

THE

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Witness

October 14, 1948

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BRIDGE AT WUSIN, CHINA

THE CHURCH IN CHANGING CHINA

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion;
10, Morning Prayer; 4:00 Evening Prayer;
Sermons, 11 and 4.

Weekdays: 7:30, 8 (also 9, Holy Days
and 10, Wednesdays) Holy Communion;
8:30 Morning Prayer; 5:00 Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 8, 10, 11 a.m., and 5:00 p.m.
Daily: 12:30 Tuesdays through Thursdays
Thursdays and Holy Days: 11:45 a.m.
Holy Communion (Chantry)

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.
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A.M.; Morning Service and Sermon, 11
A.M.
Thursdays and Holy Days: Holy Com-
munion, 11 A.M.

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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Ser-
mon.
Weekdays: Holy Communion Wednes-
day at 8:00 A.M.
Thursdays and Saints' Days at 10:30
A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

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Rev. Arthur L. Kinsolving, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy
Communion.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m.—Holy Communion; 11
a.m.—Morning Prayer; 1st Sunday, Holy
Communion.
Daily: 8:30 a.m.—Holy Communion.
Thursday and Holy Days: 11 a.m.—Holy
Communion

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 A.M. Holy Communion.
11 A.M. Morning Prayer, Sermon.
8 P.M. Evening Song and Sermon; Serv-
ice of Music (1st Sun. in month).
Daily: Holy Communion, 8 A.M. Tues.,
Thurs., Sat.; 11 A.M. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This church is open all day and all
night.

ST. MARY THE VIRGIN

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NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Eventong and Benediction, 8:00.

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The Rev. James A. Paul, Vicar
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Church School at 9:30
Morning Service at 11
Evening Prayer at 8

ST. LUKE'S CHURCH

ATLANTA, GEORGIA
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Ser-
mon.
6:00 P.M. Young People's Meetings.

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For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica
WAUKEGAN, ILLINOIS
Rev. O. B. Littleford, Rector
Rev. David I. Horning, Associate
Rev. Walter Morley, Assistant
Sunday: 8, 9:15, 11. Wednesday and
Thursday, 9:40. Holy Days, 9:30.
Evening Prayer daily, 5:30.

ST. JOHN'S CHURCH

Colonial Circle,
Lafayette Ave. and Bidwell Parkway
BUFFALO
Rev. Walter P. Plumley
Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sunday: 11. C. 8:00; Church School, 11;
M. P. 11—Tuesday, Holy Communion, 10:30

CHRIST CHURCH

RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11.
Friday and Holy Days, 9:30 a.m.

ST. PAUL'S CATHEDRAL

BUFFALO, NEW YORK
Shelton Square
The Very Rev. Edward R. Welles,
M.A. Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Wednesday: 11:00 A.M.—Holy Com-
munion.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 —
4:30 p.m. recitals.
Weekdays: Holy Communion Wed. 7:15,
Thurs. 10:30.
Holy Days: Holy Communion at 10:30

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.
Services
Sunday Services: 8:30, 9:30 (All Saints'
Chapel, 24 Rector St.), 11 and 4:30 P.M.
Weekdays: Holy Communion Wednesday
and Holy Days, 12:00 noon, Friday 8 A.M.
Intercessions Thursday, Friday, 12:10;
Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M. Holy Communion; 11
A.M., Church School; 11 A.M., Morning
Prayer and Sermon.
Wednesdays: 10 A.M. Holy Communion;
10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT INDIANAPOLIS

Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 A.M. Holy Com-
munion; 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 Com-
munion, 10 A.M.

CHURCH OF SAINT MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 7:30, 9:25, 11 a.m.—High School;
5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 Noon.
This Church is Open Every Day

CALVARY CHURCH Shady & Walnut Aves. PITTSBURGH

The Rev. William W. Lumpkin, Rector
Sundays: 8, 9:30, 11 and 8
Holy Communion—Daily at 7:30
Fridays at 7:00 A. M.
Holy Days and Fridays 10:30 A. M.

STORY OF THE WEEK

Leaders Give Their Views On Work in China

**Group of Distinguished Chinese Christians
And American Workers Reply to Letter**

By W. B. SPOFFORD

★ Letters were addressed last month to thirty prominent Christians. Most of them went airmail to China; some to native Chinese and others to well-known missionaries. A few went to Church leaders in the U. S. and Canada who have recently come home after years of service to the Church in China.

We asked these people questions: should the Churches back U. S. government's policy in China; what, in view of the present situation in that country is the best thing for the Church to do; is there anti-American feeling in China, and are there indications also of anti-Christian feeling; should the Church try to work in the Communist areas; what is the attitude of Chinese Communists toward Christianity; what of civil liberties in Nationalist China; do you consider Generalissimo and Madame Chiang Kai-shek devout and practicing Christians?

We received replies from 25 of the 30, a surprising fact in itself and indicating the concern of these leaders with the questions asked. Several went to the trouble of commending The Witness for asking such questions in these days when so few facts are printed about China.

Another "story of the week" angle is that practically all of them cautioned us not to allow their names to appear in print. Some said, "the reason is obvious"; even some former missionaries now in either Canada or U.S., asked us not to reveal their names since "I still have many friends in China and I fear for what might happen to them."

So we are withholding all names. But that they are all leaders of distinction may be judged by the jobs they hold: director of a college in a China university; student secretary of the "Y" in China; an editor who is generally considered the foremost Chinese theologian and a person widely known throughout the world; an expert in religious education who was in China for years; five (three Chinese and two missionaries from America) are professors in China colleges.

Also in the group is the wife of a missionary bishop; a Chinese officer of the international YMCA; an officer of the Chinese Students Christian Association; an officer of the World's Student Christian Federation; a worker of the Friends Service Committee in China; a number of Chinese Christians who are serving the Church in various capacities in that coun-

try, and of course some whom we merely identify with the word "missionaries."

Now the most interesting angle to this story is that the answers of practically all of these people were, in effect, the same. Very few of those asked these questions were known to Witness editors. We knew simply that they were in China and that they were distinguished Christians. There were, naturally, differences in the intensity of their expressions. But these 25 people were unanimous in their answers to each of our seven questions.

The Churches in China should not support U.S. governmental policy.

The Church should not identify itself with the Kuomintang government or serve as its instrument. Christians everywhere, in China and elsewhere, should seek to bring about peace and to extend democracy. Several added that the Church should not be a party to the policy of supporting the Nationalist government as a bulwark against Russia.

Answers vary on whether there is much anti-American and anti-Christian sentiment in China. To generalize from the 25 replies I think it is fair to say that they agree that there is a great deal of anti-American government feeling, but not anti-American people. That is, people in China, particularly students and intellectuals, are making that distinction between government and people that we in the U.S. used to make between the Nazi government and the German people. As for anti-Christian feeling, opinions differ here also only in degree—all the way from a definite yes, to "not much yet but there will be if the Church

continues to back State Department policy and thus make American imperialism and organized Christianity synonymous to increasing numbers of Chinese."

All are of the opinion that efforts should be made to carry on Church work in the Communist areas. Several point out that some Churches are successfully carrying on there without any opposition, and the Friends Service Committee came in for praise for doing likewise.

whenever Christians were adaptable and understanding of the aims of the Chinese Communists they were tolerated and in many instances welcomed. A number stressed that Roman Catholics have trouble, first, because of their large land holdings which the Communists are determined to distribute to the people. Instances are given of Communist cooperation with missionaries, with two pointing out that the English Church is working successfully in a num-

ament in Riverside, California. They describe him as a gangster who is making a pretense at being a pious Christian because it serves the purposes of the Kuomintang government, while in reality he is the head of the ministry of education that is spying on students, kidnapping them, beating them, murdering them.

The sincerity of the Christianity of the Chiang Kai-Shek's is definitely questioned by some of these twenty-five leaders; "not judged" by others. This statement by one of the foremost leaders of young Chinese Christians, I would say, about expresses the opinion of them all: "I do not wish to make any judgment on their character or religious devotion. But I do condemn in the most damning terms their use of 'Christianity' as a cloak for the most vicious police-state and the most undemocratic, corrupt and anti-Christian regime that the modern world has seen." That may sound extreme, but here is the opinion of an American missionary: "I used to believe fervently in the 'Christianity' of the Generalissimo and Madame. I do so no longer. They and their colleagues have murdered, imprisoned, impoverished, uncounted numbers of the finest moral, intellectual, political and social leaders of China. Their minds are back in the middle ages."

That about covers the matter, unless you care to have a few direct quotes:

An American professor in China: "To support the present Kuomintang regime is sheer murder of the Chinese people and will win for us their undying hatred."

A Chinese professor: "The Christian faith will never spread in China so long as Christianity is identified with what is called 'the American way of life' or with American foreign policy."

