

The WITNESS

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APRIL 29, 1948



REV. ROSCOE T. FOUST,
WITNESS EDITOR, WILL
REPORT CONFERENCES . .

Article by Alec Vidler of England

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
NEW YORK CITY

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

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

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

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

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NEW YORK

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

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

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

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

8:00 A.M. Holy Communion.

9:30 A.M. Church School.

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

4:00 P.M. Evening Prayer and Sermon. Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK

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

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

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 A.M. Holy Communion.

11 A.M. Morning Prayer, Sermon.

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

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

5:30 Vespers, Tues. through Friday.

This church is open all day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.

10:45 A.M. Sunday School.

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

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

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

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

Daily: 12:05.

Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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APRIL 29, 1948

Vol. XXXI

No. 12

Clergy Notes

BOWDEN, vicar of Christ Church, Midland Park, N. J. becomes rector of St. Stephen's, Catasauqua, Pa., May 1.

BOWMAN, HARWOOD C., formerly associate rector of the Good Shepherd, Buffalo, N. Y., is now the rector of St. Paul's, Kittanning, Pa.

COOLIDGE, JOHN K., has resigned as rector of All Saints', Ft. Lauderdale, Fla., effective October 1 to retire from the active ministry.

COPE, ARTHUR B., post graduate student at General Seminary, takes charge of churches at Greenville and Farrell, Pa., on June 1.

GURNEY, GEORGE L., formerly rector of Emanuel, Elmira, N. Y., is now vicar of the Epiphany, Miami Springs, Fla.

HOTCHKISS, WALTER M., formerly rector of St. Alban's, Centerdale, R. I., is now rector of All Saints', Fulton, N. Y.

KING, HANFORD L., formerly locum tenens of the Mediator, New York City, is now rector of the parish.

LOVE, JAMES P., in charge of churches at Cameron and Rockdale, Texas, has retired from the active ministry.

MARSHALL, MALCOLM, assistant at St. Alban's, Washington, D. C. becomes rector of St. Margaret's, Washington, June 1.

MURRAY, GEORGE M., was ordained deacon on April 5 by Bishop Carpenter of Alabama at Trinity Church, Bessemer. He is to be chaplain at the University of Alabama effective July 1.

SPARLING, CHRISTOPHER, has resigned as rector of St. Philip's, Coral Gables, Fla., effective October 1 to retire from the active ministry.

SYDNOR, CHARLES W., JR., formerly rector of St. Paul's, Petersburg, Va., is now rector of St. Paul's, Waco, Texas.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.

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

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

CHRIST CHURCH

Cambridge

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

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

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

TRINITY CHURCH

Miami

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

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

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,

Dean

Sundays

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

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

Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

Montecito and Bay Place

OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector

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

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

THE CHURCH OF THE ADVENT

Indianapolis

Meridian St. at 33rd St.

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

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

CHRIST CHURCH

Nashville, Tennessee

Rev. Payton Randolph Williams

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

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

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield

Minister of Education

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

Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market

Cathedral of Democracy

Founded 1695

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

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

Church School: 10:00 A.M.

Weekdays: Wed. noon and 12:30.

Saints' Days: 12 Noon.

This Church is Open Every Day

CALVARY CHURCH

Shady & Walnut Aves.

Pittsburgh

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

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

Holy Communion—Daily at 8 A.M.

Fridays at 7:30 A.M.

Holy Days and Fridays 10:30 A.M.

Chinese Christian Tells Story Of Changli Incident

As One of Those Taken Prisoner He Relates What Happened on Much-Discussed Occasion

By Dr. H. Y. Chang

Professor at Yenching University

Hartford, Conn.:—I have been greatly surprised to see the reports and read the letters from missionaries in China about the Changli Incident of May 18th to 21st, 1947.

Changli is an important town in Hopei Province on the Peiping-Mukden Railroad, and the location of one of the Methodist mission stations. Early in the morning of the 18th, just after midnight, the town was attacked by the Chinese Peoples Liberation Army forces (Communist), said to number about 20,000 men. They took captive three American missionary women, about thirty Chinese pastors, teachers and evangelists, and five hundred middle school students, boys and girls. I myself was one of the captives. We were informed that they intended to burn down the foreign buildings on the campus. We left the town about six that morning under guard of a small detail of Communist soldiers who led us out of the city and away from the severe fighting that was going on all around us. They marched us slowly until about the middle of the afternoon, telling

us they wanted to take us over the mountain to their main base; they finally agreed to let us stay overnight in a village at the base of the mountain, about ten miles from Changli; we were given food and accommodation. We returned to Changli on the afternoon of the 19th. The buildings on the campus had been robbed; seven thousand bags of UNRRA flour stored in a barbed-wire classroom had been taken and distributed to the people and the Communist troops. One building used as an office by the Chinese UNRRA had been burned. (Funds for the rebuilding of this building were later allocated by UNRRA-Ed.)

As a participant in this experience I want to describe it as it appeared to me, a Chinese Christian. This attack by the Communist People's Liberation Army troops was a part of a battle stretching about thirty miles along Peiping-Mukden Railway, with Changli as a major target of attack. The attacking forces were not an unorganized mob, but well-trained, able-bodied fighters, highly disciplined and well-equipped, some of them carrying American weapons.

The attack on the mission compound, the capturing of teachers and students, the plan to burn down the mission buildings, were all deliberate. The motive was opposition to American imperialism; they suspect Christians as collaborators with the reactionary Nanking Government and American imperialists. They thought they could carry these captives away to their area and "re-educate these foolish and semi-reactionary Christian people." They were eager to get us "over the mountain to the main base." The secretary of the provincial government met us after we had gone about seven miles,

welcomed us happily, and said that for a long time they had been planning to capture such a group. He said he knew the morning's trek had been a tense experience but that "over the mountain you will feel a new atmosphere; the only thing you will miss in your new environment will be the two-story American type of buildings of the mission compound. You will not need to worry about your economic life—you will have food, clothing and shelter, more than sufficient; there will be no inflation to worry about because we share and everyone produces."

