

The WITNESS

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JULY 8, 1948

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BISHOP LANE W. BARTON
REPORTS THE LAMBETH-
CONFERENCE FOR WITNESS

Why Students of China Strike

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

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The Rev. Roscoe Thornton Foust, Rector

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11 A.M. Morning Prayer, Sermon.

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

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5:30 Vespers, Tues. through Friday. This church is open all day and all night.

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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

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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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JULY 8, 1948

Vol. XXXI

No. 20

Clergy Notes

BRATT, GEORGE F., rector of St. Paul's, Ossining, N. Y. has been appointed archdeacon of the diocese of New York, effective October 1.

BURNETT, LEE W., was ordained priest at Trinity Cathedral, Cleveland on June 21 by Bishop Tucker. He is rector of St. Paul's, Bellevue, and in charge of Grace Mission, Clyde, O.

BURNZ, EDGAR C., rector of St. Mary's, Bluefield, Va., has resigned, effective July 31, to retire from the active ministry.

CATON, JOHN R., with missionary experience in South Dakota and China, is to go as a missionary to Honolulu.

CORRIGAN, DANIEL, rector of Grace and St. Peter's, Baltimore, has resigned to accept the rectorship of St. Paul's, St. Paul, Minn.

GILLIAM, JACKSON, was ordained deacon on June 10 at St. Mary's, Arlington, Va., by Bishop Remington of Pennsylvania. He is assistant at St. Mary's.

HAILWOOD, JAMES W., was deposed on June 16 by Bishop Clark of Utah for causes which do not affect his moral character.

HALL, GEORGE J., formerly director of college work of the diocese of California, becomes rector of All Saints, Santa Barbara, Cal., on July 15th.

HARRIS, SHELBERT C. JR., was ordained deacon on June 15 by Bishop Tucker at Trinity Cathedral, Cleveland. He is in charge of St. Mark's, Shelby, Ohio.

HILL, HERBERT H., is now in charge of St. John's, Monticello, N. Y. and vicar of St. Andrew's, South Fallsburgh.

KELSEY, ARTHUR C., rector of St. John's, Franklin, Pa., becomes assistant at the Advent, Boston, Mass., August 15th.

KLOHN, FRANKLIN J., was ordained priest at Trinity Cathedral, Cleveland, on June 21 by Bishop Tucker. He is rector of Grace Church, Galion, O.

LOEGLER, DAVID, was ordained deacon on June 15 by Bishop Tucker at Trinity Cathedral, Cleveland. He is director of social relations in the diocese of Ohio and a member of the city missions staff.

PRIMO, QUINTIN E., formerly rector of St. Matthew's, Delray Beach, Fla., is now rector of the Good Shepherd, Sumter, and St. Augustine's Mission, Sumter County, S. C.

SOMERS, CHARLES L., retired clergyman of the diocese of Southwestern Virginia, died on May 30 in Richmond, Va.

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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, D.D., Dean

Summer Services

Sundays: 8:30 and 11:00

Weekdays: Holy Communion 12 noon
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.

The Students of China Strike Against U. S. Policies

*Episcopal Church's St. John's University
Is the Place the Demonstrations Started*

By Paul B. Denlinger

Episcopal Missionary in China

Peiping, China (by air mail):— "Oppose American Support of Japan" has been the rallying cry of the latest outburst in the student movement, occurring roughly from the end of May to the middle of June. There has been sharp and bitter criticisms of America, and especially American policy in Japan.

The situation developed out of an art exhibition in St. John's University, Episcopal school in Shanghai. It is reported that several of the cartoons pictured America as a militaristic nation. Similar cartoons in Peiping which I saw showed a materialistic Uncle Sam encouraging barbarous Japanese soldiers to attack Chinese, or Americans lapping up the blood of the Chinese people. When it became known that the exhibit was intentionally unfair in representations of America, the school authorities ordered the exhibit closed. At least a group of the students opposed the university oppression of free speech, accused them of being foreign imperialists, and in general denounced university authorities. They called for nationalization of the university and an end to all foreign domination in noisy and heated demonstrations.

Dr. Tu, the president, because of friction and non-cooperation from several of the Chinese members of the faculty, and because his health had been shaken by the continuous strain, resigned from office. The board of directors announced a 10-day recess, at the end of which time final examinations would be given. This action made a group of about 220 students (out of 1500) furious. They demanded the immediate resumption of classes in the midst of their bitter denunciations of the university. Another smaller group of students voiced their opinion that

this whole incident was purposely caused by political elements who were more interested in political reverberations than the pursuance of their studies. They said they appreciated the opportunity to study at St. John's and intended to obey university authorities, and did not appreciate the fact that all St. John's students were blamed for the hostility and irresponsibility of a small minority. There was a clash between these two groups of students, but the university remained closed.

The closing of St. John's made it difficult for the students to continue political agitation, so the student government of Chaotung University took over the responsibility. Demonstrations, which were suppressed by soldiers and police were attempted; posters and hand-bills were prepared, speeches and wall-boards were utilized. During this time the U.S. consulate was provided with an armed guard. Consul-General John M. Cabot took cognizance of the movement and rebuked the students for the way they jeopardized Chinese-American friendship. He denied that the U.S. had any intention of reviving Japanese militarism, and asked in veiled tones whether this movement was not inspired by forces that had much to gain in a rupture between the U.S. and China. The students were much provoked by his "interference in Chinese affairs," and burned with indignation.

On May 30, the movement officially reached Peiping. The student governments of the local universities planned a large meeting on the "Democratic Plaza" at Peiping University. Approximately 2,000 attended. They listened carefully to student speakers and read speeches. They rehearsed the hardships they had endured under the Japanese, and

argued that now that America supported Japanese militarism they could look for a repetition of the same situation, unless they, by their intelligence and patriotism, awoke their countrymen to the danger of American policy in Japan, and organized a vigorous denunciation of it. Posters denounced an imperialistic or militaristic America profiting from the exploitation of China. A skit pictured a proud and haughty Uncle Sam disdainfully ignoring the subservient petitions of the Chinese and Japanese governments for more money. I was present at the whole demonstration, and was not insulted or molested in any way. Some of the students whom I recognized, explained that it was not the American people they did not like, but the American government.

