

The WITNESS

MAY 13, 1954

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BISHOP DANIELS OF MONTANA

CELEBRATES the Holy Communion at Lower Two Medicine located on the northern border of the state. The Montana diocesan holds services in many places where the Church does not have established churches

SLOW GROWTH OF THE CHURCH

SERVICES In Leading Churches

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Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser. (generally with MP, Lit or Procession) 4, Ev. & Ser. Wkds 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

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Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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In Leading Churches

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Weekday: Thurs. 10. Other services as
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SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

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Sunday: 8 and 10:10 a. m., Holy Com-
munion; 9:30, Church School; 11 a. m.
Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

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Weekdays: Wednesday, 8 and 11 a. m.
Thursdays, 7:30 a. m.

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Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.
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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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Prayers 12:05.
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12 N HC; Evening, Weekday, Lenten
Noon-Day, Special services announced.

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The Rev. Raymond Tuttle Ferris
7:30 a. m., Holy Communion; 10 a. m.,
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a. m., Morning Prayer and Sermon;
5:30 p. m., Young People's Meeting.
Thursdays and Saints' Days: HC 10 a. m.

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The Rev. J. Francis Sant, Rector
The Rev. William Baxter
Minister of Education
Sunday: 8, 9:25, 11 a. m. High School,
5:45 p. m.; Canterbury Club, 6:30 p. m.

ST. PAUL'S CATHEDRAL

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Nature of Evanston Assembly
Explained By Leader****HE DECLARES THAT GREAT STEPS FORWARD
HAVE BEEN TAKEN SINCE AMSTERDAM**

★ An analysis of the theme of the World Council of Churches Second Assembly—"Christ the Hope of the World"—featured the closing sessions of the Associated Church Press' annual meeting.

The analysis was made by Franklin Clark Fry, president of the United Lutheran Church in America, who is vice-chairman of the World Council's central committee. The Assembly will be held in Evanston, Ill., Aug. 15-31, and will be thoroughly covered by the Witness as will the Anglican Congress that precedes it.

By having a "doctrinal theme," he said, "we are going to prove to ourselves and to the world that our fellowship is strong enough to examine fundamental doctrines of faith about which we are not as yet agreed."

"In so doing," he added, "we will at Evanston demonstrate to the world our maturity. This theme comes at precisely the time when the world is thinking in terms of a violent end. We are offering something to replace thermo-nuclear eschatology. The question is not will we be blown to smithereens,

but will we be blown into Kingdom come."

"Christ—the Hope of the World," he continued, "echoes the urgency of our times. With life going faster and faster we can no longer believe that we have forever to accomplish the task of Christianity."

This urgency, Fry said, will create new perspectives. "It points up, for instance, the absurdity in thinking in terms of race at the moment of eternity," he said.

He said that another effect of the Assembly's theme will be "to make thinking about the substance of the Christian faith popular."

"Such an exhilarating experience," he said, "might even become a life-long habit."

Fry warned the editors against leading their readers to expect of the Evanston Assembly "something it isn't intended to be." He urged them to make it clear in their publications that the Assembly will necessarily reflect the wide diversity of those who attend it.

"If all the delegates were alike," he said, "the World Council would be a misrepresentation of the 20th century."

"Delegates from very old and feeble Churches will sit along-

side those from the very young Churches who are living in the future," he said. "There will be a contrast between state Churches and minority Churches. Some of the delegates will have their passages paid for by their governments and they will not be ashamed of that."

"On the other hand, representatives of minority Churches will, in some instances, be concerned with survival of Protestantism in their countries. Delegates from conservative Churches will mingle with those from liberal ones."

Fry said that the triumph of the World Council is that its fellowship can be so inclusive and so open-minded.

"If we can only achieve sympathy and understanding," he added, "we will find a wide area of common faith opening up before us."

The speaker noted a "tremendous advance since Amsterdam," where the World Council held its first Assembly in 1948. Then, he said, it was primarily individuals working together to promote the ecumenical movement. But since Amsterdam, he said, the Churches have assumed this task.

The Lutheran leader said that the many scheduled denominational study sessions on the Assembly show with what seriousness the Churches are preparing for it.

Questioned on representation at the Assembly from Iron Curtain countries, Fry said there was no reason for any agitation to go on in favor of

favorable treatment for applicants. At the same time, he pointed out that a consular agent could deprive a visa to anyone he judged to be a threat to the U. S.

Fry warned that those who were coming from these areas had their governments' approval to do so.

"In order to get back home," he said, "they might make some statements somewhere that will be open to criticism."

He expressed hope that the press would bear this in mind and "try to keep things in proper focus."

LOYALTY OATH OPPOSED

★ Opposition to the new loyalty oath required of all organizations seeking tax exemption in California was expressed by the board of Rabbis of Northern California in a resolution.

The resolution protested the new law as dangerous because it:

"1. Casts suspicion by innuendo upon the political loyalty and integrity of churches and synagogues and their leadership.

"2. Tends to violate the basic American premise of freedom of religion by creating an atmosphere of fear which fetters free speech and intimidates freedom of conscience.

"3. Employs economic pressure as a form of coercion over those groups which wish to exercise their right not to sign the oath.

"4. Is a product of hysteria, being totally inefficacious as a means of discovering subversive elements."

A number of Protestant churches and organizations in this area as well as in other parts of the state have opposed the oath. Some churches have refused to sign it. Several churches are planning a court test of the oath.

Francis Sayre Tells Council Of Work in Japan

★ Francis B. Sayre, who has recently returned from a year in Japan as the personal representative of the Presiding Bishop to the Presiding Bishop of the Nippon Sei Ko Kai, told the National Council at its meeting in Greenwich, Conn., April 28-29, that the only answer to the problems facing people in the Far East lay in Christianity.

The former assistant secretary of state said, "I have spent many years of my life struggling with these political problems, and I am utterly convinced that we will never have lasting peace in the world until three fundamental concepts come to be believed and followed."

He outlined these steps as (1) a broad internationalism to replace racial and national barriers to peace, (2) a priority of human values over material values, and (3) the promotion of democracy to supplant totalitarian government.

"The stupendous reality of the world," stated Sayre, "is that this is the very kernel of Christianity. If the Japanese people could be shown what these concepts really mean, Japan could turn the tide in Asia. The Japanese are a powerful people, if they can see the way forward, and they are more receptive now to American ideas than ever before in all their history."

Sayre outlined the history of persecution that has marked the development of Christianity in Japan, including the severe restrictions put upon the Church during world war two.

"Christianity is just touching the fringe of Japan, and the great mass of Japanese

don't know and have never heard of Christianity."

He attributed the present growth of the Church to the determined efforts of a small band of bishops and clergy who resisted oppression, among whom was the present Presiding Bishop, Michael H. Yashiro.

