

THE Witness

10¢ A COPY

April 9, 1953



ALBERT C. JACOBS AND DAUGHTER, SARAH
He Writes on What Christianity Means to Me

FURTHER DISCUSSION ABOUT ROANRIDGE

SERVICES In Leading Churches

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 Communion; 4 Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days and 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday). Open daily 7 p.m. to 6 p.m.

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Wednesdays: Healing Service, 12 noon.

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4 p.m. Evensong. Special Music.
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH IN PHILADELPHIA 2nd Street above Market Founded 1695 Built 1727

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Sunday Services 9 and 11.
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SERVICES In Leading Churches

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Thursdays, 7:30 a.m.

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Office hours daily by appointment.

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Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

—STORY OF THE WEEK—

Roanridge Further Defended By Church Leaders

**Bishops Horstick, Lewis and Rhea Among
Those to Write *The Witness***

★ The discussion about the Town-Country Division of the National Council, which started in our issue of March 12th by printing the criticisms of the Rev. Robert Gribbon (in full) is concluded in this issue with the printing of the following letters and statements received. Attention is also called to the answer to Mr. Gribbon that appeared in the March 26th issue by the director of Roanridge, the Rev. Norman Foote.

William W. Horstick

*Bishop of Eau Claire and
Chairman of Town-Country
Advisory Committee*

Relative to the Story of the Week (March 12) which sets forth the criticism by the Rev. Robert B. Gribbon of the Town and Country Division and in particular the work of the National Town and Country Church Institute, the situation is to be viewed from the standpoint of facts rather than of prejudices and of error.

The total Town and Country Division program was not an overnight creation but comes as the result of careful planning and hard work on the part of those who had and have a share of it. The same

thing is true of the N.T.C.C.I. at Roanridge. Opportunity had been given Mr. Gribbon to discuss these matters fairly but his statements which are in error have all the earmarks of a "sneak attack." It is not a matter of conciliating Mr. Gribbon but a serious matter of getting before the Church a correction of Mr. Gribbon's statements.

It was not intended that Roanridge or the Division of Town and Country should produce "new techniques or successful methods in winning converts and building up parishes."

What Roanridge has accomplished in its short existence is a program that in a very real sense has to a great degree saved "men and missions." By that I mean it has helped by-pass, through its work with seminarians before ordination, grave mistakes made by the inexperienced who have been placed in small mission stations where they have formerly made mistakes, after which they have moved on to a "larger field." Roanridge does not claim to have new techniques but it does attempt

to present mission work as it is. It has, if it has done nothing else, crystalized vocations to the small Town and Country field on the part of some who have attended the training course.

Roanridge is not designed as an agency for the diocese in which it is located any more than 281 is designed or expected as a sole agency for the diocese in which it is located. But it does as nearly as possible approximate conditions under which the newly ordained may find themselves working. It is not a matter of how little has been done locally by the Roanridge staff but that under the circumstances they have been able to accomplish so much!

What are the facts? In addition to carrying on the training program (which is its main function) more than one hundred families have become active in the life and work of the churches now operated by the Institute. Vacation church schools for over two hundred children are conducted each summer and a Christian venture program maintained for them throughout the year.

The Prayer Book has become the norm of worship experience in this field (considering that there was only one Episcopalian in the field six years ago).

The congregation of the Chapel of the Redeemer is growing. Interest in the Church is deepening and wid-

ening. Nine adults and two children were presented to the bishop for confirmation last year.

The staff of the Institute initiated and maintained for two years a ministry in Clay County which was turned over to the diocese as an organized mission, and is now a self-supporting parish with 250 communicants.

We do not question the splendid work done by others who are faithful to the task in rural fields, but it is an unjust criticism of Roanridge to say that because others (few in number) have succeeded there is no justification for the Roanridge program for the training of new men for the vital field of town and country work.

Evidently Mr. Gribbon has been without benefit of men who have taken the course at Roanridge. I have. Limited as to resources as we are in this diocese, we have taken men for summer work and the value of this experience has been good for both the men and the diocese. Furthermore the reports received by Dr. William V. Dennis from the men themselves attest to the value of the Roanridge program.

The film "In Fertile Soil" is not a "documentary" film. Mr. Gribbon fails to distinguish between types of motion pictures. It portrays in narrative and dramatic form a portrayal of rural Church life and the purpose of the film is to present the challenges, joys, heartaches and problems which are to be found in the rural ministry. If Mr. Gribbon has not experienced these—I have—and possibly in a form much worse than that film portrays!

The concern of Roanridge is to relate the facts of the numerous state agencies and facilities of the Church and the Church to the facts. The student becomes aware of them early in his life rather than stumbles across them over a long period of time.

The advisory committee on town and country work are not unaware of the many problems confronting the division as well as the program at Roanridge and have devoted long hours in the formulation of program and policies. They are in possession of facts attesting to the good accomplishments of the total program. Mr. Gribbon is way off base on his facts. He makes the point that it is proposed that \$50,000 is to be added to the budget of the division. What are the facts? There never has been at any time "a proposal in the 1953-56 triennium to add \$50,000.00 to the division." The division has never asked for such an increase. General Convention in Boston approved an annual appropriation item of \$98,293 for the Division of Town and Country for the triennium 1953-56. This is an increase of \$3,293 over the \$95,000 annually provided by General Convention in San Francisco for the triennium 1949-52. The actual operating budget for the division in 1952 was \$80,000. For 1953 it has been set at \$94,493—a cut of \$3,800 from the figure approved by General Convention!

This is but one of the facts which should be kept straight rather than attempt to mislead the Church against a program that has already more than proven its value.

The advisory committee is behind the program as well as behind the Rev. C. L. Samuelson and the Rev. Norman L. Foote, and Mr. W. A. Cochel, donor of Roanridge.

William F. Lewis

Bishop of Nevada

I have read with some concern the Rev. R. B. Gribbon's statement regarding the Town and Country Division of the Church's work and its field training center, Roanridge. It seems to me most regrettable that the technique of inaccurate accusation should move from the political arena into the Church's fellowship and that such statements and accusations should be considered news-worthy when they stray widely from fact.