It is a mistake to credit our release and the decision not to burn the buildings to the tact and persuasive talking we Christians did. The incredible degree of reasonableness on the part of the Communists was a major factor in the situation. We Christians have to admit that we have had an impatient, intolerant, irrational and unchristian attitude toward the Communists; we have to admit that within Church groups Communism is not freely and fairly discussed but that an intense feeling of it as a menace does exist. A humble and careful examination of our experience with the Communists those days leaves us with a feeling of shame. When we suggested that we rest that night and postpone the decision about going over the mountain Mr. Lin, the Communist representative, said he thought this was

To Report Conferences

**The Rev. Roscoe T. Foust, rector of the Ascension, New York, and WITNESS editor, will report both the Lambeth Conference and the meeting of the Assembly of the World Council of Churches, for this magazine. He will leave for London in July to cover the meeting of the Anglican archbishops and bishops, and will then go to Amsterdam to report the World Council meetings in August. Mr. Foust was the chaplain at West Point from 1933 to 1937 and was dean of the cathedral at Bethlehem, Pa., until 1945 when he became the rector of the Ascension. He has been a member of the editorial board of THE WITNESS since coming to New York and has been chairman of the board for the past year and a half.

Editor's Note: The Changli Incident is frequently mentioned in any discussion of the relationship between the missionary work of the Church and Communism in China. An American missionary of the Methodist Church, Perry O. Hansen, reported in July, 1947 as follows: "Recently a mob of Reds came to the Changli Compound after midnight, forced several of our missionary women on a long trek, looted wildly, stealing all hospital supplies, burned one residence and planned to level the whole set of buildings, forcing the schools into village rooms without any equipment. Only the presence in the compound of some unusually wise and tactful Chinese men who were able to make a fearless and unanswerable argument in favor of the work of the mission, prevented complete destruction of the property."

A different picture of the Incident is here presented by Dr. Chang who recently arrived in the United States to do graduate work at Hartford Seminary. Also a Methodist, he was at the Compound at the time of the Incident and was himself taken prisoner. In addition to being a professor at Yenching University, Dr. Chang is editor of the Christian Farmer magazine and the head of the literature department of the Christian Rural Service Union.

a good suggestion. He took out his map, studied it to find a village that could best accommodate this large group; he chose Changkuo-chuang, about three miles away, a village at the base of the mountain. "There are no troops there and you will feel free as you spend the night." We arrived there at four o'clock; they gave us food ration slips, the same as they issued to their troops; they refused the idea that the mission would later repay; rice and flour were distributed and we cooked it ourselves, in little groups.

The Communists listened to our presentation of the effects of their proposed actions. In attacking Christianity they are attacking something that is good, not something that stands for wrong. Their attempt to reeducate this group of captives would end in failure; no change in them could be made under such circumstances; peoples can change, but the time and form of change has to be considered; the group had left the school under armed guard and under intense gun-fire; the shock suffered by the relatives and friends of the captives would also condition the captives psychologically; there would be rampant talk and gossip, crystallizing into tales about Communist raping of girls; these false tales would be given exaggerated radio and newspaper circulation; the effect on the outside world ought to be considered.

Then there were the three foreign women. We suggested that the best policy of a revolutionary group is to win the people, not only the people of our own country but the people of other countries as well. Undoubtedly, American imperialism is not shared by progressives and decent Americans; so a distinction between the decent populace and the reactionary political and military groups is highly necessary. A fair deal to those individuals would be convincing evidence of power.

On the question of burning the houses, we suggested that it was destructive, contrary to their reconstruction program and would but feed the argument of those who say Communists are destructive, that they kill, fire, rape and plunder. Here was a chance to stop these accusations by "removing the fuel from the furnace," as the Chinese proverb says.

The effect of the Communist treatment on our captive group also deserves mention. We were deeply

impressed with their discipline in sex behaviour. About midnight three of us, including the principal of the school, went around to the houses in which the girl students were accommodated; we wanted to cheer them with the possibility of a return to Changli the next day. In the third house a peasant with a long white beard was the host. "Teachers," he said to us politely as he pointed to the north with his right hand, "don't worry about these men from the North"; then he pointed to the south, and in a changed tone he



The Rev. Lauriston L. Scaife, rector of Calvary Church, Pittsburgh, who is to be consecrated Bishop of Western New York on May 13. The Presiding Bishop is to be the consecrator, with Bishop Davis and Bishop Randall as co-consecrators. The sermon will be by Bishop Pardue of Pittsburgh. The service will be at St. Paul's Cathedral, Buffalo

said "Those from the South are not reliable." This was an old man, completely ignorant about names of parties and armies; but from his personal experience the difference in the behaviour patterns of the two contending groups was utterly clear to him. The Communist army was of the North and the National troops of the South. One of our fellow captives was a young woman with a few months' old baby. On our way back to Changli we got acquainted with her and she told us that her husband was police head of a certain government coal mine area; they had been visiting relatives in Changli when they were captured. She said, "I used to hate Communists without any reason. My home was not in the area they

control and none of my relatives or friends had ever suffered from their hands; but I just hated them as a matter of course." Then her expression changed and she said, "The experience of these two days' captive life with them has changed me like heaven and earth." Then she went on feelingly, "There was no reason for them to treat me exceptionally generously. At every meal they saved two eggs for me from the nutrition provided for their wounded soldiers; each time I refused to take the eggs; but they insisted that I must have them, for the good of the child." Then she gaily displayed the bundle of Communist bank notes that she had from them as a gift for traveling expenses.

The experiences of those days challenge us Christians to self-examination; as preparation for such examination we could well take Jesus' words, "Why beholdest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own?"

I want to go back to the question of robbing of the mission campus. Some government school students were carried away as captives too, but their school was not robbed. The Communists flatly admitted that the robbing of mission buildings was an expression of their anti-American imperialism feeling. They accuse the Christian Church of collaboration with the corrupt officials and reactionary militarists of the Nationalists. They say the Church always sides with and follows the steps of the Nationalists and pays little attention to the needy peasants in the liberated areas. One of their publicity men remarked sarcastically, "The formula of the Christian Church is 'Desert the people; Be Anti-Communist'."