"You see this determination to build, and you see the growth and the tremendous power which is slowly developing among those people of Japan. I think particularly of some of the institutions that are being built up there." Sayre went on to describe the contribution to Christianity being made by St. Paul's University, Tokyo's largest Christian university. He stressed the need of St. Paul's, and other Japanese Christian institutions for help in building up their work and their buildings.

"In Asia," he concluded, "there is a terrific need that must be met, and if we Christians follow Christ with all our hearts and minds and souls, America must get eternally busy in helping Asia, and the most strategic spot is Japan."

Gordon on Alaska

Bishop Gordon of Alaska, talked informally to the Council on the change that has taken place in the Church's work in Alaska.

"In fifteen years the whole face of the Episcopal Church's work in Alaska has been transformed," said Bishop Gordon. The growth of the non-Indian and non-Eskimo population has caused a shift in emphasis toward strengthening white work, which eventually may become self-supporting financially, and even contribute toward the support of the rest of the

Church's work in Alaska. "Every year people take more responsibility," he said.

"There are 26 villages in Alaska where the whole population depends on the Episcopal Church for spiritual leadership, but only eight out of these 26 have a full-time missionary ministering to them." The young Bishop of Alaska explained that many young men and women are eager to undertake this work, which cannot go forward for lack of funds.

Appointments

The Council approved the appointment of the Rev. Gordon T. Charlton Jr., missionary in Alaska, as assistant secretary in the overseas department.

He will help recruit, screen and train the overseas missionary personnel of the Church. He has spent three of his five years in the priesthood in Fairbanks, Alaska, as rector of St. Matthew's Church. Much of his time has been devoted to student and armed forces work in this university town and military base. Like the Bishop of Alaska, he is a pilot and is therefore able to minister to many isolated outposts in the territory.

John W. Reinhardt, advertising manager of Philadelphia, was named director of the promotion department to succeed Robert D. Jordan.

Prior to his work in advertising he had been associated with three weeklies in that area, and, earlier, with a company in Wilmington, Del., as assistant advertising manager.

In 1953 Mr. Reinhardt was awarded the "Yoke of St. Michael" medallion, given to laymen for outstanding parish work. The award was the first one of its kind to be given in the diocese of Pennsylvania. For the past ten years Mr. Reinhardt has been lay reader

in Christ Church and St. Michael's, Germantown, and has served as president of the parish council.

Builders For Christ

From New England, the Middle West and the South reports were sent to the National Council of Builders for Christ quotas oversubscribed and recorded long before the national pledge date, which was May 2.

Christ Church in Hinsdale, Ill., reports: "With a quota of \$3500 and our campaign only 60 per cent complete, Grace Church . . . happily reports pledges of \$4400 and confidently expects to raise over \$5000."

St. Mary the Virgin, Fal-mouth Foreside, Maine, over-pledged a quota of \$1100 by \$500 and was able to raise another \$500 for a local parish need.

With a quota of \$2 per communicant, the sixty members of St. John's in Congaree, S. C., offered more than \$200.

Other churches reporting pledges beyond their quotas include St. James in Bozeman, Mont., St. Elizabeth's in Ridgewood, N. J., and St. Andrew's in Greensboro, N. C.

EPISCOPAL DELEGATES APPROVED

★ The National Council at its meeting April 28-29 approved the appointment of the following as delegates to the assembly of the National Council of Churches, meeting in Boston, November 28 -December 4:

Bishops: the Presiding Bishop; Baker of N. C.; Donegan of N. Y.; Higgins of R. I.; Horstick of Eau Claire; Loring of Maine; Nash of Mass.; Warnecke of Bethlehem.

Priests: S. H. Bishop of New York, J. V. Butler of Princeton; G. M. Day of Cambridge; Elsom Eldridge of Bos-

ton; Whitney Hale of Boston; S. H. Lindsay of Amarillo, Tex.; Canon Montizambert of San Francisco; Dean Stuart of New Orleans.

Laymen: A. H. Crite of Boston; W. A. Cochel of Parkville, Mo.; Peter Day of Milwaukee; C. W. Kappes Jr. of Ridgewood, N. J.; R. M. Marsh of New York; Noel G. Sargent of Garden City, N. Y.

Laywomen: Mrs. J. B. Calkins of Arlington, Va.; Mrs. C. C. Cowin of Cleveland; Mrs. L. T. Doty of Rochester, N. Y.; Mrs. N. D. Goehring of Milton, Mass.; Mrs. Emory Lane of Denver; Mrs. J. S. McCulloch of Rye, N. Y.

Youth: Sydney Everett of State College, Miss.; Charles Taylor of Decatur, Ga.

A number of alternates were also appointed.

MOSLEM-CHRISTIAN CONFERENCE

★ Bishop Oldham, retired of Albany, was one of several Americans to take part in a Moslem - Christian conference, said to be the first of its kind, which met in a mountain village near Beirut, Lebanon, under the auspices of the Quakers.

It received a lukewarm reception from the Arab press, both Christian and Moslem, with one paper charging that it was an attempt "to convert the Islamic world to the western camp in the cold war."

Other papers were critical of the lack of representatives of Eastern Christianity.

ROBERT MCGREGOR DECLINES

★ The Rev. Robert McGregor of Oak Ridge, Tenn., has declined his election as suffragan of Tennessee. He gives no reason for doing so.

GENERAL CONVENTION BEING PLANNED

★ The Presiding Bishop has called the first meeting of the committee on arrangements for the General Convention of 1955 to meet June 8, at his office in Church Missions House, New York.

The committee, set up by the General Convention of 1952, includes: the Presiding Bishop, chairman ex-officio; the chairman of the committee on dispatch of business of the House of Bishops, Bishop Washburn of Newark; the president of the House of Deputies, Canon Theodore O. Wedel of Washington; the chairman of the committee on dispatch of business of the House of Deputies, Anson T. McCook, of Connecticut; in consultation with the bishop of the host diocese of the 1955 Convention, Bishop Quin of Texas; the president of the Woman's Auxiliary of the host diocese, Mrs. John M. Moore Jr. of Richmond, Texas; and the chairman of the local committee on arrangements for the previous Convention, the Rev. Gardiner M. Day of Cambridge, Mass.

CHURCHES CAN HELP MENTALLY ILL

★ The present situation in the Illinois mental hospitals is serious but not impossible of solution, according to Mrs. Bernice Van der Vries, a communicant of Christ Church, Winnetka, who is a member of the state legislature.

Overcrowding, she told the members of the diocesan social relations department, is the greatest problem.

"Not enough attention is being paid to the possibilities of keeping people out of institutions."

At present there are nearly 50,000 patients in the state's

11 hospitals and two schools for the mentally deficient.

