

The **WITNESS**

MAY 31, 1956

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THE BISHOP OF CHEKIANG

WHOSE article about the Church in China is featured in this number was photographed at the conclusion of a service conducted recently in Peking

CHURCH IN CHINA TODAY

SERVICES In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Morning Prayer, 8:30; Holy
Communion, 7:30 (and 10 Wed.);
Evensong, 5. Daily Offices are choral
except Monday.

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Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing Ser-
vice, 12. Daily: Morning Prayer, 9;
Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
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10:30 a.m.; Wednesdays and Saints
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The Church is open daily for prayer.

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Dean
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ser. (generally with MP. Lit or proces-
sion) (1. S. HC); 4. Ev. Weekdays:
H.C. 7:30; Int., 12; Ev., 4. Open daily,
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The Rev. Edward W. Mills, Assistant
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Holy Days: 11; Fri. 7.

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munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

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Boulevard Raspail
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SERVICES In Leading Churches

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Thurs., 9; Wed., Noonday Service, 12:15.

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Holy Days: Holy Communion, 10:30.

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9:30; M. P. and Ser., 11.
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Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
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7:00 p.m.

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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week

The Relationship of Freedom To Authority Discussed

**SPEAKERS STRESS LIBERAL FRAME OF MIND
WITH EMPHASIS ON FREE INQUIRY**

★ The relation of freedom to authority in various aspects of Church life was the subject of a four day conference sponsored by the Anglican Evangelical Group Movement, held at the College of Housecraft, Ilkley, England.

It is doubtful if a more relevant theme could have been chosen. Those who are disturbed by the growth of legalism and rigorism in ecclesiastical affairs and by the recrudescence of neofundamentalism in the approach to the Bible, would be much encouraged by the staunch and wholehearted advocacy of the liberal frame of mind with its emphasis on free inquiry and its confidence in the fact that the truth will make you free.

If one might point out a feature that was absent, it would be the sense of evangelical fervor for the conversion of souls that has marked the organization in the past but seems a little under-emphasized in these days. Perhaps that is as it should be since evangelism is getting its full share of emphasis in the Church as a whole, but the stress on the liberal point of view is being seriously neglected.

The conference commenced with Eversong in Ilkley parish church conducted by the vicar of Ilkley, the Rev. E. C. Cook. In the sermon, preached by the Bishop of Birmingham, J. L. Wilson, stress was laid on the relationship between law and liberty under the title "The Perfect Law—The Law of Liberty."

This was enlarged the following morning by Mr. J. F. Wolfenden, vice-chancellor of Reading University, who saw authority as the power arrogated or granted and accepted as a means to produce maximum freedom for the maximum number. Law was therefore a means and not an end, a means to give freedom to one, consistent with giving freedom to all.

Mr. Wolfenden's comments on the frightening demand for authority and certainty as illustrated by fundamentalism, was dealt with by Professor Manson in his account of freedom and authority in biblical interpretation. This tour-de-force was a thoroughly spiritual advocacy of the value of textual, historical and literary criticism.

Professor H. F. Lewis of London University examined responsibility and freedom

under the title "Freedom and Authority in Conscience."

As before, a theoretical lecture was followed by a practical one and Professor L. W. Grensted spoke on "Freedom and Authority in Worship" and stressed that the essence of worship was that it should be free, for if it was not free it was not personal and therefore not worthy of God.

No historic form was sacrosanct, except in so far as it enshrined the true elements of praise, prayer and word on the lines laid down in the gospels.

The final address was perhaps the most exciting of all, for the Rev. Elfan Rees gave a thrilling account of the work of the World Council of Churches and took as his theme "Freedom and Authority among the Churches."

The keynote of his message was to illustrate with many practical and telling examples how, in the ecumenical movement the Churches were exercising their freedom to act together so that they could act with authority. The illustrations were drawn from the four-fold work of the Council of Churches: conversation, solidarity, service and witness.

Under the first head he showed how discussions were going on in the theological sphere in readiness for the second assembly. He illustrated the value of youth camps and the studies going on in industrial affairs and

with Christians in differing political situations.

In his expansion of solidarity, he showed how this word was expressive of the concern of the Churches for each other, being material expression in inter-Church aid and active fellowship in the situations arising in Istanbul, Spain and Colombia.

In regard to service, the chief work was that to the refugee and in his brilliant world-wide survey of this work Mr. Rees gave all present a real urge to make it more familiar to the people of the parishes.

International Affairs

Finally, he gave an insight into the effectiveness at times of the Church's voice in international affairs through the commission of the World Council which has consultative status at the United Nations. The authority thus gained by speaking with one voice is "almost frightening" and has done good for many causes, notably the preparing of the article in the Charter of Human Rights on "Freedom in Religion."

The intellectual stimulus of the conference was assisted by worship and Bible reading, and the daily celebration in the parish church. The Bible study was conducted by the Dean of Liverpool, F. W. Dillstone, who took as his subject "The Dominant Themes of the Epistles to the Hebrews."

The conference was brought to a conclusion with Evensong and Thanksgiving in the parish church. The Very Rev. R. T. Howard, Provost of Coventry Cathedral, in his address based on the text "Look unto the rock whence ye were hewn," traced the history of liberal evangelicalism from its origin in the New Testament experience of liberty through personal devotion to the living Christ; its

revival at the reformation through liberation from the papacy and sacerdotalism, and through the new emphasis on the Bible as the only criterion of Christian doctrine.

The Future

He described its recrudescence in the Evangelicals of the 19th century, who stressed the supreme place of the Cross in the Gospel; and its recent uprising in this century in the founders of the Anglican Movement who maintained all the essential elements of Evangelicalism from the past but claimed the freedom to branch out into new directions of Christian thought and experience, particularly in Biblical interpretation in the light of modern scholarship, in beautiful forms of worship such as may be more worthy of the splendor of God, and in the approach to the social aesthetic movements of the present day.

He urged that the movement should go forward into the future aflame with the New Testament enthusiasm for the person of Christ,

standing for every form of legitimate liberty in the search for truth and in the ordering of the Church's life, pressing the claims of Christ incarnate, crucified and risen in every sphere of human life, and stretching the hand of fellowship to the furthest possible limit toward members of other Christian Communion.

SUPREME COURT IS THANKED

★ An overflow interracial congregation of about 12,000 persons filled the New York Cathedral on May 18th for a service of thanksgiving for the Supreme Court integration decision.