One fact we must note about the robbing: it was done also by the local people, by the near-by neighbors. Three days after the Communists had left the city the rear court of the hospital was found, early in the morning, crowded with the returned furniture and equipment. Strict military orders from the Nationalist army had forced the people to give back what they had been permitted to take under the Communist occupation. Some of the Christians wanted to discover and prosecute the neighbors who had stolen the goods, not realizing how this vindictive attitude would strengthen Com-

(Continued on page 14)

Our Rural Work

STATISTICS tell us that there are more people in the country than there are in the city; more people who are eager for the gospel of redemption. But the work of a priest in that field is a specialized ministry. The system for organizing a rural parish or mission is not "the city system cut down to the scale of the country." It is rather a peculiar type of work. By placing a premium on the city ministry, that is to say, by making the city ministry the goal of every priest, we negate the purpose of the Church, which is to bring souls into contact with the kingdom of God. The average salary offered to a rural clergyman in one of our larger dioceses is \$2,328 a year with a house while in that same diocese the salary offered to a city cleric averages \$3,438 a year with house and certain other benefits such as telephone and utilities. Taking the standard of values currently applicable, it would appear that the most important ministry in the eyes of the Church is that of the city parish. Why do we have so many clergy changing jobs in the country with short average tenure in a parish or mission while the normal turnover in city parishes is so much less with a correspondingly longer average tenure?

If we devise a system whereby the country cleric is made a "country cousin," the country cleric sooner or later gets the idea that his ministry is the less important in the eyes of the Church. You say that that is not what the Church intends—and perhaps you are right. But if we do not make the rural ministry as attractive as the city ministry, we shall not be getting rural experts in the country, but simply men who could "not make the grade in the city." Is it necessarily true that a man who cannot do a good job in a city parish is good enough for the rural ministry? It would appear that that is precisely what we are saying when we allow such a wide discrepancy in the salaries of the clergy.

True as is the statement that "there is a peculiar talent to running a large parish," is there not an

equal amount of truth in the contention that the country cleric has a peculiar job which requires a special talent? If we think that this is true, then we must want to do something about it. There is a way to do something about it, but it is a way which eliminates competition among parishes and clergy: competition among the parishes because the offer of an outstandingly large salary would be made impossible, and among clergy because they will not all be competing for the few large parishes in a diocese.

For many years we have cloaked under the heading of humility the idea that clergy in smaller parishes and missions should not compete for position because they are called to serve the master. But each of these men is the head of a family, and his family must be fed and clothed. If a smaller parish cannot afford to feed and provide a living for him and his family, then he must seek a larger parish which will be able to do so. You can counter this argument with the statement that no parish should have a minister who cannot afford to pay him, but do you mean that? Do you mean that none except those who can afford it should hear the gospel of Christ?

We go even further to implement this inequality in the Church today, because the Church Pension Fund, which provides a pension for an aged

cleric upon his retirement, bases its assessments and pension payments upon what the man's average salary has been for the years of his ministry. In other words, the measure of the reward which we mete out to one who has served faithfully as a priest is how much he earned during his ministry. No other factor is taken into account in the calculation of the pension of a clergyman. That does seem a bit unjust, does it not?

There are certain questions which must be faced unequivocally. Is the city ministry more important than the rural ministry? If not, why do men tend to gravitate toward the city for their ministry? Why is it common thought in our dioceses today

"QUOTES"

THERE is nothing more delightful than men who are learned gentlemen and also humble Christians, but the Church has suffered from those who have felt that it was enough to be the one without concerning themselves much as to whether they were attempting to be the other. One can never quite get away from those verses in the song of the Blessed Virgin, when she exultingly sings of the time when God shall exalt the humble and meek and send the haughty empty away. The words to me have a very real meaning and I rather fancy Europe would be a joyous place today if prelates and princes had spent more time on the significance of these words and less on the pomps and vanities of their respective official positions.

—IRVING P. JOHNSON
The late Editor of
THE WITNESS

that after a young priest is ordained, he will go to the country for experience, experience to be used in his later ministry not in the country, but in the city? What are we going to do to overcome the wide discrepancy in clerical salaries?

At least one solution is offered in the basic salary schedule now under study in several dioceses of the Anglican Communion and already in its first stages of operation in one—Johannesburg in South Africa. We cannot afford to ignore this positive step toward the correction of a fault which has become increasingly more glaring through inattention on our part.

Pecusa

WE ARE happy to present this week an interesting and properly disturbing article by one of the foremost theologians and leaders of the Church of England. Alec R. Vidler is librarian at St. Deiniol's Library at Hawarden in Cheshire, England. This is the library at Gladstone's old home and is a place where clergy and others may come for periods of study. He was at one time a member of Selwyn College in Cambridge and a priest of the Oratory of the Good Shepherd. He has written a number of books, including *The Development of Modern Catholicism* (in collaboration with Dr. Wilfred Knox) which is a study of the development of liberal Catholicism in the Anglican communion. He is also the editor of *Theology*, the leading Anglo-Catholic theological journal.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

PARDON ME, BUT YOUR ENTOMOLOGY
HAS BUGS IN IT

AN ARTICLE in a diocesan magazine by one of my favorite religious educators contains the bland assertion that *Beatitude* means "Be-attitude." Ever since people discovered that Atonement was really derived from "At-one-ment," we have been treated to this sort of uplift by way of inspired but fallacious etymology.

I don't want to spoil anyone's fun, but it spoils mine when I am told that *bliss* means "blessed," that *carnival* means "farewell to meat," that a *belfry* without bells is no true belfry, or that *liturgy* means "the work of prayer." *Boon* does not mean the thing I pray for, but the prayer itself, and it has nothing to do with jovial companions.

Anthem does not mean "something offered," any more than "tedium" derives from *Te Deum*.

False etymologies sometimes teach false lessons. You don't have to be blithe to be blessed. You can relax the flesh at a carnival without planning to give up meat. *Liturgy* means "public work," and this true meaning has rich connotations.

I hope no one will ever ask us to believe that since an umbrella-stand is where you stick umbrellas, Hindustan is where we should stick all Hindus.

We Were Thinking . . .