The question before the citizens, she said, is "Are we willing to spend the money to do an adequate job? Welfare is one of the state's most expensive programs. More than one-third of all state appropriations goes to welfare, which also includes the care of the blind, old age and relief."

She added that not enough is being done by the state to help alcoholics and the senile. Many of the latter are kept in the already overcrowded mental hospitals because they have no other place to go.

The churches, she said, have a great opportunity to help the mentally ill before they arrive in the hospital. They could be supplied with information to enable them to give the right kind of advice to people in need. As citizens, church members can work for better care and treatment of mental patients, and as volunteers they could help with the hospitals' recreational and entertainment programs. Finally, the churches have the opportunity to help people when they leave the institutions through counselling service by professionally trained workers.

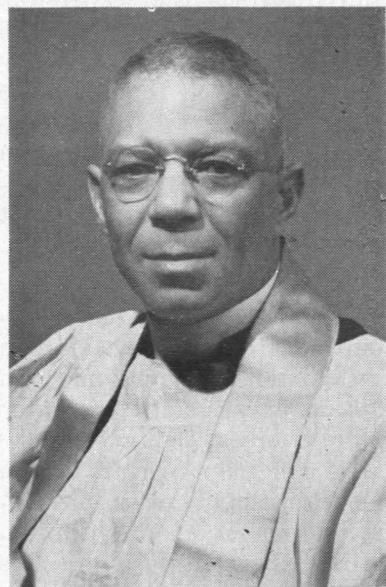
WORK IN LIBERIA IS PRAISED

★ Bishop Bentley, director of the overseas department of the National Council, in the company of Bishop Harris of Liberia, during the last month was able to visit all the major missions, hospitals and schools in the 45,000 square-mile area of the African republic. During his visit he confirmed 125 natives.

The school system and medical program supported by the Episcopal missionaries in Liberia, Bishop Bentley reports, "are models of their kind." More than 5,000 native children are taught in parochial schools,

most of which are manned by native teachers. Cuttington College and Divinity School, in the interior, enjoys one of the highest ratings in the country.

Because of the farm program which its officials direct, the



BISHOP HARRIS

college is "recognized as the place in all Liberia which government and Point Four experts go for help and answers to agricultural problems." One unofficial estimate indicates that in two or three years the cocoa, oil palms and coffee which the Cuttington land now produces may contribute \$100,000 annually to the support of the college and other missionary institutions.

CONSTRUCTION INCREASES

★ Churches started work on \$40,000,000 of new buildings in March, well above the same month of last year.

CLEARWATER PARISH RAISES FUND

★ The Ascension, Clearwater, Fla., has raised over \$50,000 for a parish house and the enlarging of the church. The Rev. Robert M. Man is rector.

EDITORIALS

Needed: Folk Religion

THE Baptists have their unreconstructed Bible, the Quakers have their silence, the Romans have their rosaries and their saints, but the Episcopalians only have their Forward booklet, and many of them do not have that. There is a religious vacuum in our Church. There is little religion to take home with you that is all your own.

The parson goes out calling and he finds Unity or Mary Baker Eddy or Norman Peale's latest or even Bishop Sheen in his parishioner's living room.

It may be that the clergy are not conscious of this vacuum and have never tried to fill it, or it may be that the clergy have wondered why our Church so seldom enters the home.

We know one reason; there is no Episcopal folk religion. There is no accepted form of home worship like Bible reading, silence, or saying the rosary. There is no easy-to-understand and easy-to-do religious practice with which our people feel at home. And if we make one up, it has as little power as a made-up liturgy.

There are many reasons for this religious vacuum, and the primary one is the purism of Anglicanism. Post-tridentine Romanism is heretical in many places, especially in those places most enjoyed by the multitude (for instance, so many rosaries—so many days in purgatory); fundamental Protestantism is not the truth when she says that every letter of the Bible is written by the Holy Spirit; and yet it is the absolutism of both traditions out of which their folk-religion spring.

But we in turn cannot give up our purism and jettison truth for religious popularity. It is around this dilemma that a great deal of our religious weakness (in the popular sense) lies, nor is this the kind of failing which can be summarily corrected, for devotional practice, to have any validity, must develop over the years.

The parish priest, however, can at least be conscious of the need for simple religious

practice in people's lives, practice that has some numinous appeal. Laymen can use different religious practices in their homes; and we can ask the Holy Spirit to guide our Church in her search or new ways to show simply her love for God. This new search might simplify the saying of the office, clarify the use of the rosary, or re-emphasize a simple yet not untruthful use of Holy Scripture, and perhaps out of the search the Episcopal Church would find a new language of prayer.

Toward One Church

MANY faithful Christians today find it hard to understand why all the Churches can't become united overnight. In these days when world conditions make it so important that those who love God work together for good, we certainly need a united Church and not the two-hundred-plus different Churches.

Of course, it won't be easy for all these different groups to come back together, because they have been apart so long. Like personal quarrels, the longer you wait to make up, the longer and harder it is to become friends again. So often, we seem to have founded Churches on opinions. There is a very familiar hymn that says "The Church's One Foundation is Jesus Christ, her Lord." The foundation is not opinions—opinions vary; if we were to say the Church consists of those who have the same opinions, there will certainly never be one Church of everybody; there will only be a lot of Churches, each growing smaller. But if we say the Church consists of those who believe in Christ over the whole world, we may find that something like one Church exists already.

The basis upon which we can again build one Church is found in the New Testament. The word Church occurs 115 times from Acts to Revelation. It is always thought of as a universal and united fellowship of those who believe in Christ; each local church—each church in a particular town—belongs to that universal Church. They all agree in certain very simple

things: all are admitted into the Church by baptism; they all meet for prayer and worship; and on Sundays, they meet for a sacred meal together which they call the breaking of bread, or Holy Communion, or the Lord's Supper, or the Eucharist, or the Mass. They continue "steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers." Such was the Church of the Apostles. The thing that made it a Church was that it consisted of those who believed in Christ.

After all, to have any kind of society, whether it be a community club, a service club, a farmer's organization, or a nation, there are two things that are necessary:

- 1—There must be some reason for the society; and
- 2—There must be some way in which people can join it.

So with the Church:

- 1—The reason is our belief in Christ, and
- 2—The way in which people can join us is by baptism.

If we can in our relations with other Christians remember that we are all members of the same society because we believe in Christ and have been baptized—and let the other things be the opinions they are—we will in each place in which we live help the Church to move back to its unity and fellowship and peace.

SLOW GROWTH OF THE CHURCH

By Norvin C. Duncan

Retired Clergyman of Asheville, N. C.

