

The WITNESS

10¢
A COPY

March 12, 1955



DEAN SAYRE SMILES ON THE QUEEN
As Philip, Duke of Edinburgh and Bishop Dun Greet the Crowd
(TURN TO PAGE SIX)

ARTICLES BY DEAN SAYRE AND W. A. COCHEL

SERVICES During Lent

**THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY**
Sundays: 7:30, 8, 9 Holy Communion;
9:30, Holy Communion and Address, Canon
Green; 11, Morning Prayer, Holy Com-
munion; 4, Evensong. Sermons: 11 and 4;
Weekdays: 7:30, 8 (also 8:45, Holy Days
& 10 Wed.), Holy Communion. Matins
8:30, Evensong 5 (Choir except Monday)
Open daily 7 p.m. to 6 p.m.

**COLUMBIA UNIVERSITY
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Sundays: Holy Communion, 9 and 12:30.
Morning Prayer and Sermon, 11. Wed.:
7:45, H. C. Daily (except Sat.) 12 noon
Tuesdays: "Dialogue on Theology", Pro-
fessors G. W. Barrett and J. V. L. Casser-
ley of General Seminary and the Chaplain.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 9:30
a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Com-
munion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
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Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a. m.; Wednesdays and Saints
Days at 8 a. m.; Thursdays at 12:10
p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

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Sunday: 8 a.m., Holy Communion; 9:30
a.m., Church School; 11 a.m., Morning
Service and Sermon; 4 p.m., Evening Ser-
vice and Sermon.
Wednesday 7:45 a.m. and Thursday 12
noon, Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m.,
Morning Prayer and Sermon; 8 p.m., Ser-
vice of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
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316 East 88th Street
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School, 9:30; Morning Service, 11; Eve-
ning Prayer, 8.

ST. ANDREW'S CHURCH
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The Rev. H. Ross Greer, Rector
Sunday: 8 a.m., 11 a.m.
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

**PRO CATHEDRAL OF THE HOLY
TRINITY**
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Student and Artists Center
Boulevard Raspail
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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SERVICES During Lent

**CHRIST CHURCH
CAMBRIDGE**
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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SHELTON SQUARE
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Canon Leslie D. Hallett;
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H. C. at 12:05 noon; also 7:30 a.m.
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SERVICES During Lent

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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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9:30 and 11; Morning Prayer and Sermon
(H.C. first Sunday) 11; Y.P.F., 5 p.m.
Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday
services, Mon. through Fri., 12:10 p.m.

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Weldon, E. L. Conner.
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9:30; M. P. and Ser. 11.
Weekdays: H. C. daily 8 ex Wed. & Fri. 7;
H. D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

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Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School,
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Rev. Robert W. Fay, D.D.
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HC; Evening, Weekday, Lenten Noon Day,
Special services as announced.

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NASHVILLE, TENNESSEE**
Rev. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m., Fam-
ily Service and Church School; 11 a.m.,
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Young People's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a.m.

**CHURCH OF ST. MICHAEL AND
ST. GEORGE**
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The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School,
5:45 p.m.; Canterbury Club, 6:30 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30
p.m. recitals.
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7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

ST. MICHAEL'S AND ALL ANGELS
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Sunday: 7:30, 9:30, 11:00 a.m.
Holy Eucharist and E.P. Daily
Quiet Days: March 11th, 10:30 - 3:00 p.m.
March 21st, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

STORY OF THE WEEK

Town-Country Division Is Hit By West Missouri Priest

Criticism Is Made of the Organization Objectives and Expense

★ Criticism of the organization, objectives and expense of the town and country division of the home missions department, and its lack of effectiveness, has been issued by the Rev. Robert B. Gribbon who is in charge of four missions in West Missouri, with the center at Chillicothe. The communication is addressed "to all those interested in the problems of the weakness of the Episcopal Church outside metropolitan centers and its declining growth rate as shown in recent twenty-five year religious statistics."

The occasion is the proposal in this triennium to add \$50,000 a year to the budget of the division.

Criticism by Gribbon, formerly archdeacon of the diocese of New Jersey, is aimed particularly at Roanridge, located at Parkville, Missouri, and given to the Church under a trust agreement by Mr. W. A. Cochel, whose article in the series on "What Christianity Means to Me" is featured in this number. Mr. Cochel's article was written before the release of Gribbon's criticism but it is, nevertheless, a partial answer to it.

Gribbon asserts that there is ample evidence to support the following propositions:

"One, the work of the divi-

sion, whether at Roanridge or elsewhere, has produced no new techniques or successful methods in winning converts and building up parishes.

"Two, at Roanridge itself, the work in the countryside, after about six years of well-staffed effort, has had a negligible effect in baptisms, confirmations and parish life. A struggling Union Chapel is still un-affiliated with our Church and only half a dozen or so have been confirmed in Roanridge itself.

"Three, this failure becomes more evident when it is compared with the unadvertised work which has gone on over the years such as the Pines of New Jersey where one man and a woman worker on a budget around \$5,000 built up three mission stations and had constant baptisms and confirmations. In Nevada, Missouri, over a ten-year period, one Priest has built a nearly self-supporting parish and, last year had 27 confirmations. We had work similar to Roanridge in Valle Crucis and Dubois. It was not revolutionary.

"Four, no evidence of the sending of substantial numbers of men trained at Roanridge into the rural field with marked effectiveness, has been produced. The recent picture "In

Fertile Soil" was a romance and not a report of fact. Does this mean that no one could be found who had actually done (through Roanridge) what the characters acted out?

"Five, the main need: to revive, strengthen and extend the work of the Episcopal Church in this difficult field has been avoided in favor of surveys, studies of rural sociology, etc.

"These are unnecessary, for:

"One, excellent surveys of rural America and its religion have been available since at least 1920, and are still being brought out.

"Two, the social needs have been amply taken care of by: good roads, central schools, the farm security administration, the rural electrification administration, local telephone cooperatives, the future farmers of America, the 4-H clubs, farm bureaus, Granges and the county extension agent with his home demonstration assistant. Also the USPHS and its hospital plans.

"The religious effort which has been made has been too much along the lines of inter-denominationalism and Community Church. The countryside does not need this kind of (religion in general). It is full of active, vigorous denominations. The doctrine, discipline and worship of the Prayer Book have not been stressed as they should have been. Even with a resident staff and chapel at Roanridge, the daily offices are not publicly said, nor is there a celebration whenever a collect, epistle and gospel are provided. A Canterbury Club in Park Col-

lege (where Roanridge clergy have student work) was not encouraged lest it favor too much of pushing our distinctiveness.

"The complexity of organization need not be gone into except to say that it is unnecessary, time and money-wasting and confusing when one seeks a direct picture, asking 'What have you really done effectively in this field more than many others without your money and staff?'"

Mr. Gribbon concludes, in light of the above statement, that "revision of the present methods is plainly indicated, with study of the really successful projects in many dioceses and the application of funds to productive enterprises which really tackle the problem.

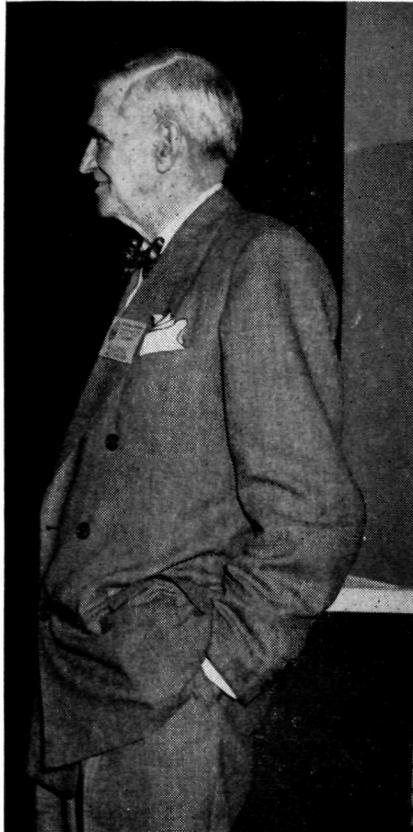
"Above all, let every effort be directed to a strong witness to the distinctive character and value of the Episcopal Church and the Book of Common Prayer as our God-given task and contribution to the cause of religion in America."

Whether Mr. Gribbon will receive support for his criticism is questionable. Certainly the report to the February meeting of the National Council by the Rev. C. Gresham Marmion, Jr., in which he praised the work being done at Roanridge, was well received by all present.