WE WERE thinking about a story that we heard which dealt with a Roman priest who had been invited to speak to a group of Protestant clergy on the subject "Dead Heresies." He remarked, following the question period, that it was evident to him that many of the heresies were not as dead as he thought! This story has a point to make to those who are planning the evangelization program for our Church.

In Ephesians it is said that our strength as Christians lies in "one Lord, one faith, one baptism, one God and Father of us all," and it struck us that the reason why our Church needs evangelization is that no longer do we preach "one Lord," nor do our laity abide by "one faith," and as a result we do not present to our world the solid front of a community living within the confines of "one baptism, one God and Father of us all." It is a fact of history that where Jesus Christ is truly preached, and where one faith is truly believed, there is no necessity for evangelization, for the good news is there in that preaching and in that belief. This unity is essential to our faith, and once we venture outside these bounds, no longer do we preach good news, but rather we preach old gossip that, in one form or another, man has articulated ever since he realized that he was different from the animal that pulled the plow. When we step outside of this unity, we step right into heresy.

To the thinking clergy and laity, this point need not be labored further, but let us proceed to what we would suggest as at least a partial solution. We think that an inclusive questionnaire should be compiled by the theologians of our Church which would cover, in terminology understandable to the layman, the basic points of our faith. The questions should be simple and either multiple choice or true-false. These should then be sent to every parish in the country to be presented to our confirmed members. With adequate presentation, honest answers would be received. No names would be required, the only stipulation being com-

plete parish coverage. The forms would then be sent back to the diocesan or national headquarters, where the results would be tabulated. Each parish would be notified of its own particular weaknesses, and its clergy could then concentrate sufficient energy towards their remedy. Both the diocesan and national Church would benefit greatly in that they also could redirect their efforts toward the

elimination of their known weaknesses. Periodic polls would indicate success or failure, gain and loss, and our evangelization would then be a directed, concentrated effort of a united Church striving for a common goal.

—DONALD T. OAKES

—ROBERT B. HALL

Seminarians at E.T.S.

The Protestant Episcopal Church In the U.S.A.

by Alec R. Vidler

Priest of the Church of England

WHATEVER doubtful or disputable statements

I am about to make, I can without fear of contradiction assert that the title of this Church is cumbrous. It is a title to which other objections also can be and are raised. But it is difficult, things being what they are, to propose an acceptable alternative, and I did not hear of one. The title is then likely to continue in use for some time. I do not know how to account for the absence of a familiar abbreviation of it. The Americans have reduced the practice of referring to their institutions by occult groups of letters to so crude an art that it seems curious that they speak of the P.E.C. or of PECUSA much less frequently than in England we use the abbreviation C. of E. for the Church of England. It will however be convenient if I may use one of these abbreviations here.

This article does not purport to be a report on the present condition of the P.E.C., based on a comprehensive survey of the facts. It is a piece of rank ecclesiastical journalism. I shall record some observations and reflections that are the result of my tour in the U.S.A. I shall be prepared for my American friends to tell me that some at least of my observations are superficial and of my reflections rash. Both anyhow are subject to the limitations on which I insisted in an earlier article in *Christianity and Crisis* entitled *The Appalling Religiousness of America* and which therefore I need not repeat. I cannot say that the principal observations in that article were not intended to apply to the P.E.C., since they were the outcome of experience acquired chiefly within its frontiers and by a critic who was being entertained not altogether unawares. While those observations are here presupposed, I can thankfully add that I found much more comprehension of the questions I asked under the heading "Sect versus Church" among Episcopalians than among other American Christians.

A visitor from the C. of E. finds himself much more at home in the P.E.C. than ought to be the case. The extraordinary hospitableness of his hosts heightens the impression, but, quite apart from that, it is remarkable to find an institution so much like the C. of E. in the U.S.A. I remember attending evensong in the General Theological Seminary in New York soon after I had disembarked, and reflected how pleasant but how odd it was to find something so familiar in that incredibly strange and cosmopolitan city. But was it right that an Englishman should find himself so much at home? The force of this misgiving will not be felt by any who retain the illusion that the U.S.A. is an Anglo-Saxon country. It is only when you realize of what an astonishing variety of races and nationalities America is made up that a Church as predominantly, if not as purely, Anglo-Saxon as the P.E.C. will strike you as incongruous; that is, if the Church aspires to be, as I presume it must aspire to be, the Church of the whole American people. This Anglo-Saxon flavor of the P.E.C., which is most evident in, but by no means confined to, the Eastern States, is recognized as a serious handicap by discerning members of the Church, and it will not be easy to overcome it. I met one exceptional rector who told me that his congregation consisted chiefly of Italians, to whom the characteristic stock-in-trade of Anglicanism means precisely nothing. This is then a Church that will have to become more of a fellowship of reconciliation and to develop a capacity for bold experiments and imaginative pioneering if it is to transcend its present refined, restricted and characteristically suburban appeal.

Not only are these experimenting and pioneering qualities at present inconspicuous, but there is less in the tradition of the P.E.C. than of some other American Churches to inspire them. It was

through lack of these qualities that the P.E.C. lost its opportunity during the drive to the West in the last century, when it left other Christian bodies to evangelize the new settlers. It is commonly said that the Methodists went out West on horse-back, the Baptists by coach, while the Episcopalians waited until there were Pullman cars. Considerable efforts have since been made to capture the lost ground. They would perhaps be more successful if the P.E.C. in its upper ranks were less conservative. As is well-known, this is on the whole a Church of the privileged classes. Its bishops, I was told, are usually selected from the successful rectors of fashionable city or suburban parishes, though there has recently been some improvement in this regard. A rector, who himself had leftist sympathies, lamented to me that the P.E.C. is becoming increasingly "the Republican Party at prayer," and I found that many others, in whom those sympathies were less apparent, allowed the justice of the description, though one queried the words "at prayer."

Perhaps "conservative" is not the apt term; lack of enterprise would be better. This comes out in the Church's architecture and in its theology. It is exceedingly disappointing to find that even today the P.E.C. is still tied to imitation Gothic. If it can do no better than imitate, it would do well to revive the eighteenth century architecture as has been done, for instance, in the chapel of the Yale Divinity School, which is enchanting. As it is, the C. of E. has produced far more in the way of new and living and exciting forms of ecclesiastical architecture, although the P.E.C. has resources which we cannot now-a-days emulate. This appears to be a distressing sign of sterility.