FOR any diocese in the Episcopal Church to consider its own history it is necessary to look at the history of the whole in which a particular diocese is set. Likewise, the study of a part will reveal something of the whole. I shall make such a study and comment by looking at the diocese in which I happen to be. When the missionary district of Asheville (now the diocese of Western North Carolina) was set off in 1895 it had eight parishes, forty-six missions, and 1499 communicants. This year we have reported 5,500 communicants, a gain of approximately 69 per year.

To see our relative strength and growth let us look at three industrial counties in which there is a population of 175,000; the total Episcopal population is 559 communicants. In the state of North Carolina we have over three and a half million people, and out of this number we have approximately 33,000 communicants. This is not an impressive showing, particularly as we were first on the scene. When we consider how few of these members are industrial or rural workers it will reveal how little we have done to reach the people in these areas—the areas in which this writer is particularly interested. What is reflected here is reflection of states and conditions in the whole.

We are set within a whole which has inherited prejudices from the past, for some of which we provided ample causes, extending far back in the history of the Church. This Church

is a part of the Holy Catholic Church, and though it shares some of the benefits of the Protestant Reformation it also shares in the vast corruptions, both in doctrines and practices, of the worst days of the Church. In her inheritances are still some of the beliefs which produced totalitarianism in both Church and state.

Columbus discovered America in 1492; the first permanent English settlement was in 1707. During this period corruption reached its height in the Church and there began that Reformation which resulted in a complete break with the past in Continental Europe, and which extended to some sections of England. Within that portion of the Catholic Church in England there was rejection of Papal authority; and there was a genuine Reformation in many doctrines and practices; but much of the old order was retained. Henry the Eighth was not concerned with Reformation, but with his own wishes. What was rejected in his rejection of the Pope was appropriated by himself. He still claimed the divine right of kings, to which he added a right to head the Church.

From this time on there were two elements in the Church; one element desiring to look back to Rome, the other to Continental Protestantism. While the Church was deeply effected by Protestantism it never went all the way with it, and remained bound, rightly or wrongly, to the past. Two figures stand out

in the period of Reformation—Thomas Cranmer and William Laud. Cranmer leaned towards Protestantism, though holding on to things deemed essential. In his revision of the old services and the compilation of the Prayer Book, he tried to hold both groups within the framework of the new service book. From that time until now the contrast, conflicts, and tensions of these two groups have been a cause of slow growth in the Church. Laud was clearly identified with High Church, and that section always leaned towards the Tories and the Tories represented the upper classes, the classes which claimed the divine right to rule. The Roman section of the Church never surrendered its claim to the keys, both temporal and spiritual; the Anglican section tried to adapt itself to the new and changing condition of Reformation without too much surrender of the past. When democracy was embodied in our covenant and America won her independence of England, the Church in America sought to begin anew, and while retaining things deemed essential, sought to order its life under a democratic form of government.

Deplorable State

DURING the period which we have been considering the Church was in a deplorable state. Religion had become formalized, consisting largely in saying services. The clergy for the most part were lacking in education, were inefficient, many were ignorant, and a small group were notoriously immoral. In embracing the theory of the divine right of kings, and claiming for itself a divine right to rule in spiritual things the Church and state found themselves in constant tension and conflict, while the rights of the people were ignored.

Laud supported the absolute authority of the king; naturally, the ruling class, Tory in politics, would lean to Laud and king. Thus the people found themselves oppressed and exploited by both groups. If the people resisted the king it was treason; if they resisted the Church it was heresy, and both were punishable by death or imprisonment. Canon law and rubrics were to be obeyed. What we really have here is two institutions seeking to save themselves. Thought revolved around institutions rather than around people. In this period the institution built on the divine right of kings began to die; a long period of English imperialism could flourish on the ruins, but our present

generation has seen the end of empire. The institution saved its life—and lost it. Likewise, the Church seeking to save itself became divided and weakened, and in some sections of the world, such as Russia, lost its life.

When the Anglican Church came to America it came infested with the ills with which it had infested in England. English laws and customs were transplanted, and the character of the institutions came up in their attempts to plant themselves in the new world. In the Southern sections the English Church was by law established—at least on paper. In other sections the people who came to America came to get away from episcopacy. They were truly in search of freedom, even if they were not willing to grant it to others. The attempts of these Protestant groups to found something of a theocracy, which they placed within their own narrow interpretations, was simply the reaction to oppressive institutions in the mother country. Naturally, they would oppose them here.

In addition to endeavoring to establish English institutions in the Colonies, the first ministers to come over were, on the whole, an unfortunate lot. But it must be remembered that they represented something of the state of the Church at home, which was in an unspiritual condition. Those who were sent to govern, both in Church and state, represented too much of the oppression from which they had fled to be acceptable here. The statement of Virginia's Governor Berkeley reflected too much of the old institutions ever to be palatable to people who were seeking liberty. Berkeley said: "I thank God there are no free schools nor printing, and I hope we shall not have them these hundred years." This statement is a sort of epitome of the spirit and attitude of Church and state at the time, and it is a matter of history that it rankled in the breasts of patriots for many, many years.

In fact the Church still suffers from it. Taking cue from their inherited ideas of divine right to rule, those who came over first did not seek the interest of the people, but their institutions. There were, thank God, notable exceptions, but on the whole the first clergy were lording it over the flocks instead of shepherding them. Thus has the Church inherited much from the past to hinder her growth.

Tory Church

IN THIS country the Episcopal Church has been composed, largely, of one group—the

more capable and affluent group. In the period of the Revolution the clergy were on the side of the king. A few were ardent patriots, but on the whole, having taken a vow at ordination to support the king they remained loyal to him. Therefore, they were hated and hunted by the patriots. Many who first came to this country were either members of or sympathetic to the established Church, but without ministers or bishops they went unshepherded, their children growing up without the Church. This great mass, after the Revolution, seeking to build up a country on the idea of democracy naturally and readily responded to the groups who could offer religion without the impediments of the past. The order and the insistence upon ritualistic details and adornments did not appeal to the rugged frontiersmen. And, as the country grew the Episcopal Church continued to be composed of the more affluent class, and continued the life of the Church in an environment which smacked too much of ecclesiasticism and toryism.

We can see that still prevailing in any meeting of General Convention. Only the most affluent of the laity have been able heretofore to attend. One needs a magnifying glass to find a farmer or mill worker in the General Convention. Here we might remark upon the curious and contradictory fact that more of our clergy are more socially minded than can be found in other groups, and we have had outstanding leaders in this field, but they have lacked support because of the fact that the majority of their parishioners are from the wealthier and aristocratic classes. Also, the Church which they represent, as a whole, represents the upper classes and the whole keeps its individual ministers in check, and circumscribes the sphere of their operation. A great deal of the old rule has become embodied in social and economic rule, which continues to make the masses skeptical.

