

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

A Traditional Pancake Race Imported From England

WOMEN OF SMALL KANSAS TOWN NOW COMPETE IN ANNUAL CHALLENGE MATCH

By James Valliant

Rector of St. John's Olney, Md.

Just why Shrove Tuesday and pancakes should be associated in church annals is not clear. But a recent visit to St. John's, Olney, Maryland, from the Vicar of Olney, England, has awakened community interest in the traditional Olney Pancake Race, first run in the English parish in 1445, it is said. Now the ladies of the Maryland parish are planning to introduce a Pancake Race either on the customary Shrove Tuesday or as a special event at St. John's May Festival.

The English Vicar, the Rev. Ronald W. Collins, R. D., preached twice at St. John's, Olney, in October and told something of the history of his parish church, built about 1325 A. D. It has a spire which is 185 feet tall and is a landmark for many miles around. It houses a peal of eight bells. How the Olney Pancake Race originated nobody knows. Perhaps a tardy housewife, hearing the shriving bell, dashed off to church still clutching her frying pan. Perhaps the gift of pancakes may have been offered as a form of bribe to

the church bell ringer to send out a few peals earlier than usual—for the ringing of the bell was the signal for the beginning of the traditional Shrove Tuesday festivities, part of the village's "last fling" celebration before the Long Fast of Lent.

Costumed Race

Whatever its origin, ladies, young and old of the village, were always present, with frying pan and griddle cake in hand, for the race. In the tall beribboned caps and flowing skirted costumes of the time they dashed full tilt from the market place to the steps of the church. At the start of the race, once during the course and again at the finish, they were required to flip the pancake. Judges were stationed along the course and if the cake was dropped or not flipped three times the contestant was disqualified.

The popular custom endured even in the troublesome times of the Wars of the Roses. Sometimes there were lapses down through the years but never so long that the festivity was forgotten by the women-folk of Olney. It was revived

by the Rev. Mr. Collins in 1947 and immediately brought enthusiastic response throughout the country side. Wearied by the austerities of the recent World War, the parish folk gaily joined in this colorful link with the past. Each year since the race has brought numerous contestants and visitors from all over Britain and abroad, in growing numbers. It has been featured in radio programs of many lands and has been filmed by movie cameras and televised. It has even been officially recognized as a factor in furthering happy relations between Britain and this country.

"Olney" Hymns

The race always concludes with a service in the parish church at which many of the famous "Olney" hymns are sung and the Vicar preaches a sermon. The prize is a Prayer Book and each contestant receives a print from the old parish register of a quaint drawing of one of the early-day races.

In 1950 the Vicar accepted a challenge from Liberal, Kansas, and since then the women-folk of Liberal have competed in an annual challenge match for a Transatlantic Pancake Trophy. The visit of the Rev. Mr. Collins to the United States last fall was made possible by residents of Liberal, Kansas, and of Olney, Texas. While the Vicar was in Wash-



From an old drawing in a program of the Pancake Race at Olney, England

ington the British Embassy arranged for him to visit St. John's, Olney, Maryland.

Most famous predecessor of the present vicar at the English church was the Rev. John Newton, the ex-slave trader-parson, who with his friend, the poet, William Cowper, wrote the book of "Olney Hymnal" dated February 15, 1779. These include "How Sweet the name of Jesus Sounds"; "Glorious things of Thee are spoken" "God moves in a mysterious way". The town of Olney, Maryland, once called Mechanicsville, was re-

named after the English town in Buckinghamshire where Cowper lived for many years. The change was suggested by Dr. Charles Farquhar, M. D., also a professor of English literature and an admirer of Cowper's poetry, and his wife, Mary Elgar Farquhar. They bought a house in Mechanicsville in 1840 which they named "Olney". In 1852, the post-office also was named Olney. Their historic house, now known as "Little Olney" is now owned by Mrs. Clara May Downey, founder and former owner of the Olney Inn.