The sermon was preached by the Rev. Martin L. King Jr., a leader of the passive resistance movement in Montgomery, Alabama.

Bishop Donegan and Dean Pike took part in the service, as did the Rev. Phillips Elliott, president of the Protestant Council of New York.



The Anglican Chapel at the Nanking Union Theological Seminary, about which Bishop Ting writes in this issue, has an altar that was carved by Bishop T. K. Shen who is also a professor at the Seminary

ALASKA MISSIONARY WRITES OF DOG TEAM TRIP

★ These excerpts from a letter written by Mary Cox, wife of the Rev. Rowland Cox, priest-in-charge of St. Thomas' Mission, Point Hope, Alaska, are especially interesting, in view of the cold weather we have complained about in the States.

The Cox's will be on furlough in the United States during the late summer and early fall, after three years at the Point Hope Mission. Mrs. Cox writes:

We had planned to leave for Kivalina the Tuesday after Easter, but the weather was poor and we postponed the trip until the Friday after. It was twenty below zero early in the morning when we left, but I think it warmed up considerably later in the day. We left before eight o'clock and hoped to get well over halfway before night.

When we got to Cape Thompson we began to run into a wind, and we could see swirls of snow blowing off the tops of the cliffs above our heads. It took us about two hours to go around the Cape; the ice was quite smooth and the wind didn't slow us up much. When we finally got around the last cliff, though, we ran into the most terrific blowing snowstorm. It was really too late and too windy to turn back and we could see that there was blowing snow all the way to the south — so we were caught.

We went on for another mile or two to reach the first mountain past the Cape, but for a while we couldn't see anything, not even that big mountain. As soon as we were out of this really bad zone, we began looking for a place to camp. As you know, we

had to find a good drift where Rowland could saw out a hole to pitch the tent in. At the first place we tried, the snow was too shallow, and at the second place, the snow was too hard to saw. Just by chance, Rowland stuck the snow saw in the ground next to the sled, while he proceeded to pack up, and he found that the drift was good just a few feet away from where he had been sawing. So he cut out the blocks right there and we put up the tent.

Because it was so windy, we made the tent extra-small, so it would be easier to keep warm; also, a smaller tent flaps in the wind much less. While Rowland unharnessed the dogs, I made tea, and we had quite a cozy camp, which was good because we had to stay there for three nights — until the wind began to go down.

Finally on Monday, we decided to break camp and go on to Kivalina. We were short of dog food and didn't want to let the dogs go entirely without food. It was still windy, but the blowing snow had greatly diminished and the visibility was good; it was a north wind, anyway, and would not get in our faces. Our clock had stopped, so we don't know what time we had left camp, but we got to Kivalina about dinner time. The trail was very slow for the last twenty miles, because of the deep, soft snow.

We spent the first night at the school, because our sleeping bag was full of frost, but after that we stayed in the house which belongs to the church and were very comfortable.

Rowland conducted services

and called on people. He went looking for trout up the river one day, but without success. The Kivalina store was out of flour, so while we were there, a number of teams left for Kotzebue to bring back flour. There was not much other excitement in Kivalina. The weather, apparently, was bad in Kotzebue, because there was no mail plane during the week we were in Kivalina.

We left Kivalina on Monday, both of us determined to get around the Cape before we stopped, so that we wouldn't get stuck again. The trail was not too good, but we travelled steadily and didn't stop until we were about eight miles on the Point Hope side of Cape Thompson and only twenty miles from home. The dogs pulled steadily for fourteen hours, with only a few minutes rest while Rowland and I drank our thermos bottle of tea and gave them a snack. When we stopped, it was about ten o'clock at night, and beginning to get fairly dark. We put up our tent, cooked supper, fed the dogs again, and sat around until it began to get light. At about three a.m., we started out again and got home before eight, over a terrible trail full of gravel patches. We thought our time was pretty good, since we had only nine dogs and a heavy load.

Everything was fine in Point Hope, and we were delighted to be back, especially after we had taken a nap. No whales have been killed yet, but the crews have been out, and the whaling season is well under way.

ASSISTANT TREASURER IS FRANKLIN

★ Lindley M. Franklin is the assistant treasurer of the National Council to succeed James E. Whitney, who is retiring. Marvin C. Josephson is the number three man.

EXECUTIVE SECRETARY FOR DELAWARE

★ The convention of Delaware, held at Laurel, created the position of executive secretary who will relieve Bishop Mosley of business details. Among other tasks he will handle public relations and property management.

A budget of \$223,225 for 1957 was approved and the delegates voted to seek \$700,000 for the diocesan development and advance fund.

Mrs. Ernest N. May, communicant of the Cathedral, Wilmington, was elected to the standing committee and thus becomes the first woman ever to hold the office.

SEABURY ANNOUNCES FALL BOOKS

★ The Seabury Press fall list this year will be the largest in its history, with a total of thirty-five publications. These include twelve books of general interest, four additions to the new Seabury juvenile line, a new combination Prayer Book and Hymnal in the large or chancel size, the Seabury Vest Pocket Diary for 1957, six publications for Christian education, and eleven new titles in the Seabury Series.

Among the fall authors are such distinguished names as W. Norman Pittenger, whose "Rethinking the Christian Message" will be published in October; Theodore O. Wedel, canon of the Washington Cathedral and warden of the College of Preachers, who has written an important book for the preaching ministry entitled "The Pulpit Rediscovered Theology;" Erik Routley, well-known British hymnologist, whose latest book, "Hymns and the Faith," will be published here in September; and James A Pike, co-

author with Howard A. Johnson of the Seabury Advent Book, "Man in the Middle."

One of the most outstanding books, which will be published in November is "Great Christian Plays," edited by Theodore M. Switz and Robert A. Johnston. This volume includes five great mediaeval religious dramas, in modern English acting versions, and a selection of choral readings for presentation by church and other amateur theatrical groups. The book includes instructions for staging, costume sketches, and appropriate music. The quality and variety of its material will make it particularly valuable for the widespread revival of religious drama in both church and theatre circles.

Another feature of the Seabury list will be the publication in December of Christian Living, the final volume in the Church's Teaching series.

SPIRITUAL HEALING REPORT

★ A committee of British doctors reported it can find no evidence of any type of illness cured solely by spiritual healing which cannot be cured by medical means.

But the committee agreed there is considerable evidence supporting the value of religious ministrations in the treatment of various disorders.