He told of plans for the training of laymen there for work in the rural field and the setting up of conferences on the order of a rural college of preachers for clergymen already in the rural field.

Also the movie, *In Fertile Soil*, was commended as an outstanding one when shown to Council members and likewise to a group of rural Church experts who met recently at Columbus, Ohio.

As for "baptisms," "confirmations" and "the doctrine, dis-



W. A. COCHEL, whose article is featured this week, was the donor of Roanridge, under attack by the Rev. Robert Gribbon

cipline and worship of the Prayer Book" the criticism is effectively answered by Mr. Cochel in his article found on page ten of this number.

CONFERENCE CENTER FOR ROCHESTER

★ Through a gift by the Garrett family, the diocese of Rochester is to have a conference and recreational center, at Bluff Point on Lake Keuka—practically the geographical center of the diocese. The property was the Garrett summer home, covering over 50 acres and one of the most sightly spots in the Genesee country. Included is the Garrett chapel, the mansion with ten bedrooms, annex and other large buildings.

At the communion breakfast of the bishop's men, which is held each year in all parishes and missions of the diocese on the Sunday closest to Washing-

ton's Birthday, Bishop Stark spoke on the radio, outlining the project, to the men who are raising \$10,000 for initial conversion of the buildings for use of all groups and organizations through the diocese.

PRESBYTERIANS URGE WOMEN MINISTERS

★ One hundred ministers and ruling elders from 55 congregations in Rochester Presbytery voted on Feb. 17 to petition the Church's General Assembly in Minneapolis, Minn., May 28 to ordain women to the ministry.

Letters are to be sent immediately to 300 other Presbyteries in the nation giving the following reasons:

"The Christian faith has been history's most potent force in elevating the position of women in our civilization and using their special gifts.

"Our age sees so many evidences of the leadership of women. A woman can be a teacher, lawyer, business executive or doctor; yet in our church she cannot be ordained to preach the Gospel! This is indeed anomalous.

"The whole emphasis of organized Christianity has been the extension, rather than the limitation of the number called into the service of Christ."

ECONOMIC FACTORS BAR CHURCH UNITY

★ Eugene Carson Blake, stated clerk of the Presbyterian Church, said that social and economic differences are a greater hindrance to church unity than creedal or doctrinal divisions. He spoke at Buck Hill Falls, Pa., at the annual meeting of the western section of the World Alliance of Presbyterian and Reformed Churches.

"It is the social and cultural factors," Blake said, "which do

more than creeds, confessions, and practices of worship to keep Christians divided from one another."

He proposed scheduling an inter-Church conference at which theological discussion would be "strictly forbidden." Instead, he urged that the whole time be spent in teaching one another the languages we do not know and playing and praying together.

John Newton Thomas of Union Theological Seminary, Richmond, Va., a school operated by the Presbyterian Church (Southern), also spoke on Church unity. He singled out "the problem of the episcopate" as the "deepest and most intractable" difference keeping the various Protestant Churches apart.

Declaring that "we must and shall continue to seek unity with all," he emphasized, however, that "it is now our duty to stress efforts for further unity with those groups where unity seems more immediately possible."

Thomas, a former chairman of the western section, challenged the Alliance to pursue "a more active and bold policy as the sole expression and agent of Presbyterian and Reformed solidarity."

OXNAM ASSAILS METHODS USED IN PROBES

★ Methodist Bishop B. Bromley Oxnam of Washington has attacked the "incredible" methods used by congressional committees searching for Communism in education. He urged educators and churchmen to fight together for the freedom of the American school system.

He spoke at the inauguration of Dr. Hurst Robins Anderson as president of American University, a Methodist-supported institution. The ceremonies, held in Washington Cathedral,

were witnessed by 1,500 persons, including almost 300 representatives of U. S. colleges and universities.

Bishop Oxnam criticized especially the House Un-American Activities Committee for accepting and including in its files "unverified information."

"Without investigation," said the bishop, "the committee will send out, on its official letterhead, these lies—and will do so over the signature of an official clerk."

Not only are these methods a threat to education, he declared, but they also threaten the freedom of churches.

Bishop Oxnam said leading educators feared that American education was about to be sub-



METHODIST BISHOP OXNAM

jected to "an attack by men who have sought political advantage in an hour of hysteria by capitalizing upon fear and, in the name of Americanism, by attacking our institutions, discrediting our leaders and dividing our people."

The bishop added that he had no sympathy with Communists and that "where there is a conspirator who would overthrow his government, let him be found and in the American way, punish him."

The Methodist leader said also that he favored congress-

sional investigations as long as they were conducted properly. He asserted that the primary function of such investigations was to gather information necessary for legislation, not to provide a stepping-stone to power for any individual.

But Bishop Oxnam added that "our freedom and our faith are in jeopardy."

"When men, granted immunity, use that privilege to call the general who led our armed forces through the world war a traitor," he said, "and who now would question the patriotism of the teaching staff of this nation, the time has come to carry this issue to the people for decision."

Bishop Oxnam obviously was referring to a Senate speech in 1950 by Sen. William E. Jenner (R.-Ind.) in which Gen. George C. Marshall, Army Chief of Staff in World War II, was described as a "front man for traitors."

Sen. Jenner now is chairman of the Senate Internal Security sub-committee which is investigating possible Communist influences in education.

THE NURSE OF THE YEAR

★ A New York newspaper featured a story about Korea's "worst mangled G.I.," and the nurse who is taking care of him at Brooks General Hospital, San Antonio, Texas. The boy is Jimmy Schelick, of Washington, Missouri, who is now blind, deaf, and an invalid. The nurse, Jeanne McCausland, is an Episcopalian of St. Peter's, Peekskill, N. Y., and the niece of the Presiding Bishop's secretary, Miss Maud McCausland. Miss McCausland is learning to communicate with her patient by drawing letters on the palm of his hands with her index finger. Last year, the hospital named her "Nurse of the Year."

Missionary Assails Africa's Segregation Act

★ In Johannesburg the Rev. Trevor Huddleston of the Community of the Resurrection, an Anglican order, told a non-white conference that "I identify myself entirely with your struggle."

The conference was called to protest the national safety bill, introduced into Parliament by C. R. Swart, prime minister Daniel F. Malan's minister of justice.

The measure, commonly known as the "whipping post" bill, provides three to five year's imprisonment, the lash and fines for any incitement to violation of any law, particularly apartheid (segregation laws). It empowers the government to lift all guarantees on civil liberties, property rights, and the right to trial by courts. The national safety bill is aimed at smashing a passive resistance campaign against the government's racial segregation policy.

Mr. Huddleston told the conference, which included a small sprinkling of whites, that "as a citizen of South Africa it is my duty to protest against legislation which will certainly make citizenship meaningless."

"For years Europeans in South Africa," he said, "have accepted a situation in which rights of non-Europeans have been whittled away—where they existed. Today the wheel has come to a full circle.

"By this bill, all those absolutely elementary democratic rights such as freedom of speech, the rule of law, and its inviolability are at the mercy of the government."

Mr. Huddleston lashed out against an "attitude which is content with its own comfort and does nothing when the se-

curity of others is destroyed." He termed such an attitude "the nemesis of European complacency."

"As a priest of the Christian Church," he said, "I protest. It had been the teaching of the Christian Church through the ages that when government degenerates into tyranny it ceases to be binding upon its subjects.

"This (the national safety bill) is a very long step, indeed, towards tyranny and something the Church must condemn.

"As a Christian I protest that the measures in the bill are basically evil because they deprive men of justice, they are intended to create a state of fear, and above all they are an affront to the dignity of man."

Mr. Huddleston charged that South Africa was becoming a totalitarian state.

"The eyes of the world are focused today on South Africa," he said, "and you know where the sympathy of the world lies."

Strong statements against the Swart bill also have been issued by Anglican Bishop Ambrose Reeves of Johannesburg,

the Rev. J. B. Webb, a prominent Methodist clergyman here, and other religious leaders.

THE PICTURE ON THE COVER

★ We run the picture to add emphasis to the important statement by Dean Sayre found in this number. It is our hope that a combination of the White House and Buckingham Palace may cause the people named by the Dean—and the many thousands like them—to realize that there are highly respectable people who are as determined to preserve our liberties as they apparently are to destroy them.

The White House connection is that Dean Sayre was born there in 1915, son of Francis B. Sayre, former under-secretary of state, more recently chairman of the trusteeship council of the UN, and now the Presiding Bishop's representative in Japan. He was born in the White House because his mother was the former Jessie Woodrow Wilson, whose father was at the time President of the United States.