The Church's theology seems to have been similarly, though less dismally, afflicted. The P.E.C. has more than its share of scholars of outstanding learning and ability, and a supply of competent theologians of which we might well be envious; its theological seminaries are much more adequately staffed than our theological colleges, and more encouragement is given to promising young scholars. But there is nothing like as much as one might expect to show for the advantages. It was disconcerting to discover with what veneration English theology is regarded when one knows how little warrant there is now for that sentiment. There are plenty of native resources in America that are not yet being properly tapped and worked. Theology in the P.E.C. is generally sound and solid of its kind, though it has its section of stale "Liberal Protestantism," but either way there is lack of movement and fresh air. Men are fearful of breaking new ground or of thinking dangerous thoughts. In every direction "safety first" seems to be written up—in the moderation of episcopal

pronouncements; in the anxieties of Anglo-Catholic orthodoxy, and in the slowness of the younger evangelicals (who as with us show most signs of life) to steal the thunder of Catholicism.

So much for the lack of enterprise which is acknowledged and deplored by the most sensitive minds in the Church, and I hasten to add that there is promise of better things in the air, if not yet in print. The P.E.C. cannot be altogether unresponsive to the restless and surging vitality that is everywhere characteristic of the U.S.A. It is pertinent here to remark that this Church's influence in the universities is out of all proportion to its size in the country, and there is a rising generation of ministerial and lay students who have a deeper vision than that of perpetuating the American way of life and who are ready for radical changes.

With a bolder leadership and a clearer sense of its vocation the P.E.C. might quite rapidly be transformed and make a vigorous impact on the life of the whole people in which it is set. At present it is bogged in party feuds much as the C. of E. was twenty years ago. An alarming feature of the P.E.C. is the tendency to develop monochrome dioceses: that is, dioceses of one ecclesiastical color. There is an area in the middlewest known to the sophisticated churchman as the "biretta belt." This is possible because each diocese elects its own bishop and a bishop has so much direct or indirect power and patronage that, if he is sufficiently narrow-minded, unwise and determined, he can pack his diocese with clergymen of his own views.

Members of the P.E.C. resignedly mutter and even on occasion shrilly shout the old Anglo-Catholic, Modernist or Evangelical phrases which we used to know so well, but which—although the Church Union, the Modern Churchmen's Union and the Church Association still survive—have ceased to signify for most of us. But deliverance might come and spread more swiftly in America than here, once the theology of the Bible is released and the contradiction between a religious party or club and a Church is perceived, and unless I am mistaken these things are beginning to happen.

At the moment, unfortunately, the Church is suffering from the way the negotiations for union with the Presbyterians were handled or mishandled. There seems to have been a grave lack of ecclesiastical statesmanship in these proceedings and in consequence nerves have been left sadly frayed. I got the impression that the Episcopalians are not yet ripe or qualified for union with Presbyterians or anyone else; it would be to their credit if they were. I will venture the mad hope that when the time for an act of unification comes

the P.E.C. will be united first with a Church that is comparatively poor and socially inferior, even if theologically more remote. A union between two Churches as superior and prosperous as the Presbyterian and the Episcopalian is more than somewhat awful to contemplate, if I may say so.

BUT I do not want to give the impression that the C. of E. has nothing positive to learn from the P.E.C., which in fact seemed to me far ahead of us in many practical aspects of Church life. I have already alluded to the fact that its theological seminaries are much better staffed than ours, and on the intellectual side can do a much better job. They seem to be comparatively weak however on the side of training in the spiritual life. A similar contrast is apparent if you compare the Anglican and Free Church colleges in England.

Then the P.E.C. has actually got or is doing a lot of things that we wistfully or vaguely talk about. In the College of Preachers at Washington, for example, it has an instrument of post-ordination education which we should do well to imitate, since it is unlikely that we shall be able to start anything more efficacious.

And it has a revised Prayer Book, and all the editions are identically paginated. Thus worshippers can easily be helped to follow the services, and the Church shows much skill and care in the way it gives this help, as it does also in the welcome it extends to visitors. The C. of E. by comparison appears to be cold and grossly indifferent about whether people participate intellectually in its worship. The American clergy extend much more careful preparation upon their services than we do as a rule, though I should say that modes of worship in the P.E.C. are too elaborate and ornate. There is much carrying of flags; usually the stars and stripes and the Church flag. This looks rather too nationalistic. On the other hand, the custom at Washington Cathedral of interceding on each Sunday for a different state in the union and of displaying its flag seems admirable.

There is also a superfluity of candles, and an interest and a taste in ecclesiastical millinery which did not appeal to me. It was Bishop Johnson of Colorado, the first editor of *THE WITNESS*, a high churchman and a great bishop, who said: "The trouble with the Episcopal Church is that there are too many solemn asses celebrating solemn masses." I failed to discover why it is that when receiving Holy Communion an American high Anglican genuflects four times, where an English high Anglican does so only once or twice, and an Irish Roman Catholic not at all. A reformed movement in this Church will probably have a certain note of austerity.

Parochial finances in the P.E.C. are managed with enviable efficiency. Each autumn a budget for the coming year is made out; then fifty or a hundred laymen canvass the whole congregation and find out what each member will promise to pay week by week. They continue the canvas until the whole budget is met. Moreover, budgets are very much larger than those to which we are accustomed, and there are comparatively few endowments. The budgets are so large because churches are much more adequately staffed and equipped. For example, no American congregation of any size and standing would leave its rector to deal with his correspondence and other routine work, without the assistance of a professional secretary. Each church maintains offices and club rooms, etc., that make a corresponding church here look mean and shabby. They reckon that if you are going to run a church you should do it efficiently, and surely they are right. Nor do they waste their resources, as we do, by trying to maintain a great many superfluous and obsolete establishments. Likewise they aim at making the Sunday Schools even more efficient, attractive and up to date than the day schools: indeed they have much to teach us about the technique of religious education.

