malcolm Peabody of Central New York.

Bishop Tucker Honored

Cleveland:—The tenth anniversary of the consecration of Bishop Beverley D. Tucker was observed here on May 24 with a service followed by a luncheon. He was handed a check for \$4,500 by Mr. W. G. Mather, treasurer of the diocese, on behalf of the clergy and laity, the gift to make it possible for Bishop and Mrs. Tucker to go to England this summer where the Bishop will attend the Lambeth Conference.

Bishop Improves

Ayden, N. C.:—There is room for improvement even in bishops according to a headline in the Mission Herald, organ of the diocese of East Carolina. It states: "Bishop Wright's Address Shows Much Improvement." A reading of the dispatch under the heading reveals however that it was about new churches, new parish houses etc. rather than about the Bishop's ability as a speaker.

Indian Priest Dies

Rosebud, S. D.:—The Rev. J. H. Driving Hawk, Indian priest, died at Yankton, S. D. on May 22. He served at Okreek until 1945 and the last two years on the Yankton Reservation.

World Council Assailed

Bucharest (RNS):—Following the election of Patriarch Justinian as the head of the Romanian Orthodox Church, the minister of cults of the government declared that both the Roman Church and the ecumenical movement (World Council of Churches) are "inspired by imperialism." He stated that "we have only respect and consideration for other

faiths. It is a question of making these institutions fighting arms against people seeking liberty and peace."

Church Consecrated

Tulsa, Okla.:—Trinity Church here was consecrated on Trinity Sunday by Bishop Casady and in the evening St. Luke's Chapel was consecrated. The services marked a high point in the rectorship of the Rev. E. H. Eckel who has served the parish for over eighteen years, for it has been during this time that the debt of the parish has been paid, the chapel organized with a chapel and a hall erected, and the membership of the parish doubled.

Marriage Instruction

New York:—The committee on marriage instruction of the National Council is in the process of preparing literature on the subject and has requested bibliographies and other material on the subject. The secretary is the Rev. Arnold Purdie at national headquarters.

Laymen Meet

Martinsville, Va.:—Prof. Stanley R. Hopper of Drew Seminary and the Rev. Paul Scherer of Union Seminary were the lecturers at a conference on evangelism held here at Christ Church, May 3-9. It was sponsored by the laymen's league of Christ Church, with men of the other churches invited to attend.

Lonesome People

Daytona Beach, Fla.:—Bishop Louttit, coadjutor of South Florida, told the assembly of the diocesan Daughters of the King, meeting here at St. Mary's Church, that "some of the most lonesome people in the world are in Florida." He stated that the women of this Church society could do a great service by "visiting them and enfold them as part of the parish life." He spoke also of plans for new work among the Indians in the diocese and the delegates voted financial aid.

Hit Mundt Bill

Boston (RNS):—Opposition to all forms of totalitarianism was expressed here by the American Unitarian Association in adopting a resolution that condemned the Mundt-Nixon anti-Communist bill. A resolution denouncing Communism was tabled at the Association's annual sessions after a debate in which the word Communism was changed to "totalitarianism."

In a general resolution dealing

with separation of Church and State, the group demanded the recall of Myron C. Taylor from the Vatican and called for the repeal of any law in any state which sanctioned grants of public aid to church schools.

Declaring "no single current system of ownership" meets the test that property is a trusteeship under God, the Association urged that "encouragement should be given to further experimentation in the forms of private cooperative and public ownership." The resolution stated that men in the future "must be more largely activated by a service motive than by a profit motive."



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An end to racial discrimination, segregation and quotas of admission in colleges and universities was also demanded by the Association. The group asked adjustment of the claims of Japanese in California and in Canada.

Opposition to universal military training was voiced in another resolution.

World Council

Washington:—Protestant congregations throughout this city united here May 16 to pray for the success of the first assembly of the World Council of Churches, meeting this summer in Amsterdam. The preacher was the Rev. Ralph W. Sockman, Methodist of New York.

Auxiliary Meets

Roanoke, Va.:—The Auxiliary of the diocese of Southwestern Virginia met here at Christ Church, May 11-12, with the Rev. Edgar T. Ferrell Jr. of Marion speaking on evangelism at the opening session. Miss Hazel King, secretary of college work of the province of Washington, was also a speaker.

Barnwell Brothers

Savannah, Ga.:—Bishop Barnwell left here last week for New York where he was joined by his brother, the Rev. Carlton Barnwell, rector of St. Paul's, Lynchburg, Va., and together they proceeded to Rotterdam. They are to travel in Holland and Normandy for a couple of weeks, after which Rector Barnwell will return home. Bishop Barnwell however will go to England for the Lambeth Conference, then to Amsterdam to take in the World Council of Churches meeting, and then back to England where he will be the preacher at the 250th anniversary of the founding of the Society for Christian Knowledge. He will sail for home in September.