Declaring that, in a sense, all healing might be considered divine, the committee said "many aspects of healing are still outside our present knowledge and this we should honestly and humbly admit."

The committee was appointed by the British Medical Association at the request of the Church of England commission on divine healing.

The Anglican group is seek-

ing to determine whether unexplained recoveries from prolonged illnesses are the result of "suggestion, spontaneous remission or divine intervention." It also is concerned with cooperation between doctors and the clergy.

The medical committee said it was often found, when cures claimed for spiritual healing were investigated, that the patient was, at the same time, continuing treatment prescribed by doctors.

It said that many cures effected by unorthodox means, including spiritual healing, are mainly due to suggestion. The committee added that such suggestion is more likely to be effective when it has a religious background.

Doctors and clergymen can usefully cooperate, the physicians said, proposing informal meetings between them.

The committee said in its report that the Council of the British Medical Association invited three Roman Catholic doctors to participate in the inquiry but none accepted.

ANOTHER POINT OF VIEW

★ Even though social integration must be recognized as a step toward Christian brotherhood, there should be no religious integration, Bishop H. B. Shaw of Wilmington, Del., told the quadrennial convention of the African Methodist Episcopal Zion Church.

Declaring he was speaking for the denomination's bishops, he said: "The church is too essential to the Negro, particularly in this age of civil rights, to be lost in the shuffle of integration."

"Developed by the Negro in slavery, his church always has offered him political guidance, entertainment, cultural development and self expression."

EDITORIALS

What Sort of God?

A NUMBER of the regular churchgoers have reported that they couldn't remember whether they had ever heard a sermon on the doctrine of the Trinity, either at Trinity Sunday or any other time; let alone having been convinced by such a sermon. This persuades us that there is still room to try saying something about the Trinity which will be convincing and, so far as it goes, true; even if the orthodox say that our partial truth is no better than heresy. For it is certainly better for people to know something about the nature of the God they believe in, however partially, than to know nothing at all.

We often say that our belief is "Trinitarian" as over against what "Unitarians" believe. But actually we differ from Unitarians not in our belief about what God is like, but in our belief about what God does. The essential thing with Unitarians, and with all the liberal Protestants who really agree with them, is that they don't find any unique action of God in the life of Jesus; they cannot honestly say with Paul that "God in Christ was reconciling the world to himself" (II Cor. 5.19). It isn't only that they disagree with us in a statement about what God is like "in himself"; they can't accept the most basic assumption that every writer in the New Testament brings to his work.

What is meant by "the doctrine of the Trinity" is in our Prayer Book most clearly defined in the Preface for Trinity Sunday: "(God) Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality".

This is a short but accurate summary of the so-called Athanasian Creed, still retained in the English Prayer Book, an anonymous document of the fifth century A. D. Its formula of "three Persons in one Substance" is the result of centuries of Greek thought directed towards explaining the mystery of the Gospel.

This is why the doctrine of the Trinity is not to be found in the New Testament; it couldn't have come about without the work of the theologians of the ancient Church, beginning with Origen. Even the joining together of the names of the three Persons appears in the New Testament only at Mt. 28.19; and this simply reflects the baptismal formula of about 100 A.D., which supplanted the earlier practice of baptising in the name of Jesus alone (Acts 2.38 etc.).

Paul sometimes writes as if he thought of the three Persons as strictly parallel: so at I Cor. 12.4-6: "There are differences of gifts, but the same Spirit; and there are differences of ministries, but the same Lord; and there are differences of operations, but it is the one God which works all in all". And it was in fact exactly from a few passages like this that the later doctrine developed. But Paul even here is not at all thinking of what God is like by himself; his real point is to contrast the different modes of God's action that are naturally associated with the three persons. A much more typical passage is Gal. 4.6: "Because you are sons, God has sent forth the spirit of his son into your hearts, crying, 'Our Father'." Here as always Paul is trying to define as accurately and concretely as possible what has been done in the life of Jesus and in the community of the Church; and how the thing that has been done there could not have been done by man.

What we are leading up to is an orthodox but radical suggestion: that the New Testament is a better guide to us than the theologians of the ancient Church. It is not of the first importance to us to try and define what God is like in his inner nature; perhaps it is not even possible. The Fathers of the Church worried over those questions because they were the heirs of the Greek intellectual tradition, which was most centrally concerned with the problems of the real nature of things, "the One and Many". But neither Jesus nor Paul was particularly concerned with God in himself; and in fact they say really nothing about God in himself.

What God Does

JESUS and Paul were concerned with what we should be concerned with; what God

does in the world and how he does it. The real New Testament doctrine of the Trinity is not a definition but a picture: the picture which Mark gives us of Jesus at his baptism, becoming conscious (so Mark seems to mean) for the first time that the spirit of God rests on him in a special way, leading him to do the job which he does not as yet clearly see. And Mark also means us to read between the lines of the picture, and see in it represented our own baptism, by which Christ is born in us through the power of the same spirit; just the same point that we quoted above from Galatians.

The theologians who invented the Trinitarian Formula were on the right track: what they wanted to say was this; "We can see now that in the coming of Jesus on the scene of history was just the sort of thing God would be likely to do; he is that sort of God". And this is true. Jesus' activity on earth as the Son must somehow or other correspond to a permanent feature of God's existence; there must be, as theologians say, an "eternal reality in God's nature" corresponding to the historical event of Jesus' life on earth. And Augustine said that that eternal reality was the eternal existence of Father and Son, the love that joins them being the Spirit.

But the formula on which the Church finally settled turns out to be, not so much defective perhaps, but quite misleading for modern ears. When we hear the phrase, "Father, Son, and Holy Spirit", we can't help thinking of the mythological picture derived from the great hymn of Philippians 2.5-11. There the Christ is represented as from the beginning in the form of God; but he doesn't insist on keeping his privileges; rather he humbles himself to human life and death, even the death on the cross; as a result of which he is again raised up, even higher than he was before.

In Paul's version this is great poetry involving deep truths. But if we took it literally, as the Trinitarian doctrine encourages us to, we would have to conclude that the life of Jesus on earth was just incident, even if the central one, in the life of the eternal Son. But this involves us in several difficulties: (1) God's life cannot be a series of changes in time; for time is one of the things that was created. (2) It makes it much harder to have a reasonable doctrine of the Resurrection, a question we must put off until next week.