Rockefeller Grants Millions To Theological Schools

★ Grants totalling \$10,375,000 from a fund established by John D. Rockefeller, Jr. were made to six interdenominational seminaries and the American Association of Theological Schools.

The six seminaries are Vanderbilt University School of Religion, Federated Theological Faculty of the University of Chicago, Pacific School of Religion, Union Theological Seminary, New York, Yale

Divinity School and Harvard Divinity School.

Of the total, the seminaries receive \$9,650,000 and the American Association of Theological Schools, \$725,000.

The grants were from a \$20,000,000 gift by Mr. Rockefeller to strengthen and develop Protestant theological education in the United States. The gift was made last January to the Sealantic Fund, Inc., which he set up in 1938

to administer some of the gifts in his general philanthropic program. It was believed to be the largest single grant ever made for religious training purposes.

The gifts announced for the seminaries were in the form of contributions and pledges that will turn into cash when the schools themselves raise stipulated sums.

Fund spokesmen said the grant to the American Association of Theological Schools for expanded services was designed to help immediately and directly the 79 seminaries in the U. S. and Canada that are its fully accredited members. To date, the main concern of the Association has been the accreditation of seminaries.

These 79 Protestant seminaries serve 16,000 students. They have 1,500 full and part-time teachers whose salaries are low in comparison with those paid by graduate schools in other fields. Half of these schools have income-producing endowments of less than \$1,000,000.

Dana S. Creel, director of the fund, said that the six seminaries were selected "as strategic institutions representing various religions of the country and less likely to receive significant contributions from denominational bodies who understandably concentrate their support on their own denominational seminaries."

The American Association of Theological Schools was pledged \$225,000 payable over a ten-year period, enabling it to engage a paid staff to broaden its consultation service for members on curriculums, accreditation, joint study projects and fundraising.

It also received a pledge of \$500,000 to initiate a five-

year faculty fellowship program.

The schools receiving funds for endowment must hold them intact for ten years, and use only the earnings. After that

the principal may be spent at the rate of 5 per cent a year for 15 years. After 25 years, endowment funds may be used in a way the school trustees see fit.

Holy Trinity Vestrymen Oust William Melish

★ Ignoring a parishioners' resolution urging delay, six of the nine vestrymen of the Church of the Holy Trinity, Brooklyn, voted unanimously January 11th to oust the Rev. William Howard Melish as acting rector.

Three pro-Melish vestrymen did not attend.

While the vestrymen were in session in the second floor rectory office, about 100 of the parishioners followed up the previously adopted resolution with a special prayer meeting in the church auditorium, followed by hymn singing in the second floor hall.

When the vestrymen emerged, they ran a gantlet of indignant glares and one man shouted, "Well now you've done your dirty work!"

Mrs. Melish took part in the hymn singing but Melish was not present.

He offered the opening prayer at the vestrymen's meeting, after which a motion requesting his absence was passed and he withdrew.

He did not remain at the church to hear the vestrymen's final decision, which had been a foregone conclusion.

The action was in two parts. The first was a unanimous vote nominating the Rev. Irving S. Pollard, now assistant rector of St. Bartholomew's, New York, as rector of Holy Trinity.

The second action, also unanimous, was a vote to put

Melish on notice to vacate the rectory within 30 days after Bishop DeWolfe's approval of the election.

Lewis G. Reynolds, senior warden and former staunch supporter of Melish but now the leader against him, reiterated



W. H. MELISH

that the issue was simply a case of the church's having lost ground without a regular rector and that its relations with the diocese had become "tenuous."

Trouble Ahead

The three vestrymen who support Melish and therefore did not attend the meeting, immediately sent a telegram to Bishop DeWolfe claiming that the action was "a breach of faith" and "an illegal act."

They contend that the present board of vestrymen had "solemnly pledged" to consult the congregation in the matter of finding a rector and also that the nomination was illegal because it lacked the "quorum required by the Religious Corporation Law, which governs the power of the vestry."