As a member of the national advisory committee on Town and Country work, I know nothing of the \$50,000 per annum addition to the budget of this division. The total appropriation for any one year has never been \$100,000 all together and the budget approved at Boston was only slightly different from that approved at San Francisco in 1949.

On the basis of information and some observation, I believe Mr. Gribbon's statements about Roanridge are similarly inaccurate. But since other members of the advisory committee are more competent to answer those specific questions, I would turn to the benefits received in western missionary areas from the Town and Country budget. In Nevada, we have built up a summer program of vacation church schools and Christian educa-

tion in which we take considerable joy. It reaches a thousand or more children each summer, a considerable number of whom would have absolutely no Church training, Episcopal or otherwise, if it were not for this program. The operation of our program depends heavily on the Town and Country Division budget. We have been fortunate in securing several Roanridge trained students each summer and our program is run in conjunction with their training sessions. Both in finance and in staff, we would be severely hampered without the help of this Division.

I have, directly or indirectly, been connected with rural work for my entire ministry. The change in interest and atmosphere in Town and Country work during that period is almost unbelievable; to this I can testify personally. And, if it be "failure," it is certainly a highly commendable one. None of us connected with Town and Country Division would claim that we have reached perfection. We still make many mistakes but we are trying to correct them as best we can and I am convinced we are making steady progress. But Town and Country work is now a Church-wide enterprise with Church-wide interest and support and not simply the private enthusiasm of a scattered handful of devoted and isolated clergy, as it once was.

By all means let us have criticism that we may get on with the great work remaining to be done. But I do hope that the critics will at least get accurate facts and leave exaggeration and reckless implication for the politicians.

Frank A. Rhea

The Bishop of Idaho

There is little occasion for me to enter the lists in behalf of the National Town-Country Church Institute of the Division of Town and Country, although gratitude for their guidance and assistance might demand it. Nor is there need to answer the broadside that appeared in your issue of March 12th.

I am intrigued by the appeal to statistics as a test of value. I butt my head against that line of thinking all of the time. We confirm so many each year, trust that immigration will balance off emigration, count as dead only those whom we actually bury (and that helps a little statistically), and then come up with a net gain of thirty-seven! Once a year I amuse myself no end, and waste good time, checking statistics of seven of the largest parishes in New York City. We compare quite favorably with them until we get over into the never-never-land of high finances in which they deal. But a statistical story is not the last word. I want to know about lives changed, lapsed restored, hearts comforted, burdens eased.

I can speak directly to the charge of romanticism in the film, *In Fertile Soil*. Of course there is romance in every piece of work the Church does. What a romantic day I had last Sunday! Visited a straggling rural community of less than two hundred, but our U. T. O. field worker has gathered together forty children in a Sunday School. The place oozes romance.

The critic was not using the word in quite so favorable

manner, I suspect; he had in mind ghost writing and doing things with mirrors. The Rev. Joseph Hacker did not import anything new into the work in the Church of the Redeemer, Bennettsville, Idaho; he simply portrayed what the local vicar, an alumnus of Roanridge, has been doing, hospital visiting, jail visiting, counseling, moving out over a radius of fifty miles, setting up a Christian cell in the small mining town, having daily vacation Bible school, all in the Roanridge pattern.

The only possible charge of "romance" was the substitution of the building of a new church for the building of a parish house. The plan for this was actually nailed down at the meeting of the bishop's committee shown in the film. It is interesting to note that the only Rogation-tide services held in this rural field are led by men who have been at Roanridge.

In Fertile Soil is not the record of someone playing Church; it is the record of what is actually being done, and we in Idaho are grateful to the Division of Town and Country for their leadership in doing a job all too long left to opportunistic approaches.

Charles L. Conder

*Chaplain, St. Christopher's
Chapel Trailer,
Los Angeles*

The Division of Town and Country has in recent years given inestimable service to the Church in many ways. The encouragement of the clergy to attend summer schools and courses in town and country work has resulted in our better understanding of our job. The meeting of minds brought about in these schools under

competent leaders has enriched many. Each has given, all have received. We have learned from one another. The division deserves the gratitude not only of rural clergy who have participated, but of the whole Church which has benefited by the diffusion of new methods and approaches through common sharing in summer training institutes.

Of late these benefits have become available to seminarians and women workers through special courses in seminaries given by experienced town and country leaders, and at Roanridge, Mo., where the National Town-Country Church Institute offers practical experience in daily vacation church schools, actual pastoral ministry and community surveys under trained leaders. Here men and women learn in a short time that which would take years to acquire under the trial and error method. Through the generosity of Mr. and Mrs. W. A. Cochel and others, the Church has at Roanridge a \$300,000 investment in which a mere \$100,000 has come through official Church channels, an amazing witness to the trust which people have in our Church's ability to work effectively in small town and countryside, and of their desire that the Episcopal Church shall worthily equip her ministers for this task.

Having long been a member of the General Convention's joint committee on rural work and lately of the national advisory committee on town and country work, I am impressed at the way in which the thinking of the men in the actual field has been brought to bear upon the program of the divi-

sion of town and country. At these meetings the successful methods and techniques used in various parts of the country have been given consideration, and the development of the Roanridge training program, and the planning of summer institutes and seminary courses has been done so co-operatively, on the basis of shared experience.

I have spent twenty-five years chiefly in town and country work of various kinds, and in all of them the division of town and country has enriched my ministry. The enlarged ministry which training at summer institutes and Roanridge make possible, is sufficient justification for the maintenance of the program of the division at its present level, and I hope nothing will hinder its excellent work.

Mrs. Ernest Kamp

*Communicant, Grace Church,
Jamaica, N. Y.*

My family and I read with interest the article "Town-Country Division is Hit by West Missouri Priest" as well as Mr. Cochel's story. Mr. Gribbon's criticism does not have basis in fact and sounds to us like "sour grapes." We had the privilege of spending a few weeks visiting with a member of the staff at Roanridge during the summer of 1951. The work being done by the Institute in that area was certainly impressive. The daily vacation Bible School seemed a miracle to us. To see so great a number of children gathered together day after day to learn about Christianity and how to apply it to modern living made us feel that it was most worthwhile. The town we live in supports seven large Protestant

churches and is located in the fastest growing borough of the City of New York. We hate to admit that the summer Bible School which takes in the seven churches cannot compare in either numbers or enthusiasm with the one at Roanridge.