And (3) it implies the possibility that the historical Jesus might have "remembered" his pre-existence as the divine Son. John in fact makes him remember it; "Before Abraham was, I am". But John agrees completely with the mythology of Philippians 2; and it is just the fact that the Synoptic Gospels contain nothing of this sort which leads non-Roman scholarship to conclude that John is here quite unhistorical.

The Historic Person

THERE are in fact a number of theories in the New Testament about how Jesus came to be the Son of God: all, if you take them literally, mutually contradictory. The Baptism-story seems to have implied originally, not merely that Jesus then became conscious of his destiny, but that God actually appointed him then for the first time. Acts 2.36 seems to imply that he did not become Lord and Christ until after the Resurrection. And the story of the conception of Jesus in Matthew and Luke seems absolutely to rule out a pre-existence of the Christ; what is eternal there is the Spirit of God, which at a definite time in history gives birth to the Christ.

What all this shows is that nobody really knows how Jesus came to know what he had to do, nor how he came to be what he was. What we called the New Testament theories about it are really the utmost efforts of great poets and prophets to express what Jesus did and who he was, not efforts to define how it happened. We have to start and finish with the historical person. Because our chief interest must always be in what was done by him and why; if we weren't sinners we could worry about other things; but as we are, the whole emphasis must remain, as it does in the New Testament, on the victory which has been won, and not on the really unknowable staff-conferences from which the victory came.

Nevertheless we are occasionally allowed to speculate; and when we do, it strikes us that the only theory which will do is one which is itself a picture through and through; the vision of the John of the Book of Revelation, who sees before the throne of God "a lamb, standing as one that had been slain". The real secret at the heart of God is not the glory of the eternal Son but his death. According

to this John, in some sense the passion of Jesus corresponds to an eternal fact about God; love comes only through suffering, and God can be loved only because in some sense he is suffering. Likewise Aeschylus the Greek said that wisdom comes only through suffering; and perhaps this is also true of the wisdom of God.

This may in its turn be only poetry and symbol; but we should not say "only", for we can't talk about God any other way than in poetry and symbol. What we suggest is that this is a better symbol about God for our age than the Trinitarian Formula which came

through Greek metaphysics, a subject in which we are no longer interested. For it is important above all to try and say things about God that we really believe. If the way you think about God is really a sort of pious antiquarianism, it is blasphemy; for God's sake then chuck out the old furniture, if you can't use it, and get something you can use.

Next week we shall continue, as we promised, to see how this way of thinking about God fits in with the Resurrection; and say something about our own hope of resurrection, or, as some New Testament writers prefer, eternal life.

CHURCH IN CHINA TODAY

By Ting Kuang-Hsun

The Bishop of Chekiang, China

FULL of Thanksgiving to God, Chinese Christians share the joy of their fellow-citizens at having won peace and entered on the task of building a prosperous nation. At the same time they feel that the Church, in her ministry to the people and through her life of love, worship and witness, should build itself to keep pace with the country's fast-moving progress.

Our Nanking Union Theological Seminary endeavours to answer the call by preparing candidates for the ministry and for other Christian leadership. It offers training that is recognized by practically all the non-Roman Churches in the country. The course for university graduates lasts three years; for those with a lower academic standing, four or five years. The enrollment this spring, including those attending refresher courses, was about 150.

The Rural Churches

A NEW and very encouraging feature of the composition of our student body is the number who now come from rural areas. That is as it should be, since a large proportion of Chinese Christians live in the countryside. But it was not the case in the past. Then there was great lack of educated Christians in the villages, and there were very few rural candidates for the ministry. Here I must stop and explain the background of the new trend, so meaningful for the Church and its future.

During a recent three-week rural tour in Chekiang province, I came to understand this new trend better. There I visited eleven parishes, attended retreats and conferences with colleagues in several places, and confirmed about 700 people between 15 and 81 years of age. The diocese of Chekiang today has over 70 churches under the full-time care of clergymen.

I found that all these churches had gained from the restoration of peace, from the ending of the cursed inflation, the land reform, the movement towards cooperative farming and the introduction of advanced methods of agriculture, which have brought the peasants a better livelihood and have aroused in them an interest in cultural life. This I saw in the little town of Kwanhaiwei. The membership of St. John's Church in that town has increased by between 20 and 60 annually in recent years. It has some 200 members, sixty other members who have been baptized but not yet confirmed, and fifty or sixty new converts under instruction.

Out of 128 members of the St. John's congregation who were working in agriculture last autumn, 66 were in mutual-aid teams and 42 in farming cooperatives. They had taken part in building dykes and other projects for irrigation and water control. Their general standard of living had risen steadily in the past few years, and last autumn's harvest set new highs for both rice and cotton.

A Church Beautified

THE church found itself benefitting by these blessings. The people's offerings broke all previous records. The building was enlarged to accommodate additional worshippers; its walls were repainted and new vestments were made for the choir. The parishioners made a flower garden on a piece of formerly derelict land behind the church, with stone seats to make it a pleasant resting place.

While I cannot say that the services in all rural churches I visited were always orderly and beautiful, I did see that the congregations were big, the spirit was warm, the singing hearty, and our clergy was generally held in high esteem in their parishes.

It is known to all how, in the past, misery drove men and women in despair to their knees. Now we can see that spirituality does not thrive on misery. On the contrary, the alleviation of suffering draws the same men and women, in thankfulness, to the brightness of God's presence.

Another important new fact is that our members no longer think of their Church as belonging to the foreign missionary. Nor do they think the Church belongs to the clergy only. They see her now as the Church of God, belonging to them all. This outlook makes a tremendous difference.

The minister of the rural town of Tatan told me that the annual meeting of his parishioners no longer consists of a handful of people listening passively to reports, and submissively assenting to proposals for election. More people than ever are taking part in the everyday work of the parish, and all want to put their views forward. So at the annual meetings small groups are formed, which give everyone a chance to have a say on problems of Church life. The conclusions that come out of such discussion, the vicar told me, are far more representative of the opinions and interests of the whole congregation than those reached at meetings of the old type.

This being the situation in Christian religious life in China, it is easy to understand why more young men in the rural churches now think of choosing the ministry when they come to decide on their vocation. It is, of course, unavoidable that the educational standards of some applicants for admission to

the seminary should still be low. But I am sure that in the next few years this difficulty will be overcome and ways will be found to give adequate help to all those who need it.

Seminary Life

FOR students at the Nanking Union Theological Seminary, life is simple and full. There are few rules, but plenty of mutual love and respect within the community. Nanking itself is fast becoming a leading centre of learning and culture. Thus, while the seminary provides an admirable environment for retreat and study, the seminarists also find opportunities in the city for wider academic, artistic and cultural activity.