A Chinese YMCA secretary: "Some Christians have been per-

(Continued on Page 9)



The cares and tribulations of life in China are marked on the face of this peasant as he treads his weary way through the streets of Kunming, a city that played such an important role in the world war.

One person, a professor, said that he believes at least eighty per cent of the stories about persecutions in Communist China are largely based on rumors and that most of them are "pure fabrications." He gives as his judgment that "if Christians were more flexible, more adaptable, less rigid, they and their institutions could carry on their work in most areas."

As for the attitude of Communists towards Christians, the opinion of these leaders is that

ber of Communist areas, where as missionaries from America would perhaps have difficulties because of the growing anti-American feeling.

All agree that anything that an American would call civil liberties simply does not exist in Nationalist China. A few say it is the same as Nazi Germany—spies, atrocities, murder. And three of the 25 do a bit of ribbing about the attendance of Ch'en Li-fu at the recent world conference of Moral Re-Arm-

NEWS OF THE EPISCOPAL CHURCH

BISHOP HARRIS URGES U. S. "LAMBETH"

★ Establishment of an Episcopal Congress in the United States along lines similar to the recent Lambeth Conference in England is being urged by the Rt. Rev. Bravid W. Harris, Bishop of Liberia. In an address at Geneva, N. Y., before the annual conference of the Diocese of Rochester, Bishop Harris said "A broader conception of the work of the Anglican Church could be gained by both clergy and members if it had a Congress in this country that could function along the same general plan as the Lambeth Conference." The Bishop, who has served in Liberia since 1945, declared that one of the outstanding accomplishments of the Lambeth Conference was its recognition that the church must face communism with a better way of life.

Bishop Harris, accompanied by the Very Rev. Edward R. Welles, dean of St. Paul's, Buffalo, will tour nine cities in this country to promote better understanding of Protestant missions. They will preach in a program known as the Advance in Foreign Missions. The program is sponsored by the Foreign Missions Conference of North America.

GERMAN PASTOR GETS EPISCOPAL RIDE

★ Thanks for a motorcycle have been received by the Presiding Bishop's Fund for World Relief. The machine was given to Pastor Schniertshauer of the Old Catholic parish of Ratisbon in Germany. He takes care of various parish stations located at considerable distances from Ratisbon. "Is it pure chance," he added with his thanks, "or a deposition of Providence, that a French motorcycle, put to the account of a former French

prisoner of war and donated by brethren overseas, is to be used for lightening the work of the Kingdom in our homeland? Truly God's providence works for all men." And here's hoping the motorcycle works, too.

PHILADELPHIA CHURCH HAS MUSIC SERIES

★ Christ Church, historic worship center in downtown Philadelphia, is beginning an unusual monthly music series.

HISTORIC CHURCH IS RE-DEDICATED

★ Destroyed by fire in 1946, the new building of St. Thomas' Church, Trenton, Michigan, has been re-built, dedicated and officially opened. Bishop Emrich dedicated the building on September 12 and preached the sermon, with former rectors of the parish guests of the present rector, the Rev. G. Clare Backhurst. Later in the week, the



Blind Chinese children enjoy their meal at the institution that the Rev. Kimber Den has opened for them. This is but a part of the great relief program being carried on under his direction. It is aided by many American Churchmen through the Episcopal League for Social Action.

In addition to the regular organ recitals by Francis Murphy, Jr., there will be choral presentations by the chorus groups of downtown business houses. Each month a different company chorus is being featured, and the final program will consist of a music festival with all the participating groups combined. Christ Church conducts an active and effective ministry to the people in the business houses which surround it.

parish held open house for the community and the diocese. The Suffragan Bishop of the diocese, the Rt. Rev. Russell S. Hubbard made his first official appearance in Michigan. Another historic parish of the Diocese of Michigan, St. Matthew's, Detroit, celebrated its 102nd anniversary on September 19. This downtown parish exerts an influence similar to that of Trinity Church on Wall Street in New York.

WYOMING CLERGY HEAR BISHOP HAINES

★ **The Fall Conference** program in the Missionary District of Wyoming featured five lectures on "An Active Clergy" delivered by Bishop Haines of Iowa. In the spirit of the lectures all but one of the district clergy attended. The conference was held at St. Mark's, Cheyenne, where the Rev. Charles A. Bennett was host. The Woman's Auxiliary of the southeastern district of Wyoming also met in Laramie to hear Mrs. David R. West of Minneapolis, representative for the sixth province. Mrs. West, speaking about the U.T.O., quoted Roger Babson: "The United Thank Offering of the women of the Episcopal Church is the greatest single effort of any group in the world today."

N. Y. CLERGY MEET AT WEST POINT

★ **Presiding over the clergy** conference of the Diocese of New York, Bishop Gilbert introduced as leaders: the Rev. Samuel Shoemaker, the Rev. Shirley C. Hughson, Suffragan Bishop Donegan, the Rev. Grieg Tabor, Mr. Lewis B. Franklin, and Mr. Theodore Oxholm, Diocesan treasurer. The conference met for two days, October 5th and 6th at Hotel Thayer, West Point.

DEAN TAYLOR VIEWS CLERGY SHORTAGE

★ **With record enrollments** in seminaries the clergy shortage will not be overcome within ten years. Our church is short by 500 to 1,000 ministers. So said the Very Rev. Charles L. Taylor of the Episcopal Theological School in Cambridge. In the Boston area seminaries reported record enrollments. The Deans of the schools agreed that the unprecedented increase was due to a "spiritual renaissance" among World War II veterans, and to the aggressive efforts being made by the theological

schools to provide clergymen to meet a nation-wide shortage in the Christian ministry. The Roman Catholic archdiocese of Boston, which has embarked on a program of "lend-lease" of priests in an effort to overcome shortages in other parts of the nation, finds its seminary facilities so over-crowded that a new building program is under way. Harvard Divinity School, a non-denominational institution, has twice as many students as last year.

MISSIONARY WINDS BLOW HOT AND COLD

★ **From Durban, Natal, to** Aklavic, Canada, is the shift being made by the Rev. Colin Montgomery, forty-six-year-old brother of Field Marshall Bernard L. Montgomery. Mr. Montgomery, formerly Vicar of Ladysmith, Natal, is on his way to serve under the Bishop of the Arctic, the Rt. Rev. Archibald L. Fleming. Mr. Montgomery attributes the change to "wanderlust," but says also, "it combines pioneering work with adventure, and I am still young enough to think those two are pretty good things."

—(RNS)

JORDAN WILL RUN CWS APPEAL

★ **Appointment of Robert D.** Jordan, director of promotion for the National Council, as director of the concerted appeal of Church World Service, was announced recently by the inter-denominational relief agency. Jordan will help churches raise their relief and reconstruction funds in 1949 in a great united campaign which will include all churches cooperating with CWS. The drive begins next spring.

BP. EMRICH SPEAKS ON MISSIONS AND MONEY

★ **At the sixty-fourth annual** convocation of the Missionary District of North Dakota, the Rt. Rev. Richard M. Emrich

was both preacher and speaker. At the opening service he said: "If a person understands the Christian faith he is a missionary, and if a person is not a missionary he does not understand the faith. The reason why the Church is inevitably missionary springs from the inner teachings of the faith." Speaking later on the "Spiritual Significance of Money" at the Churchmen's dinner which concluded the session he said: "It is equally true to say that when a person learns to give he learns to believe and that when a person learns to believe he learns to give. He deplored the fact that we are living in an age of 'easy money'."

REPORTS SHORTAGE OF CHURCH MUSICIANS

★ **Hollis E. Grant, organist** at St. Stephen's Church, Providence, R. I., and dean of that state's chapter of the American Guild of Organists, reports a shortage of trained church musicians so acute that on the average five appeals a week have come to the chapter for help in filling vacancies. The shortage stems from the low pay offered by most churches. "Current salaries are no inducement for musicians to enter the church field with the amount of time involved in study, preparation and actual service playing," he said. "In many instances the pay offered church musicians is not adequate to cover the expenses for such a course of study."

WENDELL PHILLIPS IS BROADCASTER

★ **Rector of Christ's Church,** Rye, N. Y., the Rev. Wendell Phillips, is broadcasting regularly each Tuesday over the New York area on an American Broadcasting Company station, WJZ. He is heard twice during the day, and the program is sponsored by the Federal Council of Churches.

DIocese OF GEORGIA REPORTS ACTIVITY

★ **New building and renovation** is taking place in many Georgia parishes. At St. Michael's, which celebrated its patronal festival on St. Michael's and All Angels' Day, it was announced that a new addition had been made to the parish house to take care of the first grade of the parochial school. Christ Church, also in Savannah, was recently redecorated and renovated within and without; it was recently re-dedicated by Bishop Barnwell. Another Christ Church, Valdosta, Ga., is being built; the corner-stone was laid on September 10th by Mr. A. W. Goodwin, vestryman and former parish treasurer. Services are being held in the meanwhile in the auditorium of Georgia State Women's College. St. Mark's, Brunswick, has also undergone repairs made by the women and men of the parish. In Jessup, Georgia, St. Paul's Church recently made a \$14,000 contract for the erection of a parish house.