It was the thrill of a lifetime for us to attend a teaching service of the Holy Communion at Union Chapel. As we knelt at the rail with strangers who were eager to learn the meaning of the Sacrament, we felt very humble in the sight of God and gave most hearty thanks that we had men of vision who were willing to sacrifice their lives that their fellowmen might know the love of Christ. The Book of Common Prayer was very much in evidence and the doctrine, discipline and worship followed faithfully.

As lay people we do not think that God is particularly interested in astronomical statistics. It appeared to us that the people attending the services and social affairs at Roanridge were really interested in becoming working members of our Church and were not the flash-in-the-pan type we so often meet in our urban churches.

We had conversations with several of the local citizens and came away with the impression that they were glad to know that at last the Church had sent out men who could talk their language, understand the problems peculiar to their way of life, and minister to their spiritual needs.

We are praying that the good work of the Town and Country Division will be continued and given even more support than in the past.

Edward R. Welles

Bishop of West Missouri

The Bishop of West Missouri has been asked to comment on the work being done by the National Town - Country Church Institute at Roanridge. He is happy to do so, because he believes whole-heartedly in the need for improving the work of the Episcopal Church outside metropolitan centers (the diocese of West Missouri consists of sixty counties; in thirty-five of them our Church has no work).

He believes that Roanridge is a step in the right direction, that it is still too new to have had adequate time and opportunity to achieve its tremendous goals. Only in this present year, for example, has its resident director been free to spend more than half his time planning for, and directing the work of the Institute.

The diocese of West Missouri contributes \$1,000 a year to the work at Roanridge with no strings attached. The Bishop of West Missouri in 1953 has encouraged all his seminarians to take the training course at Roanridge this summer, and all of them are planning to attend.

He realizes that in this early stage of the development of Roanridge there are a number of criticisms which any informed and interested person could make. Bishop Welles has from time to time made a number of criticisms and suggestions to the director of Roanridge, the Rev. Norman L. Foote, and has found him sympathetic and eager to listen to, and to use, such ideas as were presented.

The Bishop of West Missouri has complete confidence and trust in Director Foote's con-

secration and ability. No person in the Church could do a finer job than he. Now that he is free to give his full time to the job, there is every reason to expect that progress at the infant Roanridge will increase in quality, quantity and speed.

Robert B. Gribbon

I regret the publication of a part of my studies on the problem of the Church in the rural areas. Not until I saw it in print did I realize the negative effect produced. The fault is mine.

This is not to continue a controversy but to say that I firmly believe that our Town and Country Institute and the Roanridge Foundation have an immense and fruitful part to play if they can bring the resources of our Church to bear upon the actual fields where the need is so great.

Even if the statistical results of the work were to date much larger than they appear, still I feel that much of the experiment is not broadly helpful because the Church has not the resources of men and money to reproduce the Roanridge work wherever the need exists. We must work much as in the past, single-handed and with small congregations.

We desire the most effective methods for these situations.

In fairness it should be pointed out that the parish of 250 claimed as a result of the Roanridge staff work, grew by reason of the extension of Greater Kansas City and is a city, or suburban, not a rural parish.

Editor's Note: We regret that a communication on the subject from the Rev. E. Dargan Butt, an authority of town-country work, has been

mis-laid. We report however that it was entirely favorable to the work of the division and the institute at Roanridge.

There will be no further discussion of this matter in The Witness.

**ANGLICAN PRIEST
ARRESTED**

★ A native Anglican priest in full ecclesiastical garb was arrested and handcuffed by police because he was not carrying the documents that all Negroes are required to bear under South African laws.

Father Jasper Mduma, one of three Negro priests of the Community of the Resurrection, was taken into custody near the order's priory in suburban Rosettenville. His clerical certificate, exempting him from carrying the pass, labor contract and other papers a Negro must have, had been turned in to authorities for renewal upon his recent return from a visit to the order's mother house at Mirfield, England.

A mild and gentle man, the priest submitted meekly to the arrest and was standing perplexedly in handcuffs when Father Trevor Huddleston, British acting head of the local priory, appeared.

Father Huddleston, a noted advocate of brotherhood and a sharp critic of race prejudice in South Africa, reproved the white constable for failing to respect the priest's robes. According to another member of the order who was at the scene, the policeman replied that, for his part, he would arrest "all native priests" if given the chance.

Father Mduma was released, without having been jailed.

EDITORIALS

Cujus Regio, Ejus Religio?

IN 1555, the initial struggle of the Reformation was ended with the peace of Augsburg. Roman Catholics and Protestants were given equal recognition but each secular prince was granted the right to decide the form of religion which would be acceptable in his state. This cynical doctrine was expressed with the phrase, *cujus regio, ejus religio*. Or, as Herbert Agar states in commenting on the matter, "a man was free to dissent so long as he did it in silence or in exile."

Modern man is confronted with a similar dispensation today. Dissenters are unwelcome over the face of the earth. Westward, over, under and around the Iron Curtain, flow those who dissent from the governments of the Soviet block. In the United States, dissenters are vilified, tried for contempt of Congress, blacklisted from following their professions and looked at with sideward glances by persons who, short months before, put forth the hand of friendship.

There is a tremendous drive for orthodoxy which, in psychological terms, is an expression of both doubt and fear. John Milton, who knew something of persecution, once wrote: "And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter?"

But modern masters of states are afraid to engage in such a contest because they mistrust their own motives. Hence, they say: *cujus regio, ejus religio*—He who rules, his the religion—and away with the dissenters. They may dissent in silence or be exiled (out of the country or into prison).

But the McCarthys and the Veldes and the McCarrans will fail because they have never read the challenging words of Archbishop

Temple: "Only to God is an absolute allegiance due; only to his kingdom should an unlimited loyalty be directed. The state owes loyalty to God and his kingdom as truly as the citizen or the social class owes loyalty to the state. If the state fails in its duty to God, it forfeits the right to claim loyalty from the citizen."