When the meeting was finished the students sent telegrams to the World Student Federation in Prague (a Soviet-controlled organization with whom they are very friendly) announcing their movement, and to MacArthur and President Truman, denouncing American policy in Japan.

Ambassador Leighton Stuart finally took cognizance of continuing agitation, and issued a careful statement. He insisted that America had no intention of supporting Japanese imperialism, but that Japan could not survive only as an agricultural nation. Therefore, he maintained, unless we are prepared to see her driven to Communism by poverty, or to imperialism by despair, we

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.

must be prepared to permit somewhere near the level of industrialization Japan enjoyed in 1935. He reiterated his friendship for the Chinese students, and said he did not like to see them driven by an artificially-created panic, and used by other elements in the nation.

The students were very indignant that the American ambassador should propose to tell Chinese students what they should do. Here were further clear-cut violations of Chinese sovereignty! After such continuous prodding, they had no choice but to strike. By order of the student authorities, universities were closed June 9-10. The students sent a telegram to Stuart demanding his resignation.

Secret preparations were made for a student demonstration to take place, probably before the American consulate on June 9. The students got to the center of the city, carrying their banners and shouting their slogans. At this point they were stopped by soldiers with drawn bayonets, wooden clubs, and shots fired over their heads. The soldiers refused to let them pass, the students refused to return to their school. A stalemate continued for 4 hours. Three-cornered negotiations were carried on by the dean of Peiping University, the head of the Kuomintang secret service, and the student leaders. The student leaders insisted they could not give the order to return to Peita as the students would then get completely out of control, and they could not be responsible for what happened. The Kuomintang troops continued to insist they could not pass. Early in the afternoon a second large group of students from the universities outside the city appeared in the distance and to the right of the soldiers barricade. The Peita students joyously surged forward. The soldiers swung clubs and heavy leather belts, stray bullets sprayed the air over their heads. Then as the student groups merged into one, the soldiers barricade melted away and they withdrew. Three students had been injured in the melee. The student groups enthused together for a while, and then marched back to Peita for a large meeting. Early in the evening, the guest students left. The Kuomintang brought up thugs to patrol the university, and everything evaporated into peace and quiet.

The next day was a very quiet strike, there was no "movement" or action of any kind. Classes resumed as normal on June 11.

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The Chinese press, especially liberal papers like the *Ta Kung Pao* played a large part in the underlying agitation. They were evidently immediately concerned over the Draper report, which proposed Japanese industrialization as of 1935 as a basic necessity, and encouraged foreign trade. But from this basis in fact they printed incredible distortions and amazing falsehoods. They carried stories, "The U.S. is training in America 10,000 Kamikaze pilots for the Japanese air-force." They printed U.S. revival of the Japanese coast guard to break up intensive smuggling as, "The U.S. is rebuilding the Japanese navy." They reported that "the U.S. has just given the



Youngsters like these are the victims of the civil war in China

Japanese navy 27 destroyers." For two weeks the newspapers and magazines carried on this barrage of distortion and falsehood. And this was, and probably today still is, believed not only by the Chinese students, but even by university professors and so-called intellectuals. The lack of critical understanding and intellectual honesty on the part of students and their teachers, was very disheartening to watch.

Even men like Dr. Hu Shih, former American ambassador to Washington and present president of Peiping University, did not attack head-on the false-malice involved in many of the distortions, but dismissed it as the "natural exuberance of youth." One can hardly, however, help but notice that most of the university professors, who laid the foundation, and the irresponsible newspaper editors who encouraged the flames, were hardly youths.

America's bi-partisan foreign policy in China, the program demanded so continuously and insistently by men like Walter Judd, Henry Luce, and William Bullitt, is beginning to pay dividends sooner than its designers expected. At the end of the war there were three sources of power in China: the Kuomintang, the liberals, and the Communists. Some of the liberals even hoped that it might be possible to move toward democracy through the Kuomintang, but most hoped for political democracy through a 2 or 3-party system. But the Kuomintang resisted every effort at any real restriction of its own arbitrary power, which was of course the first essential of democra-

cy. The U.S. gave the Kuomintang support in return for some democratic window-dressing and an intensification of the anti Communist drives. This unprincipled use of fascist allies in order to gain strategic or military advantage, so disgusted Chinese liberals that they turned to Communism in despair. Communism has presented contemporary America in a convincing fashion as the peak of reactionary capitalism. The Chinese press has made very careful notes of Red witch-hunting in America, American treatment of Negroes, anti-labor legislation, etc. What the Chinese press does not say, and what the Communists, by their own presuppositions cannot understand, is that, granted, the U.S. has a bad government now. Still the U.S. still has a very good way to change that government, and that is to educate its people how bad it really is and

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THE WITNESS — July 8, 1948

Impressions of World Assembly Of Moral Re-Armament

*People of Many Countries Fly to Riverside
To Meet Under Leadership of Frank Buchman*

By Henry Clark Smith

Rector of All Saints, Riverside

Riverside, Calif.:— Beside the beautiful new swimming pool in the front patio of the Mission Inn, I had stopped for a moment to express my praise of it to DeWitt Hutchings, master of the Inn. It was Monday morning, June 7, the first day of the world assembly of Moral Re-armament. Three hundred visitors had gathered from 21 countries. I had stopped to give them a quick "once-over" and get out. Then I spied Helen Moreland, dean of women at University of Southern California and daughter of our late Bishop of Sacramento. I must pay my respects to her and move on. The outcome proved not so simple as that.

"We've been trying to get you by phone," was her answer to my greeting. She introduced me to Mrs. Charles Lewis Slattery, Mr. and Mrs. Garrett Stearly and others. WITNESS readers will recognize Mrs. Slattery as the daughter of the late Bishop William Lawrence and widow of Bishop Slattery. She has given full time to MRA for the past five years. Stearly, son of the late Bishop of Newark, is a travelling representative of MRA having his office in Los Angeles. These two kept me posted throughout the week on backgrounds of people present and what they are trying to achieve.