On the whole our clergy do not understand the thinking of the rural and industrial people. In the seminaries their studies run to the academic side of things, and they are somewhat removed from that great mass of people from whom any growth must come. Even men from the country lose touch with their people, and work in cities take them still farther from the thinking and experiences of the country. Most of the Church school material is put out by men who have worked in large parishes and know very little about the country. Following the

English custom, we have worked along parochial lines, and from the center out; whereas, the other Communions worked from the country. When the people moved to town they were already affiliated.

The terminology which we use is not familiar to the average person. We must remember that Protestantism has had a great influence in the trends of thought and life in America. The average person readily understands you when you talk about joining the Church, or following Christ; but when you start talking in terms of confirmation and sacramental life it, in current expression, "brings on more talk." It requires a period of training which is not conducive to rapid growth.

And, in connection with this we might add, that the Episcopal Church is weak in preaching, and Saint Paul's observation still holds a lot of truth—"The world is saved by the foolishness of preaching." We have paramounted sacraments and minimized preaching to the wonderful enrichment of a few, but resulting in the loss of many. I am frequently quoting a clergyman who once preached a mission for me—"The Episcopal Church has the most wonderful system for curing fish of any Church in Christendom, but the poorest system for catching them." And we might add to this that we let a lot of the big ones get away, for from these rural and industrial communities have come many of the nation's greatest leaders.

The Episcopal Church seems to be afraid of emotions. An Episcopalian acts as if emotions were sinful, or at least disgraceful. We rely in our preaching, too much upon the intellect. We assume and prescribe the knowledge of a lot of things not essential to Christian beginnings. We cannot do better than to present Christ as we see him in the New Testament, and call for acceptance and following of him. We should remember that emotions are a part of man's nature, and that in the vast majority of religious decisions it has been through appeals to the emotions. The New Testament shows us that there is such a similarity between religious enthusiasm and intoxication that believers were sometimes accused of intoxication. It is the business of the Church to arouse emotions and then to guide and direct them into useful channels of expression and service.

In A Democracy

THE Church is seeking to express itself under a democratic environment. The

early Church grew up in a totalitarian environment and patterned its life upon much of it, with the result that it followed the kingdoms of the world rather than the kingdom of God. Under the environment of democracy the Church has the opportunity to develop its life along the patterns of the freedoms offered in the New Testament, the freedom wherewith Christ has made us free. Now, fellowship is one of the central ideas in the New Testament and in democracy. It is central in the Holy Communion. But, curiously, the Episcopal Church has not learned how to express this fellowship in a democratic world. That is to say, not in that area which we have in mind as we write rural and industrial. The city congregation may like to express its feelings and beliefs in an atmosphere of beauty, quietness, and reverence. Talking to one another is discouraged; we worship and go home.

This leaves out something, even here, for those who may be visitors, far from home, or persons who may be in sorrow and trouble and are looking for help. And, in the area of the masses, where increase must come from, there is always this desire for fellowship, for a friendly clasp of hand. Rural people have, for generations, found this fellowship in their churches, and they continue to look for it. If the Episcopal service, in spite of its beauty, leaves them in the cold they do not come again.

An example of what I mean is the experience of a member of the North Carolina legislature, who came to our state capitol from an eastern county for a session of the legislature. Being an active member of the Church in his home town, in fact a warden, he sought out the Episcopal church and attended for two or three Sundays. He fully expected that some member would speak to him, and make him feel at home during his stay in the capitol. But no one ever noticed him. The next Sunday he attended the Baptist church, was immediately spotted, given a warm welcome, and on discovering that he was a member of the legislature, several invitations to dinner were given. During the rest of his stay he attended the Baptist Church; and felt deeply hurt at the failure of his own fellowship to make their fellowship real.

Lack of Adaptation

OURS is a slow moving Church. I fully realize the values of the past. They should be preserved, but they should not be a millstone around our necks when movement is

necessary; nor should they fetter us when in a fast changing world adaptations must be made to meet such conditions. We are so hedged with rubrics and canons that served a past, but which are inadequate for the present, that we cannot move with tides or take advantage of opportunities. Set in one mould we find it difficult to attract all sorts and conditions of men. In an age which travels in jet planes we insist upon traveling in the outmoded carts of ecclesiastical machinery. The hand of the past holds us while our brethren of other Communion move on. Changes in canon law and Prayer Book rubrics require long periods of time and much discussions. We are unable to move rapidly in a world which demands decisions and actions at the moment.

In this category falls something of the hierarchial nature of the ministry, which has long held our laymen in check. The fact that our laymen have so long hesitated to take the initiative in Church work is due to fear of encroachment upon ministerial prerogatives, or the violation of rubrics and canons. And, at a time when the Episcopal Church might have availed itself of its position in a democracy, along come those who would revive the hierarchy and further muzzle the laity. Lay action under the old concepts of hierarchial authority does not flourish in a democratic environment.

The times are no more in the mood for Anglo-Catholic absolutism than it is for Roman Catholic domination. Some people do read history—and remember. The thinking of our people has been conditioned by democracy. For our Church in this day to revive ancient doctrines and set them in all the ecclesiastical pomp of the past means that we shall offend the people in the area from which we wish to draw.

We have centered thought and attention upon the institution rather than upon people. Our Lord found that situation when he came into the world in the Incarnation. The religious institution thought of itself, gloried in its outward and visible signs, enlarged its vestments and boasted of its buildings. It was deeply exercised in saving itself. In an hour of crisis some of the leaders cried, "If we let this man alone we shall lose our place and nation." They fought Jesus at every turn, and pointed to their authority. He broke through their restrictions to reach people, and so incurred their wrath that finally they had him put to death. The institution won—and lost. It had been set to

bring life to the people; instead it harnessed them to its own ends. In this our Church is not alone, but it is in our responsibility that we must be concerned.

It will be asked why, if I feel that the Church has so failed, are you in it? I am in it because I believe that the Protestant Episcopal Church as it has existed here in America, shorn of the corrupt doctrines and practices of the middle age, is the nearest thing we have to the primitive Church. An Apostolic, Catholic Church is not bound to preserve its life by continuing beliefs and practices which, under the guidance and power of the Holy Spirit, we have outgrown. Had the English Church been possessed of the spiritual vitality to have enabled it to be alive to its vast opportunities during the Colonial and post Revolutionary periods, it would have thrown off its entanglements with the state, and moved along with democracy in meeting the needs and there would not have been the need for other Communions to shepherd the people and become new channels in which the Holy Spirit could work. For two hundred years we have had an opportunity to move out, but we choose to fortify ourselves within the ramparts of tradition and dogmas whose origins lay more in the thoughts and habits of men than in the teachings of Jesus.