The seekers-after-orthodoxy are hollow men because they do not know the power of an absolute allegiance. There is nothing stronger in the world of human affairs today.

Speak Up Now

THE former F B I operative, Congressman Velde, at present chairman of the House Un-American Activities Committee, has been making valiant efforts to discredit the new national administration which we elected four months ago. The worried concern of the administration and some members of his own committee is evident enough from the attempt to have Congress pass legislation restricting some of the chairman's activities.

One of his recent statements was in the nature of a warning to the clergy of America to tread carefully, as a future phase of his witch-hunt might be directed to them. The reception this received in the press caused Congressman Velde partly to eat his words. But the threat remains.

Of course, except for the implied scope of this possible drive on the clergy, there is nothing new in it. Plenty of them have been refused passports because their words were not pleasing to the state department and at least one of them has served a term in jail as a political victim of government hysteria.

We express the hope that the result of this threat may be quite other than the Congressman expected, namely, that the clergy of America will speak up more vigorously than ever, and in larger numbers, in defense of their rights as American citizens to think as their consciences dictate and to speak and

write those thoughts without fear or favor.

An indication that this hope of ours is well-founded is the action on March 11th of the general board of the National Council of the Churches condemning the abuse by Congressional committees of the essential function of such committees by making "unsubstantiated charges and blanket indictments," with the result that men in responsible positions are destroying American confidence in American educational institutions.

Furthermore, the board authorized the president of the National Council, Methodist Bishop William C. Martin of Texas, to appoint a "Committee On The Maintenance Of American Freedom" to be on the look-out for violations of freedom to Americans or this country's institutions. We rejoice in this evidence that the religious leaders of our

country are waking up to the fact that the gravest menace to our American way of life and to its tradition of free thought and speech is not the alleged plottings of Communists in our midst, but rather the shameless imitation by political and other leaders of the tactics of totalitarian regimes which these same leaders tell us they fear and deplore.

The religion of our blessed Lord does not tolerate fear as the motive of his disciples' actions nor yet compromising with lies and distortions by the leaders of the community. We salute the National Council of Churches for the forthright action of its general board. We hope too that conventions of our dioceses and other official Church bodies may follow their example, and inform the President and their own representatives in Congress of their action.

WHAT CHRISTIANITY MEANS TO ME

By ALBERT C. JACOBS
President of Trinity College

TO ONE whose vocation is the education of youth and the strengthening of institutions of higher learning, there must of necessity be a warm affinity between religion and education. There are those engaged in educational endeavor who would disclaim adherence to a religious faith, but the nature of their work indicates a close relationship to that religion which views man with an expression of hope in human progress and with a spark of the divine. This relationship, far from limited to those engaged in teaching, is necessarily true in any vocation which comprehends a profession of faith in humanity. That profession of faith has a kinship, very real and very direct, with the teachings of Jesus.

Every life vocation has some human relationship and therefore an association with the greatest humanitarian, Jesus Christ. None of us works completely apart from our neighbor, whether we be at the center of a metropolis, or the open plains or on some lone, far-off sentry post—whether we be doctors, scientists

or artisans. Therefore in our life's work, we express our view of human values and ethical principles.

In the case of the teacher, the professional educator, it can be said in a complete sense of humility that there is a particularly clear expression of human values and of ethical principles. He has chosen his life's work, because he believes in human dignity, in eternal verities, in human progress. Consciously and unconsciously he seeks after a set of principles and a means of teaching which express his faith and his pedagogical methods and he calls to mind the greatest teacher.

So it is that Christianity means to me that expression of principles and teaching which most perfectly set forth this belief in human dignity, eternal verities and human progress. And so it is also that the person of Jesus Christ represents the greatest teacher whose philosophy and methodology no other teacher can approach but can stand as a lasting goal for all.

A Young Man

PERHAPS it is because I have long been a teacher of young people that I am especially attracted to this great teacher. He was a young man, hardly past thirty, at the climax of his career. But there are other qualities I see in him which register a special kinship with our youth. Here was a young man in the best sense of both the teacher and the student, representing in the best sense the spirit of education and the progressive spirit of our own time. He was no respecter of dogmas, though willing to give his life for the truth. He was self-confident without being arrogant. He was fearless in the presence of authority, yet clearly distinguishing and recognizing authority. He cut incisively through pretentious sham, through self-righteousness and artificiality. He got to the heart and substance of every issue, judging it in terms of its inherent and spiritual worth.

The character in his teachings—such as the prodigal son, the woman taken in adultery and the man breaking the Sabbath—represent His understanding of human frailties on the one hand, but more important His belief in the essential dignity, the ability to arise, to distinguish between right and wrong and to strengthen the mind and soul for life's future trials. Christianity then means to me human understanding and faith in human dignity, regeneration of the spirit in hours of despair and optimism for the future. This is not a false optimism but one predicated upon human worth and a loving Father. It means "accenting the positive and eliminating the negative." It means a larger view of affairs in which one can view service to one's neighbor, one's community, one's nation — the brotherhood of man and the fatherhood of God. It reveals confidence in mankind, purpose in life.

Progressive Spirit

BUT this is only part of the answer. Christianity means also the progressive spirit of teaching and learning and the healthy mental attitude which Jesus so magnificently expressed with his invitation, "Seek, and ye shall find, knock, and it shall be opened unto you." This is the universal expression of opportunity made possible through human

exertion and divine will. While it particularly expresses the educational spirit, it is sound advice in other situations as well. I recall the care of the wise physician approached by a patient who felt very low but had no symptoms of physical ailment. Realizing the grace of gratitude, the doctor advised: "For six weeks I want you to say 'thank you' whenever anyone does you a favor; not only say it, but show that you feel it by emphasizing your words with a smile." "But no one ever does me a favor," the patient complained, thereby revealing the mental state basic in his disturbance. "Seek, and ye shall find," the wise doctor quoted from the Scripture. Six weeks later the patient returned, feeling a new person because he had a new outlook on life.