As for the curriculum, our visitors from abroad have expressed a certain surprise that Chinese Christians have not availed themselves of the changed circumstances to give their faith a "new look". We think this would be wrong. We have denounced and repudiated unscrupulous efforts to place the Church, the Bible or our theological teaching at the service of colonialism, racism, aggression or anything which contradicts the true nature of Christian faith. But in taking that position we were not aiming at revision of divine truth. We saw our stand as part of the movement of Christians to take the Bible, and the historic faith, more seriously than ever.

Our new-won freedom is freedom indeed, because in it the truth we regard as essential for man's salvation is not sacrificed or diluted. On the contrary, with untruth exposed for what it is, truth presents itself in greater purity and fulness. It calls us to love it more dearly, and bear witness to it more faithfully. Thus, we do not feel apologetic about the fact that our basic curriculum corresponds quite closely to that of traditional theological education.

After Graduation

OUR students, on graduation, find many and varied opportunities awaiting them. Most of the recent graduates have taken up direct pastoral work. Others have been called to offer their talents in the field of Christian literature, work among children and youth, religious art and drama, sacred music, theological teaching and the sale of

Bibles. One of them even assisted in producing a musical movie for Christmas.

Christian writing seems to interest our students more and more. Many contribute to their denominational periodicals. Our own seminary publishes the Nanking Union Theological Review, which is in the main a theological forum for the faculty; Fellowship With One Another, which is the students' own magazine, and an Alumni Bulletin for past graduates. Our professors devote much time to preparing courses and textbooks. It is our aim to do some theoretical work on subjects of special relevance for the Church in present-day China. Bishop T. K. Shen, formerly of Shensi, has done intensive study on certain liturgical problems. Dr. Andrew C. Y. Cheng is chairman of a committee which is undertaking the translation into Chinese of some of the classical Christian literature.

Throughout the Chinese Church, there is greater intellectual vigour, and a new emphasis on over-coming the divorce between theology and devotion, and between worship and life. This, with a heightened sensitivity to the "manifold brilliance" of the Bible message, is definitely bringing a healthy influence to bear on the theological and spiritual condition of the Church.

Finally, I should like to say something about the word "Union" in the name of the seminary. Our seminary is a venture in cooperation. On the board of directors and the teaching faculty, and in the student body, there are members of the Presbyterian, Anglican, Baptist, Methodist, Lutheran, Congre-

gational, Pentecostal, Apostolic Faith, Seventh-Day Adventist and other churches. The special characteristics and needs of each denomination are given due respect, both in the preparation of the curriculum and in the planning of worship. Take, for example, the situation of my own Church, the Chung Hua Sheng Kung Hui (Anglican). Besides the ordinary courses in the seminary, Anglican students are provided with special ones to meet their particular requirements. Joint services are held in the main chapel for the whole seminary, but there is also a special Anglican chapel where Holy Communion is celebrated on Sundays and on Holy Days in accordance with our Prayer Book. Special services are also held there during Advent and Lent.

Venture in Unity

WE FEEL that our seminary can be a meeting place for all the Churches taking part in it—and for others too, because we have received one faith and serve the same Lord, and it is his will that we should be one. We have some differences; we do not ignore them, but neither do we exaggerate them. We serve in mutual respect and esteem, entering as deeply as our humility can take us into the riches that are in Christ.

This is something new. Compared with the spirit of competition and even hostility that existed between some of the Church bodies in the past, we see it as nothing short of an act of God himself.

THE BLESSING OF THE SPIRIT

By Joseph E. Fison

Rector of Truro Cathedral, England

IT WAS, I suppose, a wonderful May morning in Jerusalem 2000 years ago. Not unlike the wonderful May morning five days ago when my wife and I first saw New York. It was nine o'clock in the morning long ago in Jerusalem, just as it was nine o'clock in the morning last week. My wife and I saw two symbols of the new world we were approaching—on the left the Statue of Liberty and on the right the skyscrapers of Manhattan. The

sight took our breath away. It was wonderful.

And so it was 2000 years ago. "They were all amazed" at the two symbols of the new age that dawned on the first Whitsunday. There were the tongues of fire which they saw and the tongues of speech which they heard "every man in his own language." "They were all amazed." Something astonishing happened and the question they had to ask was like the question we had to ask as we approached New York last Tuesday. "What does it all mean?"

Is it something laid on like bad art to impress spectators or like a bad sermon to impress hearers? Or is it, like good art, an expression of something deep and profound; some new spirit, some new truth, some new age?

There is no doubt about the answer as to what was seen and heard at Jerusalem 2000 years ago. The tongues like the Manhattan skyline were not there primarily to impress those who saw or heard them, though they did that of course; they were there to express something. They had a meaning and they demanded an explanation.

It is extremely easy to get the explanation wrong. It was because scoffers imagined the tongues were a sign of drunkenness that St. Peter preached his great sermon. He did not say the behaviour was unlike that of drunkards. But he said the time it happened — 9 a. m. — showed that the intoxicating spirit was not alcohol, but the Holy Spirit of God himself.

The answer to excess of the wrong sort is not "let everything be done" so "decently and in order" that there is no excess, but rather the excess of the Spirit of God — something that in all walks of life breaks the bounds of the ordinary, opens new possibilities of "creative living" (in Jung's great phrase) "on the yonder side of convention" and introduces new horizons of holiness and vistas of spiritual achievement.

Creative Achievement

THAT is what we need today: not a craven retreat from the perils of the atomic nuclear age, but a creative achievement, whereby though new unimaginable sources of energy are harnessed for human good—not a cowardly ecclesiastical, or social, or national isolationism, but a daring advance with new relationships of mutual love in Christ — not a complacent acquiescence in the present status quo, but a courageous adventure into the new and better future, which "eye hath not seen, nor ear heard, neither hath entered into the heart of man" but which "God hath prepared for them that love him."

But how can we enter this new world for ourselves? Perhaps the symbols of the Statue of Liberty and the skyline of Manhattan may help us to understand the symbols of the tongues of the Day of Pentecost. First of all, it was out of the travail of emigration that the Church was born—and so it might always be.

Sixty families left one little town in Cornwall, where I come from, in one year in the last century in order to emigrate to the new world. Think of the pain that emigration involved; a cutting loose from every tie that held them to the old land; a breaking of hearts and homes. And yet they went. And if they and many others like them had not gone, the new world would not have been born and the skyscrapers would never have been built.