Law, order, rules and regulations are necessary to any institution in order that it may serve its purpose—to hold, preserve, and transmit. But in this purpose it should grow, expand, and, like the mustard tree, become sufficiently full of life and strength to support the nations and peoples of the world who seek to lodge upon its branches. The greatest and the least should feel at home in it.

In this expanding life the Church should seek to make its laws, rules and regulations adequate to meet the needs of growing minds, and changing conditions. From time to time we have had some Prayer Book revisions which have been helpful, but they have come slowly—and too often has it been a case of “too little and too late.” Pullmans are not equipped to carry the simple, heavy goods that are necessary for rugged frontiersmen, or a world of labor fighting opportunities for social improvement.

We are still let and hindered in running the race that is set before us by the tensions created by ancient kings and prelates—the Kings, Lauds and Tories. They appear under differ-

ent forms, but they are still present. If the Protestant Episcopal Church, preserving the best of the past, should truly begin living in the present and expressing the life that is embodied in the name Protestant Episcopal, it could more truly enter into the life and thought of America, making a greater contribution to its religious life, and at the same time securing a larger membership. We do have today the reappearance of those doctrines and practices which tend to segregate Episcopalians more and more from their neighbors, and to isolate the Church in the communities in which it is planted. No Church has a right to call itself Catholic which does not appeal to all sorts and conditions of men.

Personal Experience

I THINK a bit of personal experience will serve to make clearer the points which I am trying to make. I am a country man. It is an old saying that “you can take a man out of the country, but you cannot take the country out of a man.” I am talking for my people—my country folks. I happen to be one of those who found some particular values in the Protestant Episcopal Church, and I would like to share it with my people where they are.

It often happens that country boys with some talent rise above their surroundings, and in effect take leave of their people. I myself have known men who did just that. They sold their talent to the privileged classes, and became identified with that class; their services no longer devoted to their people. Two lawyers stand out in my mind. They sold their services to big corporations; hence they worked for interests often against the interests of their country people.

That does sometimes happen in the ministry. Men who enter the ministry become identified with the privileged classes, and lose touch with their country cousins. Even their college and seminary training removes them from the thinking of their people, and from the conditions under which they live. Most of our mission churches are served briefly by young men who are just waiting an opportunity to accept a call to a larger field. Thus, more and more, the Episcopal Church fails to become an indiginous Church—but supported from the outside. The results of such a policy is that the simple structures of the other communions have given way to large, imposing ones, while our small, well built, beautifully furnished,

well-appointed churches have few communicants, struggling along with diocesan assistance. Many times these churches are closed.

Not many country people could explain why they are reluctant to enter the Episcopal Church, when they like it in many ways. It is the unconscious reaction to the old divine right of kings and prelates; and to the toryism which they, in some way, sense is now lodged in the privileged classes.

For many years I have been pleading for some adaptations which would make it possible for the Church to reach country people, and to grow in proportion as others grow. But the same thing which kept the English bishops from recognizing the meaning and significance of Methodism, in their fight against it, prevents the leaders from apprehending the needs of the Church today.

There are things in the past well worth preserving; but that is not a good reason for our refusal to enter some new doors that are constantly being opened. I have been pleading for my country folks, but at long last I have become discouraged. The painful truth seems apparent that the Church is more interested in history and things than it is in people—and it is the people who are inheriting the earth today.

Religion and the Mind

By Clinton Jerimiah Kew

A SENSE OF VIRTUE

PSYCHIATRY has helped to confirm the fact that a sense of virtue is one of the most dangerous and cruelest forms of religion. What is a sense of virtue? It is nothing more than childish pride. The person who feels that he is living up to a certain standard is usually unrealistic. He is aloof and resents being cut down to size.

We all know people who have a sense of virtue for various reasons: for going to church on Sunday; for taking care of aging parents; for never taking a drink; for being better than the other fellow.

People feel virtuous when they do something they would rather not do. What about the man who went into the temple to pray? He must have felt that he was doing something which he would rather not do; it must have

gone against his real self. In the presence of the publican he enumerated his virtuous deeds.

Read the Gospels and you will notice that Jesus was quite stern with those who displayed a sense of virtue. Jesus said: "And when thou prayest be not as the hypocrites are; for they love to stand praying in the synagogue and in the corners of the street, that they may be seen by men." Some religious leaders have demonstrated this cruel weapon. The Inquisition is an excellent example. It tortured many souls.

Many of the people who come to our clinic complain of marital difficulties, but when the situation is analyzed we find that they are suffering from a sense of virtue. A woman came in one day complaining loudly, "Oh, how I suffer. My husband drinks too much. He doesn't go to my church; he doesn't go to his church as often as I go to mine. Can you imagine how I suffer? I work hard; I take the children to school; I try to be thrifty with his money; I am a good person." After looking into the situation more carefully we found that on the surface she was an angel, a righteous person. To the neighbors she put on a good demonstration of her sense of virtue. Everything she said was true. However, on the inside she was a dominating, hostile, cruel woman who waved her sense of virtue over her husband's head like a club. No wonder he took to drink; it was his only source of escape and to some extent, help.

If the churches of our land could build the true Christian spirit within their members, then this terrible, cruel sense of virtue would disappear and there would be more successful marriages; there would be more peace of mind; and more opportunity for guilty people to rise out of the mire where the self-righteous have often pushed them.

Our Lord was quite definite with the self-righteous and holier-than-thou people. He called them "whited sepulchers." These are the people who destroy marriages; they are the ones who kill love and prevent children from becoming normal and natural adults.

Psychiatry has pointed out that a person with a sense of virtue is a sick person. It is almost impossible for these people to change. The man or woman with a sense of guilt can be helped more easily. Some of the most rigid, inflexible people that I have ever seen were of this self-righteous type.

How can we have mental health as long as

we nurture this kind of religion? How can we ever expect to have the spirit of Christ in our world as long as so-called Christians feel that a sense of virtue is fulfilling the teachings of our Lord? How can we have stable marriages and wholesome homes? How can we expect to have brotherhood among nations?

These "virtuous" people are the ones who feel that they have been wronged or sinned against, and some have said, "I have righteous anger." The brother of the Prodigal complained to his father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends."

What does all this mean? It means that we must practice Christianity in season and out; that we must face life realistically; that we must grow and mature in our religious devotions. There are millions of obsessive-compulsive people who hang on to their sense of virtue as they do to money, or their dearest possession. In order to become sincere Christians we must lose this sense of virtue, for to hold it is to be sick emotionally. Love can't come in and faith will always be on the outside.

We should try to overcome our sense of virtue by striving to lose our lives in order to find them. The person with a sense of virtue cannot lose his life in Christ. In order to be free to do God's will we must first face the truth within, through insight, understanding and love.

POINTERS FOR PARSONS

By Robert Miller

Episcopal Clergyman of Campton, N. H.