PERIODICAL CLUB HOLDS MEETING

★ **Founded in 1888**, the Church Periodical Club marks its 60th year in operation with the meeting of its Executive Board at Seabury House, Conn., on October 6 and 7. CPC members send books, magazines and teaching materials to many parts of the world where they are urgently needed. The scope of the program is being enlarged to meet the many requests from missions, hospitals and schools for periodical and educational literature.

CHINESE WORKERS THANK HOSTS IN U. S.

★ **Expressing gratitude** for American church's hospitality to a team of Chinese visitors who traveled through the United States recently, the Rev. Jordan C. L. Liu writes "This is really the first time

in the history of our Church that such a team of different kinds of Church workers, supported by the diocese of Hong-kong and South China, has come together to America, since June 2, 1835, when the first American Missionary Bishop Boone sailed for China." Recalling with appreciation the kindness of many church families throughout the U. S. as well as many societies and institutions, the letter went on: "This 'Bishop Halward's Team from China' and its tour of America showed the importance of the real cooperation of the Chinese Church with the missionaries of both the American and the English Anglican Churches."

FAVORABLE PROGRESS IN CANADA UNION

★ **Union negotiations** between the United Church of Canada and the Church of England in Canada are proceeding hopefully, according to Dr. Gordon Sisco, secretary of the United Church. Addressing the denomination's General Council, Sisco said that "a spirit of mutual respect and understanding has been increasingly cultivated. After reading the Lambeth report it would seem apparent that the way is open to proceed with a consideration of the proposals now before us, and of all the other matters that will bring nearer the achievement of unity."

SACRED CHORAL MUSIC COMPETITION HELD

★ **Entries of original choral** works will be judged in the Ascension Day Anthem Competition being sponsored annually by the Church of the Ascension, Fifth Avenue, New York City. The Rev. Roscoe T. Foust, rector, announces that there will be an award of \$100 for the winning work, which will be published by H. W. Gray Co. It will be sung on Ascension Day, May 26, 1949, at the New

York Church. The judges will be Seth Bingham, Channing LeFebvre and Vernon de Tar. The text is to be that of Psalm 24, Book of Common Prayer version. Setting is to be for mixed voices with suitable organ accompaniment. Entries must be in not later than March 25, 1949.

BISHOP LARNED HEADS RECONSTRUCTION

★ **Bishop J. I. Blair Larned**, who is in charge of American Episcopal Churches in Europe, was named chairman of the board of managers of the World Council of Churches' department of reconstruction and inter-church aid. Under the constitution recently approved by the recent assembly, the board of managers will determine the policy for the reconstruction department. This department deals with problems of refugee work, scholarship aid, rebuilding of churches, health conditions and the dissemination of literature.

BP. SHERRILL DEPLORES LAW WITHOUT GOD

★ **In a recent press conference**, the Presiding Bishop was quoted: "There can be no solution to the world's crisis until people find a relationship to God, a moral law and a law-giver." Attempts at the Nuerenberg Nazi trials to formulate a moral code had failed," he said, "because there can be no law without God. For the last hundred years," he concluded, "people have been 'losing their hold on God'."

ARMY POSTS TO HEAR "GREAT SCENES"

★ **By short wave** to all army posts, "Great Scenes from Great Plays" will be heard around the world. Arrangements have been made to send the program to all army posts and hospitals in the United States, in Europe and in Japan and Korea.

ECUMENICAL NEWS

HIGHER EDUCATION TO TRAIN LEADERS

"During periods of change, Christian leadership—a dependable and creative minority—has always arisen from the universities." According to a report presented to the fifth annual United Student Christian Council meeting at Green Lake, Wisconsin, higher education must produce the Christian leadership needed at this hour. The report was made by Prentiss L. Pemberton, chairman of the committee on religion in higher education, which is charged with summoning Christian professors and students to provide such leadership. In other matters put before the meeting, delegates gave approval to the admission of displaced persons into the United States, but took no action on national political or other social issues, saying they were unable to speak "with a clear, united voice" on the relevance of the gospel to current disorders in the nation. (RNS)

UNITED NATIONS DAY SERVICES PLANNED

United Nations Day is October 24 and will be observed throughout the world in special church services. The resolution of the U.N. General Assembly which set the date declares that the day "shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations and to gaining their support for the work of the United Nations. We the peoples of the United Nations—the first words of the charter—created the United Nations so we could learn to live and work together in peace with one another. Participation in the world-wide observance of this Day is an excellent way to contribute to the cooperative spirit." On this day, special prayers of intercession

for the delegates and the peoples they represent will be offered in many churches. The Archbishops of Canterbury and York, in a special message quoting the Lambeth Conference, said the United Nations "will fail unless it is upheld by the conviction that nations as well as individuals are all members of the one family under the One God and Father of all . . . we ask that in all our churches special prayers may be offered. The Federal Council in this country is also urging special attention be given to the day.

PITTSBURGH PROTESTANTS FOUND WANTING

Protestantism is a minority faith in the Pittsburgh area even though nearly eighty per cent of 1,291 churches are Protestant. In a report by the Allegheny County Council of Churches it was found that while the Roman Catholics had increased beyond the population growth, the Protestant churches had not kept up to it. Roman Catholic membership in the area—469,706; Protestant membership—444,821. About 500,000 people in the area belong to no church and the report added that the Protestant churches "show a deficiency in evangelizing vigor as well as in public relations skill."

MORE DENOMINATIONS NEARING UNION

The Northern Baptists and Disciples of Christ, it is reported, are making steady progress toward eventual union. Differences "once held irreconcilable" have been settled, and Dr. Roy C. Snodgrass, president of the Disciples, expressed hope that union would be accomplished within another year. Merger would mean that some 1,500,000 Baptists and 1,600,000 Disciples would be joined. (RNS)

STRESS VALUE OF CHURCH PAPERS

Three leading Protestant churchmen have issued statements emphasizing the value of church papers in the lives of Christian Americans. Charles P. Taft, president of the Federal Council; Dr. C. Oscar Johnson, president of the Baptist World Alliance, and Dr. Paul E. Empie, of the National Lutheran Council, all agreed on the importance of extending its influence by reader-support, since as Taft said, "people are eager for intelligent discussion on the basis of their religious faith." And as Dr. Johnson said, "one of the prime weaknesses of Christian endeavor is in the fact that so many in our churches have never seen the value of having a religious paper coming into their homes." Dr. Empie added: National and world-wide news of religion must be featured and events must be evaluated in the light of the Christian conscience so the Church may be strong and flourishing." (RNS)

GEORGIA CHURCHES FIGHT KLAN ACTIVITY

Renewed Ku Klux Klan gangsterism in Georgia has brought severe protest from churchmen in that state. Following a cross-burning in the negro section of Valdosta, the town's ministerial association went on record to condemn such occurrences as constituting a "real threat to democratic liberty and to the peace and decency of the community." Meanwhile the Georgia Council of Church Women, in a resolution, condemned the burning of the cross as the "desecration of the universally accepted symbol of love and mercy." They also urged Georgia newspapers "to educate readers as to the un-American nature of all such acts."

Leaders Give Their Views

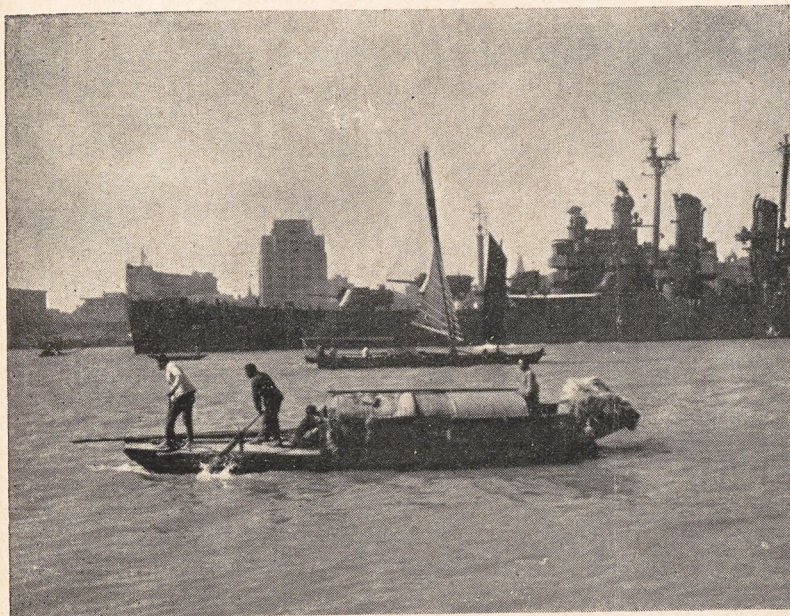
(Continued from Page 4)

secuted in the Liberated Areas (Communist) but not because of their religious faith but because of their property and their opposition to reforms. Danish and British missionaries are carrying on, and so are the Friends, because they are sympathetic with the desirable reforms. Roman Catholics have trouble because they avowedly are not."