"Seek and you shall find" is the challenge to things of import, to new frontiers of science and learning, to far-flung frontiers of under-developed areas and ideas throughout the world. "Knock, and it shall be opened unto you" directs the doing. Here is the practical expression for our dynamic times. As St. James observed, faith without works is dead. It's what we do that counts. This does not imply an educator's minimization of reflective thinking nor does it detract from the philosophical discussion of life's meaning. What it does imply is the importance of action directed by principle and rationality, action unaltering and unswerving.

Never was the world more in need of courageous men and women, people of action with sound moral principle, persons with idealism and the directive of the one life perfectly lived. Christianity and democracy are the great counter to the godless communist state which professes Communism to be its religion. All of the exertions of the Soviet regime cannot quell the human spirit. No state centered philosophy can smother the soul which gathers strength from above. The principles of Christianity by the nature of both God and man shall be triumphant.

Great Commandment

CHRISTIANITY means living by the great commandment, in our daily acts and deeds, loving God with all our hearts and with all our minds. Here again is the particular ex-

pression for the educator, loving God with all our minds. Christianity means to me strengthening and regarding the religious foundations of our educational institutions. We are too prone to forget the essential religious beginnings of so many of our colleges and universities. Religion must be a vital part of education.

And the second commandment is to love one's neighbor as oneself. Christianity affords the answer to human relationships on the international as well as the local level. It cannot fail to be appealing to persons of edu-

cation, devoting their efforts towards a better world for themselves, their children and their children's children. In brief, Christianity is the most vital hopeful force in the world. It is the answer. The motto of Oxford University, *Dominus Illuminatio Mea*, "God is my light," sums up the matter. This is the meaning, the universal expression of Christianity and my own personal approach was given centuries before by the Prophet Micah "And what does the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God."

TOPS AND BOTTOMS

MANY years ago when I was a young man, I tried my hand at raising potatoes. I didn't know much about it when I began, but I learned a lot before I finished the deal. We worked hard with the hoe but unfortunately the soil was not suitable for the purpose. The result was that we raised an acre of beautiful tops but few and small potatoes.

That experience taught me something about religious work. The master indicated it in the Parable of the Sower but it took experience to demonstrate the principle. When the seed was sown, the failure was not due to any lack of industry in the sower or to any impotency of the seed but to the character of the soil upon which it fell, and to the worthless seed which crowded out the good seed.

One of the most aggravating experiences in preaching the gospel is to find after one has worked hard, that the main result of his labors is to produce tops and not roots.

The parable of the barren fig tree illustrates the same principle. Beautiful leaves and no figs! And the Lord condemned the fig tree in spite of its fine foliage.

Now it seems to me that the tops represent the ego and the tubers underneath represent the fruits of the spirit. When our chief interest in religion consists in the impression that the individual makes upon those around

him, then the result is nothing but leaves.

St. Luke

We know that St. Luke was St. Paul's historiographer. When the pronoun in Acts XVI changes from "he" to "we," it is evident that St. Luke began his personal observation of and cooperation with St. Paul in his labors as an evangelist. St. Luke wrote the Gospel and the Acts of the Apostles, and this change in the pronoun is the only evidence of his participation. We do not find him boasting of his intimacy with St. Paul or intruding himself in any way in the biography. We find St. Luke beside St. Paul on his missionary journeys and we know that when St. Paul the aged wrote his second Epistle of St. Timothy from his prison in Rome that "only Luke was with me."

There is none of the ego in St. Luke's ministry. He lived and served without any desire to exploit self although he had every opportunity to see his name in print. The most vicious influence in Church life is the inordinate love of self-expression. The fact that I do this or that is of negligible importance. The fact that this or that is done without the doers tag being prominently displayed is very important.

How often do we learn of someone who ceases to labor because "nobody gives me any

credit for my work." Of course this implies that God is nobody, for if the Master is to be credited, he insisted that the notice which God takes of our work is inverse to the importance which we attach to it. If we labor to be seen of men we have our reward, or in a more recent translation we have our receipt in full. We secure that for which we labor, namely the applause of men. We all have the sin that does so easily beset us, and the weeds which choke the good seed in the clerical soil are apt to be the adulation and flattery which we receive from our devoted parishioners.

Popular Preachers

Many a popular preacher has lost his own religion because the crowds hang upon his words so that he becomes obsessed with an exaggerated idea of his own importance.

There is a value in the lime light but it cannot take the place of an illuminating plant.

In this time of material and spiritual depression, one could almost wish to have a moratorium declared on sermons, so that the sowers would cease to be actors on Sunday morning and would be humble sowers during all the week.

Like everything else, sermons have their use and their abuse, and the abuse has reached its apex when congregations become sermon tasters instead of workers and substitute emotional reactions for devotional service. Wouldn't it be great, if we could reduce the number of profession Christians to those who actually say their prayers and make sacrifices and render service? The thermometer of religious warmth would rise and the sermon preached by these lives would be effective.

It doesn't make any difference how religious you may be if your religion is ego centric instead of deo centric. It is but lost labor that you rise up early and eat the bread of carefulness, the crop will run mostly to tops and the disappointment will be great when you start to gather in the spuds. It is just as important how your light shines as it is that it shines. If you are always thinking of what men are saying about you, you will never hear aright what God has to say to you. Get this into your head and into your heart. It isn't of the slightest importance that I am the one

who does this or does that, but it is of the highest importance that it be done.

If this could sink into the lives of bishops, priests and laymen, the tops would not be so flamboyant but the harvest would be amazing. "If I honor myself, my honor is nothing."

I Have No Choice

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

EUREKA! We have discovered at last the perfect alibi. What a relief it is to find oneself in a difficult position, suddenly to discover that no decision is necessary. There is no such situation. What we mean is—the consequence of a course of action weighs so heavily for us on the one side that we must find a reason for making the decision of our preference. Heart telegraphs to mind the lie that conscience is soon to receive. "I have no choice."

What a wonderfully convenient and adaptable alibi this is! If we use it often enough, just as we reach the jellyfish stage of character, we discover we can apply it to any decision we want to make without the slightest uneasiness.