The picture was taken at Washington Cathedral in 1951 at the time of the visit to this country of Queen Elizabeth, then Princess, and her husband, Philip, Duke of Edinburgh.



BISHOP LICHTENBERGER with a class he recently confirmed at St. Stephen's, St. Louis

SEABURY PRESS EXPANDS

★ Seabury Press, which has shared quarters with the department of education in Tucker House, Greenwich, Conn., has moved into new quarters to accommodate its increased staff. Offices are directly across the street from Tucker House, thus making possible continuation of the close working relationship between the Press and the department.

YOUTH EVANGELISTS TALK RELIGION

★ Grown-ups who dropped into the soda-shop haunts of Wilmington young people were surprised to hear teen-agers talking about religion.

It was part of a week-long crusade planned by the Rev. Alva I. Cox, Jr., of Chicago, director of youth evangelism for the National Council of Churches, to reach the "unchurched" youngsters of this city and surrounding New Castle County.

Boys and girls now affiliated with church groups were enlisted, under adult sponsorship, as personal evangelists in the crusade. They avoided sermonizing or the carrying of Bibles as devices "too artificial" to youth. What they emphasized in opening up discussions with teen-agers is the wealth of fellowship that can be had in church organizations.

"We want to interest young people in knowing God through fellowship with other young people," Mr. Cox explained. "We don't care which church or which organization they join. We want to appeal to them in whatever place and on whatever basis youth naturally and normally would congregate—schools, clubs, basketball games, corner ice cream stores."

Fifty per cent of Wilmington

youth have no church affiliation and do not attend services, Mr. Cox said, pointing out that the figure is approximately the national average.

Convinced that young people of high school age are frequently lonely and starved for friendship, Mr. Cox said church groups are in a particularly good position to fill this need. The teen-agers he recruited and briefed for his crusade here stressed this point.

"All we do is urge that the unchurched join some church group—any church group. We make no specific recommendation as to denomination," he said.

He cited instances in other cities where membership in such youth organizations as the Baptist Youth Fellowship, the Luther League, the Westminster Fellowship and the Epworth League had jumped 300 per cent after a youth missionary campaign.

Young people, he said, are naturally a little hesitant to approach their fellows on the subject of religion and affiliation with church groups, but

"do a wonderful job" in selling the idea after they are sufficiently schooled to acquire confidence.

This schooling was conducted here—led by Mr. Cox, but with the full cooperation of the Wilmington Council of Churches, the Wilmington Christian Youth Council, the Wilmington Ministerial Association, and some civic groups such as the Lions Clubs.

STUDENTS OPERATE SCHOOL TO AID NEGROES

★ An unusual school that doesn't have a name is providing free tutoring in New Haven for Negro boys who need preparation to enter schools of higher education. Its founder and leader is an Episcopalian, Eugene Van Voorhis, a Yale student. He stated that religious and interracial groups in Connecticut had promised to support the program. At the moment he is assisted by three other Yale students at the school who meet for ten hours a week in a rented room.



YOUNG PEOPLE elect new officers in Western New York: (seated) Richard Lundquist, Phyllis J. Groat, retiring president Heather Moden; (standing) Roberta M. Conboy, the Rev. Harry W. Heermans, Charles W. Zwetsh, Marcia Y. Washburn, the Rev. H. Russell Barker

WELFARE WORKER GETS BOK AWARD

★ Francis Bosworth, 48-year-old Quaker welfare worker, has received the \$10,000 Philadelphia Bok Award, the Quaker City's highest civic honor.

He was cited as the executive director of the Friends Neighborhood Guild for his work in slum clearance, and the promotion of licensing and inspection of tenements, enforcement of health, sanitation and building codes, crime prevention and interracial programs.

The Guild, which Mr. Bosworth has headed since 1943, is a project of the Philadelphia Religious Society of Friends.

Mr. Bosworth has directed a unique slum clearance and "self-help housing project" here privately financed by Quakers. To date, a row of tenement houses has been demolished and replaced by modern apartment homes, to which low-income families gave labor in lieu of down payments.

In presenting the award to Mr. Bosworth, Judge Curtis Bok of Philadelphia praised him for "transforming a neighborhood from a place of squalor to

a place of decency, in which good citizenship may flourish."

The award was established in 1921 by Judge Bok's grandfather, the late Edward W. Bok.

Mr. Bosworth said he would share the \$10,000 with his fellow workers and set aside part of it for scholarship and discretionary funds.

INTERRACIAL SETUP IN DETROIT

★ Protestant, Roman Catholic and Jewish clergymen praised Mayor Cobo of Detroit for recommending that the common council pass an ordinance making the Mayor's interracial committee a regular city department.

Bishop Richard S. Emrich of Michigan, who also is president of the Detroit Council of Churches, joined Father John F. Finnegan, Rabbi Leon Fram and A. A. Banks, Jr., in stressing the need for increased effectiveness of the committee in dealing with racial and religious tensions.

Bishop Emrich said he would appear before the common council to support the ordinance when it came up for consideration.

HOUSTON ESTATE GIVEN CHURCH

★ One of Philadelphia's finest estates, the Chestnut Hill residence of the Houston family for many years, will become a home for clergymen and missionaries and their wives.

Three daughters of the late Samuel F. Houston, Episcopalian, have given the property for this purpose, requesting that a nonprofit corporation be set up to administer it.

The donors are Mrs. Henry P. Brown, Jr., Mrs. Robert R. Meigs and Mrs. Lawrence M. C. Smith. They want the home to be a memorial to their grandfather, Henry H. Houston, founder of the family fortune through banking and railroad administration; their father, and their brother, Henry Houston, 2nd, who was killed in action in France during 1918 at the age of 23.

Samuel Houston died a year ago, leaving a considerable fortune and suggesting to his daughters that they follow his rule of giving one-tenth of their income to charity.

Mrs. Brown, who lives on a section of the estate, will endow the home. She is the wife of a University of Pennsylvania surgeon who spent several years recently as a volunteer medical missionary in Formosa.

Details of establishing the corporation were left to Bishop Oliver J. Hart, James Alan Montgomery, Jr., an attorney, and the Rev. Arnold Purdie, executive director of the Episcopal City Mission.

Bishop Hart said that the home would be open to others besides Episcopal clergy and wives.

It is hoped to have the large manor house of 20 some rooms renovated and in use by June 1. The gift includes seven acres of surrounding lawn and woodland.



PRINCE GEORGE'S CHAPEL, colonial church at Indian River, Delaware, has had an interesting history for two and a half centuries. Today a small number have kept church alive. Bishop McKinstry is urging care of this and other historic churches in the diocese

EDITORIALS

Refreshment Sunday

THE FOURTH SUNDAY in Lent has this nickname because the gospel for the day deals with the story of the loaves and fishes,—the miraculous feeding of the 5,000. We are accustomed to look upon this purely as a physical miracle. The men were hungry; Jesus transcended natural laws and feed them. Hence we deduce: will he not continue thus to do forever? Is not God always willing to break laws to meet need?

The trouble with this reasoning is, first, it leads to dependence upon miraculous intervention in case of need; and second, it makes us doubt God when we are brought up against the ugly side of life and see that hunger, privation, mental and physical agony are widespread and often undeserved and unrelieved.

Jesus gives us the real meaning of the miracle when he uses it to point a spiritual truth. He says: I am the bread of life; he who feeds on me shall never hunger or thirst.

In other words, faith in Christ and in that for which he stands will provide the spiritual dynamic and driving force which will solve these lesser physical problems. Not, as some Christians have believed, that we should utterly despise the world, as evil, but that we should solve the world's injustice and oppression and wrong through the new insight and impetus which Christ gives us.

So we get new light on the necessity and nobility of struggle. We see advancing civilization as a miracle; the hungry of a famine-stricken nation fed by the overflowing generosity of another nation across the world; agriculture and industry devising greater production of life's essentials, making two stalks of corn grow where one grew before; science alleviating bodily suffering, healing diseases previously held as incurable, lengthening human life; education leading men out of ignorance and fear into the light and knowledge of truth; statesmanship catching a new and ever-widening vision of peace on earth, good will among men.

And these things are made possible through faith in Christ as the "Bread of Life." The hungry sheep look up to him and still are fed. This is the miracle of the loaves and fishes.