An American missionary: "Christians, Chinese and foreign, should support the side of the people, and make this moral

openly against the evils of the Nationalist regime have been intimidated and arrested, in some cases, murdered. The latest arrest is of a well-known "Y" worker, Mr. Tsai, in Shanghai. The Church is free only to praise Chiang Kai-shek."

A Chinese professor: "Not only should the Churches not support the U.S. governmental policy, but they should demand the immediate cessation of such aid to the Chiang Kai-shek government since it is a most immoral and unwise support of the forces of tyranny, intolerance and reaction in China."



Junks on the Famous Yangtze

support clear at once. This is both ethical and expedient—expedient, that is, if we desire to carry on Christian work in China."

An American missionary, until recently in China: "I was in the Communist areas in China and found them very friendly. They asked me to bring them a "Y" secretary to do Christian work, but we lacked both men and money. Now the Communists are more anti-American and more anti-Christian."

A leader of Chinese youth: "Church and "Y" leaders who have expressed themselves too

A former Canadian missionary: "The most serious consequences can result from the failure of Christian missionaries to speak out against U.S. policy of supporting Chiang. Christians will be identified as spokesmen for a non-Christian foreign policy."

Another missionary: "There is no civil liberty under the Nationalist government. Christian groups are spied upon; there has been much intimidation and many secret arrests. Only those who support Chiang Kai-shek have 'freedom'."

Well, perhaps that is enough to give you a general idea. We

have many more similar quotes however in case you want them. Do you remember the old song, "That's where my money goes; to buy her everything and keep her in style"? It might be a good thing to meditate a bit on that theme the next time you read in the papers of the billions of American dollars being poured into the till of Chiang Kai-shek and his colleagues, largely due to the propaganda efforts of Henry (Time-Life) Luce, Congressman Walter Judd, William Bullitt, Frank Price, whose manual on China is the text-book this year of the united Protestant Churches (reviewed elsewhere), John Foster Dulles, Protestant leader and Republican advisor to Governor Dewey—plus, the R. C. Church and the military, big and little.

We'll have more on China, since it is the subject of study advocated by our National Council and the Churches generally for this year: an article by Prof. L. E. Willmott of West China Union University, giving his appraisal of the situation; another by Prof. Bruce Collier on the crisis in China and what the Church should do; another on the student movement in China by Paul W. Moritz, a YMCA student secretary in China. So keep in touch with us if you want material to use along with that manual by Frank Price.

ADDRESS CHANGES

★ In making changes of address please send both the old and the new address. We ask also that changes be not made unless they are for an extended period. If you are to be away for a short time either arrange to have the numbers forwarded, or notify us and we will send an extra copy. A three-week-period is required for address changes.

All mail is to be sent to:

THE WITNESS

135 Liberty St. - N. Y. 6, N. Y.

NEWS OF CHURCHES OVERSEAS

Former Missionary Speaks on China

Edith M. Lerrigo, at present a student secretary in the U. S. for the Intercollegiate Christian Council, was for a number of years a missionary in China. She returned from that country about a year ago and is therefore familiar with the present situation there. The Witness, in preparing this number on China, therefore, interviewed her with the following answers to our questions:

Question: Do you think under the present circumstances that the Churches in China and in America should support the American governmental policy of military aid to the Nationalists in the present conflict?

Answer: The Churches in China and America ought not to support the American governmental policy of military aid to the Nationalists because I am convinced that the large number of people in China in the peasant and student groups and the middle class groups have already lost their faith in the Chiang Kai-Shek government. They believe that our U. S. foreign policy is prolonging the civil struggle and strengthening the present corrupt regime. For us or the Churches of China to support this policy will be to discredit the Church in the eyes of the people.

Q.: In the light of the present political struggle in China, what course in the best interest of the future of the Church in that land should the Christians in China try to pursue? What should we, their fellow-Christians in America, do and refrain to do so as not to embarrass them but to help them in that course?

A.: It would be presumptuous for those of us in America to tell the Christians in China what course would be best for the Church there to pursue, but it seems to me it is the same

course the Christians must always pursue in their struggle for right. First, they must maintain that the Church is non-political but that the Church and Christians must speak out against injustice. They must support the rights of individuals and of groups to criticize what to them seems wrong in their government. In addition to this, the Church in China would be in a much stronger position if it would try to carry on its work in all of China, not just in a part of it. They would then be proving that the Church is not political but is concerned about all people. I think that Christians in America should speak out in protest against our foreign policy and should try to support the Church in China in any way that it can as it speaks out for truth and justice.

Q.: Under what circumstances do you think the present "anti-American" feeling among the students and intellectuals in China may take upon itself an anti-Christian characteristic? Are there indications giving you ground to fear that the present American China policy is a cause for skepticism and suspicion towards Christianity on the part of the Chinese youth?

A.: I fear that already the anti-American feeling among students and intellectuals in China is tending to take on anti-Christian characteristics because Christianity to so many of the people of China does seem like a foreign religion. Also the fact that many of our missionary and Church leaders in China have outwardly allied themselves with the Nationalist cause and with present American foreign policy.

Q.: Is the withdrawal of mission personnel and work from areas occupied by the Chinese communist troops the best we can do today?

A.: It seems to me that mission

leaders ought to talk with Communist leaders in Hong Kong and find out whether some personnel could be placed in Communist occupied areas. We know that a Friends Service unit is at this time working in Communist areas. It seems quite possible that the right kind of mission personnel would be welcome in these areas. At least we ought to try.

Q.: Please comment on the situation of civil liberty in Nationalist China. From your knowledge have there been cases of curtailment of freedom for Christians and Christian groups?

A.: Civil liberty is denied to anyone who criticizes the Nationalist Government or who tries to work for democracy in China. Unfortunately, too few Christians in China are speaking out in criticism against the government or are working for democracy. When they do their freedom is curtailed, not because they are Christians, but because they are critical of the government. I do not know of any curtailment of freedom for Christians and Christian groups because on the whole, I do not know of many Christian groups who have had the courage to speak out against what they feel is wrong as Christians, although there are some shining examples of those who have done it as individuals.

Q.: Would you comment on the Christian character and religious devotion of Generalissimo and Madame Chiang and many top leaders of the Nationalist Party about which we hear so many divergent opinions?

A.: Students in China have said to me "It does not make Christianity appeal to me to know that some of our government leaders are Christians since they are so corrupt and are working for their own good rather than the good of the people. We do not feel that they are really Christians as you talk about Christianity".

EDITORIALS

Church in Changing China

CHINA and the work of the Church in that torn country is the subject studied by Protestant Churches throughout the U. S. and Canada this fall and winter. Each year the Missionary Education Movement, an inter-church agency to which the Episcopal Church belongs, issues books and pamphlets on some great area, with the main source of information this year the manual by Dr. Price which is reviewed in this number by Prof. H. Bruce Collier, who is a brilliant philosopher and scientist who served for a number of years on the faculty of West China Union University. It is fitting that the Churches should give careful study to China and the work of the Church in that ancient nation, particularly since fast-moving events have created wide interest in what is happening there.

The American people have great admiration and sympathy for the Chinese people in their struggle for independence, democracy and peace. In addition, American Christians are especially aware of their responsibility to win these millions to the cause of Christ. This goodwill and sympathy and missionary concern has expressed itself during the past century, and is still expressing itself today, through generous support given the mission boards of the various denominations for work there.

However mere goodwill is insufficient; we need understanding. Nor is superficial and sentimental understanding enough; we need great humility and self-criticism; we need also to ask ourselves important questions. How can we as Christians best serve China and her people and enable them to accept Christ's gospel? What can we do so that we do not sin against God by making the acceptance of the gospel unnecessarily more difficult for them? How are we to determine our missionary policy there? Do we dare adopt

policies that are independent of the current American foreign policy? Is our work there to be limited to the area ruled by the Nationalist government, or are we going to extend our work beyond this area? Are we to gear our policy to the needs of the Chinese people, apart from any political expediency, or is our policy to be determined by the wishes and needs of rulers, be they those in Nanking or elsewhere?