The vestry now has nine members, but its full complement is eleven. A quorum, therefore, the three members claimed, should consist of seven vestrymen according to Section 42 of the law. Since they were absent from both the nominating and electing meetings, only six members of the vestry attended, and both meetings were illegal, they declared.

The vestrymen who protest the action of the majority are DeWitt Ramel, clerk; Dr. Phillips Brooks and John H. Burke.

Mr. Reynolds explained that the action was taken without a poll of congregation opinion because the vestrymen present felt it would "work for the welfare of the church as a whole." He said that the six vestrymen had been advised by counsel that they did indeed constitute a quorum of the nine actual members of the board, and had it in their power to nominate and elect.

He added that he had "no recollection" of pledging to consult the congregation before choosing a rector and said, "We feel that to be an integral part of the Protestant Episcopal Church, a rector is necessary to maintain the relations with the diocese."

TRENBATH DIES SUDDENLY

★ The Rev. Robert Trenbath, rector of St. Alban's, Washington, and a frequent contributor to *The Witness*, died of a heart attack on New Years Day at the age of 41.

Bishop Dun conducted the funeral which was attended by sixty of the diocesan clergy and a delegation of three clergymen from the Federation of Churches of which Trenbath was vice president.

He is survived by his widow and two children, ages twelve and nine.

Terrorism in Mississippi Calls for Action

★ The department of social relations of the diocese of New York adopted a resolution deploring the present reign of terror in Mississippi.

The department released the following statement in explanation of its stand:

The state of Mississippi today is gripped by a reign of terror. On May 7 the Rev. George W. Lee was killed in Belzoni, Mississippi. No arrests were made.

On August 13 Lamar Smith was killed in broad daylight in front of the court house at Brookhaven, Mississippi. The Grand Jury failed to return an indictment.

On August 28 Emmett Till, a fourteen year old boy, was kidnapped at Money, Mississippi. His body was found three days later in the Tallahatchie River. The two men who took the lad at gun-point from his uncle's home were acquitted of murder, and were not even indicted for kidnapping.

On November 25 Gus Courts was shot in Belzoni, Mississippi, and on December 3 Clinton Melton was killed at Glendora, Mississippi.

To permit such crimes to continue unpunished in the state of Mississippi is to invite lawlessness throughout the South, and indeed throughout the entire country. It is to create needless, senseless and dangerous tension between our white and Negro citizens.

Especially reprehensible is the part played by officers of government in inciting lawlessness. Senator Eastland of Mississippi has been quoted as saying, "On May 17 (the day of the desegregation decision of the United States Supreme Court) the Constitution of the

United States was destroyed.

- - - You are not required to obey any court which passes out such a ruling. In fact, you are obliged to defy it." This is subversion just as real, and, because it comes from a United States Senator, far more dangerous than any perpetrated by the Communist Party. It is a challenge not only to the Supreme Court, but to the federal government, and to the authority of the 4th, 5th, 6th, 8th and 14th Amendments to the Constitution of the United States, which provide safeguards for all our citizens.

This blatant defiance of government and the reign of terror which stems from it are no longer problems of the state of Mississippi alone. They are problems of all law-abiding people both North and South. They are problems which concern our churches, our schools, our labor unions, our industrialists. They concern all whose security depends upon the just, impartial administration of the law. They concern every American who cherishes the ideals of freedom and fair play set forth in the Declaration of Independence.

There is every reason for believing that this reign of terror does not represent the true attitude of the law-abiding citizens of the state of Mississippi. A service club in Mississippi unanimously passed a resolution calling for justice after the Melton murder. Editorial comments in at least two newspapers in the state speak with shame of the whole tragic business.

The decent people of Mississippi have a right to expect help in this crisis from all their

fellow-citizens. Above all, they have a right to expect help from the federal government, whose Supreme Court has been defied and whose Constitution has been nullified. Yet, to date no person in authority has spoken out boldly against this reign of terror.