Department of Peace

FRANK E. GANNETT, newspaper publisher and Unitarian layman, advocates the establishment of a federal department of peace. He has been urging this idea for over twenty years. In a letter to President Eisenhower, Mr. Gannett said: "Few men in history have won greater victories than yours in war. No man living or dead ever had greater opportunity than is now yours to bring peace."

We join forces with Mr. Gannett and our contemporary The Churchman in keeping this idea alive. We think it is good.

Of course there would be difficulties in the establishment of such a department. The personnel would have to be selected carefully. But certainly, a department of peace would be within the spirit of our constitution, "to insure domestic tranquility, . . . promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

In the light of pronouncements by both the President and the Secretary of State there would seem to be hope. Consider these words from President Eisenhower's inaugural address:

"Abhorring war as a chosen way to balk the purposes of those who threaten us, we hold it to be the first task of statesmanship to develop the strength that will deter the forces of aggression and promote the conditions of peace. For, as it must be the supreme purpose of all free men, so it must be the dedication of their leaders, to save humanity from preying upon itself.

"In the light of this principle, we stand ready to engage with any and all others in joint effort to remove the causes of mutual fear and distrust among nations, so as to make possible drastic reduction of armaments."

President Eisenhower, along with other great generals knows the evils of war, and the need for righteousness and peace.

Consider, also, the words of John Foster Dulles: "War is evil. Over the ages violence has repeatedly been invoked for noble ends. That method is dramatic and exciting. It seems to promise quick and decisive results and, at times, it inspires fine and sacrificial qualities. But violent methods breed hatred, vengefulness, hypocrisy, cruelty and disregard of truth. Because of

such evils, wars have seldom accomplished lasting good and there is no reason to think that new war now would accomplish any good."

In the light of the stated opinions and apparent beliefs of both the president and the secretary of

state there would seem grounds for hope for a department of peace. Why not a department whose function it would be to wage peace with the same intensity of purpose that we organize for war or defense?

WHAT CHRISTIANITY MEANS TO ME

AS A FARMER

By W. A. Cochel

Founder of Roanridge Foundation

THE farmer as a Christian must consider himself a steward of the land which he operates. He should feel obligated to maintain its productivity, prevent erosion by water or wind. The use of lime, fertilizer, establishment of grass and legumes, elimination of the growth of weeds and proper methods of cultivation should enable him to leave it in a higher state of fertility and productive capacity than when it came under his control. Livestock should be produced as a source of revenue as well as a contributing factor in building up a supply of humus to absorb moisture and improve the tilth of the land.

Most of the parables and of the miracles recorded in the Bible were based on the operations and practices of those who lived on the land. The early Christian development was in rural areas later spreading to urban centers. The farmer is able to observe the growth of plants from the seed and the reproduction of life in his daily work. Directing his operations toward the use of better and better livestock, he can live more abundantly. In farming there is a continual connection between the home and business not found in other professions. Every member of the family makes some contribution to each which results in good citizenship, a high standard of morality and a low incidence of crime among those who classify as good farmers.

Faith Needed

FARMERS must have faith. They sow their seed without knowledge or certain assurance that ample rainfall will result in a satisfactory crop. They produce livestock which cannot be marketed in less than one to three years without any assurance of possible depleted markets or

of financial gain or loss from their efforts. They cannot foresee damage from insects, pests or disease or drought regardless of their own efforts. They have no control over prices which they will receive on the markets which are determined by those who buy. Without faith and hope no one can operate a farm successfully. They must rely on a higher power which through a long period of time has made their efforts worth while.

There are advantages in farming. A farm is without question the best place to raise a family and to establish a high standard of living if it produces sufficient income. Farm improvements reflect the income from the land. Areas where the land is good and crops above the average always develop a series of attractive and well improved homes. Those where the land is poor or badly eroded require practically all of the income for the maintenance of a family with little left for improvements or modernization of homes.

Farming requires diversification. The operator must know how to prepare and cultivate his fields, how to use fertilizers. He must have some knowledge of chemistry in improving his soil. He must know something of entomology in selecting crops to grow. He must have some skill as a veterinarian. He must be a mechanic, electrician, plumber, when modern equipment is installed and maintained.

Cooperation

GOOD farmers must learn to cooperate with their neighbors, belong to some of the farm organizations such as the Farm Bureau, the Grange, the Farmers' Union or Farm Cooperatives. They should encourage their children to

become 4-H Club members or Future Farmers in vocational agriculture high schools. They must take an interest in good highways, good schools and good churches. They must be tax conscious willing to support things which contribute to good life. Farm families as a rule develop their own social organizations which provide wholesome entertainment for the youth. They should encourage the establishment of health centers, provide for circulating libraries and be ever ready to help their neighbors in sickness or adversity. They must also develop good personal relations with their help and all agencies which contribute to the welfare of the community.

All this adds up to a demonstration of Christian living even though those who participate may not be fully conscious of that angle. As the great majority of farm boys and girls must go to larger centers of population for employment the cities benefit directly in their ability to get help from those who know how to work with their hands and have the wholesome background of being brought up in rural areas.

Our churches have neglected their obligation to make it possible for religious instruction in rural and small town areas. This was fully brought to my attention as general chairman of the 1940 Triennial Convention held in Kansas City. We had provided an opportunity for delegates and others to visit some of the best farms in America. This did not make an appeal to them. One session of this convention was devoted to the rural Church. It was very poorly attended and the program given was neither attractive nor inspiring so that those who did attend felt that their time might have been devoted to something else to their advantage.

The Episcopal Church originated in the rural areas along the Atlantic Seaboard. A splendid start was made in the missionary work early in the last century. Congregations were established and rural churches erected. In the past fifty years many of these have been abandoned. Failure to provide a continuous ministry with active, capable men, well trained, well paid with some knowledge of rural life and rural customs, without adequate transportation and living quarters, was largely responsible for this retrogression. Too frequently the rural churches were served by a superannuated clergyman, who lived in a nearby city and whose only contact with the congregation was to conduct services and be available for sacraments. Sometimes a recent graduate of a seminary was designated for the work. If he was successful,

he was apt to go to some larger and more active parish as soon as he had demonstrated real ability. Neither one of these groups became an active integral part of the community life.

Roanridge

THE Roanridge Rural Training Foundation was established to give training to men and women who have indicated a desire to go into rural Church work. The great majority of these come from larger city parishes with little or no rural background. Their work at Roanridge consists of preaching to rural churches, conducting daily vacation church schools, making pastoral calls on rural families and church surveys of rural areas. They also participate in actual farm work which gives them an opportunity to realize the diversity of farm operations. They attend farm meetings held in the community, held with 4-H Club activities, participate with farm families in their recreation and entertainment. All of this is designed to make them acquainted with farm language, farm problems, observe the best methods of soil and water management, learn to distinguish the breeds of farm livestock so that they will be able to meet the farmers in discussion groups.

Those in training realize that farmers as a whole are concerned with religion. They believe in the values of a rural church in the neighborhood. They find that church membership is confined to less than 50 percent of those with whom they come in contact and that church attendance is not regular and that church work is largely delegated to the women. They have a real interest in Sunday schools.

The Episcopal Church has set a pattern for rural work. While the Roanridge Foundation is directed and controlled by the Church, the trust agreement under which it operates provides that students from other denominations can participate if they have the educational standards required. Five of its seven trustees are Episcopalians. The church and community work is under the immediate supervision of the National Town and Country Church Institute. Its development is largely due to support from the National Council through the department of home missions. Several departments and divisions of the National Council, including the Women's Auxiliary, have contributed to the development of the program. Other agencies and interested individuals have also made material contributions. This work has also resulted in the creation of a mission which is now a self supporting parish with 250 com-

municants. At present there is a staff of three ordained ministers, one woman whose time is given entirely to Christian education and a secretary. In addition to teaching, Roanridge has become a center for conferences on rural work.

A homestead project has been inaugurated to demonstrate that by planning his work efficiently a rural minister can add materially to his standard of living by providing a garden, a source of milk supply, honey, poultry products and meat.

Two churches which had no regular services over a period of years have been restored to activity. Three Sunday Schools provide religious instruction for children who would otherwise have been without it. A chapel has been included in the administration building where regular Episcopal services are held. Facilities have been provided for national committees and conference groups of many interests.

Some problems have developed. The great majority of the rural people have never attended a formal church service. They are accustomed to an entirely different method of presentation.

It is necessary to adapt our services at first to the usual pattern, later adding the features of worship to which they were unaccustomed. It is essential that regular and continuous services be conducted by one who knows rural life and rural customs.