George Moore once said, "The wrong way always seems the more reasonable." Certainly it seemed so for a fleeting moment to Christ. Think of the possibility of delivering his own nation from slavery and despair! Think of being hailed as the Messiah by thousands! Think of the incalculable blessings which a great and good leader might inject into the policies and principles of this confused little kingdom! All through his ministry this possibility lay before him. After the feeding of the five thousand, there were those who wanted to take him by force and make him king. There was the moment of opportunity at his final entry into Jerusalem. How easily he might have been swept along by the crowd of Hosannah-shouters, saying "The people want me; I have no choice."

"Life does not give itself to one who tries to keep all its advantages at once" (L. Blum). For the Son of God, there can be no violation

of the law of God. Men are not made good by force. Peace is not secured by bombs. Man as a child of God must choose to live as a child of God. "The kingdom of the world must become the Kingdom of . . . His Christ"—by will, and by the grace of God.

There are those in the Church who want their goodness to be legislated by "thou shalt not" so they can say, "I have no choice." What mockery of religion! Still others want of the Church a plan so easy and so undisturbing that no choice is necessary. What a betrayal of humanity! There are those who resent having the Church involved in the burning issues of the day. Fence riders usually finish as outcasts.

No Christian who is aware of his true nature—as God intended him to be, can ever say "I have no choice." The Christian Church was fashioned of a Cross, not a compromise.

Stillness

By William P. Barnds

Rector of St. James, South Bend

"HURRY," "hectic," "not enough time," "mad rush"—such expressions are often on our lips—too often. Of course there are many things to do, some of which are genuinely important. But life should not be a ceaseless round of feverish activity. We all need some time in which to think. We can well take the words "Be still, and know that I am God" (Psalm 46:10) literally.

"Be still." Do we take some time every day to do just this—to be quiet in body, to sit still and relax? Then, quiet in body, we do well to compose our mind, and for a little while at least dismiss, or hold in abeyance, the thoughts of all we have to do. Stillness of soul we also need, the quiet waiting for God's peace. When we do our part, and so far as we can, quiet ourselves in body, mind, and spirit, we discover that God is always doing his part, and when we are still—really still—we know that he rules. This assurance that he is on the throne of the universe adds to our quietness. Our Lord said "My peace I give

unto you" (St. John 14:27). Take a few minutes each day, and really be quiet, and really be still. Such minutes will pay large dividends.

What Do You Expect

By Philip H. Steinmetz

Rector of the Ashfield Parishes

FEW of those in Jerusalem recognized Jesus on Palm Sunday. "Just another prophet with his followers. From Nazareth of Galilee did you say? Huh! Nothing of importance can come from that place."

Similarly most people passed off the Crucifixion as just another radical getting what he deserved.

To people then these events were not notable. They expected God to work in a more spectacular manner. But then as now he works in the people and events of ordinary life, unnoticed except by those who have eyes to see and ears to hear.

His word of judgment on the injustices which abound today can be heard in the mouths of Communists though they do not follow his way of righting the wrongs they see.

His suffering may be seen in the faces of Jews and Negroes, D.P.'s and others who get more abuse and trouble than they deserve though they may not always bear it in love.

His presence can be felt in the silence of solitude, the Sacrament of Communion, the message of a sermon or the kindness of a neighbor though the people involved are sinful.

Have you learned to see and hear him in the ordinary events of life or do you still expect great signs and wonders and go around wondering whether he will ever come and show himself clearly as he did so long ago? Think over again just what you do expect and consider whether perhaps in looking for what you think should happen you miss seeing him in what he is doing right in front of you this very minute.

UNION SERVICE IN ENGLEWOOD

★ The ministerial association of Englewood, N. J., broke precedent this year at its customary Good Friday union service at St. Paul's Church by not having addresses on the Seven Last Words. Instead, the rector of St. Paul's, the Rev. James A. Mitchell, outlined a series of addresses bringing home the meaning of the cross, both personally and socially, to our generation. The series was entitled: "Forces that created Calvary" and consisted of seven addresses, each by a clergyman of a different denomination, on "Re-

actionary Religion," "Lust for Power," "The Moral Indifference of the Crowd," "Idolatrous Nationalism," "Rigid Legalism," "Fear," and "The Divine Response."

RECORD CLASS IN AKRON

★ The Rev. Walter F. Tunks, rector of St. Paul's Church, Akron, Ohio, presented a confirmation class in the new St. Paul's which broke a diocesan record. Bishop Burroughs laid hands upon 132 candidates. "There was no attempt to make a record," said Tunks, "the people just came voluntarily and how happy we are to have them!"

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MANY CONSIDER THE MINISTRY

★ Bishop Gardner of New Jersey recently met with sixty-three young men who are thinking of the ministry, most of them now in college. There are at present sixteen from the diocese now in seminaries.

ENTHRONEMENT SERVICE IN MISSOURI

★ Bishop Lichtenberger will be enthroned as bishop of Missouri on May 5th at Christ Church Cathedral, St. Louis, held in connection with the diocesan convention. Bishop Hines of Texas will preach.

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KENYON COLLEGE at Gambier, Ohio

BISHOP TUCKER IS HONORED

★ Bishop Tucker, retired Presiding Bishop, now 78, will receive the distinguished service award of the chamber of commerce of Virginia on April 17th. The award is made annually to a Virginian for outstanding service to the state. He is the first clergyman to receive the honor.

NATIONAL CHRISTIAN COLLEGE DAY

★ Churches of all denominations have designated April 19th as national Christian College Day, to remember the contribution to our national life being made by our Church-related institutions of higher education.

The four Episcopal liberal arts colleges for men are Hobart College at Geneva, N. Y., Trinity College at Hartford, Conn.; Kenyon College at Gambier, Ohio, and the University of the South at Seawanee, Tenn. These four small colleges have educated 14 per cent of our living clergy and a quarter of all our living bishops as well as hundreds of lay leaders. All are noted for their small classes and individualized instruction, their fine faculties, student bodies of outstanding young men from all parts of the nation, their beautiful campuses, and the pervading spirit of their chapels. They offer four-year, fully accredited programs in the arts, sciences, and pre-professional studies. Each offers Air Force ROTC.