PEOPLE expect the parson to stand up for morals but if he asks them what morals are they will say, "Oh, things like murder and stealing and the golden rule. You know." The parson may be a little puzzled. Being for morals was so simple until he spelled it out.

For suppose one of his very best parishioners explained something immoral by saying, "That, oh, that's my business" or even "That? Oh, that's politics." Must the parson's morals bow to the doings of politics and business?

That is where his trouble starts. How is he

to know when he is to speak and when to keep silent? How far may he be against sin and in favor of the way of the world? His congregation will listen happily to a sermon on the pearly gates and resent one on the sins of the congregation. Have they not come to church to be edified? It is one thing to condemn sin in general and quite another to call to account sinners in particular. It takes a lot of courage and conviction to say "Thou art the man."

Parsons who do that must expect "scant bread and scant water."

That is what the prophets got—the prophets whom we so neglect and honor. They were not popular. Thou "which killest the prophets" said Jesus as he wept over Jerusalem. The world is not very different today. If we are much at ease we had better ask ourselves if we do uphold morals.

Just Begin

By William P. Barnds

Rector of St. James, South Bend

"OF COURSE the only way to learn to write is just to write" said a friend of mine who writes well and who has had articles in important magazines. He was commenting upon a young man who wanted to write and who had consulted him. His advice is sound in reference to many things.

It is important for us to learn theories and techniques, but that is only part of it. We have to put what we have learned into practice, and in that way we learn still further.

In our religious life we may not be pleased with our prayer life. We want to pray better. We may read books on prayer, and on how to pray. They are helpful, but we learn to pray as we actually set about praying.

We may ponder the virtues of faith, hope, and charity but we really learn about them as we try to put them into practice. We may relish the thought of bringing others to baptism or confirmation and we may read articles on personal evangelism and hear inspirational talks about it, but we truly learn how to do it as we set about inviting specific persons to go to church with us.

We may say we wish we knew more about the Bible. The answer is simple—just start in and read! There is no magic formula for learning some things. It is at once as difficult as as simple as starting in and doing something.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Image and Likeness of God by Dom Gregory Dix. Morehouse-Gorham. \$1.50

All devotees of the late Dom Gregory will welcome this further gleaning from his files of unpublished addresses. It is a theological study of man and the image of God in him—pertinent to an age so clever at debasing this earth's greatest product. In the later chapters of this slight book the devotional application of the theological bases is especially readable and useful.

The topics covered—Image: the Biblical idea (this first from Dom Augustine Morris, Abbot of Nashdom, and a guarantee that scholarship in Anglican Benedictinism did not die with Dom Gregory); man, sin, incarnation and redemption, incorporation into Christ, the mass, prayer and recollection, and God—obviously give a good outline for a workable theology in any time.

While emphasizing the value of the individual a brief quotation will show Dom Gregory's Catholicism was too good to fall into the error of extreme individualism, so common a fault in the purely "spiritual" writers. "... there is no room for selfishness and self-centeredness in the business of being a self, whether a divine self or a human self. To be a self, to be a person, is the height of all being. But one can only be that self in full degree on the condition that one is pouring it out into someone else all the time."

To say that this book is not up to the best of Dix is simply to agree with the author's own estimate and not to belittle a valuable gift. Where this book is best is where it is reworking material presented better elsewhere—in *The Shape of the Liturgy* and *The Theology of Baptism and Confirmation*.

—W Robert Hampshire

This Is Life Eternal by Esme Wynne-Tyson. Dutton, \$3.75

This book deals with the eternal significance of life. As the subtitle tells us, it is "The Case For Immortality." The author produces an amazing cloud of witnesses. Their testimony comes to the same conclusion, that eternity is now: a perfect state of being which is ob-

tainable on earth. Eternal life (to paraphrase Thomas Carlyle) is the universal *here* and the everlasting *now*.

The witnesses who present the case for immortality are not only the great religious leaders of the world religions, but the philosophers, the mystics, the writers, the poets, and the scientists. One of the interesting points of this book is that all these witnesses are gathered together for the first time. Although the author quotes copiously from their writing her selection is judicious. With an uncanny certainty, all these witnesses, separated by time, culture, geography, and religious background, arrive at the same conclusion. "We do not have to die to attain this knowledge of eternal life. In fact, death is powerless to bring that knowledge. It may be attained, here and now, by recognizing it within ourselves, even while living in this present world." Of course this is in keeping with the teaching of Jesus Christ—"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

This Is Life Eternal is an inter-

esting and vital book. It is interesting because it gathers together the testimony of the specialists in the spiritual life, and presents clearly and forcefully the case for immortality. It is vital because (as we know or ought to know) belief in the eternal significance of life determines conduct. As the author says: "It is only in the nature of things that unregenerate men, believing that the average life-span in a physical world is all they will ever know, should grasp, at whatever cost, such pleasures and advantages that come their way, no matter who suffers in the process . . . Only when man begins to glimpse his own eternality can eternal values come to have any real meaning for him. Only as he realizes that he will not be able to escape the result of his thoughts and actions by the facile gateway of physical death, does he become a responsible man with an intimation of the unity of life, and all that this imposes on individual conduct."

—G. H. MacMurray

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GREENWICH
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COADJUTOR FOR MASSACHUSETTS

★ In announcing the retirement of Bishop Heron as suffragan of Massachusetts, Bishop Nash at the convention on May 4 asked for a coadjutor.

A special convention will be held June 29 to elect, with the announcement made that he would not be in charge of city mission work, as Bishop Heron has been. Instead a clergyman of parochial experience and administrative capacity, with training in social work, will be appointed archdeacon of Boston and superintendent of the city mission.

URBAN WORK PROGRAM IN CHICAGO

★ Bishop Burrill announced at the convention of Chicago, May 3-4, that an experimental program in urban work is being established, in cooperation with the National Council, at St. Mark's, Chicago.

In speaking of the increase in Negro population, he said: "In this diocese, needless to say, there will be no segregated parishes."

It was also announced that a business manager for the diocese is not planned at present but that instead a second suffragan bishop might be requested in the near future.

KEY POSITIONS FOR WOMEN

★ Bishop Burgmannof Canberra and Goulburn, Australia, got a big hand when he told delegates to the annual meeting of the World Council of Churches

of the country that Churches should use more women in key positions.

"Women work harder than men," he said, "and besides the masculine mind has dominated the ecumenical movement almost to the point of death."

The president of the council, Methodist G. Calvert Barber, told the delegates that "the divisions in Christianity are a scandal in the eyes of the world. The Churches have been apart for centuries; I hope it will not take centuries to come together again."

SCHOLARSHIPS FOR WOMEN

★ The executive board of the Auxiliary, meeting April 23-26, approved twenty-six full-year and summer scholarships for women training for full-time Church work.