The progress made so far in building and equipment as well as in renewed interest in Church activities has exceeded all expectations. The successful Church of the future must appeal to the best and most prominent farmers and stockmen. It must be accepted as a center for the activities of the youth as well as mature men and women. It should provide entertainments and recreation. It should be used as a place of meeting for farm organizations and community activities. When this is accomplished under active Church leaders, the rural Church will grow and again become the center around which Christian living is developed. The field is wide open. The number of people not affiliated with any Church is a challenge. The stimulation of those who do have a Church background into active rather than passive participation is a goal which can be reached.

RESTORE AMERICA'S LIBERTIES

By Francis B. Sayre Jr.

Dean of Washington Cathedral

THE gospel describes the temptations by which the devil tested Jesus in the wilderness. He offered Jesus three methods of action:

He could satisfy men: quell their appetites until they would readily follow the open-handed piper.

Two, he could overwhelm them: amaze them with a miracle; terrify men with a burst of heavenly majesty until they followed in fear.

Three, he could force them: abrogate their freedom entirely and rule as only the devil knows how—by fiat of the almighty.

The fact that Jesus rejected all three of these means is as near proof as we need that this man was indeed God. He rejected the ways of the world; He chose instead the way of God: he would not cajole men, he would not anesthetize them with fear, and he would not deprive them of their manhood. Instead, he sought to win them by sacrifice of himself, not them.

Such is the gospel; such the theme that it sets for this season of Lent, when we would be

reminded of God's way as against the world's. Is this but an ancient tale? Some sort of pious ballad sung over and over again because of its simple beauty? Or does it speak to life that is contemporary, judging it and informing it as much today as in the turmoiled time of Christ?

I am proud of the Christians who dared apply the gospel to the grievous problems that confronted them in Nazi Germany. In the end, they were the only ones who dared speak out. And even they were pretty tardy: by the time they spoke, evil was so far entrenched that the gospel was reduced to a whisper underground. Lest time fly so fast that we too shall some day be accused of being tardy, let us not recoil in this year of the wilderness from confronting the import of the gospel in terms of issues that are crucial at this very moment in America in 1953.

Home Rule

TAKE the question of home rule for Washington. This issue, embodied in the Case Bill now pending in Congress, affects 800,000 citizens

in this capital city. But in an important sense it is a national issue too. For it is of concern to every citizen of a democracy when even one fellow-citizen is deprived of the right to vote for his own government. The colonists of 1775, only twice as numerous as the residents of the District, rebelled rather than be taxed without representation. When the federal government was established on the banks of the Potomac, the people who lived here received as a matter of course the privilege of governing themselves. Yet after 72 years this was taken away for them. Why? Ostensibly because the then mayor of Washington overspent his budget and paved the streets without money in the till. But the real reason, I suspect, was because somebody was afraid of the power of the voters.

I'm told that this is the reason why both House and Senate chambers are designed without windows: so the rabble could not demonstrate outside and so unduly intimidate the fearful legislators. So here we are today—the rabble of Washington; well cared for by our commissioners but too dangerous to trust with our liberty! We're comfortable but not responsible.

Is it dangerous to set men free? To give them a vote? Might they thereby threaten the privilege or the property of other men? I'm afraid the opponents of home rule for the Nation's capital are exactly of this opinion; and I cite this as a parallel to the devil's first offer to Jesus. "Command these stones that they be made bread."

Give the people security and they will not shout too loudly for their freedom. But Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The way of God is not to feed men, but to restore and to inspire their liberty! Not to make them comfortable, but to make them responsible.

McCarthy and Velde

THE second temptation was to perform a miracle. The devil suggested that Jesus should not wait for the Wright brothers to invent flying, he should jump off the pinnacle and let the angels hold him up. Then men would see that he was God and would fearfully hearken to his every word, just as today the superstitious African is sometimes awed by the modern miracle of the airplane and obediently bows to the pilot-God. Overawe them, terrify them—and they will follow docilely, was the devil's suggestion.

It also seems to be Senator McCarthy's, and

Congressman Velde's and a great many others' today—who are demonstrating that they believe God and the nation are best served by the frightened and credulous collaborators of a servile brand of patriotism.

It comes mighty close to "tempting God" when anyone operates on the assumption that they are the divinely constituted guardians of other men's consciences, other men's patriotism or thoughts. Once the Church occupied this role—but when it abused the power, as it sometimes did, the modern world would trust it no longer. Yet today this power is in the hands of men far less responsible.

Somoene has calculated that ten millions of our citizens have had their character investigated by one or another of the various agencies of government in the last ten years—and their fate decided accordingly! As a taxpayer one may well wonder about the immense cost of all this, it must run into billions. Is it worth it? How many subversives have we caught? As a citizen one is naturally concerned about the curtain of secrecy that is now thrown around almost every public service. Does it succeed best in keeping the enemy out, or in letting inefficiency and waste and corruption in, with nobody the wiser? The Sarnoff report would certainly indicate the latter.

But the deeper question by far is what all this does to the individual—that little human being upon whom our democracy ultimately rests and whom Jesus said was infinitely precious in the sight of God. What happens to him? Well here is the sort of thing that is happening:

A man is working in a classified section. His work is secret. He has to have a security pass to get into the place in the morning. One day his pass is revoked. He can't get in. His job is over. Nor can he ever get another job again, when people learn why he lost the last one. Why did he lose his clearance? Nobody knows, least of all himself. It could be simply that his commanding officer didn't like him, was jealous of him, or was prejudiced against a Jew, or maybe someone reported him for reading the New Republic or having one of Aaron Copeland's records in his house. I even heard of a man being suspected because of working overtime—he sought the quiet of his desk at night to finish his work, and the mere fact of a light burning over his desk at night made him subject to question.

So a man's livelihood and whole future is torn unduly from him simply by the picking up of a

pass, for which no reason need be given to anyone. How can the poor chap even protest, without further hurting himself by the wide publicity that would result?

Crushed by the omnipotence of the almighty—this would be an apt way to describe that man's feelings.

What is this omnipotence that pretends it can ferret out all sin and purify all else? What revelation of righteousness do they claim for the all-pervading power which now they propose to apply not only to public administration but to private education as well?

Overawe them, terrify them, and they will follow docilely, was the devil's suggestion. How shall we think of these Senators and Congressmen who with such assurance set out to do just that, when even Jesus Christ who was truly the Son of God, rejected that temptation. No man can be won for the cause of God at the cost of so much as one single man. You cannot browbeat anyone into goodness, not even by a miracle of the Lord on high!

American Legion

AND then the devil showed Jesus all the kingdoms of the world and offered him the power over them. Jesus was tempted to compel the allegiance of mankind, for he had the power if he chose. This reminds me of the American Legion picketing Charlie Chaplin's picture "Limelight" now playing in this city. The Legion, using such force as it possesses, would intimidate us into avoiding this picture because it claims, but has not proved in court, that Mr. Chaplin is subversive. The kingdoms of the world—and the loyalty of men: who is the American Legion to survey them all and pass upon their orthodoxy? Mountain tops are dangerous places. Not only because you may fall, but because the very elevation and grandeur of the view may tempt you to a certain psychology of superiority. The man who looks down on the world is apt to be a bit self-righteous. When any group of Americans, whether they were once in the army or not, starts setting up its own little list of who is acceptable and who is not, and then acting as though their judgment ought to be binding on all other Americans, then certain basic principles are being violated.

The first of these is due process of law: that a man shall be considered innocent until he is proven guilty in open trial at court. And behind that is the even more fundamental principle that Jesus himself voices when he sends this particular devil packing. "Thou shalt worship

the Lord thy God, and him only shalt thou serve."

God is thy judge—not the Attorney General's list or the American Legion's or the Roman Catholic Church's or your private list or mine. To seek to usurp the judgment of God is one of the most ancient forms of human sin. It runs all through history from Roman Emperors right down to Mr. Elwood B. Jarnagin, chairman of the Americanism Commission of the local legion. Yet even God, to whom as the Bible says judgment belongs, rejects in Jesus Christ the method of coercing men into agreement with him. They are but rash and nasty men who, thinking themselves wiser than God, would not only usurp the power to look into a man's soul, but would then seek to cram their judgment down our throats!

Who says the Bible isn't contemporary? How can the Christian fail to feel his Lord wrestling still—now—in him—against those same temptations which he fought off so long ago? To placate men, to astonish and frighten them or to drive them: How easy are the ways of the world! How infinitely more difficult, yet singularly effective is by contrast the way of the cross, to which God now summons you and me.