Institutions affiliated with our American Church Institute for Negroes include St. Augustine's College at Raleigh, N. C., St. Paul's Polytechnic Institute at Lawrenceville, Va., Voorhees Junior College at Denmark, N. C., and Okolona College at Okolona, Miss.

Bard College at Annandale-

on-Hudson in New York State is a coeducational college, formerly named St. Stephens, and historically associated with the Episcopal Church. William Smith College for women, although not itself a Church-related college, shares the faculty, library and laboratories of Hobart.

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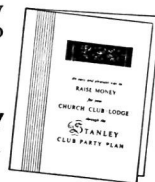
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WASHINGTON CLERGY ON FREEDOM

★ Clergymen of Washington, D. C., meeting March 25 under the sponsorship of the Federation of Churches, issued a statement on civil liberties which was signed as individuals by those attending—about fifty-five men. The statement:

We ministers of many Churches in the city of Washington, concur in the statement of the National Council of Churches on the maintenance of freedom and wish to reaffirm our gratitude to the one God for the blessing of freedom. Far beyond our deserving is the gift of God, in whose likeness we are created free, and through whose Son our liberty is constantly renewed. We praise our Father "in whose service is perfect freedom."

We believe it was likewise God who led our forefathers with thanksgiving and hope to establish in this land a government that would do its utmost to fulfill the precious trust of liberty to all men. We are grateful for our inheritance as Americans.

Ours is a goodly heritage, not as easily threatened as some who have forgotten God are prone to imagine. We do not fear the armies of a godless enemy so long as there are God-fearing people to oppose them, for in the end the victory will be in God's hand.

By the same token we feel that the danger of subversion from within is best countered by the steady exercise of that same faith and freedom which by Divine Providence has always withstood the assaults of timid or narrow doctrine.

Freedom is an infinite and lively quality whose abode is in the hearts of men. Its most dangerous enemy therefore is fear, and its truest defense is faith.

Both are among the signs of our time. Some of our fellow citizens, through fear, seem prompted to measure other men's freedom by their own standardized pattern of freedom, and incline to assess other men's patriotism by their own concept of American freedom. Whenever men are negligent of God they seem to rely instead upon some human agency which ultimately inclines to police the human soul. Precisely thus is the victim prepared for the very tyranny that is feared.

On the other hand we rejoice in the quiet faith of our people which remains unshaken. It begins with justified confidence in our American institutions, our schools and churches and government. But it ends in the trust that God is still the ruler of destiny, our only judge, and that he has sent his son through whom we "shall be free indeed." (John 8:36)

We ministers of Christ, making bold to speak in this faith, now summon our fellow citizens to the rediscovery of that truth which takes away the peril of fear and restores the strength of freedom. "In God we Trust."

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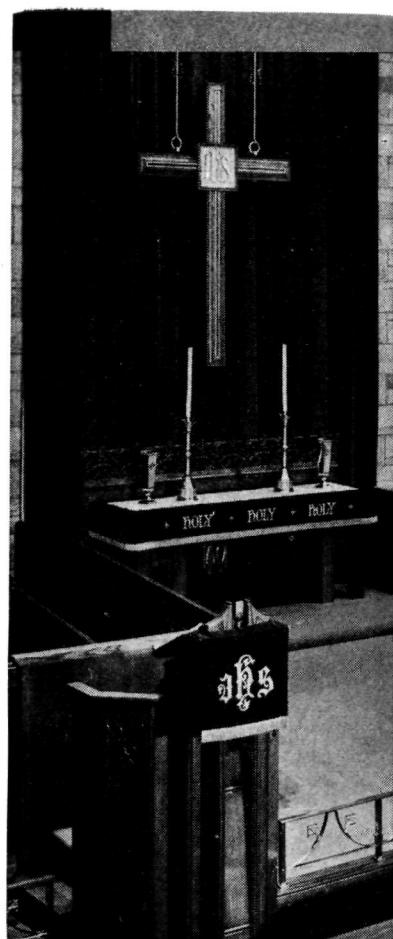
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MUSIC COLLEGE PROPOSED

★ Twenty-five religious leaders and Church musicians attended a three-day meeting at Washington Cathedral's College of Preachers on April 6-8, to discuss the training of Church musicians.

The group took part in a "Colloquium" which was the first formal meeting concerned with a proposed college to give post-graduate training to Church organists and choir-masters. Such a college is being considered as an addition to the work carried out under the Cathedral Foundation in Washington. It would be similar to the College of Preachers which now conducts conferences on preaching and related subjects for the clergy.

The chairman for the three-day conference was the Rev. Walter Williams, of the department of Education of the National Council. Channing Lefebvre of St. Paul's School, Concord, N. H., lead the discussion on "The musician's relation to the Church" at the opening session. Leo Sowerby of St. James' Church, Chicago, lead a discussion on "The education of the Church musician." The two final sessions on "A college of musicians" was moderated by Mr. Williams.

The group also attended rehearsals of the Washington Cathedral choir of men and

boys and the Washington and Cathedral choir societies during the conference. Paul Callaway, cathedral organist and choirmaster, conducts both groups.

LONG ISLAND HAS DRIVE

★ Judge Edward A. Richards, bank president, will head an appeal for \$150,000 for the support of Episcopal charities of Long Island during 1953, according to an announcement made by Bishop DeWolfe.

The campaign which is the third annual united appeal for Episcopal charities will be conducted through personal solicitation this spring and culminate in parish offerings in all churches on June 7th.

The benefiting agencies are St. John's Episcopal Hospital, St. John's School of Nursing, The Home for the Aged and the Home for the Blind, and the Sisters of the Community of St. John the Evangelist, all units of the Church Charity Foundation. The Youth Consultation Service and the Bishop's Call, an emergency discretionary fund administered by the Bishop.

In accepting the chairmanship of the campaign, Judge Richards stressed the continuing growth of the Diocese and with it the calls upon the church agencies.