Appropriations of about \$22,000 were made for nine projects, one of which was a literacy project with Puerto Ricans in the U. S. this summer.

BISHOP SHERRILL TO SPEAK

★ The Presiding Bishop will be the headliner at the council of the diocese of Virginia, meeting at Arlington, May 18-20. He will preach at the opening service the evening of the 18th, to be held in the auditorium of a high school that seats 3,000.

ASSISTANT WANTED

Liberal Evangelical parish, New York City, desires young assistant interested primarily in youth work and religious education. Imagination and initiative needed. Possibilities for graduate study. Unmarried preferred. Please state salary desired. Box J, Witness, Tunkhannock, Pa.

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South India Church Union Involved in Suit

★ Evidence is being taken by a special commissioner for the district court in India in a suit that seeks to have the Church of South India declared an illegal and unauthorized union.

The suit was filed by a group of Anglicans, mostly Anglo-Indians, who belong to St. John's Church in Secunderabad and have registered themselves as "the Association of the Continuing Anglican Communion, Secunderabad." Named as defendants are leaders of the Church of South India and the (Anglican) Church of India, Pakistan, Burma and Ceylon.

St. John's joined with other Anglican, Congregational, Methodist, Presbyterian and Reformed bodies in forming the Church of South India in 1947, but withdrew a year later in a dispute with Bishop Frank Whittaker of Medak, concerning jurisdiction over church properties.

The Secunderabad group then sought recognition as an Anglican congregation, with its own resident priest, and control of Anglican property in the whole district.

Bishop Arabindo Nath Mukerjee of Calcutta and Metropolitan of India, Pakistan, Burma and Ceylon, rejected this request, saying that members of the group could be recognized as "individual Anglicans," so long as they accepted his jurisdiction and obeyed his direction "without reserve," but that the group as a whole could not be accorded recognition as Anglican congregation.

Subsequently, the Synod of the Church warned the Secunderabad group in January, 1953, that the Metropolitan

would not take any responsibility for them if they appealed to civil courts against the authority of officials of the C.S.I. or the Anglican Church.

Despite this warning, the present suit was filed early this year. In it, the plaintiffs contended that they are "orthodox Anglicans upholding the traditions of the Anglican Church" and asked that the court declare the Church of South India "illegal," and rule that the C.S.I. "has no right to control Anglican Church property," that the Continuing Anglican Association is "the only body with such a right," and that Bishop Whittaker must account to the Association for all money and properties administered by him since the 1947 merger.

The special commissioner appointed by the court has taken evidence from Bishop Whittaker and Bishop Arthur Michael Hollis of Madras, former moderator of the South India Church, and is expected to question Anglican officials shortly.

In a somewhat similar case, leaders of a dissident Congregationalist group in Travancore (the Continuing Congregationalist Churches) won independence last July.

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WESLEY RECTORY IS SOUGHT

★ Methodist leaders are pushing a move to have Epworth rectory, boyhood home of John Wesley which is up for sale and possible demolition, acquired by the denomination as a retreat house.

The board of dilapidations of the Lincoln Anglican diocese recently announced that the rectory would be abandoned. It said the building is too large, its maintenance too expensive and modernization would be too costly. The rectory is understood to be for sale and will not necessarily be razed.

Wesley's father was an Anglican minister, and the rectory has always remained a Church of England property.

Hope was expressed in some Methodist quarters that the World Methodist Council will take the lead in saving the 244-year-old building. Purchase and restoration of the birthplace of Methodism, it was said, may be beyond the ability of the Methodists of Great Britain.

These sources said the con-

ference is facing a great financial problem of its own in reconstructing war - damaged churches and providing for the erection of others in many new residential areas.

Epworth rectory was completed late in 1709 to replace the building, in which the founder of Methodism was born, destroyed by fire earlier that year. Young Wesley, then six years old, narrowly escaped that fire.

It is believed here that sale of the old building may take some time because of its remoteness, large size and generally run-down condition. Epworth is a little Yorkshire village of less than 2,000 inhabitants located some distance from Doncaster and is not easily accessible.

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BACKFIRE

MRS. F. G. CHURCH

Churchwoman of New York

Parents may discount the ill effects of television, as the study you reported April 29 indicates. I have no television myself but I am a grandmother who occasionally visits in homes where there are both children and television. I told my daughter only the other day that she seemed to turn on the set mostly when she wanted to have the children quiet, and she did not seem to care particularly what they were seeing.

They will sit for hours enthralled by stupid programs that I am sure will have a permanently bad effect upon them.

FLORENCE V. MILLER

Churchwoman of Wilmington, Del.

This is to thank you for publishing in April 29 number of *The Witness* the article by Dr. Ferris entitled *A Message for the Downcast*. It is one of the most helpful messages for our time that I have read in a long while—except for one other of which I want to tell you as a result of reading the *Witness* article.

Recently I finished reading, marking (literally!) and inwardly digesting a new book by the Rev. J. B. Phillips called *Your God Is Too Small*. Very rarely have I read a book so refreshing, stimulating and illuminating as this small volume, and during Holy Week I wrote to Mr. Phillips to tell him so and to express my sincere appreciation.

I mentioned its especial relevance in view of the problems and discouragements we face these days in this country, beset as we are by the disgusting goings on of the unspeakable McCarthy and the moral responsibility of having produced the H-bomb.

Two days ago I had a note in reply from Mr. Phillips in which he writes: "These are certainly very difficult days to live through, but for myself I think it is very important for the 1954 Christian, like the early Christian, to realize that in any case this is a temporary and passing world. Our real security . . . lies in God and his real and permanent world. It may be that the folly of man will destroy the present human set-up on this planet—though I sincerely hope he won't—but it still does not make the slightest difference to the Christian's real security. I am not sure that being disintegrated by a hydrogen bomb

is any worse than being thrown to the lions, and the early Christians faced the latter with such faith and courage as we might well imitate. In any case, whatever monkey-tricks man gets up to, the ultimate lies in the hands of God himself, who is, Christ assures us, our Father."

I particularly liked Dr. Ferris' little duck in the poem he quotes and I believe that Mr. Phillips would like him too and would agree with me that the 1954 Christian can well learn a lesson from him in relation to what this letter says about the only possible security. The little duck was unquestionably a real *Christian duck*!

RUTH FAULKNER

Churchwoman of Philadelphia

The Easter Number was excellent, particularly the articles by Bishop Hall and Dr. Stokes. While the article on military training by Mr. Titus was not directly related to Easter I think it very appropriate that it should be in the issue. Our choice today seems to be between life and death.

PHILIP RAYMOND

Churchman of New York

I have just read the current number of the *Witness* (5/6) and it seems to me that Walter Van Kirk,

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