To Receive

By Anson Phelps Stokes Jr.

Rector of St. Bartholomew's, New York

WE WOULD consider what we receive as Christians. It is expressed in the very term used most frequently of the Church's chief service—holy communion; for a communion or a new relationship is what we receive from our Christian life and worship.

We receive a new relationship with the material world. Christianity has been described as the most materialistic of all religions. Surely it is not materialistic in that it worships matter or that it promises material rewards. It does neither. It is only materialistic in the fact that it brings us into a right relationship with the material world. It shows us that the world about us is to be interpreted in sacramental terms. It is to be used for God's purposes.

In the holy communion the bread and the wine offered on the altar represent our possessions—our money, our means of subsistence. They are offered to God and received back again with a new meaning. Henceforth they are not ours to use as we wish; they are ours to use in God's service. In presenting the bread

and wine, the farmer offers his farm, the doctor his practice, the mother her home responsibilities. Our ordinary life is given to him and received back again in trust. Material things are thus dedicated to be vehicles of God's grace. The bread and the wine remind us that our daily activities as workers and citizens are to be used for God.

Religion offers us a new relationship with ourselves. Psychiatrists tell us that many people who cannot get along with others are people who cannot accept themselves. Many of us either exaggerate our importance or berate ourselves. Both of these attitudes show that we are not willing to accept ourselves as we are—no better and no worse.

The bread and the wine offered in holy communion represent ourselves. We place ourselves on the altar, and when we receive ourselves back, we see ourselves in the light of Calvary. What looked to us like our virtues seem very small compared with the love shown on Calvary; and if we are oppressed with our weakness and unworthiness, God's love for us assures us of our value in his sight. We receive ourselves for what we really are—men and women with many weaknesses and yet of value, not because of our achievements but because of God's love.

Religion gives a new relationship with others. Worship is never a solitary matter. No sooner do we present ourselves under the symbols of bread and wine on the altar than we are reminded by the prayer for the whole state of Christ's Church that we are not alone. We are a part of a vast family for whom Christ died—"Christian rulers . . . bishops and other ministers . . . all thy people . . . this congregation . . . those who, in this transitory life, are in trouble, sorrow, need . . . all thy servants departed this life."

This is the true basis for fellowship. This is the way in which the Church finds its true life. We are bound together, not because we happen to like each other or by superficial conviviality. Certainly we do not possess each other. We are bound together merely because we are possessed by God. We share the same Saviour. There is no other basis for worldwide fellowship.

Above all, our religion gives us a new relationship with God. It is through Christ who made him real, binding humanity and divinity together. It is a new covenant in his blood, a new relationship based not on the old relationship of law but on the new relationship of forgiving love shown on Calvary. It is made real

in a tangible way. Just as once it was made real through Christ's human body, which made him manifest to men, so in this service it is made real in bread and wine. They are still bread and wine—but they are more. They are the means by which his continuing presence is made real today.

On Refreshment Sunday we remember that all we need comes from God. We must all have the right relationship with the material world, with ourselves, and with our neighbors. Once the right relationship with God is established, then we are in right relationships with all these other aspects of our life.

Talking It Over

By W. B. Spofford

AN EMBARRASSING MOMENT, about which you could laugh later, and how you dealt with it at the time, might make an interesting column. I had one recently. The Rev. Ralph Weatherly had graciously asked me to preach at a patriotic service at Grace Church, Kingston, Pa. I worked rather hard over it, preaching on Jonah, having this prophet neatly tied in, I thought, with the fathers of our country by stressing the impossibility for us to run away from our responsibilities to preserve our heritage of peace, justice and civil liberties.

"May the words of my mouth and the meditation of my heart be always acceptable in thy sight" and I was ready to hold forth as I spread my notes before me. But I had the notes of a previous sermon in my cassock pocket. I fumbled in the other—it was empty. With a bit of difficulty I got to my trouser pockets, but no notes.

Had I been in my former parish in Middletown, N. J. such a situation would have embarrassed me not at all. I would have explained my predicament and asked the congregation to vote by raising their hands whether I should torture them by going it extemporaneously, or whether they would rather sing Faith of Our Fathers while I went in search of my notes. As a matter of fact I should have done this in Kingston. Mrs. Weatherly, a very understanding person, was at the organ. She had not selected that stirring hymn for the occasion and the congregation would have enjoyed singing it while they chuckled a bit inside over my predicament.

But I was too confused in my embarrassment to do anything as obvious as that. So I took off my glasses, which was a tip-off to my wife as to what had happened, and went to it, stumbling

along with part of my brain trying to produce a photograph of my notes while the rest of it tried to formulate sentences and paragraphs for the congregation.

Jonah and his Big Fish; George Washington and the other fathers of our country were given, I am afraid, the shock treatment. So was the rector of the Kingston parish and his wife, however much they graciously laughed it off later as an amusing incident.

What the congregation thought of my stumbling I shall never know since Episcopal congregations are composed for the most part of ladies and gentlemen.

But a wife, properly, is a parson's best critic and she said merely: "It was pretty awful. You have been working too hard and need a vacation."

The notes, in case anybody is wondering about them, were neatly folded in an upper vest pocket.

Strengthened

By Philip H. Steinmetz

JESUS DOES NOT say it must be or should be, but simply it is so. You can take it or leave it, but it remains the same.

Take for example his statement "Blessed are they that mourn for they shall be comforted." He does not say they must be or ought to be but simply that they are blessed—truly happy. Why? Because they have found strength from God.

Think of it. Out of the suffering which our independence produces God makes good come. He brings to us in the experience of great sorrow what it takes to come through it. We find friends we had not realized cared for us. We find that when it really happens it is not as bad as we had feared it might be as we worried over its possible coming. What seemed impossible to take, becomes past experience.

And now we can face the future with a new attitude. We have found that in sorrow, which we dread and try to avoid, we can find riches we would miss without it. We can now think of what may come more calmly because we have found that when evil comes, good comes even more abundantly.

Those who have never suffered do not know at first hand this wonder of the strength sufficient for what must be done. They have not found out that Jesus is stating simple truth in this word. They may think he is just giving a pious hint of some future world. But we know that he

is just telling the simple truth and we are glad down inside to be reminded of it.

Not Feeling But Action

By William P. Barnds

"THEY DON'T KNOW how I feel; they just know how I act," declared a churchwoman in commenting upon how she had, weary though she was, come to holy communion on a Friday morning. She meant that people judge us by the way we act. She could feel very devout and reverent and God would know and appreciate that, but people would not know her subjective feelings. They would judge her devotion by whether she made the effort to go to church. That they could see.

This churchwoman put her finger on an important point. The example we set others by our action is far-reaching and eloquent. No matter how much we may say we believe in the Church, our words are not as effective as is our faithful attendance. We may have very religious thoughts and impulses, but the test of our sincerity rests upon what we do about them. No amount of religious fervor or knowledge of Christianity is a substitute for the practical application of our religion in daily life. If people see that we go to church, that very act of ours helps them to see that we regard the Church as important.

This principle applies to our behaviour in general. True, we often fall short in our actions of our ideals. We do not live as well as we should live. Nevertheless, there is a sense in which consistent pattern of our daily life reflects in large measure our standards and sense of values. People discover whether we are dependable by the way we act. They observe what things are important to us by the things for which we spend our money and to which we give our time. "Actions speak louder than words."

OUR PERSONAL U. N.

By DR. CLIFTON E. KEW

Psychiatrist of New York
Brother of Witness Columnist

A detailed Description of the methods of
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The WITNESS

Tunkhannock

Pennsylvania

CANTERBURY DEAN IN CANADA

★ Dean Hewlett Johnson of Canterbury, told newspaper reporters in Toronto that his purpose in coming to Canada was "to tell your people about the great peaceful work being done in the Soviet Union."

"What about Russia's recent anti-Semitic moves?" he was asked.

"I don't believe Russia is anti-Semitic," Johnson replied. "Russia may show opposition to certain groups, but it is not anti-Semitic."

"How about the latest arrests on the continent, nearly all of them Jews?" was the next question.

The Dean drew his hand across his eyes.

"Really, I am not in Canada to discuss this thing," he said.

"How about atom bomb production in Russia?"

"You mean atomic energy production, of course," Johnson said, re-crossing his gaitered legs. "There is a difference, you see. They have always said they want to use atomic energy for peaceful purposes."