We do not minimize the difficulties of Christian work in Chinese Communist areas. Nevertheless if our predecessors had feared difficulties there would have been little Christianity in the

world today. Certainly there have been a sufficient number of reports to at least encourage us to hope that Christian evangelism is possible in the areas occupied by the so-called Chinese Communists. It all depends, it sometime seems, on what one likes to believe. And churchmen, like other Americans these days, are prone to join the chorus of red-smearing and tend to paint an entirely black picture of the attitude of the Chinese Communists towards Christianity. We are apt to believe any atrocity story and then throw into the waste basket any story which may require us to revise our over-simplified prejudice. In so doing we blind our eyes to the facts and slam the door on evangelism in a

"QUOTES"

I am convinced that if American Christians were to give moral support to the so-called "Communists," that is to the people of China who are fighting their "American Revolutionary War," they would: a) ensure the continuance of the Christian movement in China; b) prevent a war with Russia; c) improve conditions for U. S. business in China and the Far East; d) ensure the democratic stabilization of China, Korea, Japan and the Far East; e) immeasurably improve relations between China and the United States.

—A Professor in China
in a letter to
The Witness

large part of China.

Silence Being Broken

WE should not be so naive as to think that the silence of our fellow Christians there means their consent to what we are doing. Silence has been imposed upon them by political terror, so that even distinguished people in high places in Church circles, in replying to our requests for articles and answers to questionnaires, more often than not warn us that we should not use their names for "reasons that are obvious to

you." But this imposed silence is beginning to break, ever so slightly, and we are being told by the more courageous Christians that what we do in the name of the Church is putting them in a very embarrassing situation. They tell us that the future of our work in China is too sacred to be a gamble and that we may be inviting trouble for ourselves, and for the Church in China, if we continue to follow U. S. governmental policy rather than having a policy that will meet the needs and aspirations of the Chinese people whom it is our task to serve. They assure us that there is no Church issue at stake in the present conflict there, unless we mean to align ourselves with one side in this conflict.

In this number we present articles and opinions by outstanding Chinese Christians and U. S. and Canadian Christians who have served as missionaries in that country. Insofar as we are

able, we give the name of the person and the position he now holds. We repeat however that in many instances those replying to our questionnaire (reported on page three) asked us not to reveal their names—an important fact in itself, since these terrorized people are, without exception, important people in Christian communities in China.

Because of the wealth of material gathered during the summer months it is impossible to present it all in this one issue. But that perhaps is just as well since this study of China is to be promoted by our National Council and by the Missionary Education Movement during the months ahead. We will therefore present other articles on China from time to time, with the hope that it will be some small contribution to this inter-church study of what is perhaps the most crucially important country on the face of the earth.

China Church Faces Crisis

By Y. T. WU

Former Chairman of the Associated Christian Literature Societies of China

THE Christian Church in China is at the present time going through what is virtually a crisis. This crisis is created by the rapidly developing events of the past two years. Perhaps the Church is not even aware of the existence of the crisis, but it is there just the same. The political situation in the country is such that there is no hope of our returning to the status quo which obtained before the war. There will be a change, and a very basic one too. How and when that change will come, of course no one can prophesy, but that it will come in the not distance future, no one seems to doubt. In fact, the change has already come in vast sections of the country under the Communists now called "liberated areas." One of the most drastic reforms which have been carried out in those areas is the redistribution of land. The process of equalization is going on so that everyone who is entitled to a living, is supposed to have a fair share of the land he needs. This includes the landlords and rich farmers, a large part of whose land is confiscated in order to make possible this equalization for all. A hundred-and-one other changes along with land reform are being made in all spheres of civic and even private life. It does not take very much imagination to realize that

these changes must have a profound effect on the Christian Church in those areas and the work which they carry on there.

What is happening in the "liberated areas" is destined to happen also in the rest of China in due time. If the Communists will win completely, then there will be no question what the trends of affairs will be. The main lines of action which are being taken in the "liberated areas" will be taken, with modifications of course, in the rest of China. It makes no difference whether the future government will be in name a Communist or a Coalition government; in either case it will be dominated by the Communists. We may not want to exclude entirely from our outlook the possibility of the present regime being maintained. Even if this possibility, which is exceedingly slight, is realized, we shall be confronted sooner or later with the same problem—the need for very drastic changes. The Chinese people are now in a desperate situation and the growth of Communism is an eloquent testimony of their plight. A government which is able to stand at all in such a turmoil and to maintain itself in the face of a strong and virile opposition party, the Communists, must be one which could satisfy the basic social needs of the people. That is to

say, thoroughgoing reforms will have to be made either under the Communists or the present or a different regime.

If the above prediction of the course of events in the immediate future is anywhere near the truth, then we shall have to ask the question: how will the Christian Church fare in this new situation? Would it be better or worse for the expansion of Christian work? What should be the Christian attitude toward this development?

China has been going through a slow revolution during the last 25 years. I am afraid, however, the Chinese Church is unprepared at this time when the revolution is approaching its highest peak. We need not be surprised that this is so. Even up to the present time Christianity in China is still very much a movement informed and led by foreign missions. Its faith, its practices, its ideologies are all carried over to China from the West. Its leading personnel and its financial support also mainly come from the West. In regard to social problems, therefore, the Chinese Church has taken more or less the same attitude as that of the Church of the West. This attitude may be called the "liberal" attitude; which is of course different from the "radical" attitude which characterizes the revolutionary movement in China and other parts of the world under the influence of Marxist philosophy. This being true, it is not difficult to understand why the Chinese Church, like the Church in the rest of the world, has taken a markedly unfriendly attitude toward Communism, and why the Communists have taken a suspicious attitude towards Christianity in general.

Communist Treatment

WHAT is the actual situation that now obtains in the "liberated areas" as to the way in which Christians are treated by the Communists? The stories which we have heard from Christians themselves until recently have been decidedly unfavorable to the Communists. It has been reported 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. Very often the stories were supposed to have been told at first-hand; when they were carefully checked, however, that was found to be untrue. Much of what was reported came through hearsay, and naturally, the stories became distorted or exaggerated, even if in the beginning, there is some truth in them. One of the stories, for example, which reported the crucifixion of three missionaries, was later known to be entirely false. On the

other hand, we have also heard favorable reports of Communist behavior towards Christians. In one province, ninety percent of which is in "liberated areas," the Bishop of the provincial diocese was able to report that he could call conferences which Church representatives from all parts of the province could attend, with no interference and no difficulty in returning to their own stations. There are isolated cases where the Communists even went out of their way to help Christians. This was true with at least one Christian organization in the northeast. However, it could not be denied that many of the cases of reported atrocities to Christians by the Communists were true.

It is difficult to explain the occurrence of these events satisfactorily without first-hand investigation of the actual cases. But an attempt to make sense of the conflicting reports seem to yield the following tentative conclusions. In the first place, it is almost certain that it is not the intention of the Communists to persecute the Christians or to make their work difficult or impossible. We have seen announcements by Communist leaders saying that they intend to uphold religious liberty and would even welcome Christian work in their midst. In fact, one Church denomination actually received such an invitation. It seems these announcements on the part of the Communists were sincere. We are often misled by the thought that because Communists are atheists, they are necessarily antagonistic to Christianity. This is very far from the truth. At the present stage of the revolution, the Communists are concerned much more with practice than with theory. Their concern about the Christians is not what they believe but how they behave. For this reason, there is no doubt as to the attitude the Communists take towards the Catholics. The official policy of the Catholics is open hostility toward the Communists; therefore the Communists have adopted the same hostile policy towards the Catholics. This point must be made very clear if we are to understand the mind of the Communists in regard to Christianity in the new situation.

In the second place, in spite of what has been said about basic Communist attitude, excesses and extravagances in the execution of new policies still occur in Communist areas not only to Christians but to the people in general. This is due to the fact that the Communists have expanded very rapidly during the past two years, and are very deficient in personnel, both in numbers and in quality, for the management of newly "liberated areas." They are liable to have "black sheep" in their fold. Communist leaders openly

admitted their shortcomings in this matter. They did not intend it, but they could not help it.

In the third place, most of the cases of persecution occur to Christians probably not as Christians but as ordinary citizens who happen to come into conflict with the new social legislation in operation with the advent of the Communists. This applies to such cases as ownership of land, possession of large properties, usury, profiteering and other forms of exploitation and oppression of the people. Unfortunately, many of these cases seemed to have been dealt with by what was virtually mob rule. A mob with grievances is liable to outdo the law or even make false accusations. When the cases are handled justly, it is hard enough on those who are affected, even though they may be sympathetic in general with the new regime; but when emotions are let loose and revenge is allowed to run rampant, then the reaction of the sufferer or observer can only be that of total condemnation or disillusionment.