And so it was for that little colony of 120 emigrants on the Day of Pentecost. They had followed Jesus "without the camp" (as the Epistle to the Hebrews puts it). They had broken with their ancestral traditions of Church and state in order to identify themselves with the new and better way of the Crucified. And Jesus' disciples were not asked to go a way their Lord and Master had not gone. He had had to break his mother's heart in order to do his Father's will.

And so it must always be. "In every decision there is a severing of the deepest tie." It is not the bad, but the good, which is the enemy of the best. That is why, as Jesus said, there is always much more chance of the publicans and harlots entering the Kingdom of Heaven than of Pharisees and good Church people. The new world, however, is not for those who stay at home. It is for emigrants only.

And it is for all emigrants or else for none at all. It was to the whole community of those first 120 emigrants that the Holy Spirit was given; not to any favored class or race or sex. They were "all with one accord in one place" (Acts 2:1). It was not a clique of those who chose their companions: it was a shipload of emigrants who found themselves together, because of a common purpose. It was a mixed and cosmopolitan crowd; "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." (Acts 2:9ff). This was the fellowship of the early Church, in which the Holy Spirit was the exclusive prerogative of none, but the glorious bond of unity among all.

A sermon preached at New York Cathedral on Whitsunday.

Pioneers

BUT only in so far as they pushed on as emigrants into the interior. It was not for those who settled down on the coast: if the frontier now is no longer a geographical one across the Middle West, it is still a spiritual one right across all the conventions of the society in which we live. And only those who are prepared to live on the frontier, continually extending the boundaries of the new world can know the spirit's leading. Right from the Day of Pentecost, that little emigrant community kept pushing on, pioneering new territory, experimenting with sharing their possessions, trying out new ideas of worship, starting new social relief works, carrying out new evangelistic campaigns — often making mistakes, but never standing still: breaking down the middle wall of partition, uniting men of different race and color and class, not just in Church but in the home as well, creating a new race, as the early Christians were called. Who can doubt that that achievement of the Holy Spirit in the first century is precisely the challenge to us in the 20th Century?

Only through pioneer experiments all the time on the frontier can the soul of any community or of any individual be saved. "He that seeketh to save his life shall lose it"—that goes for the nation; it goes for the Church; and it goes for the soul. But "he that looseth his life for my sake and the gospel's, the same shall save it."

What then can we do, you and I, in 1956? We do need the blessing of the Holy Spirit. How can we get it? I suggest in three ways—First, by not dodging the cross rather by seeking the spirit. The spirit was given to those who had faced the cross. We can't get the new life and the new power we need by anything we do. But that new life, and that new power will be given to us, if we do what we ought to do. We are all called to be emigrants—to cut loose from the good tradition that's keeping us from the best; to cut loose from the little or big sin that doth so easily beset us. It is not the heroic cross for which we volunteer which matters half so much as the humdrum cross we do not dodge — our neighbors, our chores, our laziness and so on.

And then, secondly, we have got to join up with a group, not of our own choosing, but of God's choice for us: our local church and not just the church we like. Our first loyalty is

not to our social equals and fellow-intimates or kindred spirits or even to our own family but to the family of God and whoever is in that family in our own neighborhood. Jesus got Matthew, the publican quisling, to work with Simon, the zealot nationalist, and he got Joanna the wife of Herod's chancellor to live with Mary from the streets of Magdalen. That's the Church, where the blessing of the spirit is found.

And, then, thirdly we have got to go on experimenting. We can't know the power of the Comforter as long as we cling to the security of our homes and refuse to emigrate, and we can't know his blessing as long as we live in a clique of our own choosing and refuse the true Church of God's appointment for us; neither can we go on experiencing his guidance, unless we venture into the interior, and give up clinging to the coast where we first settled down.

It may not be a geographical move we have to make: it certainly is a spiritual move we cannot avoid making. Our Pilgrim Fathers stretch back long before the Mayflower, right back beyond Jesus, "the pioneer of our faith" to the father of the faithful, Abraham, "the friend of God."

It is to the pilgrim Church that the spirit is given. So let us honor our Pilgrim Fathers by continuing their pilgrimage and the blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst us and remain with us always!

A Blind Man Groping

By W. B. Spofford Sr.

A MONTH ago this journal featured an article on the Church in China by Bishop White of Niagara, Canada, with a cover picture of Chinese clergy, including eleven bishops, which was taken at the Church of Our Saviour, Shanghai. The occasion was the consecration of three bishops, including Ting Kuang-Hsun, who was known to us when he was doing student work in the United States in the late forties as the Rev. K. H. Ting—or just plain "K. H." if you knew him well enough.

His picture is on the cover this week, with his article on the Church in China Today featured in this number. It is hardly neces-

sary to stress its importance. We've been told so many times that the Church in China is dead that probably the majority of Episcopalians believe it. And it is not to be wondered at since news of our Church friends in that vast country has been virtually shut off.

In the summer of 1948 we worked with K. H. Ting and his wife, Siu May, on a number of this paper which was published on October 14th which told the story of "The Church in Changing China". We worked hard under trying circumstances to get information from missionaries in China and from native Chinese Christians. We succeeded fairly well, with most of our news pages devoted to their views on the work of the Churches at that time.

The feature article was by Y. T. Wu, a distinguished Chinese Christian. He wrote from Shanghai under a June 24, 1948 dateline, about reports that "Christians have been persecuted or even killed; that Church properties have been confiscated or commandeered, and that religious services and instruction have been interfered with or even rendered impossible."

His answer to this was that "it was not the intention of the Communists to persecute the Christians or to make their work difficult or impossible.—Their concern about the Christians is not what they believe but how they behave."

His article, which filled three pages, was a very prophetic piece in the light of subsequent events. He pleaded with Christians to have "a sympathetic understanding" of what was happening in China; urged cooperation "in the sphere of social life with which the Christian faith is vitally concerned"; declared that "the Church should made its prophetic voice heard in the new situation" and ended by declaring that "the future may be full of uncertainties and hardships, but it is also full of challenges and possibilities. Let us therefore face them with faith and courage, believing with Paul that all things work together for good for those that love God."

What happened to K. H. Ting and his wife, Siu May, after we brought out that number was reported in this paper for April 26. Both of them—with their baby—literally had to escape from the United States. And from that day until just now I never did know what happened to them—plenty of rumors but no substantial facts.