"Are the MIGs peaceful?" a reporter asked.

"I really couldn't say," the Dean replied. "But Russia is also building great universities, one with 6,000 students has a telephone in every room. I would say there are more students in Moscow than in the whole of England."

"Are you a Communist?" a newsman then asked.

"I am a Communist in the sense that I believe every one must work together," the Anglican churchman said. "Every one is equal. Every one must live on a common level."

Johnson parried a subsequent question about his "three country houses and flat in London" by saying he had "inherited

that money" and that "outside England I am a pauper."

The opening engagement, at London, Ont., of Johnson's Canadian speaking tour had to be canceled when students from the University of Western Ontario broke up the meeting by ringing cow bells and popping paper bags.

VASSAR CONFERENCE ON RELIGION

★ Four prominent churchmen of the major faiths lead a three-day conference on religion held at Vassar College March 8-10. Theme of the conference was "Anxiety, Despair, and Faith; the Search for Meaning in Life."

The four churchmen are J. V. Langmead Casserley, professor of dogmatic theology, General Seminary, Father John Courtney Murray, S.J., professor of theology at Woodstock College, Will Herberg, research director for the International Ladies Garment Workers Union and a leading lecturer on Jewish thought, and Julian N. Hartt, associate professor of philo-

sophical theology, Yale University. They took part in classroom discussions related to their special fields.

The conference, first of its kind ever held on the Vassar campus, was planned by the students themselves in cooperation with the college chaplain.

It is the result, especially, of efforts by the undergraduate community religious association which has been studying ways in which religion can overcome corruption in government, bribery in sports, and cheating in business and classrooms.

ADS ARE USED IN IOWA

★ The diocese of Iowa is buying advertising space in five Sunday papers of the state, using twelve insertions in each. They will answer such questions as "Why kneel in prayer"; "Why pray out of a book"; "Why use vestments"; "Why use creeds"; "Protestant or Catholic." A coupon is attached which will bring inquirers pamphlets on the themes of the ads.

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DEFINITION CAUSES CONTROVERSY

★ Assembly of the Rhode Island State Council of Churches authorized the creation of a special committee to study the council's relations with the Episcopal Church and other non-member denominations and with the National Council of Churches. Meeting in special session, it also extended full membership to individual local churches of non-member denominations.

In January, the assembly tabled a proposal from its administrative committee to "decline active membership affiliation" with the National Council. The proposal stemmed from the doctrinal difference in the membership requirements of the two bodies as expressed in the preamble to their constitutions. The National Council admits to membership only those communions who believe in Christ as "Divine Lord and Saviour." The Rhode Island Council accepts "followers of Christ," those who give "allegiance to Christ" and those seeking to "express His spirit through a cooperative endeavor."

The state council's position has kept from membership the Episcopal Church and other groups in the state, notably the Augustana Lutherans, the United Presbyterians and Presbyterian, U. S. A. Churches.

MISSIONARY KILLED BY MAU MAU

★ An Anglican native missionary teacher was murdered and an Anglican native priest and four other persons were beaten with swords and clubs in a savage attack by Mau Mau terrorists in the heart of the Kikuyu reserve, Africa.

According to reports, 20 Mau Maus armed with spears and swords burst into the home

of Andrew Gathau, lay reader of the Church Mission Society in a tiny Kikuyu village, bound him hand and foot and dragged him out under the banana trees.

There, while his helpless wife was forced to look on, they slashed him to death after telling him he was being killed "because you told the police about the Mau Mau."

The gang beat Mrs. Gathau and ransacked her home, then attacked the nearby home of the Rev. Samuel Kamau and that of a native teacher in an adjacent mission school. Mr. and Mrs. Kamau and the teacher and his wife also were beaten with sticks and flat

sides of swords, though none suffered serious injury. Both homes were looted.

SEMINARY FACULTY THE SPEAKERS

★ Members of the faculty of the Episcopal Theological School are the speakers on Wednesday evenings this Lent at Christ Church, Cambridge. Speakers are Dean Taylor; and Professors O. C. Thomas, R. W. Albright, C. W. F. Smith, W. J. Wolf, with each presenting a different aspect of Christian doctrine.

A brief service is held at 6, followed by supper and the speaker.

Christian Morality in a Time of Transition

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NEW APPOINTMENT TO GFS

★ Three new appointments to the national staff of the Girls' Friendly Society were announced at the recent meeting of the board of directors held at Seabury House, Greenwich.

Mrs. Clyde H. Nelson of St. Louis was appointed program consultant. Mrs. Nelson is the former Kathryn Bryan and has been a missionary to Haiti. Miss Edith Denison, formerly on the staff of the department of social relations of the National Council, is serving as financial consultant. Mrs. James B. Landreth, the former Louise Burpee, west coast field worker, is field consultant.

A resolution requesting all GFS advisers and branch members to cooperate with the women in their parishes in carrying out an UN opinion poll was adopted. The UN poll is part of the action suggested in the first pamphlet in the series This Is Our Business, now being distributed by the Woman's Auxiliary.

New directions into which the GFS is moving were presented by the executive secretary. These include moving to the development of a World GFS; closer relationships with the British GFS; and plans for a world news sheet for the GFS. The Christian citizenship seminar in October, 1952, and the GFS human rights and missions programs were cited as effective means toward the GFS objective of training world Christians. The GFS throughout the country is being urged to use youth leadership on committees and boards whenever possible.

The GFS announced, that, in continuing its program of cooperation with the whole Church, it now has representatives on the national executive board of the Woman's Auxiliary; the div-

ision of youth and the children's division of the National Council's department of education; the department of social relations of the National Council; the committee on the status of women; and religion in American life.

LAYMEN MEET IN LOS ANGELES

★ Roger A. Pfaff of South Pasadena stressed undertaking and objectives in addressing 400 representatives of parishes that attended a meeting of laymen of Los Angeles on February 28th.

He stated that they should support the advancement fund, the Church Divinity School of the Pacific and the every member canvass.

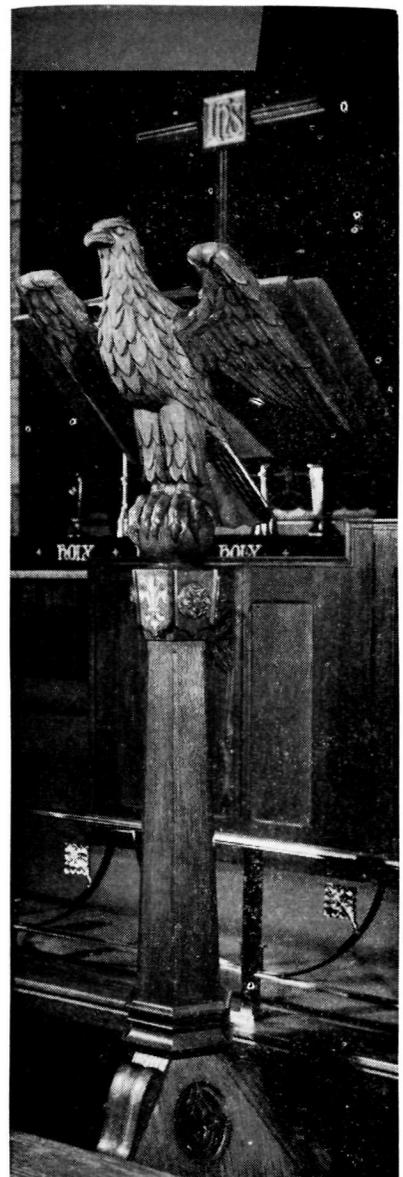
Dealing with objectives he stressed helping missions become parishes; organizing social service committees in parishes; establishing men's clubs.

Bishop Bloy was the luncheon speaker, telling his audience of the purposes of the advancement fund of the diocese.

AN ANNIVERSARY AT SWEDESBORO

Trinity (Old Swedes), Swedesboro, N. J., started the celebration of its 250th anniversary on February 22nd, with the Rev. Henry C. Beck of Flemington as the speaker. A service will also be held on May 31st with the Rev. H. Edgar Hammond, vicar of Old Swedes, Wilmington, Delaware, the speaker. The concluding service will be on October 11th when Governor Driscoll and the Swedish ambassador will be guests. The Rev. Parker F. Auten is rector of the parish.

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SACRIFICE IS NOT PROPER WORD

★ A Wilmington, Delaware, newspaper carried an editorial in which tribute was paid to Charles E. Wilson, secretary of defense, and the action he took in order to clear his way for confirmation. In part, the editorial referred to a sacrifice on Mr. Wilson's part.