In the fourth place, the connection between the Church and the United States is an outstanding factor in the situation. It is common now to regard the United States as an imperialistic country. This is true not only in the "liberated areas" but also among intellectuals in the rest of China. From the point of view of the Communists, American aid to the present government in China is the main cause of the continuance of the civil war. They believe that as soon as American aid is withdrawn, the present government will immediately collapse. For this reason they have looked upon the United States — or those who are responsible for American policy in China — as No. 1 enemy. The effect of this view on the attitude of the Communists towards the Church is plain. Even when they cannot actually find anything wrong with the Church and the Christians, they are still suspicious of them as either directly or indirectly supporting the cause of American imperialism in China. While this is unfortunate, considering the generally unfriendly attitude which Christians take towards Communism, it seems that Communists are not entirely without ground for their fear of subversive activities on the part of Christians.

Understanding Essential

IF the above analysis is correct, then we may draw the following conclusions: There seems to be no ground for the fear that the advent of a Communist regime in China would mean the end of Christian work or would render it very difficult if not impossible. The Communists have

no reason for creating more enemies for themselves than they have to. Their present policy is to adapt themselves as much as possible to the situation which is peculiar to China and to go only as far as circumstances permit. Judging from what is happening, it seems there is no truth in the statement that Chinese Communists receive their orders from Moscow. In fact, what the Communists have proposed for China and what they are practising in the "liberated areas" is not Communism, and not even Socialism, but what they consider to be genuine "Three Peoples' Principles." While they are carrying out drastic reforms such as the redistribution of land, they would follow in general a much milder policy in other areas of life. For example, they repeatedly announced they would encourage non-monopoly private capital. If this is true, then it is certain that the Communists will not want to impose on Christians more restrictions than is necessary. What they will do to us will depend very much on what we shall do to them and what attitude we take toward social policies in the new regime. It is true that in the new situation the atmosphere may not be favorable to Christianity. The Communists always insist that if there is freedom for religion, there should also be freedom for anti-religious propaganda. We can expect a certain bias in favor of the latter; but on the whole, this would be very far from the situation in which Christian activities are forbidden or restricted.

In the light of the above discussion, let us consider what Christians should do in the new situation. First, a sympathetic understanding of the Communist movement is a pre-requisite. Communism has come into being as an answer to a desperate social need. This need has existed because of the evils and contradictions inherent in the present social system. As long as these evils and contradictions remain, Communism will prevail and grow. Unfortunately, Christianity has in a large measure been responsible for this social need. We have allowed social evils to exist and we have done nothing to grapple with them in a basic way. Communism, therefore, has come to us not as an enemy but as a challenge to a task which we should have performed but have failed to.

Second, I believe we have plenty of room in which to cooperate with the Communists in the sphere of social life with which the Christian faith is vitally concerned. China is a vast country and, as soon as the civil war ends, there will be a thousand and one problems of a social nature which the new regime will have to attend to.

Under such circumstances, I believe cooperation of the Christians would be heartily welcome. The Church and the Christian organizations are experts in all lines of social services. Take, for example, the matter of medical work. There will be numerous opportunities for the establishment of new hospitals and medical centers, services in which spheres any government would be eager to have. Take again the matter of literacy. Over eighty per cent of China's teeming millions are still illiterate. If the Church can lead in a nationwide movement for literacy, they will be sure to receive governmental as well as popular support. We may not have an entirely free hand in determining the content of a literacy program and the technique to be used, but I believe we can, within reasonable limits, make a valuable contribution in such a movement.

Third, the Church should make its prophetic voice heard in the new situation. It has often been said that a Communist regime is necessarily totalitarian, not only now, but also in the future. Personally I do not think this is true. What the Communists are undertaking is the herculean task of "unrooting" humanity — as one author years ago put it. In doing this, they have plenty of enemies both within and without. In such a situation a degree of vigilance, fear and suspicion is unavoidable, and some form of totalitarian control is the result. It is not easy for us Christians, who are used to "liberal" thinking, to see this and take a sympathetic attitude about it. We have been, therefore, very critical of the so-called Communist way of doing things, forgetting that it is the necessary accompaniment of the goal they are trying to achieve in a precarious environment. This sympathetic understanding, however, should not mean a justification of totalitarian control, whatever its degree and cause. As Christians we should protect against anything in the new regime which violates our Christian conception of personality and freedom of conscience. We may do it with a measure of understanding and sympathy, and perhaps also with a sense of our own involvement in a common guilt, but nevertheless we cannot absolve ourselves from the duty of proclaiming God's judgment on any infringement of basic human rights, whatever justification it may be given in the name of justice and political necessity. In doing this we shall of course have to pay a price, but that is the only way to preserve the life and vitality of the Church.

I have ventured far afield in suggestions which may become entirely invalid if the developments do not take the exact form I have predicted.

However, even if they will be invalid, this discussion has started a line of thinking which may help us not only to get better adjusted to the new situation, but also to lead in it a more worthy and effective way. 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 and for them that love God.

A Study Manual on China Today

Reviewed by

H. BRUCE COLLIER

Professor of Biochemistry, University of Saskatchewan,
and formerly professor at West China Union University

CHINA—TWILIGHT OR DAWN? By Frank Price.
Friendship Press, \$1.50 (paper 90c).

DR. Frank Price was born in China and has served in China as a missionary of the Presbyterian Church U. S. A. since 1923. This book has been prepared primarily as a study book, and it is well equipped with notes, a reading list, index, and map. The author has acquired a reputation as an apologist for Chiang Kai-shek and the Nationalist Party. But with this limitation in mind the book can be studied with profit.

Of the eight chapters, the first four deal with the political, economic, social, and cultural situation in China during and since the Sino-Japanese war. The last four chapters "appraise the effect of the war upon the Christian Church."

The earlier portion of the book is a brief but good summary of the background of the present crisis, and of China's travail during the war years. No attempt is made to gloss over many of the evils that arose as the strain of war increased. It is made clear that China has been going through a many-fold revolution during the past half-century; and we must appreciate with sympathetic understanding that that great nation is trying to accomplish in decades the changes and reforms that have taken us centuries.

Many will disagree with the author's interpretation of how civil war broke out again between the Nationalists and Communists. It is difficult to believe that the government was forced to "reluctantly order an all-out military campaign" against the Communists (p. 58) when we know

that Chiang was keeping many of his best troops for blockading the Communists during the war instead of fighting the Japs.

Nevertheless, "the crucial choices that confront the Chinese people" are well described. The choice is among fascism, democracy, and communism; and Mr. Price's hope is that a liberal and reformed government will evolve out of the present regime. It is difficult to visualize how this can come about as long as the Kuomintang maintains its hold through the dread secret police. Just before the recent national "election" the leaders of the Democratic League were assassinated and the party was outlawed, thus removing any effective opposition to the party in power.

The latter part of the book provides an excellent account of the great contribution made by the Churches in China during the war. Gains and losses have been assessed, and the Church has much to its credit. It is pointed out that there is an unparalleled opportunity for Christian work in China today; and it is a stirring challenge to the Churches of this continent that the author leaves with us in his final chapter.

The great weakness of the book is in its very serious omissions, thus creating a one-sided impression of controversial issues. Pious public pronouncements of Chiang Kai-shek are adduced as evidence of the sincerity of his Christian convictions. But we are not informed of the violently anti-foreign and anti-democratic tone of Chiang's book, "China's Destiny," which is the official exposition of his philosophy and is used as such by all party members. Chiang's philosophy is reactionary and authoritarian, showing very little evidence of Christian influence.

Nothing is said of the great student riots against the government, urging cessation of the civil war and denouncing illegal arrests and violence by the secret police. There is no hint of the extent to which the government has lost the confidence of thinking people in China, many of whom feel that any government would be better than the present one. (Anglican Bishop Neill is recently reported as stating that virtually every Chinese Christian under thirty tends to have a favorable attitude towards the Communists.)

Believe it or not, a discussion of future Sino-American relations does not even mention the highly controversial policy of arms shipments from the U. S. and Canadian governments to bolster the rotten regime in China. This policy alone can well wreck the whole Christian program in China if the Churches do not vigorously disassociate themselves from the traffic in arms.

Finally, why does the author, in common with

so many missionaries, detail the "devious and cruel" methods used by the Communists in achieving their objectives (pp. 70-71), and say so little about the unspeakable horrors perpetrated over the past twenty years by the Nationalists? There is the record of labor leaders treacherously betrayed and shot; students tortured for liberal thought; liberal professors assassinated by the secret police; millions of conscripted soldiers, and of peasants in famine areas, starved to death by corrupt and rapacious officials.

The Kuomintang seems to understand well enough that as long as it does not interfere directly with Church work it will be supported, or at least its crimes will be overlooked, by the majority of missionaries. The Communists, on the other hand, have interfered to some extent with missionary activity, and so their acts of violence are magnified and often distorted.

Is that actually the moral standard that the Church in China has adopted? If so, it can only be because we regard the Church organization as an end in itself: we place organizational value above human values. Would Jesus not remind us that the missionary program is made for man, not man for the program?