All this is not accounted for merely by the fact that the average member of the P.E.C. is better off than the average member of the C. of E. The truth is that they support the Church in a much more business-like and handsome manner. The clergy find that emigrants from the Church of England, and faithful ones at that, have to be told that where in England you may feel quite satisfied if you give one shilling a week, you are expected in the P.E.C. to give the equivalent of at least five shillings.

I can do no more than make the barest mention of a few other points that struck me. The clergy keep regular office hours in the well-equipped offices in their churches so that everyone knows when they are available for interviews. The P.E.C. is also much more ambitious and thorough than the C. of E. in its work in universities and colleges; every church near a university—and universities abound—has a Canterbury Club for college students. Last but not least, American Episcopalians have gone much further than we have in the practical recognition of the value of psychiatry.

In short if the P.E.C. at present has serious shortcomings, it also has great assets. It is impossible to move about in it for long without becoming eager to see it developing its resources and rising to its opportunities, for the language of "the great opportunity," which trips so lightly but with such futility off the lips of some eminent ecclesiastics here, this really means something.

Canterbury College Trustees Vote to Carry On

*Previous Action to Close the Institution
Is Rescinded Due to a Determined Effort*

Edited by Sara Dill

Indianapolis, Ind.—The trustees of Canterbury College, meeting here on April 12, unanimously rescinded their previous action to close the college taken a week before. The new action was taken because a small group of laymen, led by a member of the church in Danville, where Canterbury is located, and a priest of Chicago, had previously met and established a foundation which has for its purpose "the raising, investing and holding of funds to stabilize the financial structure of the college."

This group met with the trustees and in the words of Bishop Mallett of Northern Indiana, the president of the trustees, "presented a plan with so much faith, enthusiasm and common sense that the trustees felt that an entirely new element had been added."

The foundation will have the broader base of the entire Church to work with, it being the purpose of its directors to integrate the college into the life stream of every parish and diocese of the Church. The sum of \$20,000 is the immediate need to complete the semester, after which larger funds will be sought to build up and enlarge the college.

In the meantime President Edgar Cumings has resigned as president of Canterbury, effective August 31, to take a position at DePauw University, and the Rev. Douglas R. MacLaury of Chicago has been made vice-president by the trustees and will take over the presidency on September 1.

Bishop Mallett, in his statement, says that the "crisis produced by the announcement of the closing of the college raised a most unusual response from all parts of the Church, and we found that there was much more interest in our college than was ever imagined. . . . The fact that Canterbury College had not yet captured the imagination of the entire Church as being one of the greatest opportunities for missionary enterprise in the country was not to be held against the laity or clergy

of the Church. The real needs of the college were not known but the crisis produced by its closing brought to the attention of dozens of lay leaders all over the country the desperate need the Episcopal Church has for a co-educational liberal arts institution of higher learning."

Bishop Conkling, in commenting



Mrs. F. Eric Bloy is the attractive wife of the newly consecrated Bishop of Los Angeles

on the closing of the college, said that "it is utterly unthinkable that this college should be closed before the wider Church has been given an opportunity to give its support."

It was also announced that bishops, lay leaders and students from all over the country have wired and written of their hope that funds will be forthcoming to keep this college for the Church.

Mr. Skyler Mowrer, chairman of the newly organized Canterbury College Foundation, has announced that the incorporation will be completed within a few days; that gifts and bequests will be tax free and that offerings are acceptable immediately at the foundation's office located in the administration building of the college at Danville, Indiana.

Warns Against Disaster

Boston—War with the weapons at present available to mankind would be so destructive of life and civilization that it would be a disaster for both sides and would constitute a true divine judgment upon us all, Bishop Norman Nash warned in an address which opened the convention of the diocese of Massachusetts, meeting at Trinity Church here April 14. The Bishop, addressing about 1,200 clerical and lay delegates, lashed at those Church members, some "far from perfect, who act in un-Christian ways, though claiming to act and speak for God. Self-righteous claims are being made by American Christians that in the present conflict between capitalism and communism; between America and Russia, we have God on our side and that war with Russia would be a holy war. Since some of our ideals are Christian, such as the dignity and worth of every man because he is a child of God, we too easily overlook our own violations of this ideal while condemning communism's rejection of it.

"There is so much of this sort of self-righteousness in the utter-

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ances of the statesmen and publicists of both Russia and America that one would hardly suppose that in both countries the prayer is offered by millions: 'Forgive us our trespasses as we forgive those who trespass against us'."

The next day delegates passed a resolution warning people to be "on their guard against hysterical fear of communism," declaring that such fear "may lead to fighting that danger with weapons destructive to the treasure we seek to guard."

Presiding Bishop Lectures

New Haven: — Presiding Bishop Henry K. Sherrill, giving the Lyman Beecher lecture at Yale Divinity School, deplored Church complacency about the urgency of the times. He said that "we are not going to solve the problems by purely economic, political or military measures. Such methods have never permanently solved any issues. The gospel of Christ supplies the only answer entirely germane to the needs of the present world."

He asserted that a divided Church made impossible any united attack upon paganism, and that the power to present the central truth of Christianity is limited by disunity. He stated however that there is a growing unity among Christians.

Paper Licensed

Berlin (RNS):—Authorities in the Soviet zone have licensed a new monthly magazine of the Evangelical Church in Germany which is to be devoted to promoting religious instruction in schools. Each issue is expected to have 300,000 copies which is far more circulation than any other religious periodical licensed by the western powers in Berlin. Religious relations officers of the British, French and American zones are said to be "greatly interested" in the action.

Organizes Ex-Catholics

Berlin (RNS):—A new Church movement called "New Catholic Episcopal Office" has been announced here by self-styled Bishop Claus Sommerfeld, a former member of the Cistercian Order who was excommunicated from the Roman Church in 1927. He explained that the aim of the movement is to gather together former Catholic priests and laymen who have been separated from the Roman Church "for any reason whatever."

There appears to be no evidence

that "Bishop" Sommerfeld ever received valid episcopal consecration.

Consecrate New Church

Americus, Ga.:—Bishop Barnwell consecrated the new Calvary Church here on April 11th. He also confirmed the second class presented this year by the rector, the Rev. William C. Baxter.