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PEOPLE

CLERGY CHANGES:

William D. Richardson, assistant at St. Paul's, Syracuse, N. Y., becomes rector of Christ Church, Huron, Ohio, May 6.

Michael Yasutake has been appointed executive secretary of social relations for the diocese of Chicago. He is now curate at St. Paul's, Chicago.

George Cleaveland, canon of Washington Cathedral, has accepted the rectorship of the Ascension, Richmond, Va.

Arthur G. Pederson, formerly rector of St. James, Long Beach, N. Y., is now vicar of churches at Addison and Savona, N. Y.

William J. A. Barnett is now in charge of St. Thomas, Glassboro, N. J.

Ronald L. Latimer, formerly curate at Grace Church, Haddonfield, N. J., is now in charge of St. George's, Helmetta, N. J.

Vernon A. Weaver has resigned as rector of Christ Church, West Collingswood, N. J.

ORDINATIONS:

Jervis S. Zimmerman, former Presbyterian minister, was ordained deacon, March 14, by Bishop Gray at Christ Church, Norwich, Conn., where he is curate. He also continues as chaplain at the Norwich state hospital.

Robert F. Stub was ordained priest by Bishop Brinker on March 9 at the Good Shepherd, Bridgeport, Nebr., where he is in charge.

Augustus L. Hemenway was ordained priest by Bishop Shires March 14 at St. Paul's, Burlingame, Cal., where he is curate.

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MARY MOORE

BOX 394-W DAVENPORT, IOWA

LAY WORKERS:

Hunter L. Delatour, vestryman of St. Paul's, Great Neck, has been appointed chancellor of the diocese of Long Island.

DEATHS:

Frederick K. Howard, 86, died at Berkeley, Cal., Feb. 27. Until his retirement in 1940 he was chaplain to the county hospitals in the Bay Area.

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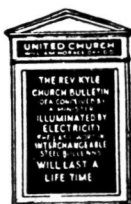
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BACKFIRE

MILTON CRUM JR.

Rector at Allendale, S. C.

Announcement of a new faculty for Sewanee's School of Theology has evoked considerable adverse comment. Some have seen in the situation at Sewanee an analogy to labor disputes and have spoken in terms of "strikes" and "scabs." Others have seen the new faculty "in a position of grave moral ambiguity."

Certainly the newly appointed theological faculty at Sewanee are not "scabs." They are not guilty of taking other people's jobs unfairly, and the present faculty has not been on strike at any time. The new faculty have simply accepted some of the positions made vacant by the present faculty's voluntary resignation.

Nevertheless, the new appointees are subject to legitimate criticism on two counts:

(1) By their acceptance, in the present circumstances, they indicate their belief that it is better that the Theological School of Sewanee continue as a segregated school than that it not continue at all. There is room for disagreement here, and I, for example, disagree.

The issue has been raised at Sewanee. The decision of whether or not qualified Negro postulants will be admitted involves the Christian belief in one God, one Church and the oneness of all men in Christ. It is one of the big moral issues of our time. To say the least, ambiguous positions insult the importance of the question.

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"How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him." (1 Kgs. 18:21).

If, as I believe, the policy of segregation in a Christian school of theology is incompatible with Christian theology and morality, then it may well be that a segregated seminary does more harm to the Church's witness to the one God and Father of us all than would no seminary at all. "Either make the tree good, and its fruits good; or the tree bad, and its fruit bad; for the tree is known by its fruit." "Every tree that does not bear good fruit is cut down and thrown into the fire." (Matt. 12:33; 7:19).

(2) The new men should have made their acceptance conditional on the trustees' revoking the objectionable action of last June. Their un-conditional acceptance is, in effect, an invitation to the trustees to continue the segregation policy.

PAUL W. BARNHART

Methodist Minister, Hayden, Ariz.

I am a Methodist parson, retired age 79, who has been drafted back into pastoral service in this copper smelting region where the unions demand a wage rate for common labor of \$12 plus and where the community pays a parson \$3.33 a day. We grant the use of our building twice a month to a visiting Episcopal rector. I can't send \$4 for my annual subscription but I need the Witness so send it as long as possible for the \$2 enclosed.

HENRY PRATT

Layman of Brooklyn

The article by Don Shaw (March 19) was excellent and I am sure many rectors will want copies for distribution. Please also send me 25 copies of the new leaflet.

ANSWER: The leaflet, *The Episcopal Church: What I Found*, is now available from The Witness, Tunkhannock, Pa., at 10c for single copies and \$4 for 100. We have also a new printing of the ever popular leaflet by Studdert-Kennedy, *The Meaning of the Real Presence*, at the same price.



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For March, 1953

EDITORIALS

THE ORGANIZATION OF THE EPISCOPAL CHURCH IN TENNESSEE

By Edgar Legare Pennington

(Dr. Pennington, late Historiographer of the Church, sent this article to us before his lamented death.)

CALIFORNIA'S BACK YARD: The Story of the Missionary District of San Joaquin, 1850-1944

By Frederick D. Graves

(Bishop Walters expects San Joaquin to become a diocese in another six years.)

NEW LIGHT ON THE RELATION OF EARLY AMERICAN METHODISM TO THE ANGLICAN CLERGY IN VIRGINIA AND NORTH CAROLINA

By William Warren Sweet

(Dr. Sweet is noted for his many and valuable contributions to American religious history. He was for 19 years Professor of American Christianity at the University of Chicago.)

THE WEALTH OF THE CLERGY OF VIRGINIA IN 1791

By G. MacLaren Brydon

(Dr. Brydon is Senior Associate Editor of HISTORICAL MAGAZINE and Historiographer of the Diocese of Virginia. He has completed two volumes of *Virginia's Mother Church*, and is now working on the third.)

HISTORIC PARISHES: SAINT JOHN'S CHURCH, ELIZABETH, N. J.

By Nelson R. Burr and Walter H. Stowe

(This parish was made famous by Dr. Thomas Bradbury Chandler, "Champion of Episcopacy" in Colonial America. The heraldry used in this Church—twelve shields—to portray its history, will be reproduced in illustrations. Dr. Burr has just completed the definitive *History of the Anglican Church in New Jersey*, covering the colonial period.)

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