Hits Lawlessness

Detroit:—Bishop Emrich of Michigan hit vigorously at lawlessness at the annual Empire Day service held at St. Paul's Cathedral here, which was attended by Canadian troops. He said that the presence of the troops representing the British Empire spoke

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of the guidance, power, judgment and hope of a great tradition. "But it is not easy to have a great tradition," he said; "it demands things of you. To illustrate, let me ask some questions. I have read in the papers recently of the mobs in Ohio and Windsor having attacked the local offices of the Communist Party. Behind us there stands the tradition of the provisions of law, of a right to fair trial, of parliament and the bill of rights. There is the other tradition of the Nazi bully-boys of beating up those with whom they disagree. What would Jefferson, Lincoln, Lord Tweedsmuir, have said? What would the Mother of Parliaments say? What think ye?"

Bishop on Way

New York:—Bishop Y. Y. Tsu, general secretary of the national council of the Church in China, was the preacher May 30 at St. George's here. He is on his way to London to attend the Lambeth Conference. Previously he had stopped over in Detroit where he filled a number of speaking engagements, including preaching at St. Paul's Cathedral on May 23rd. He also visited Ann Arbor where he addressed a group of Episcopal students at the University of Michigan.

Secretary Resigns

New York:—The Rev. Charles E. Fish, assistant secretary in the division of youth of the National Council since 1946, has resigned to take charge of the Good Shepherd, San Jose, Costa Rica.

Bishop Honored

Detroit:—Bishop and Mrs. Emrich were the guests of honor at a

reception given by the diocese of Michigan on May 23rd. It was attended by a large number of officials of various organizations in the city, in addition to the clergy and people of the 125 parishes and missions in the diocese.

Offering Presented

Newark, N. J.:—The United Thank Offering of the diocese of Newark was presented on May 21 at a service held at Trinity Cathedral. The preacher was Bishop Donald Aldrich, dean of the chapel at Princeton, and there were about 650 women present. In the afternoon there was an address by Bishop William J. Gordon of Alaska who talked of the work in that field.



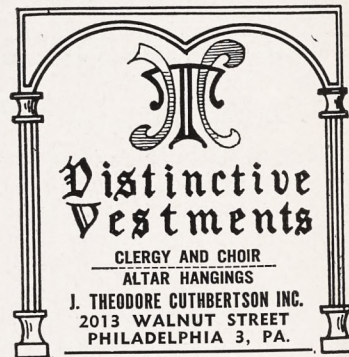
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 CHAPLAIN OF THE SEMINAR, The Rev. Churchill J. Gibson, D.D., Rector of St. James, Church Richmond, Virginia. Dr. Gibson will give a series of ten lectures on THE ANGLICAN AND HIS PRAYER BOOK.
 The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral. Canon Cleaveland will give five lectures on PERSONALITIES OF THE REFORMATION IN THE CHURCH OF ENGLAND.
 The Rev. William H. Dunphy, D.D., Rector of St. Mark's Church, Philadelphia, Pa. Dr. Dunphy will give five lectures on CERTAIN BASIC THEOLOGICAL CONCEPTS OF THE CHRISTIAN FAITH.
 The Rev. Stephen Davenport, Rector of St. Stephen's Church, Oak Ridge, Tenn. Mr. Davenport will give ten lectures on THE GREAT AFFIRMATIONS OF THE FAITH AS SET FORTH IN THE CREEDS.
 The Rev. William Christian Roberts, M.A., Rector of Trinity Church, Towson, Maryland. Mr. Roberts will give ten lectures on REFORMATION AND MODERN THEOLOGY. Five lectures will set forth Martin Luther's theological position and five will present the theological position of Tillich, Niebuhr, Farmer, Karl Barth, and Brunner.

RATES

The Seminar \$25. rate covers board and lodging for the eleven days. Members of clergy families attending have the special clergy rate. Kindly address all applications for enrollment to Mr. Wilmer Moomaw, Agent, Shrine Mont, Orkney Springs, Virginia.

Mrs. Ellen Baker of Ramsey, 95 years of age, who with Mrs. Soule had helped count the first offering in 1888, was present and announced that the Newark offering this year was \$12,000.

Wants Positive Program

New York:—Dr. H. Y. Chang, professor at Yenching University, now doing graduate work at Hartford Seminary, told a meeting of the Foreign Missions Conference that the Church needs to develop a "positive program" in China. Churches should tackle the problems of illiteracy, disease, superstition, poverty and he declared that "important battles yet remain to be fought with the major reactionary forces of corrupted politicians and barbarous warlords hampering the route of science and democracy." He appealed for a Church program that would serve the needs of the underprivileged and oppressed masses of China, and he warned that the lack of such a program would help to strengthen communism there.