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THE NEW BOOKS

***Excellent

**Good

*Fair

- * * **The Future of the American Jew** by Mordecai Kaplan. Macmillan. \$6.00.

The author's interest would seem to be to preserve the American Jew for usefulness commensurate with his noble tradition. The disintegration of Judaism in America is causing concern not alone to the Jewish leaders but to many Christians as well, for if the Jew loses his sense of destiny, the world will be the poorer. The author has a bold concept of the part the Jew can play in our modern world. There are several significant chapters in the book, notably, those on "Significance of Being a People," "The Role of Eretz Yisrael," "Living in Two Civilizations," and particularly the chapter on "Judaism's Contribution to Education for Democracy."

The book is extremely valuable to Christians who are concerned at the plight of the modern Jew, not only because the true Christian appreciates how important Judaism has been to the building of so much that is good in our civilization, and how needed his contribution is today, but because many of the problems facing American Judaism are problems which face the Christian church. Not only is it essential to the survival of Judaism that it recaptures its sense of "community," but that same sense of "community" is essential to the survival of Christianity.

For all that is fine in the book, there seems to be something lacking in its message, a sort of weakness. The author gives the impression — which may be unfair — that he is a humanist — that God is a kind of convenience to explain and enhance moral and ethical conduct. He seems to belittle or underestimate the part which

God has played in Jewish history. Quite rightly he condemns the arrogance born of an improper use of the "Chosen People" idea, but he does not do justice to what God can do — and in the case of the Jewish people has done — when a people is imbued with the conviction that they are called of God to serve him and his kingdom. He also seems to underestimate the value of sacred writings, the Bible, Torah, etc., p. 382.

On the whole, this book is timely and valuable. The author's words, p. 348, "Jews today show a great concern in defending the Jewish name

from defamation. Such activity serves a legitimate purpose. But our fathers rose to a higher level of concern when they were afraid that reprehensible conduct on the part of the Jew might cause *hillul ha-shem*, the profanation of God's name. They looked upon scandalous behaviour as weakening men's faith in God. More important than any protective measures against the defamation of the Jew would be activity to offset the profanation of the Jewish ideal and the cheapening and vulgarizing of Judaism, and to restore the notion that to be a Jew means to be held to standards of honor and truth," are words to be taken to heart not by the Jews only, but by all who call themselves Christian.

—Lane W. Barton

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***IMPORTANT NOTE:** There are still some Parishes not covered by the 500 stations of the Mutual Broadcasting System's coast-to-coast network. Most of these Parishes are being specially covered through local stations not affiliated with the Mutual System. In some cases this may mean that "Great Scenes From Great Plays" program will be heard on Thursday or Saturday or at a different time than that shown above. All Clergymen have received a complete list of stations and times of broadcast.

YOUNG PEOPLE OF THE CHURCH

BY WALTER N. WELSH

WE do have in our Church a "United Movement of the Church's Youth." This must be stated again and again because some parochial leaders have an uncanny dread of even National Council "collectivism." They won't read its subversive literature. There are also sectional Church youth organizations which have difficulty disassociating U.M.C.Y. from the latest "red" spy scare. There is a united movement of the Church's youth, and it is a youth program. Bill Crittenden and his youth division of the department of religious education of the National Council worry a great deal about technical details, but there are signs that in the national youth commission it is the youth who make the "movement."

There may be a debate about the direction in which it moves from time to time. However, being a sort of auxiliary of the national Church it is to be expected that there would be somewhat well defined limits to its activity. This year as its Youth Sunday (October 17) project it is reaching into an area which might be considered one of the sundry skeletons in the closet of United States affairs, Puerto Rico. The objective of the youth offering given on this day is the support of Acion Unida de la Juventud Episcopal; otherwise known as A.U.J.E. (pronounced ou-hay). This is the Puerto Rican youth program of the Episcopal Church. The project is exceedingly well chosen.


Unfortunately there is too much chance that this project will be like so many of our offering projects. The study program for it and the final report of results will be promotional.

Perhaps our young people are not prepared for more than this. Some one attending the

Christian youth conference held in Grand Rapids, Michigan, this last August reported that in the Episcopal group meetings the issues were confused. Clyde Allison, reporting in the Christian Century, indicated that real action on social issues was conducted by six young people. These young people stood on the sidewalk in front of the meeting hall distributing "Progressive" literature, and seizing every opportunity to talk to the delegates on issues of "segregation" and other social ills. The conference, he reports, felt vastly superior to these "challengers." They tried to entice the six young people to come with them to a better way. To which the reply came, "O. K., but what are you going to do about these issues?" The conference members did not like it.

If there are limitations seemingly imposed by an official youth program, it is good to remember that the mission of youth is ever to startle the perspective of the status quo. The opportunities within the framework of the U.M.C.Y. program can be cut to "conference" size, or they can be stretched into some genuine "evangelization."

It was on "street corners" that the Incarnation breathed new life into a dying organism. Apparently it is only there today where, at least, the staid Church regulars find their consciences irritated and disturbed. The issues there are of "life and death." A Church revived by God through its youth should find these issues to be of slightly more concern than the normal "offering" will create.



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Watchman Examiner (Baptist) — The dictionaries define home as "a place where one habitually resides with one's family." But, as a matter of fact, a home is not a place, or a house, or a collection of furniture. A home is made up of the unseen elements of love, loyalty, work, a bit of the moonlight left over from the honeymoon, memories, a view from the east window of hope—and the radiance that comes in through the skylight of religion. . . . A happy home can be achieved by average people, with an average intelligence, if they are willing to pay the price of continuous endeavor.

Evangelist (Disciples)—Any attempt to appraise Mr. Truman as a President leads straight into the field of controversy. However, certain facts are indisputable. In his family life the President has set a good example before the nation. Bess Wallace who was his sweetheart back in their school days became his wife soon after his return from World War I. From the Presbyterian Sunday school which both President and Mrs. Truman attended during their childhood in Independence, the former entered the Baptist church of which his mother was a member. Mrs. Truman and Miss Margaret are communicants of the Episcopal church. Few Presidents have attended public worship with greater regularity than has President Truman.

Christian Century (Unden.)—A reader calls our attention to an open letter written to American Presbyterians

by Moderator Jesse H. Baird. Writing from Glasgow through Presbyterian Life, Dr. Baird says: "I have met with a horrible spectre for which America is responsible. It is the idea that America wants war with Russia. A reporter sought me out in Belfast yesterday to get my answer: Does America really want war? We understand that her decision is, Come on, let's get it over with. All say frankly that the fate of these islands lies in America's hands. And if America wants war—well, it sounds to them like the stroke of doom. God forgive our heartless, irresponsible politicians for their careless statements! And God give us grace to correct this tragic misrepresentation of America's attitude! And let us correct it soon. Isn't this a task for American Christians? Can't we do something dramatic to enable European friends and foes to sense our deep, sincere longing for peace?"

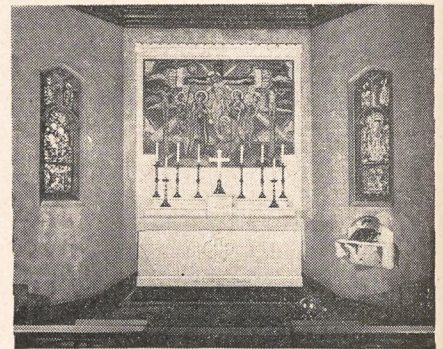
Evangelist (Disciples) — Billions for military training for defense against possible war and gravely inadequate provision for the education of children and youth. Yet the schools of America are the best national defense. General Eisenhower, now president of Columbia University, who knows as well as any American the necessities of safeguarding our democracy both against foes without, and foes within, has said, "Education is the most important factor preserving this country's democracy . . . teachers should be brought to think they are democracy's champions." Just now it is critically important that leaders in government and the citizens of America shall be brought to think of the public school teachers as democracy's champions and defenders.

American Friend (Quaker) — There are persons, who apparently feel that counselling civil disobedience, in itself, is a valid position. With that point in view we take issue. There is no virtue in civil disobedience, as such. The real issue that we face is one of conscience and obedience to its guidance. We should seek as Quakers and as citizens to improve government by every rightful, co-operative effort. That is the emphasis, positive and constructive, which Friends make. The focus is not "Civil disobedience" but positive obedience to the will of God, as we understand it, which may at times lead to the disobeying of a law believed to be wrong, but positively leading to a constructive, Christian citizenship.

Church Management (Un - Den.) — Some tell us that to be good Christians we must hate Russia and Communism. My answer is that I am too old to hate. I have seen, through the

years, the same story repeated time and time again. It is the story of the rise of hate, the persecution of the scapegoat, the departure from justice and common sense, the crippling of the spirit of liberty.