Urge Unity

Saratoga Springs, N. Y. (RNS):—A resolution urging that the general conference of the Methodist Church, opening this week in Boston, appoint a commission to "explore a possible merger with the Protestant Episcopal Church" was adopted by the Troy

Methodist conference. Bishop Oxnam of New York stated that leaders of the two Churches had recently conferred informally on the question.

No Negro Delegates

Beauford, S. C.:—The convention of the diocese of South Carolina turned down the second reading of a proposed amendment to the constitution which would allow Negro communicants representation in diocesan conventions. The clergy voted for the measure, 20 to 2, but there was sufficient lay opposition to prevent proponents from mustering the necessary two-thirds vote.

The motion passed last year, as

Save Canterbury College For the Church

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It needs a girls' dormitory, a new heating system, and a college building which was destroyed recently by a tornado. All these things can be remedied in due time. *But* by June 1st the college will close its doors forever and the Church will have failed once more (remember Racine, Jubilee, and others) if \$20,000 is not forthcoming from somewhere. \$20,000 is needed immediately. The Trustees reluctantly voted to close the college two weeks ago. The rumor and alarm flashed over the Church. A student uprising, a vote of confidence by the faculty, and nationwide reaction to this crisis caused the Trustees to reconsider in order that the entire Episcopal Church might be allowed a chance to save Canterbury.

The Episcopal Church needs this College. We believe you will confirm this if you know the facts and the immediate need.

Imagine—only \$50,000 a year! Certainly some of you can send large gifts and all can send small offerings. Be fearless in making our needs known.

Can we not have an immediate and generous outpouring from all over the nation in response to this crisis in Christian Education?

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(TO SAVE CANTERBURY FOR THE CHURCH)**

Danville, Indiana

it had also four years ago, but in each case it was killed on second reading.

Peace Plane Also

Los Angeles:— Fifty clergymen and laymen left here on April 25 on a Peace Plane for Washington where they will confer with President Truman and other government officials. It supplements the Peace Train (WITNESS, April 22) which left on the 20th carrying large numbers of Church people from western states. The main objective of the pilgrimage is to emphasize proposals to strengthen world organization.

Equality Provided

Prague (RNS):— Legal equality for all religious groups and the right to practice religion freely, subject only to "the public order and good morality" are specified in the proposed new constitution of Czechoslovakia. It provides that "everyone has the right of subscribing privately or publicly to any religious creed or to no religion" and also states that "all religious creeds and non-religion are equal before the law." The constitution states further that "everyone is free to carry on functions related to his religion or non-religion."

Brooklyn Battle

Brooklyn:—The controversy at Holy Trinity Church here between the Melishes, father and son, and the vestry again got front page billing on April 22 as a result of another statement released by the vestry (WITNESS, April 15). This time the vestry declared: "We do not wish to deny Mr. Melish the right or the opportunity to express his views as a private citizen if he believes them to be correct. We do object, and a great many other members of the parish object, to the inference given the public, even if unintentionally, that his views have the support of the parish of which he is the assistant minister." The statement also widened the controversy to include all clergymen by stating that "the issue here is whether it is proper for a minister of the Church to lend support and give weight to his views. This issue goes far beyond the Church of the Holy Trinity."

The vestry received 306 replies out of 550 parishioners to whom they sent a letter. Of these 156 stated that the views of the younger Melish were detrimental to the parish while 136 said they were not, and 14 had no opinion. It is learned however that a considerable number supported

the rector and the associate rector by writing them directly and these "votes" were not included in the above tabulation.

That's where the matter stands at this writing, though it is likely that Dr. and Mrs. Melish will issue an answer presently, as they did on the occasion of the first letter of the vestry.

Hubbard Accepts

Detroit: The office of the diocese of Michigan announced on April 21 that the Rev. Russell Hubbard, rector at Bar Harbor, Maine, has accepted his election as suffragan bishop of the diocese.

Support UN

Spokane, Wash.: Christians should support the United Nations as the only hope for world peace, Bishop Arthur W. Moulton, retired bishop of Utah, told the convocation of the district of Spokane, meeting here April 11-12. He made an impassioned plea for study and understanding of the international organization which he described as one of the greatest achievements of Christian idealism.

Bishop Cross announced to the convention that for the first time since before the war all congregations of the district are supplied with clergy.

Religious Education

Harrisburg, Pa.:— The executive council of the diocese of Harrisburg, meeting at St. Stephen's Cathedral here on April 8, adopted a resolution in which they urged clergy and laity to intensify efforts in weekday religious education and "to continue to make use of the released time opportunities as provided by the department of public instruction" of the state.

A copy of the resolution was sent to the U. S. Supreme Court.

Church Unity

New York:— A committee of Protestant leaders, with Presiding Bishop Sherrill present as an observer, met here last week to make plans for a conference on unity to be held in the fall of 1949. All churches interested in union will be invited to participate. A conference

will be held this October, with each participating Church represented by two delegates. This group will continue to serve as a planning committee for the larger conference a year later. Douglas Horton, secretary of the general council of the Congregational Christian Churches is the chairman.

To Study Conscription

London (RNS):— The British Council of Churches is to make a study of the "educational, social and moral implications" of peacetime conscription. Anglican Bishop Leslie S. Hunter of Sheffield, stated that "there is a too easy identification of national service with military service." He suggested that the experience of countries where conscription has been long established shows that it is "a corrupting influence in society."

Pray for Peace

Grand Rapids, Mich. (RNS):—All of the Protestant Churches here have issued a united call for prayer to prevent "the ominous drift of civilization toward another world conflagration."



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Prayers for Peace

Philadelphia:—Bishop Hart and Bishop-Suffragan of the diocese of Pennsylvania, issued a "call to prayer for peace" to be observed April 12-17. The call asked "the God of the nations to preserve us, both friends and enemies, from the consequences of stupid and senseless hate."

Liturgical Conference

Dallas, Texas:—Leaders of the second liturgical conference to be held in the diocese of Dallas, May 11-13, are Dean William H. Nes of Nashotah House, the Rev. William H. Dunphy of Philadelphia and Bishop Mason of Dallas. Another conference will be held in September with the Rev. A. G. Hebert of Kelum, England, as the leader.