As I sat down they began pointing out distinguished visitors all around us. In a corner of the patio sat four men having a "quiet time." One of them was Umberto Calosso, secretary of the Saragat-Socialist Workers Party, member of Parliament and editor of *Umanita*. Next to him was Fausto Pecorari, Christian Democrat Representative from Trieste in the Italian Constituent Assembly. These two men had often seen each other in Italy, but met for the first time when they took the same plane to attend this meeting. Here they were, a Socialist, estranged from Church since the age of 14, "listening to God" in company with a loyal Catholic. In a public speech that afternoon Calosso referred to this as a miracle. He said: "I believe a miracle will

come out of this week . . . I suggest proposing to the Italian Parliament a moment of quiet before decisive votes. A Catholic and a Socialist together making such a suggestion to the speaker of the House would be something all Italy would talk about. I see the miracle of how an answering revolution will make its way in Italy. It must start with Pecorari and myself. This morning we took the



Mrs. Alicelee Caulfield is the new college worker for Province of the Pacific

first step by listening to God together . . . That in itself was a miracle. I have seen another miracle happen this morning when Peter Howard spoke with humility of England. That is the way to the greatness of England."

At a Rotary meeting on Wednesday I sat with Sir Charles Mander, British Industrialist, past President Rotary International for Great Britain and Ireland. He told the Rotary meeting he had come as an observer of Moral Re-armament to see what it had to offer for management-labor relationships. He spoke of promising meetings he was having with 40 industrialists and a dozen labor men present at MRA. At the end of his visit he made the statement that the MRA way of bringing people together was

the "one way to unite management and labor in England."

Throughout the week morning, afternoon and evening programs were put on in the music room of the inn. A different group was responsible for each meeting. From Finland and Scandinavia, from Greece, from Switzerland in the heart of Europe, from the coal fields of Britain, from the key areas of France, Belgium, Italy, Germany and Austria; from the Netherlands, from Indonesia, from Asia and the Americas came people who spoke with great conviction of their faith that wherever free men clarify their ideology and live it out, democracy is re-inforced and the most stubborn political, social and industrial problems begin to get solved.

Among the most convincing speakers from England were Lt. Gen. Sir Alexander Hood, director general of medical services of the British army for the past eight years, and A.R.K. Mackenzie, member of the British delegation to United Nations. Said Mackenzie: "The future of the world goes to those who are willing to listen to God and have the courage to obey." From Denmark, Col. H.A.V. Hansen, in charge of orientation for the Danish army, told of his plans for making the army an instrument for supplying moral and spiritual strength for the nation. He told of how army officers trained in the MRA way are going out giving moral and spiritual instruction in communities of the nation.

Klaus and Pauli Snellman, brothers from Finland said: "If we have nothing bigger to offer than Russia has, they will take us over. Our destiny is to bring this ideology to Russia."

Dr. Chen Lifu, minister of organization of the Kuomintang, secretary-general of the Central Political Council, and vice-president of the legislative Yuan, said: "In the spirit of MRA — change, unite, fight — China is standing in the front battle line and waging a life and death struggle with totalitarianism. Whether she succeeds or fails in her efforts will profoundly influence world peace in the future. Many today would try to impose their idea of peace on others, by use of money or by force. But money cannot make people equal, nor can force make them harmonious. Peace can never be attained in that way. If we wish to avert another world catastrophe we must proceed from the bottom up." Other delegates from China were Dr. S. F. Chen, dean

of political science, University of Nanking; C. C. Hu, publisher of *Southeastern Daily*, Shanghai; Dr. Catherine Woo, principal of St. Paul's College, Hongkong.

From all countries came people in conspicuous and key positions in the fields of labor, management, political and economic relations, the army, navy, the Church. These people were not just names. They came because they had something to say. What they had to say was based on personal experience. They spoke with hope and with conviction.

The kinds of experiences from which these people spoke have been dramatized and put on the stage in a play called "The Forgotten Factor" and in a revue entitled "The Good Road." The play is based on an industrial strike situation which is resolved through the young son of the company president learning the meaning of "listening to God" and carrying the idea both to the strike organizer and to his own father. "The Good Road" is a series of scenes carrying the idea of "God-guided life" through families, communities, the world, in the battle against materialism and selfishness. I saw the revue put on at the Redlands Bowl, and "The Forgotten Factor" played in Riverside. Both are done with all the skill of professionals plus the joy of convinced evangelists.

"The Forgotten Factor" had an eight months run in London a year ago, and this past winter has been taken to all the main mining areas of Great Britain. A French caste has shown it in the capitals and leading industrial centers of France and Switzerland. A Finnish caste has been operating in Finland for the past two months. "The Good Road" has had runs in Switzerland, Burma and in the U.S.A. and Canada.

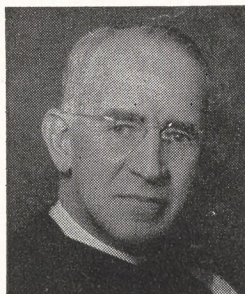
After the final curtain at the Riverside showing of the "Forgotten Factor," Mr. Roy Pinsent, a corporation lawyer from England, made a speech from the stage saying that the two plays must be filmed so that everyone in the world may have the chance to see them. He said that upon his return to England he would make the effort to raise a million dollars to film "The Forgotten Factor" and would make a 10% levy upon his own capital as a contribution to this cause.

I believe the two plays preach powerful sermons for the cause of peace—peace beginning in one's own heart, peace in family relationships, peace in industry, peace in interna-

tional relations, peace in racial relations. They exhibit actual experiences of what is meant by God-guided living. They dramatize what the delegates to the world assembly of Moral Rearmament were saying to us in their speeches. (See Editorial, page seven.)

AIMS TO BECOME A DIOCESE

Laramie, Wyo.:—The recently consecrated Bishop Hunter of Wyoming, addressing the convocation held at St. Matthew's Cathedral here, June 15-16, said that it was his hope "to see the district advance from missionary district status to aided diocese to diocese status." He also asked that no Church Fund be raised through card parties, raffles, bingo or any games of chance. He also urged the clergy to plan to have study classes



BISHOP GILBERT of New York found the pressure of work at home so great that he gave up going to Lambeth; the Church lost one of its great leaders in the death of PROF. ADELAIDE CASE; member of our Editorial Board, FREDERICK C. GRANT, is again honored with a doctorate, this time Doctor of Canon Law from Bishop's University, Lennoxville, Canada

on the Prayer Book in 1949 when "the 400th anniversary of the translation of the Book of Common Prayer into the English language will be celebrated throughout the Anglican communion." He also stated that "as we study the Prayer Book we should realize that tampering with the services is sacrilege. We should never indulge in or allow any deletions or additions. A book which has stood the test of 400 years deserves to be read, studied and used exactly as it is."