The Record (C. of E.)—The trouble with the Lambeth Report is that it is already a classic. When the official Church would have incurred odium and hostility in high places by lifting up its voice it was silent. When it will gain applause it speaks. What a revolutionary, dangerously living Church! If ever it dies it will die in safety.



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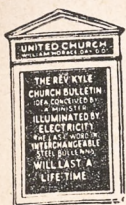


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PEOPLE

CLERGY CHANGES:

Stuart C. Cowles, formerly of Dunmore, Pa., is now assistant at All Angels, New York City.

William J. A. Barnett has resigned as chaplain of Warwick State School, which is in the diocese of New York.

Irving Anthony is now assistant at St. Andrew's, New York, on a part time basis.

Francis Campbell Gray, formerly a missionary in the Philippines, is now rector of St. Michael and All Angels, Cincinnati. His father was the late bishop of Northern Indiana.

H. R. Wiechert, assistant at Grace Church, Medford, Mass., becomes rector of the Epiphany, Urbana, and Our Saviour, Mechanicsburg, Ohio, on Nov. 5th.

Arthur D. Bridgers, formerly rector of St. John's, Hollywood, Fla., is now rector of the Good Shepherd, Wilmington, N. C.

William A. Wilkins, formerly rector of St. Luke's, Houston, Texas, is now rector of St. Cyprian's, New Bern, N. C.

J. Earl Gilbreath, formerly rector of Trinity, Clarksville, Tenn., is now rector of Emmanuel, Athens, Ga.

William J. H. Petter, formerly of the diocese of Dallas, was instituted rector of St. John's, Camden, Ark., on Sept. 19th.

Harry R. Ziegler, formerly in charge at Au Sable and East Tawas, Mich., is no longer in charge of that field, but is non-parochial, living at East Tawas.

Eric J. Whiting, in charge of Trinity, West Branch, and St. Thomas', Omer, Mich., is also now in charge of St. Andrew's, a new mission at Rose City.

Sidney S. Rood, in charge of churches at Gladwin and Standish, Mich., is also in charge of All Saints, a new mission at Prunderville.

Harry L. Nicholson, formerly of Niles, Mich., is now rector of Christ Church, Henrietta, Mich.

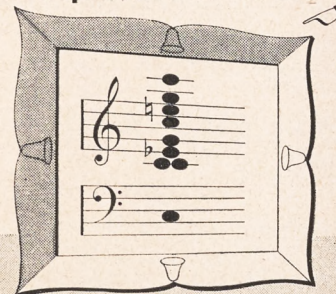
Henry B. Getz, rector of St. Peter's, Kerrville, Texas, becomes chaplain to Episcopal students at the University of Texas, Austin, Nov. 1st.

Charles R. Stinnette, Jr., former army chaplain, is now chaplain at the University of Rochester.

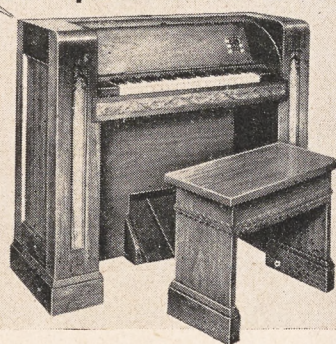
ORDINATIONS:

David R. Covell, Jr., was ordained deacon on Oct. 9th by Bishop Rein-

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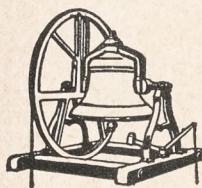


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PEOPLE

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Johnson H. Pace Jr. was ordained deacon on Sept. 26 by Bishop Barnwell at St. Paul's, Augusta, Ga., where he is assistant.

Henry H. Rightor Jr. was ordained priest by Bishop Walker at All Saints, Atlanta, Ga., where he is assistant.

Paul Haynes was ordained deacon on Sept. 30 by Bishop Hobson at Holy Trinity, Madisonville, Ohio, where he is in charge.

Samuel N. Keyes was ordained priest on October 10 at St. Mary's, Waynesville, Ohio, where he is in charge.

DEPOSITION:

Harry R. Morgan, having renounced the ministry, was deposed on Sept. 30 by Bishop Hart of Pennsylvania. The action was taken for causes that do not affect his moral character.

HONORS:

Mr. Zipp Newman, one-time vestryman of the Advent, Birmingham, Ala., is one of 50 to be honored by the Amercian Hospital Association for his work in health education.

CONSECRATION:

Edward Hamilton West was consecrated Bishop Coadjutor of Florida on October 4 at St. John's, Jacksonville. Bishop Sherrill was the consecrator; Bishop Juhan and Bishop Barnwell, co-consecrators. Bishop Klingman of Kentucky and Bishop Carpenter of Alabama were the presentors. Bishop Juhan preached.

DEATHS:

Edwin A. Powell, rector of Christ Church, Indianapolis, for 17 years, died on Sept. 16 after a short illness. He served parishes in the diocese of S. Ohio, and was the rector of St. Paul's, Evansville, Ind., for 8 years before going to Indianapolis. He was a delegate to several General Conventions.

Mrs. Julia Benedict Walker, 58, wife of the Bishop of Atlanta, died on Sept. 28 after a short illness. She was active in parish work while her husband was rector of St. Luke's and was a leader in diocesan affairs following his consecration as bishop.

Wilbur L. Cross, 86, Yale professor and former governor of Conn., died on Oct. 5. He was an active Episcopalian and was warden of the summer chapel at Burkehaven, N. H., where he had a summer home.

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BACKFIRE

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

REV. C. R. ELLIOTT
Rector at Bridgetown, N.S., Canada

Many people, concerned for the greater progress and glory of the Church, and putting confidence for this in foreign missions, have looked with great sorrow upon the Church's voluntary withdrawal from a golden opportunity. I refer to the withdrawal from the Communist areas in China and the cooperating with the Kuomintang. Many Chinese Christians, devout, sacrificing and suffering souls also are of the opinion that this action has turned many prospective converts away because it seems like an action that is contrary to what they were told of the Church. To these Christians the advance of the Church in China has been dealt an irreparable blow. And all this because of an unwarranted refusal to assist areas dominated by Communists, and a completely ridiculous withdrawal to the protection of the Chiang regime.

My interest in the matter is an honest one regarding Christian advance. It is also for a more fundamental reason, for I believe if the Church will take the right step, adopt the right attitude, stand firm for her principles, the Church in every country will have a guide of no uncertain worth, and the experience will teach the world much. But if the Church does the wrong thing in China she will have compromised herself and wrought her own eventual downfall in every country of the world.

Let us do what we can to get the Chinese problem solved according to the principles upon which the Church is built, that it may be a guide and comfort to the Church in other lands soon to be faced with the same decision.

MR. ERIC KOO and Others
Chinese Student in the U.S.

We are a group of both Chinese and American students from different universities throughout the United States. We were employed at a factory which is manufacturing arms and some of us were working in the .50 calibre ammunition shop. It became a source of anxiety to us when it was discovered from the authorities that this ammunition which we were directly helping to manufacture was sent to the Kuomintang government of China. We gradually felt that we were not being true to ourselves by continuing to work in a factory which eventually killed the Chinese people. Consequently, the moral conviction of

a number of us forced ourselves, after careful consideration, to quit our jobs. This decision has been fortified by the whole-hearted support of the rest of the group. However, some felt that continued contact with those in the shop would also further the cause. So they stayed on their jobs to explain our action to our fellow workers.

We have come to realize that the struggle in China does not lie between two political parties, but is a struggle of the people for freedom and democracy. Any demonstration by students, small merchants, workers, and some industrialists is branded as communistic action, although they have no affiliation with the Communist party. The situation in China is really a struggle between the people and the corrupt and reactionary elements in the Kuomintang government. United States military aid to China does not help to spread democracy but helps in keeping a fascist-like dictatorship in power which consequently injures the friendship between the two peoples. In fact, the intervention of the United States government prolong the civil war, for much of the Communist war supplies are obtained from captured Kuomintang outfits as well as bribed Kuomintang officials. American arms are thus being used on both sides to help Chinese kill Chinese! Is this an example of the democratic principles and Christian brotherhood in which we believe? The Chinese people believe that a democratic coalition government is the best solution, a government in which all classes and parties (except the Kuomintang reactionaries) would be represented. Therefore, we oppose the policy of any American military intervention in China.

We feel that this is a vital question for the American people to think about. Every U.S. stamped bullet will create an everlasting hatred in the hearts of the Chinese people who are now being suppressed in a bitter struggle for democracy and freedom.

(Others to sign this communication were Penny Stillman, N. V. Le, Chentung Yen, May Wnag, Lucy Chung, H. C. Tang, Betty Watson, Louise Ostergren.)

MRS. M. A. HILL
Churchwoman of Philadelphia

You are to be congratulated on the new magazine. I think it is in every respect the best of our papers. I hope that you have the increased circulation that you deserve.

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