South Carolina Meets

Beaufort, S. C.:—A rotating executive council was approved at the convention of the diocese of South Carolina, meeting here at St. Helena's, April 13-14. Members will be elected for three years and will not be eligible for re-election until after a lapse of a year. Addressing the convention was Lewis B. Franklin, treasurer of the National Council, who spoke on evangelism. Bishop Carruthers in his address placed three objectives before the diocese: the building of a camp-conference center; wholehearted participation in the program of evangelism; a substantial contribution toward the restoration of world peace.

Elected Bishop

New York:—Dean Stephen Tsang of St. Paul's Cathedral, Hankow, China, has been elected Bishop of Hankow, according to radio to the National Council. He is now in the United States but plans to return to China soon. He will succeed Bishop Alfred A. Gilman who retired upon attaining the canonical retiring age, but has been in charge of the diocese pending election and consecration of his successor.

Convention of Georgia

Thomasville, Ga.:—Bishop Henry Louttit of South Florida preached at the service which opened the convention of Georgia, held here at St. Thomas' Church, April 6-7. Bishop Barnwell gave his address the following day, giving the opinion that "with the passage of time and with patience and with sympathy, and

with perfect freedom of choice, different peoples in different places, with different past experiences, will work their problems out."

He went on to say that "if there is any nation in the world whose ideas you hate, the only way in the world to defeat that nation is to have better ideas," later on in his address stating that "you do not add force to an idea by putting a gun in its hand. Fighting tells who is the stronger, but it does not tell who is the wiser."

Bishop Barnwell also spoke of the need of larger giving for missions which so inspired the Auxiliary that plans were made for a campaign for new mission churches and for the repairing of others. The convention also voted to have a survey made of the diocese, to be followed with a campaign for \$75,000 for new churches in the missionary areas.

A highlight of the meeting of the Auxiliary was a discussion led by various experts of religious education, with special stress on the effect of the recent Supreme Court decision outlawing religious instruction in the public schools.

Clergy Wives Meet

Dallas, Texas:—A conference for the wives of the clergy was held in the diocese of Dallas for two days in Easter week, with 28 of the 36 present. They started off with a luncheon at the home of Mrs. C. Avery Mason, then, appropriately enough, they went to see the movie *The Bishop's Wife*, after which there was a dinner party at a country club. A retreat followed, with the Rev. Samuel West of Wichita, Kansas, the leader. Following the holy communion service, the second day was devoted to a series of meditations. The conference ended with a talk by Bishop Mason, followed by discussion.

The whole affair was financed by Mr. George Beggs of Fort Worth, who was pleased enough with the whole thing to promise to do the same thing next year.

Clergy Seminar

Orkney Springs, Va.:—A seminar for the clergy will meet at Shrine Mont here, July 26-August 6, with Bishop Henry St. G. Tucker, former Presiding Bishop, the honorary dean.

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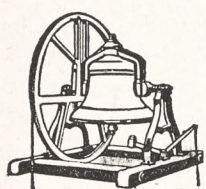
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Chinese Christian

(Continued from page 4)

munist (and local, popular) accusation that foreigners emphasize property rights rather than human understanding of the people around them.

The mission had been established in Changli for decades; why should a hospital which obviously helps people in need be subject to looting? Quite a bit of popular resentment has accumulated through the years over the perhaps necessary insistence on routine and technical procedures in running a modern western-style hospital, giving often the impression that the doctors and nurses were cold and arbitrary toward people; this feeling easily explodes at a time of crisis such as civil war conditions create.

The accounts and interpretations of the Changli Incident presented to American Christians by missionaries have shown uncritical prejudice against Chinese who are Communist; have shown distortion of fact based on that prejudging, and have shown a perhaps unavoidable but still unpleasing nationalistic sentiment. The pitiless support given by some missionaries and Church people to those who are responsible for the fratricidal civil war—the Kuomintang and the United States—alienates many non-Christian Chinese, builds up a hatred of America, and deeply disturbs many of us Chinese Christians.

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BACKFIRE

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

MR. JAMES D. ROSS

Churchman of New York City

The April 1 number devoted to the Episcopal Pacifist Fellowship was an excellent piece of work. I am not myself a pacifist, nor do I agree with some of the views expressed in the number. But in these days of such violent war hysteria I am sure we must all be glad that there is an organization in the Episcopal Church that is working vigorously for world sanity.

* * *

MR. CHARLES E. JOHNSON

Student at Union Seminary

I read the article by the two seminarians in the April 15th issue with great interest and am in complete agreement with them. This letter has to do with the footnote at the bottom of the page, in which there was somewhat of an apologetic attitude for the publication of an article by seminary students.

I am a seminary student myself, finishing my second year now, and going to Alexandria next year to finish my senior year. Since I have been in seminary one thing has struck me decidedly, and never more so than the day I tried to preach on the subject when we were asking our parishioners to support the seminaries, and that is that the lay people of the Church have little or no idea of what goes on in a seminary. One is amazed in conversation with the people with whom he works to find how little the problems with which the seminarian is confronted means to them. This is of course only part, and a small one, of the laymen's fault. It is primarily the clergy's fault, because those live issues which one discussed with such vigor in seminary are forgotten and filed away with the other forgotten notes.

The genius of the Anglican Church has always seemed to me to be that it avoids the rigorism of both Rome and Geneva. As a result of this we are able in seminary, as elsewhere, to take quite different opinions on subjects, staying within, of course, certain limits. It is almost a truism to say that this is the only way that the Catholic faith can be in an ever continuous stage of development as it was before the Reformation.

The whole point of this is to say that perhaps having more word from seminarians who are in direct contact with the live issues, both theological and social, may be quite enlightening. Theology is by no means the stuffy intellectualism which some people would have us believe. It is concerned with the fundamental realities of all of us. It may be of interest to occasionally hear from those who are involved in the study of those

truths, and not so much from those who have either lost contact with such study, or who have an axe to grind. The seminarian of today is the theologian of tomorrow. Congratulations on your step forward.

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