Wyoming, as far as we know, is the first to elect deputies to the 1949 General Convention to be held in San Francisco. The Rev. Henry H. Heard was elected clerical deputy and Mr. A. D. Watson the lay deputy.

LAMBETH CONFERENCE GETS UNDER WAY

London:—Bishops of the Anglican Communion from all over the world

are now in London for the first Lambeth Conference since 1930. About 400 are attending. It began with a service at the cathedral at Canterbury on July 1 when the Archbishop of Canterbury preached. The regular sessions of the Conference began immediately after the service.

On July 4 a great service was held in St. Paul's Cathedral, London, at which the Presiding Bishop of the Episcopal Church, U.S.A., Bishop Henry K. Sherrill, was the preacher.

War-torn London is planning many events of great interest for the visitors, including a reception by the King and Queen, the Prime Minister and the Lord Mayor. However the working schedule of the Conference does not permit many events of a social nature.

The conference will be reported for WITNESS readers by Bishop Lane

W. Barton of Eastern Oregon, a WITNESS editor and the chairman of the Advisory Board. Bishop Barton sailed from New York on June 24th. His reports will appear in the issues of July 22, August 5 and 19. Reports of the world assembly of the World Council of Churches will be featured in the September numbers.

AID FLOOD VICTIMS

Portland, Ore.:—A number of Episcopal Churches here gave shelter to the victims of the recent floods. St. Helen's Hall was a clothing depot for 1800 Vanport College students and faculty. Other refugees here housed in the parish houses of Trinity Church, St. David's, St. Stephen's Cathedral, St. Philip's and All Saints. Other churches in the Portland area gathered clothing, bedding and other necessities for the refugees.

Moral Re-Armament

WE ARE glad to present in this number a report of the recent world assembly of Moral Re-Armament, written at our request by the rector at Riverside, California, the Rev. Henry Clark Smith. We have given our opinion of this movement, led by Frank Buchman, on other occasions and find nothing in Mr. Smith's report to make us change our minds. Buchman has for years been successful in getting people prominent in various fields to rally against what he used to call "materialism." Now however, capitalizing upon the prevailing hysteria, his crusade is against "totalitarianism" and the "sinister forces behind the Iron Curtain." His daily conversations with God have given him strange directions in the past. He told newspaper men ten years ago: "I thank God for a man like Adolf Hitler. He built a first line of defense against the anti-Christ of Communism." In 1940 A. P. Herbert in the British Parliament charged that the Buchmanites were Nazi agents. He stated that he had in his possession many letters which supported his accusation, several of which he read to Parliament. One was written by an elderly clergyman who wrote: "Two members of the Group (as MRA was then called—Ed. Note) called on me with what seemed to be a harmful leaflet on what they called Moral Re-armament, demanding that I, as a clergyman, should give it my blessing. I at once refused. One of them said to me in a cowed, mooring fashion, 'If it was God's will that Hitler should conquer, would you not submit?'" Another letter was from a Scottish clergyman: "It was my unhappy lot to have among the members of my church a millowner who claims to be the person who brought Dr. Buchman to Scotland. This local Fuehrer of the Oxford Group demanded that I should refrain from any criticism of Hitler in my church or from the use of any language in my public affairs which might call for his defeat or destruction. Unless I gave an understanding to refrain from such language and unless I would

clarify my attitude toward Hitler, he would find it necessary to interrupt public worship if criticism of Hitler was made and, second, he would leave the church, which, thank God, he did." These were but two of several letters that Herbert produced to support his charge that "some sort of relationship exists between the Group and the Nazi leadership."

That Buchman and his followers—some innocently no doubt—continue along the same line is revealed in Mr. Smith's report. A top leader of the Kuomintang, Chen Li-fu, considered this meet-

ing of sufficient importance to leave the struggle at home in order to win allies by telling the assembled Buchmanites that "China is standing in the front battle line and waging a life and death struggle with totalitarianism." Dr. Chen, we think, spoke the truth. But he, as minister of organization of the Kuomintang and as vice-president of the Yuan, is on the side of totalitarianism; waging ruthless war against the democratic forces of his country, as Christian Chinese students in the U.S. recently stated (see page ten).

A "loyal Catholic" and a secretary of the "workers party" of Italy have little difficulty in persuading themselves that God has made them brothers in the war against "totalitarianism"; the Brothers Snellman from Finland can

use the occasion to denounce Russia and to declare that it is only MRA that can save their country from being gobbled up.

It is the same old story: retired generals and admirals, government officials and their ladies, the social elite and the wealthy, serving as window-dressing for a world organization which now, as in the past, stands, in the name of God, for fascism.

Adelaide Case

ONE OF OUR great communicants was lost to the Church through the death on June 20th of Adelaide Case. She was distinguished for

"QUOTES"

HUMAN problems are not economic. They are moral. They cannot be solved through immoral measures. They could be solved through a God-Controlled Democracy, or perhaps I should say a Theocracy. And these problems could be solved through a God-Controlled fascist dictatorship. Think what it would mean if men like Hitler surrendered to God. Or Mussolini. Or any dictator. Through such a man, God could control a nation over night, and solve every last bewildering problem. Spain has taught us what Godless Communism brings. Who would have imagined that nuns would be running naked in the streets? I thank God for a man like Adolf Hitler. He built a first line of defense against the anti-Christ of Communism.

—FRANK BUCHMAN
In a newspaper
interview, 1936

many things; a top expert—perhaps the top expert—in the field of religious education; the first woman to be a full professor at an Episcopal seminary; a champion of equality and justice, inside the Church and out. But it was her rare ability to be a friend to a multitude of people, of all stations and ranks, that set her apart. She loved people—all sorts of people—and she loved them for their faults as well as their virtues, since she knew that anyone genuinely human has both. Hundreds of people, young and old, when faced with a problem said: “I’ll talk it over with Adelaide” and no one ever did so without being refreshed and strengthened.