Wilbert B. Smith, the executive secretary of the Wilmington Council of Churches, took exception to the editorial and replied publically in a "Letter to the Editor." Parts of his reply were published in the March 1, 1953, issue of the News of St. John Cathedral.

Those responsible for the preparation of the News stated that Mr. Smith's letter "represents what we believe to be a non-partisan Christian view on a subject that people tell us they are still confused about. Wilbert Smith's contribution

to this community is constant and rich, not the least of it arising from his obvious ability to present clearly a Christian perspective on social problems. The letter—is a good example."

Mr. Smith's views: "Your editorial on Charles E. Wilson is a perfect tribute. You wrote: 'Charles E. Wilson's readiness . . . should win for him the commendation of the great body of American citizens. Not many men are willing to serve their country at so substantial a sacrifice.'

"Was the number small, or was theirs an unsubstantial sacrifice, the death of 250,000 American men in world wars one and two and Korea to date? Could Mr. Wilson and his generation, to which I belong, have had the opportunity to make such a great fortune as his, and enjoy for forty years the power and prestige it conferred, without the sacrifices of those thou-

sands of men and their families? Does Mr. Wilson owe anything substantial to his country?

"Sacrifice? Which is the greater sacrifice: to give one's life in youth, to be cut off from any opportunity to make a fortune, have a home, family, power, honor, security; or to be compelled, after forty years of enjoyment of the best America offers, to reduce one's annual income to a mere \$100,000 in order to repay some of the debt one owes to his country? Perhaps 'sacrifice' is the wrong word, relatively, to use concerning Mr. Wilson. George Washington and his friends spoke about giving 'life, fortune, and sacred honor,' but where do they talk about 'sacrifice'? Abraham Lincoln believed that 'giving the last full measure of devotion' was the ultimate thing.

"Actually, what does Mr. Wilson 'sacrifice'? Does he give up financial security, a high

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standard of living, social standing and public esteem, influence? Is it really a great sacrifice to become one of the group of a dozen men who direct the destinies of the greatest nation in history; to be trusted with responsibility for the safety and security of 150,000,000 of his fellow citizens? What are the actual values, he, and we, prize most highly, anyway?

Are the Communists to be allowed to think that because a man has accumulated a great fortune he is entitled to exemption from the full duties of citizenship or a special commendation for doing his duty in accordance with the law?

"Honor to whom honor is due", surely, but let's keep our perspective."

MINISTER PRAISES GIRLIE SHOW

★ The Folies Bergere show, which opened at the Tivoli Theatre, Melbourne, Australia, has been criticized by clergymen.

The minister of the Collins St. Independent church, the Rev. Lyall Dixon, agreed to attend the show at the invitation of the theatre manager, provided he was allowed to give an epilogue of seven minutes at the end of the performance. David N. Martin, the manager, agreed.

Mr. and Mrs. Dixon saw the show from the front row. Immediately after the finale Mr. Dixon was introduced to the audience.

"There was a silence in the theatre as the minister told the crowd that "the human body is a wonderful thing. I do not think we should be offended by looking at it."

"Some people feel that the body is evil," he went on. "It cannot be because God made us as we are, and it is His gift to us.

"He not only made our bodies. He also fashioned the delicate instrument we call mind, and one would doubt that, wonderful as our body is, our mind is the superior possession.

"It is the capacity to think that makes a thing good or evil."

When Mr. Dixon said, "May I ask you to stand while I deliver a short prayer, and so make an end?" a hushed audience stood to a man. After the benediction the National Anthem was sung. There was

applause from many parts of the theatre.

Interviewed backstage after the performance Mr. Dixon said he and his wife had found nothing particularly shocking.

"Indeed," he said, "certain public displays of public art could be described as pornographic by comparison with this show.

"That does not mean I am commending the show to Christian people or to young people. It does mean I am not condemning Mr. David Martin or his company of girls, who I think are decent people.

"The really bad things, in my opinion, are the photographs on view at the theatre and in certain shop windows in the city, and in the printed programs."



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THE NEW BOOKS

The Shorter Cambridge Medieval History. By C. W. Previte-Orton. Cambridge Univ. Press, two vols. \$12.50.

The Cambridge Medieval History is one of the most important of modern historical works—the key-stone in the magnificent arch formed by the three Cambridge series, the Ancient, Medieval, and Modern Histories. In 1939 the Syndics of the Cambridge University Press invited the late Professor Previte-Orton, one of the editors of the Medieval set, to write a concise version for the use of ordinary students and general readers. He began the work, but died before finishing it, and the abridgement has been completed by Philip Grierson. The result is a superbly readable, accurate, beautifully printed and amply illustrated two volume compend of the larger work. From the theological or religious point of view, nothing could be better than this fascinating account of the background of church history from Constantine to the Renaissance—indeed, much of church history is contained within it, and much of church history becomes far clearer and more significant for the proper setting in general history. Gone are the days—let us hope—when church history could be written or studied in a vacuum, as if “secular” history had nothing to do with it. Instead, church history is part of (virtually the heart of) the history of western culture, and cannot be understood in isolation from its setting in life.

It is many years since the earlier volumes of the Cambridge Medieval History appeared—Vol. I in 1911—and historical research has made progress during the interval. What the editor of the present work has given us is an up-to-date account of medieval civilization and history, not a mere precis of the larger series. This is especially noteworthy in the opening chapters on the state of the empire under Constantine, the neigh-

bors of the empire to the North, East, and West, the successors of Constantine, and the triumph and divisions of Christianity. The treatment of Julian the Apostate is quite memorable, and so is the account of the establishment of Catholicism, and the ethical fruits of the triumph of the Church.

Here in America the Middle Ages seem far away; but in Europe they still live, as a kind of middle stratum between antiquity and the present. But when one looks more closely it is apparent that even here (since we share in Western Civilization) the medieval synthesis is still influential. Abbeys and castles may not abound, but the ideas in our heads are inescapably stamped with the medieval pattern, are even largely moulded by the unique combination of rationality and fantasy that characterized the middle ages. We can no more escape our inheritance, for good or ill—or for both—than we can run away from our shadows. And this is supremely true of the church; its history is part of itself; also, it is “a part of all that (it) has met.” A purely modern, deracinated, non-traditional, non-historical Christianity is not only not the Catholic church, but not any church at all. Therefore Christians should be ardent students of history; all Christians, but especially Anglicans, Catholics, Episcopalians, and others who cherish the “church” idea in religion.

This is a book that ought to be in every church school library in the land, every parish library, public library, college and school library, and in every clergyman’s study.

—F. C. Grant

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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.

CHARLES T. HARRISON
Dean of the College,
University of the South

The letter of Chaplain John M. Krumm, published in the congenial medium of *The Witness*, begins by acknowledging the distinction of the new members of the Sewanee Theological faculty and then proceeds to call them scabs. Mr. Krumm's assumptions as to matters of fact reveal lack of information. But the point seems inconsiderable in a context of abuse, except that it emphasizes the contrast between Mr. Krumm and the men whom he slanders.

Bishop Dandridge and his colleagues are mature, learned, and experienced Christian priests. They have engaged themselves to Sewanee after a full inquiry, on the spot, of the circumstances underlying the distorted publicity to which Sewanee has been subjected. A moderate mind would reflect that they may have acted rationally and morally. A generous mind might appreciate their independence and courage.

It would be supererogatory to defend the new faculty members. Bishop Dandridge, for example, has had a long and distinguished career, which has consistently been a ministry of tolerance and reconciliation. He is a great and liberal spirit, nationally

known and nationally loved. In this instance, as always, he has refused to be dominated by the tyrannous prejudices of the complacent and the insular.

To find appropriate epithets with which to label Mr. Krumm's performance would be easy. But the motive and the quality of his criticism, shouted forth from the assured vantage point of Manhattan, would seem to be self-revelatory.

WILLIAM S. MCCOY
Priest of Rochester, N. Y.

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SEMINARY ADMISSIONS

- ★ The Seminaries of the Episcopal Church, listed below, are prepared to admit a record number — 350 men — to their entering classes for next year.
- ★ Applications are mounting up rapidly in the Deans' offices. Some of the Seminaries have little leeway left to entertain new applications.
- ★ Normal requirements for admission include a degree from a recognized college and status as a Postulant for Holy Orders.
- ★ All inquiries to any of these institutions should be addressed to its Dean.

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