And so here he is in May, 1956—the Bishop of Chekiang and the Dean of Nanking Union Theological Seminary.

His article, we hope, will persuade you that the Church in China is not dead.

We hope too that it may do something to convince our Church leaders here in the United States, rather given to sipping tea with General and Madam Chiang Kai-Shek of Formosa, that they might remember in their prayers their brothers who carry on in China.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

EVEN the parson may have a moment's wonder if one speaks of the "justified" man but if he recalls the theology he learned at the seminary he may reflect that the Communist is certainly not one and the Capitalist may be one. He may reflect that "works before justification are vain" but how would he ever explain that to his congregation. However, the congregation knows very well that the Communist is anti-God and anti-freedom.

It also knows that the Capitalist, whether "justified" or not, has often done much for the Church and has not seldom tempered the harsh winds of economics to counsels of justice and mercy. So it is not strange that Churchmen prefer capitalists.

None the less, we parsons must beware of entangling alliances. We cannot give our full support to any system of human government or man-made ethics. We "must obey God rather than men."

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The WITNESS

Tunkhannock, Pa.

THE WITNESS — MAY 31, 1956

RUSSIANS ARRIVE FOR TOURS

★ A delegation of five Baptist leaders arrived from the Soviet Union on May 18th, for a tour of the United States. It is the first official Church delegation from Russia to visit here since 1906. They will be here for a month and will visit all parts of the country.

Arriving June 2nd is the delegation of Russian Churchman who are returning the visit of the nine-man American delegation that was in the Soviet Union in March. Added to the delegation, headed by Metropolitan Nikolai, are Archbishop Gustav Turs, Lutheran of Latvia, and Prof. Ararat Garivian of the Armenian Orthodox Church. Meetings will be held in New York with representatives of the National Council of Churches on June 2-3, then they go to Seabury House, Greenwich, Conn., Episcopal Church conference center, where conversations will take place June 4-5.

ASSURANCE ON SCROLLS

★ A leading Vatican authority on the Bible told Roman Catholics they have no reason to fear that the Dead Sea Scrolls will reveal anything contrary to their faith.

The Rev. Ernst Vogt, S. J., rector of the Pontifical Biblical Institute, gave this assurance in an article published in Osservatore Romano, Vatican City newspaper.

He said that although some of the manuscripts had "aroused worries in various people" who were fearful of what they might find in them "Catholics need not be afraid of the Scrolls."

Father Vogt referred especially to the controversy about what the scrolls reveal of the teachings and practices of the Jewish sect generally identified as the Essenes. He said

the fact that the New Testament does not mention the Essenes proves that they lived in retirement and were regarded with sympathy by the disciples of Christ.

The priest said the scrolls will help Christians better to understand the concrete and human environment in which Jesus lived.

Catholics not only had welcomed the Dead Sea Scrolls, Father Vogt noted, but the Vatican contributed toward their recovery. He declared that as early as 1952 Vatican authorities approached the discoverers of the Scrolls and bought part of the manuscripts.

The Jesuit scholar said the documents will be stored in the Vatican Library after being cleaned, assembled and studied in Jerusalem.

Father Vogt said the scrolls

will help in establishing the original reading of such passages of Biblical texts as were corrupted by copyists in ancient times. They will also, he added, throw new light on the history of Biblical Texts.

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ARCHBISHOP FISHER CRITICIZED

★ John Collins of London criticized the Archbishop of Canterbury, for his attitude on racial segregation.

In a sermon at St. Paul's Cathedral, Canon Collins cited in particular a recent suggestion by the Anglican Primate that a simple solution to the racial problem lies in doing simple acts of kindness and courtesy and "his attempt to justify proposed segregation in the hostels of the new University of Southern Rhodesia."

These, Canon Collins said, "would seem to me to be so wide of the mark as to need correction if we are not to lose still further the African's confidence in the Christian gospel."

"Dr. Fisher's utterances on African affairs," he added, "must often bewilder and upset the African who is suffering so greatly under repressive and discriminatory legislation and the behavior of his white rulers."

Another speaker at the St. Paul's service was the Rev. R. M. Jeffrey, director of the South African Church Institute.

Pointing out that there are four Africans to every European in the Union of South Africa, he said "it stands to reason that when color bars

are removed the African eventually must rule."

"Christian principles demand that the European must make this sacrifice and be prepared to give up his traditional position of privilege and rule," Mr. Jeffrey said. "It is hardly possible for those outside to demand this of the South Africans because they will not be asked to share the same sacrifice."

An immense amount of pastoral work needs to be done, he said, if an appeal to the consciences of the rank and file of Christian people in South Africa is to effect "a real change of heart."

"There is no other way," he said, "for the Church cannot adopt the short cuts of totalitarian states and coerce or eliminate where it is unable to persuade or convert."

ACTIVE CLUB AT INTERMONT

★ The Canterbury Club at Virginia Intermont College in Bristol, Virginia, has been unusually active during the past year. Special projects undertaken are: outfitting a prayer room on campus and holding

special Lenten services which embraced a study of the Church calendar.

In the prayer room was hung a Celtic Cross which hangs in front of a blue drapery. A dim light burns constantly in the room. The prayer room is situated so that any person of any denomination can pause for a few minutes of meditation without going out of her way.

Although V.I. is a Baptist denominational college, it has an interdenominational student body, with an active Canterbury Club and many Episcopalian alumnae. The club is affiliated with the Emmanuel Church in Bristol where the Rev. Roddey Reid is rector.

Miss Bobette Drysdale of Westerly, Rhode Island, is president of the Canterbury Club and Miss Mary Lou Smith of the college faculty is advisor.

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CANADIAN CLERGYMAN willing to act as supply during months of July or August—accommodation required. Reply to: Rev. N. D. Knox, Exeter, Ontario.

CHURCH PHOTO CONTEST

★ Good news for Episcopalians with cameras comes with the announcement of the second annual Church photo contest to be sponsored by the National Council's division of public relations. The contest opens on June 15 and will run until October 15, 1956.

The decision to hold another contest this year was based on the response to last year's contest, which drew more than two thousand entries from sixty-four dioceses and missionary districts, forty-eight states, Alaska, Puerto Rico, Mexico, Japan, the Philippines, and Hawaii. The photographs have been widely used in the Church press, in diocesan magazines and newspapers, and in material for educational and promotional purposes by the Church.