May we always remember, with thankfulness, the comforts we have received from our friendship with Adelaide Case. Look upon her, O Lord, with mercy and prepare us to die with her confidence and hope.

Is Moderation the Answer?

by Edmund F. Souder

Rector of St. Mark's, Honolulu

IT WAS a conference on Christian sociology at which clergy and laity were to consider how the spirit of our master might better be embodied in American social relations. As three of the conferees, all priests, were unpacking their bags, one of them produced a quart of whiskey, a drink of which he proffered his brethren. As an introduction to serious study by Christians as to how to elevate the moral tone of the community it seemed to suggest the words, “Physician, heal thy self!”

Anyone who has spent his life as a member of the Episcopal Church is well aware that many of our people pride themselves on a liberal attitude towards the use of alcoholic liquor, and are likely to condemn as narrow the position of the total abstainer. During prohibition days some of us were offered homebrew even in rectories!

As, however, one ponders the prevalence and power of drinking in contemporary American society, the question arises whether it does not present to the Christian conscience a problem in moral theology worthy of serious reflection. Here in Honolulu liquor stores seem ever on the increase: we now have two of them within a stone's-throw of St. Mark's, and that despite protests. How seldom one sees a moving picture in which alcoholic drinks are not consumed somewhere on the way through! Apparently to movie directors a picture is not a picture without drinks!

China Correspondent

THERE are many hot-spots on the earth's surface these days. But of them all there is none more important, in our judgment, than China. Yet the drama now being staged there is hardly mentioned in American newspapers. What reports we are allowed to read picture the United States as an ally of the Chinese people, pouring out our billions to aid them in their struggle for democracy. We are therefore happy to announce the appointment of Mr. Paul B. Denlinger, a missionary of the Episcopal Church who is now living in Peiping, as our China correspondent. A reading of his story on page three of this number, and other reports that will follow, will we hope help to correct the misconceptions of the situation in China held by most Americans, largely because they are not allowed the facts.

Many of our periodicals are flooded with expensive and expansive liquor ads. Not so long ago one nationally-known magazine, showing pictures of a prominent wedding, considered that its million readers would be interested to know that, among the bride's presents, were “a glass martini mixer,” though, unfortunately, “no real cocktail shaker.” In preparation for holy matrimony these young Americans of culture had a party at which guests “drank Scotch with champagne chasers,” and at the wedding thirty cases of champagne were consumed until, finally, those present were “reduced to Rhine wine.” Later, the bride and groom, “tired and thirsty” (sic!), ducked out and “split a bottle of champagne.”

To be sure, this was a “society wedding,” but drinking by “the upper crust” would hardly account for the 190,000,000 gallons of hard liquor consumed by Americans in 1945 (see John Gunther, *Inside the U.S.A.*). It appears that we spend seven times as much on liquor as we do on religion, which indicates a strange conception of relative values. Drinking must be pretty widespread among us to explain the disturbing words of Dr. Selden D. Bacon, director of the Connecticut State Clinic for Alcoholics, who has declared that “alcoholics require more police time than any other duty except caring for parks and traffic.” That such conditions are in no way peculiar to Connecticut was

indicated in a recent Honolulu newspaper story which revealed that "excessive drinking is called a major factor in nearly half the traffic deaths in Honolulu, in many divorces granted here, and in the placing of children in institutions and foster homes."

Such facts, which can be multiplied, present the thoughtful Christian with some ugly questions, though some among us tend to shrug them off with the impatient comment—"Alcoholics ought to be cured or shot! Why don't they learn to drink like gentlemen." Yet, the fact is that nobody *starts* as an alcoholic. Everyone starts as a "social drinker," like the young woman in this city, who began taking her cocktails with friends, but now brings her whiskey home and consumes it alone. Furthermore, many of the tragedies which are constantly happening, often come to those who are only "moderate" drinkers. The young mother coming home from a party may have been quite sober, but the man at the wheel had drunk just enough to wrap the car around a telegraph pole, and two little children were left without a mother. The GI who got into a shop at night and wantonly smashed \$1000 worth of property was no "alcoholic" but only a "social" drinker having a jolly evening! Such, also, was the undergraduate who ended his college (and earthly) career when he returned to his dormitory a bit foggy, and contrived to fall out of his fourth-story window.

SOME time ago I picked up two hitch-hiking sailor boys. One was sober, but the other said rather thickly, "I'm ashamed of myself, Father, but I am homesick, and this is an escape." The parson tried to suggest gently that there are other more satisfactory "escapes" from homesickness for lonely sailors, such as a church dance, a good movie or a book, none of which would necessitate that subsequent alkalizer, so assiduously recommended for those who "over-indulge."

As a priest of the Church, my mind recalls through the years an unbroken stream of God's dear children whose lives have been blighted or broken by liquor. One remembers the young husband who, though loving his wife and children, nevertheless pawned her wedding ring for another drink, and the attractive English girl, raised in a convent school, whose husband, under the influence of "one more drink" became so jealous at a dance that he choked her fiercely. Finally, heart-broken, she died in child-birth. She had hoped that a child would change him, but within a week of her death he had the audacity to say, "I don't believe in abstinence: a man should learn how to drink."

If we are honest with ourselves we know, too,

that "social" drinking does not make any easier the discipline of our "inordinate affections," and many a young woman from a Christian home has found that she has a baby on the way because her normal moral principles had been insensitized by a cocktail or two or three. Such things in America today are not isolated happenings.

The question, therefore, presents itself unbidden to the Christian conscience—wherein is "moderate" drinking to be preferred to total abstinence? I may feel that I can take a drink and stop. Well and good, but how many thousands cannot and do not! Drinking, some say, does them no harm. That is the most anyone can claim, but untold numbers of people are immeasurably harmed. I have yet to meet a man or woman whose Christian character has been improved by liquor!

If, at this point, any brother in the Lord wishes to quote Scripture, and remind me that our Lord at Cana changed water into wine, and in the blessed sacrament has made wine the channel of his life to us, may one who has been privileged almost daily through the years to offer the Church's eucharist, reply that the sipping of the sour country wine of Galilee is not the problem of our social drinker in a cocktail lounge, nor does a thankful love of the sacrament of the altar seem logically to commit an American Christian even to "moderate" drinking of hard liquor, if he feels, as his brother's keeper, that such drinking causes his brother to stumble.