Visit Republic

Royal Oak, Mich.:—Members of the Junior Brotherhood of St. Andrew at St. John's here, including

the high school group, make regular visits to the Boys' Republic at Farmington for a recreational and social program. The Republic is a correctional institution where 80 boys are receiving training for useful citizenship. The Rev. Edgar A. Lucas, assistant at St. John's, developed the Episcopal chaplaincy work there while he was a member of the staff of the Detroit City Mission Society, and he is continuing this service with the enthusiastic approval of the rector, the Rev. C. C. Jatho, and the vestry of St. John's. The boys of the parish go to the Republic each week for dinner and afterward play basketball or other games.

The Rev. G. Paul Musselman, superintendent of the City Mission Society, is a trustee of the Republic and Mr. Clyde Read, communicant of St. Joseph's, Detroit, is its director.

Unemployed Migrants

New York:—Four area supervisors for migrant work of the Home Missions Council told those attending a conference here that the welfare of this "essential economic group" will deteriorate noticeably in the coming months. The reasons given were withdrawal of federal welfare programs; droughts in California;

severe cold in Florida and Arizona, all contributing to widespread unemployment.

Noting the need for private agencies to help fill the vacuum left by the federal government, the Council announced plans to expand social and religious work to migrants, particularly in Virginia and North Carolina. Also plans were announced for the raising of funds for additional "Harvesters" — a multi-purpose station wagon equipped with altars, medicines, radio-phonographs and recreational equipment. Three of these are now in service, moving with migratory workers on both coasts and through the farm areas of the mid-west.

More Get Bible

New York:—Ten new languages and dialects were added last year to the list of Bible translations, bringing the total to 1,090, according to a survey by the American Bible Society here. New languages are Aztec, Chol, Mixteco, Tarahumara, Tzeltal and Tzotil, spoken in Mexico; Naga; Chang and Naga; Mao, used in Assam; Nantcheri, prevalent in French Equatorial Africa; and Palau, found in Micronesia.

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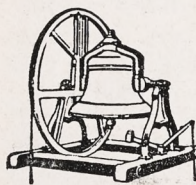
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To Push Merger

New York:—The Rev. Earl F. Adams has resigned as director of the Protestant Council here in order to be the executive head of the planning committee of the proposed National Council of Churches. He said that it would take two or three years to work out plans and secure the necessary approval for the merger of eight existing national inter-Church agencies: the Federal Council; the International Council of Religious Education; the Home Missions Council; the Foreign Missions Conference; the Missionary Education Movement; the United Council of Church Women; the Protestant Council of Higher Education and the United Stewardship Council.

Visit Seminary

Baltimore, Md.:—A large number of communicants of Holy Nativity here—three men and thirty-three women to be exact—made a pilgrimage to the Virginia Seminary recently. Accompanied by their rector, the Rev. Hugh W. S. Powers, an alumnus, they were escorted about by the Rev. William Kirk, the man in charge of the fund raising at the school. They were guests at lunch in the new government-erected refectory, scattered about so that they could meet students and faculty.

The women of Holy Nativity gave \$300 to the building fund from their Lent offering, and recently a man of the parish handed Rector Powers another \$200 for Virginia.

The immediate goal of the campaign is for \$660,000 by commencement next month, with about \$460,000 in hand.

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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.

MR. EDWARD MAJOR CAMPBELL
Layman of New York City

In *Talking It Over*, May 27, Spofford writes about the Mundt-Nixon Bill. You say "it is conceivable that it could be used to restrict the activities of others besides Communists." True, it might even restrict the Vatican which is a sovereign state. Of course it is conceivable. Anything that can do things for you can do things to you. Virtue can become a vice. The right of labor to strike can, and has been misused. Would you abolish the right of labor to strike? The Christian religion itself has been twisted, prostituted and exploited by certain elements of our society to the detriment of innocent and decent people. Would you abolish all Christian effort? If you would, don't be afraid, come out in the sunlight and say so.

In my opinion the good solid American citizen has much less to fear from the Mundt-Nixon Bill than he has from the class of individuals who, for some obscure reason, oppose the Bill. Of course it is not quite clear from your article whether you are for the Bill or against it. Why not take a forthright position? Let your readers know where THE WITNESS stands on this Bill. As far as your readers know you are neither cold nor hot. Read Revelations, chapter 3, verse 16. ("So then because thou art luke warm and neither cold nor hot, I will spue thee out of my mouth.")

ANSWER: The position of the editors on the Mundt Bill was determined at a meeting following full discussion and appeared June 3 issue. Mr. Campbell should not limit his reading to one verse in Revelation but should read the verse that follows for the reason for the spueing. Also we think a good bit depends on the definition of his "good, solid American citizen." In any case the one this paper tried to represent (not too well of course) was definitely not considered "a good, solid citizen of Palestine" and was hung between two thieves because he was not.

* * *

THE REV. ROLAND MONCREU
Rector at Hot Springs, Arkansas

Talking It Over (May 27) is particularly fine and true. Loyal Roman Catholics are just as subservient to a foreign, ab-

solute power as loyal Communists. A little cynicism could suggest that the Master is a "foreign" power and include all Christians. The same cynicism would find it difficult however to find where he does reign in this world.

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