This year as last, contest entries are being sought which will illustrate the Church at work in its parishes and missions, at home and abroad. Parish organizations and parish activities such as the church school and the bazaar furnish excellent material for vivid photographs. Broad areas of the Church's work, such as that in urban-industrial areas, in town and country, in colleges, schools, and hospitals and among varied racial groups also provide fertile subjects for imaginative camera fans.

Posters and entry blanks with detailed rules and

awards of the contest are being sent out to every parish and mission.

MARKED GROWTH IN CONNECTICUT

★ In his address to the convention of the diocese of Connecticut held in Christ Church Cathedral, Hartford, Bishop Gray, outlined the growth of the diocese in the past year. Confirmations and receptions were 3760 in 1955 in comparison with 3022 in 1954. The total membership of the diocese increased from 112,962 baptized persons to 115,136. Church School officers, teachers and pupils grew from 28,033 to 30,507. Numerous new buildings were erected, outstanding among which was St. Mark's Chapel at the University of Connecticut.

Increases were made in the stipends of the clergy and staff of many parishes. The diocese met in full its missionary budget for 1955 and pledged its full missionary budget for 1956. Increases have been shown in all phases of the Church's life and work especially in the church schools.

During the afternoon session the Convention approved the largest missionary budget in its history, a total of \$375,424 for use in the dio-

cese, province, nation, and world in 1957.

In considering the long-range needs of the diocese, Bishop Gray pointed out that it has been estimated that by 1975 Connecticut will have increased 57% in population and 70% in the number of homes. He stressed the fact that this would require the establishment of many new churches and estimated that from \$5,000,000 to \$10,000,000 would be required for this purpose.

The Bishop also discussed the many problems resulting from the expanding activities of the diocese and the frequent suggestions which have been made for an additional suffragan bishop. He said that he was not ready to make any formal recommendation at this time but would welcome written opinions from members of the Convention. In the meantime, he said that perhaps the occasional assistance of a retired bishop might be sought to meet the needs for special visits to parishes.

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METHODIST HIT LOYALTY OATH

★ Legislation requiring a loyalty oath of any Church to a state or nation was attacked by the General Conference of the Methodist Church.

"The Church must be free to bring all persons and institutions under the judgment of the Gospel," a resolution adopted by the delegates declared.

"Insofar as a state is righteous, it has nothing to fear from the Church. In loyalty to her Lord, the Church will be its brave and strong ally. But, insofar as a state seeks to dominate the Church, the Church must resist.

"Freedom is secure and justice is maintained only as the Church lives and works among men not as a creature subservient to the state, but as a free, unintimidated voice speaking for Almighty God in opposition to error and evil, and in support of truth and righteousness."

A Methodist church in California was a leader in the fight against a loyalty oath law in that state required as a condition for tax exemption.

NEBRASKA HAS BIG BUDGET

★ Nebraska is another diocese to have a record budget for 1957, calling for \$119,616. The "Bishop's Dollar" was unanimously adopted as a plan for new work.

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the history of the diocese were at the meetings at St. Andrew's, Scottsbluff, both at the convention and the Auxiliary gathering. Bishop Lewis of Salina was the speaker at the convention dinner.

NEW LIBRARY AT VIRGINIA

★ The cornerstone of a new library was laid during commencement at Virginia Theological Seminary. Bishop Emery of North Dakota was the speaker at the meeting of the student missionary society May 30th and Bishop Mosley of Delaware was the speaker at the commencement the next day.

NEW PROFESSOR AT CAMBRIDGE

★ The Rev. Charles E. Batten, director of education at the Epiphany, Winchester, Mass., has been elected assistant professor of education at the Episcopal Theological School in Cambridge. He will also be assistant director of field work.

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Rev. Robert R. Spears, Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

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Rev. William Wendt, p-in-c

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BACKFIRE

BRICE M. CLAGETT

Student at Harvard Law School

I have read with interest the review of Corliss Lamont's new book, which includes some laudatory comments on the author and his civil liberties record. (Witness, 5/10).

According to Docket No. 104-53 of the Subversive Activities Control Board, four former high-ranking members of the Communist Party—Louis Budenz, Maurice Malkin, John Lautner, and Jess C. Fletcher—have identified Mr. Lamont as a member or former member of the Communist Party.

These men may or may not have perjured themselves; I don't know. But it seems to me that an article on Mr. Lamont and his civil liberties record should, to give the full picture, at least mention the fact that this sworn testimony has been given. It also seems to me that such testimony may have a bearing on a man's "complete and consistent support of civil liberties as guaranteed in the Bill of Rights." I think it is well known that Communists often invoke the Bill of Rights for their own purposes when their first act, if in power, would be to destroy the freedoms guaranteed therein. This observation has no relevance whatever to the validity of these freedoms. It may have some relevance to the sincerity and motives of a particular advocate of them.

I have no idea whether Mr. Lamont is or has been a Communist. But I think any article dealing with his civil liberties record which fails to mention the allegations referred to above is misleading. This is, I think, not McCarthyism but its opposite: an insistence on the full and fair consideration of all the relevant facts.

Editor's Note: The Supreme Court recently ordered the Subversive Activities Control Board to

retry the Communist Party case because of the dubious testimony of witnesses including men mentioned by Mr. Clagett. The thoroughly documented book by Mr. Lamont presents the testimony of such men as Robert Morss Lovett, former governor of the Virgin Island; Prof. Arthur Upham Pope, former chancellor of the Asia Institute; Ralph Barton Perry, professor emeritus of Harvard—to name but a few—that Louis Budenz was a perjurer.

Maurice Malkin is dealt with as follows by Lamont (page 146): Still another character repeatedly used as a witness by the U.S. Government is one Maurice Malkin, foreign-born ex-Communist, who by his own admission is guilty of espionage. A brief filed in a deportation case in 1954 attacked Malkin's credulity as a witness and reviewed interesting highlights in his career. He served two years in Sing Sing (1929-1930) for a particularly brutal, felonious assault; and (said the brief) "is revealed as a character who has de-

voted his life to deception, violence and crime. He deceived a U.S. District Court to get his citizenship He attempted to deceive a court and jury in his trial for assault—He deceived the New York election officials at least twenty-six times (by voting illegally after his release from Sing Sing); and he attempted to deceive the Dies Committee about his part in the assault."

The other two witness mentioned by Mr. Clagett are not dealt with in Lamont's book.

We again recommend the book to readers of the Witness—including Mr. Clagett.

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