As one ponders the billions spent by Americans on intoxicating liquor in this day of world revolution and human misery, there seems to be an unpleasant parallel between our situation and that in the late Roman Empire. What Roman patrician, as he feasted at parties on the Palatine Hill, and lay around the magnificent Baths of Caracalla, could have imagined that barbarian Goths would bring that glory to an end. Similarly, the protagonists of American "free enterprise" cannot conceive that what appears to be the American century of world power, may prove to have been an age of decadence.

In any case, we know as Christians that "God is not dead," and his moral order is still in operation. It should, therefore, be clear to us that "security" in this very insecure world must lie, not in atom bombs buried, with our gold, in caves of the earth, but in a more humble effort to grow into the measure of the stature of the fulness of Christ.

"Blessed are they that keep his testimonies, and seek him with their whole heart."

According to the National Temperance and Prohibition Council, the three magazines, *Fortune*, *Time* and *Life*, owned largely by Henry Luce, son of a Presbyterian missionary, receive a total of about \$8,000,000 a year for the advertising of liquor.

Chinese Students in America Condemn Kuomintang

*Meeting in a Conference They Affirm that U. S.
Is Giving Support to Reaction and Corruption*

Medford, N. J.:—Chinese students from colleges all over the United States and eastern Canada attended a week-long conference here, June 14-20, under the auspices of the Chinese Students' Christian Association, and at the close roundly condemned the Kuomintang government and the United States for prolonging the civil war in their country by supporting it.

The resolutions declare that "the present struggle in China is not a mere war between two political parties but the continuation of the people's struggle against agricultural serfdom, bureaucratic monopoly and foreign control" and since "the present government (Kuomintang) represents essentially the small minority forces against this people's struggle" therefore "we believe that only by a concerted effort of all classes through a coalition government can the struggle of the Chinese people be successful."

As for the part being played by the United States in the China civil war, the students declare that: "whereas American military, financial and economic aid has encouraged the corrupt and reactionary elements in the government in Nanking to renew the civil war, and whereas the U. S. government has recently further intervened on behalf of these elements to prolong the civil war against the interests and desires of the Chinese people; therefore be it resolved that we are firmly against any foreign intervention and any foreign aid during the civil war period except those which can surely and directly benefit the people."

They also warn Americans that the U. S. policy toward Japan is leading toward another world war, in which China will be the battlefield, by "reviving the strength of Japanese monopoly industrialists and thereby directly blocks the industrial development of China and other Far Eastern nations."

As for the role played by Churches, these Chinese students declare that some leaders of the Church are "using the Church as a tool of political forces blocking the inevitable social change in China" and they call upon mission boards and all Chris-

tian forces in China "to orientate their role in the emerging China in accordance with the aspirations and needs of the people, dissociating themselves from forces of internal and external repression."

Orthodox Churches

Moscow (RNS):—Full relations have been reestablished between the Russian Orthodox Church and the Orthodox Church of Poland, with the latter given complete autonomy. The announcement came after a delegation of Polish leaders called upon Patriarch Alexei here. It heals a breach of 30 years standing.

Lambeth Conference

London:—The Archbishop of Canterbury announced on June 28th that all sessions of the Lambeth Conference, except the opening and closing services, will be private with no statements issued until the close of the conference. It opened at Lambeth Palace on July 1 and is expected to close on August 8th.

The Archbishop was asked by reporters if the conference would issue a statement on Communism and he replied that the subject would doubtless be considered under the heading of the Christian doctrine of man, but he declined to comment further. He also stated that the newly-created Church of South India was not invited to take part in the conference

since it does not belong to the Anglican communion.

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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.

John Yamazaki Honored

Los Angeles:—The Rev. John M. Yamazaki was honored on June 27th at St. Mary's Church here upon the 35th anniversary of his ordination. The sermon was preached by Bishop Robert B. Gooden, close friend and staunch supporter of Dr. Yamazaki, and another life-long friend, Bishop Reifsnider read the service. Since his graduation from the Berkeley Divinity School in Connecticut in 1913, Dr. Yamazaki has served at St. Mary's, developing a flourishing congregation, church school and youth organization. In the community he has served and helped organize many institutions. He has labored unceasingly for the Americanization of his people and has been one of the best mediums to interpret American ideals. During the wartime evacuation, resettlement and the return home, his work has been outstanding.

Working with him faithfully these many years has been his wife, Mary Tsune Yamazaki. They have four children: the Rev. John H. M. Yamazaki, now vicar of St. Mary's who also is a chaplain in the army reserve; Dr. James N. Yamazaki, resident doctor at Children's Hospital, Cincinnati, who was a captain in the army during the war and was taken prisoner in Belgium; Peter T. Yamazaki, who was an officer in the military intelligence during the war and continued to serve as a war department civilian in Japan, and Louise H. Yamazaki, who is a social case worker in this city.

Dr. Yamazaki was presented with a new automobile following the anniversary service.

Seabury-Western

Evanston, Ill.:—President Gordon Keith Chalmers of Kenyon College was the headliner at the commencement at Seabury-Western Seminary, held here on June 10th. Nine seniors were graduated: Paul Abel, the Rev. Geoffrey Ashworth, Paul Davis, the Rev. George Holmes, Iver Lawrence Jr., the Rev. Robert Spicer-Smith, the Rev. John Battle, the Rev. Howard

THE ANGLICAN SOCIETY

THE ANGLICAN SOCIETY (American Branch) promotes love and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, Columbia Co. New York.

THE WITNESS — July 8, 1948

Connell, the Rev. Richard Lehmann and the Rev. Patrick Murphy. Theodore Thalassinou and Alexander Tsambasis, guest students from Athens, Greece, also received degrees. The Rev. Wilbur Fogg was awarded a bachelor of divinity degree cum laude in absentia.

The degree of master of sacred theology was awarded the Rev. Dargan Butt, the Rev. Darwin Kirby Jr., and the Rev. Alan Watts. Honorary doctorates were awarded to the Rev. Crawford Brown, the Rev. Ray Everett Carr and the Rev. James Kennedy.

The alumni day was on June 9 with a lecture by the Rev. Frederick C. Grant, a WITNESS editor, on the revival of Biblical theology, and an address by Bishop Haines of Iowa at the alumni dinner.

New Parish House

Lapeer, Mich.: — Grace Church here is raising \$20,000 to complete the total of \$35,000 needed for a parish house. It is hoped that construction can start in the fall.

The Prayer Book

Orlando, Fla.:—Bishop Wing has appointed the Rev. James H. MacConnell of Key West chairman of a committee to plan for the observance of the 400th anniversary of the Prayer Book in 1949. Preliminary arrangements have been made for the staging of a pageant at the diocesan convention, and a simpler pageant is also being prepared for parish use.

Hope for Merger

Oberlin, O. (RNS):—Hope that the United Church of Christ may be organized in 1949 from the merger of the Evangelical and Reformed and the Congregational Christian Churches was freely expressed here by delegates to the General Council of the Congregationalists. The union failed this year to receive the 75% vote of approval by Congregational churches and members, though the Evangelical and Reformed Church

A GREATER GENERATION

By Ernest M. Ligon

Two great truths are set forth in this significant book; first, that human nature has potentials far beyond its present stature, and second, that the philosophy of Jesus—plus the method of science—can achieve a far greater proportion of that potential.

There is abundant evidence, writes Dr. Ligon, that human nature is not more than one-third efficient. If all the principles now known to science were used, a far greater generation could be developed in terms of strength of character, spiritual depth, etc.

The Role of Science

The first part of the book describes the role of science in human betterment as carried out by Dr. Ligon in the Union College Character Research Project. This book is based on the outstanding work done by this project.

The Role of Religion

Part II takes up the indispensable role of religion in achieving man's potential in a greater generation. There are chapters on the need for a truly Christian philosophy if a strong character is to be achieved; on the value of worship as a source of power. The methods now in use throughout the country which lead to the cooperation of church, home and school in character education are outlined.

Ernest M. Ligon is Professor of Psychology at Union College, Schenectady, New York, and the author of THE PSYCHOLOGY OF CHRISTIAN PERSONALITY and THEIR FUTURE IS NOW. \$2.50

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page eleven

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approved by a vast majority. However a new basis for union has been approved and it is hoped that a 75% approval will be reached by January, 1949.

Miss Helen Kenyon, newly-elected moderator, said, "It is far more important that I be the last moderator of the Congregational Christian Churches than that I am the first woman moderator."

Mundt Bill Backed

Chicago (RNS):—Support of the Mundt-Nixon Bill, which was passed by the House of Representatives but did not reach the Senate, was supported by the Catholic War Veterans, meeting here in national convention. One delegate, Sigismund Sendlak of this city, declared that "in urging enactment of this bill our organization is presenting itself to the country as a Red-baiting outfit. Our attitude is as negative as that of the House Un-American Activities Committee. This bill is potentially destructive of our civil rights."

Richard McTigue, New York County commander, said that the bill was so loosely phrased that Catholics themselves might be placed under surveillance because of their spiritual allegiance to the Pope.

Nevertheless the bill was approved by a decided majority of the delegates. Also Anthony Forbes, New York attorney who was a champion of the Mundt Bill during the convention, was elected national commander of the organization.

Radio Audition

New York:—An audition before invited guests of the first radio program under National Council auspices was given at the Mutual station on June 29th. The program will be launched over a nationwide hookup on Friday, October 1, at 8 p.m. eastern standard time. A very handsomely printed portfolio has been sent to vestrymen explaining the plan for the first 13 weeks of broadcasting and urging their support so that it may be extended following this initial period. Cyrano de Bergerac is to be the first of the "Great Scenes from Great Plays," which is the title of the half-hour program. Walter

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Hampden will play Cyrano and Basil Rathbone is another famous actor in the cast.

Laymen Meet

Avon Park, Fla.:—Bishop Louttit, Layman W. Ted Gannaway of Charleston, S. C. and Mr. Morton O. Nace, executive secretary of the diocese were the leaders at a laymen's conference of the diocese of South Florida, held here June 12-13. About 100 men representing 42 congregations attended.

International Affair

Watertown, N. Y.:—Trinity Church here was the host recently to the annual international clericus, with 19 clergy from the Canadian diocese of Ontario the guests of the first district clergy of the diocese of Central New York. The address was by the Rev. Eric Veal, curate at St. John's, Ogdensburg, N. Y., who was until two months ago a priest in the diocese of Monmouth, Wales. He told of the training received by an English clergyman and gave a summary of conditions in the Church in the British Isles.

Hubbard Consecration

New York:—The Presiding Bishop has set August 24 as the date for the consecration of the Rev. Russell S. Hubbard to be the suffragan bishop of Michigan. The service will take place at St. Saviour's, Bar Harbor, Maine, where Mr. Hubbard is rector. The consecrator will be Bishop Oliver Hart of Pennsylvania and

Bishop Austin Pardue of Pittsburgh as co-consecrators. The sermon will be by Bishop Emrich of Michigan, with Bishop Whittemore of Western Michigan the litanist. The bishop.



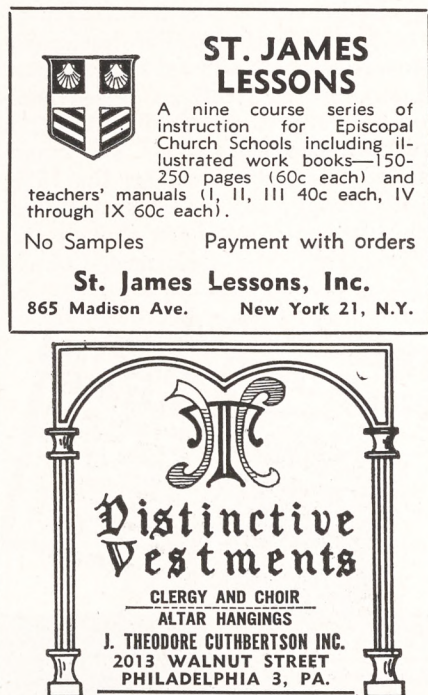
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elect will be presented by Bishop Loring of Maine and Bishop Lawrence of Western Massachusetts.

Care of Aged

New York:—Thirty superintendents, board members and others interested in the care of older people met for a two-day conference on "life within homes for the aged" at Seabury House, June 15-16. It was sponsored by the department of social relations of the National Council and was attended by representatives of 19 homes for the aged in 10 dioceses.

Gift to Mission

Warfield, Va.:—Since the National Council closed the Bishop Tuttle School in Raleigh, N. C., the chapel in the building has not been needed. However the memorials with which it was furnished have been given to the mission here. The archdeacon, the Ven. Odell G. Harris, is assembling them to duplicate as near as possible the chapel at the school.

Oppose Conscription

Philadelphia:—The Friends Service Committee has sent a statement to all Congressmen declaring that they are irrevocably opposing con-

scription. The committee also said that it stood ready to offer "ministry and aid" to any person who objects to conscription and war on religious or conscientious grounds even though the objection might take the form of non-compliance with the law.

Goes to Germany

Rochester, N. Y.:—Mrs. Harper Sibley, Episcopalian of this city, has been appointed by the war department to serve for 90 days as an advisor to the U.S. military government in Germany. With other educators and social workers, she leaves Washington on July 14 where she will serve as a member of a team to aid in restoration of cultural, religious and social institutions.

New Property

Hannibal, Mo.:—Trinity Church here has bought two apartment houses to provide for expansion and continued development. It gives the parish the most desirable and convenient location for church work in the city. During the rectorship of the Rev. Lee W. Heaton the church has been renovated and redecorated; a heating system bought; new windows and a new reredos have been installed. With it all the member-


ship has increased; support for extra parochial objects greatly increased and also funds added to the parish endowment.

STUDENTS IN CHINA—


(Continued from page 4)

then change it at the polls. Aside from a political democracy, the only way to change a bad government is revolution. It is certainly hard to educate people, but how much harder and more costly is a revolution! At this point all Communists are blind.

One thing that is clearer than ever now is that not only shall the Kuomintang not last more than two more



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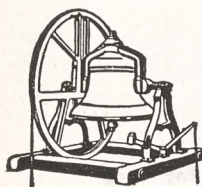
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years at the outset, but that the government that replaces it shall surely be Communist. And this government will really be Communist. It will not be liberal or socialist. It will be Communist. It will interpret the U.S. entirely in terms of its own pre-suppositions. It will be both critically and uncritically opposed to the U.S. and unfriendly. It shall be filled with admiration and affection for Soviet Russia, perhaps even to the point of not criticizing her incursions on Chinese territory. This school term 1947-1948 saw the conversion of large blocks of teachers and intellectuals to support of the Communist program; and the students have likewise vociferously followed suit. Loose talk in America about America's need for bases and strategic areas, regardless of other considerations, and frantic attempts to back the Kuomintang with money and military supplies, have only speeded the disintegration. American money is being shamelessly wasted in order to obtain exactly opposite results.

Europe has a democratic foundation. If America could ever divorce herself from her capitalistic preferences enough to support the genuinely democratic movements in these countries, both America and Europe could profit by the experience, for political democracy could be preserved. There is a place for U.S. money in Western Europe; but America has no future in China. China, without any basis for a real democracy, and driven to despair by American duplicity has chosen to become a Communist country, and surely no one could stop her. For that reason, America's place in China is limited to the very near future. After that comes another iron curtain which American stupidity has surely helped to build.

Clergy Notes

(Continued from page 2)

TILSON, MARTIN R., was ordained deacon on June 16 at Christ Church, Savannah, Ga., by Bishop Gravatt of Upper South Carolina. He is in charge of Christ Church, Lancaster, S. C. with residence at Rock Hill.

WILLIAMS, CHARLES W., formerly curate of Christ Church, Alameda, Cal., is now rector of Our Saviour, Mill Valley, Cal.

WULF, CHARLES F., vicar of St. Saviour's and assistant at Christ Church, Raleigh, N. C., becomes chaplain of Virginia Episcopal School, Lynchburg, Va., July 15th.

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THE WITNESS — July 8, 1948

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. P. L. GEORGE
Layman of New York

The reasons given by officials of the World Council of Churches for turning down Mr. Myron Taylor as a consultant at the Amsterdam meeting are a bit amusing. The statement as printed in the June 3 WITNESS states that Churches "desire to accomplish this (peace) task in complete independence" and further that they "should not be identified with any secular power or policies."

Yet I understand that Mr. John Foster Dulles, who is consultant on foreign affairs for the Republican party, is to be a leader at Amsterdam. Do officers of the World Council contend that he is "not identified with any secular power or policies"?

* * *

MRS. J. R. MALONEY
Churchwoman of East Orange, N. J.

Yes indeed I most emphatically agree with the Quaker statement with reference to American-Russian Relations (WITNESS, June 10). Let us leave no stones unturned in this endeavor. Let us have peace and let us work to this end.

ANSWER: Thirty-two similar endorsements of the Quaker statement have been received. We will be glad to receive others after which we will sent the notes and cards to the American Friends Service Committee.

* * *

RT. REV. C. A. VOEGELI
The Bishop of Haiti

Imagine my surprise to find a photo of our dean and seminarians in the March 18th number, and a quote from my letter all dedicated to Puerto Rico. However the idea is good.

ANSWER: Imagine our surprise in being told by a Bishop that we had made a mistake. Sorry.

* * *

MRS. MURIEL G. DAVENPORT
Churchwoman of Bay City, Michigan

I hope you will accept \$2 for my renewal. I am a widow of a priest on a pension of \$25 a month for myself and \$23.56 for my boys. I want to have the WITNESS and trust you can continue to send it. I have no steady job but earn a bit on the side. There is no need to tell you of the high cost of living today. Your article in the April 29th issue tells the story.

* * *

THE REV. KENNETH FORBES
Clergyman of Philadelphia

Sing a Te Deum for the demise of the Mundt-Nixon Bill! The forces that accomplished this now ought to begin organized work and get into high gear after the elections to kill and bury the "Un-

american Activities Committee," which has been the fountain-head of outrage even without a Mundt Bill. Isn't this especially urgent since the Supreme Court has apparently given them the green light in its decision on Barsky et al?

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