The governor of Illinois, of whose state Till was a citizen, appealed to the attorney general for action. The attorney general refused to intervene, without so much as an expression of regret, let alone of indignation and concern. The reason he gave for inaction, that no violation of federal statutes was involved, was singularly unconvincing.

A conspiracy by private persons or state officials or senatorial or other governmental representatives of a state which has as its objective the nullification of the Supreme Court decision or other provisions in our Constitution for the protection of our citizens, are clear violations of the federal law. The federal government has the power and the responsibility to investigate such conspiracies and to prevent the conspirators from obtaining their objectives.

No positive action has been taken or proposed to meet a situation that is as explosive as dynamite. Will the conscience of the leaders of America—of the government, of industry, of labor, of the Churches—permit them to remain silent until the dynamite explodes? Mr. Walter Reuther, in his address at the National Religion and Labor Luncheon, pointed out the world-wide implication of this situation. The United States cannot effectively exercise leadership among the nations of the free world, and cannot consistently criticize the brutality of totalitarian regimes as long as the terror in Mississippi is unchecked.

SUPERIOR LAUDS HUDDLESTON

★ The recall of the Rev. Trevor Huddleston, from South Africa to work in Britain, which has aroused considerable speculation, was referred to by the Superior of the Community of the Resurrection, Fr. Raymond Raynes, who is now on a visit to South Africa.

Preaching in St. Mary's Cathedral, Johannesburg, Father Raynes said he personally and the whole community thanked God for giving them such a brother as Trevor Huddleston. In a remarkable manner the latter had "expounded by word and action the Christian approach to the racial, social and political problems of the world—and that in a country where they are most acute."

"It has been said," he went on, "that his recall to England is because I disagree with him or am embarrassed by his attitude. Nothing could be further from the truth. It has been continually and persistently suggested that pressure has been brought to bear that he should be removed—the source of this pressure being either the Church authorities, big business or the Governments of South Africa or the United Kingdom.

"There has, however, been very strong pressure on me to reconsider Huddleston's recall, but I am still convinced that he should return to the home of the Community for the work to which he has been appointed."

Father Raynes said he had been struck by the fact that

men and women, young and old, of every race, of varying creeds or none, had seen and found in Trevor Huddleston an expression of what was in the depths of their own hearts. Father Raynes criticised the present state of South Africa, saying, "Deeply engrained there is a lie in the soul of this country—that one race or group is essentially superior to another. Until this lie is expelled from our hearts, we shall live in a society confused by fear, suspicion, self-interest, driven from day to day to barely-disguised injustice."

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RAMSAY APPOINTED ARCHBISHOP

★ Bishop Arthur Ramsay of Durham has been appointed Archbishop of York to succeed Archbishop Garbett who died December 31 at the age of eighty.

Queen Elizabeth also appointed Bishop Campbell of Guildford as Bishop of London, succeeding Bishop Wand.

CONFERENCE OF SEMINARIANS

★ The annual meeting of the Anglican seminary conference was held Dec. 28-30 at Bexley Hall, the divinity school of Kenyon College. Between 75 and 100 students from twenty-three Anglican seminaries in the United States and Canada attended. The subject for discussion was "Ministry to the Aged."

"Medical science is pushing the frontiers of age back more and more," remarks George H. Van Doren, Bexley Hall mid-dler and general chairman of the student planning committee. "The fears and hopes of older parishioners are every minister's problem in this era of increased longevity. We need to consider the scientific study of geriatrics."

Speakers included the Rev. Hunsdon Cary, Jr., rector of Grace Church, Sandusky, O.; Dr. Harrison Evans, director of Harding Sanitarium, Worthington, O.; the Rev. R. B. Gutmann, executive director of Neighborhood House in Milwaukee; and the Rev. John R. Stalker of the Bexley Hall faculty.

NEW MAGAZINE FOR MISSOURI

★ The diocese of Missouri published its first number of "Now", diocesan monthly, this month. It is being mailed to each of the 8,800 families in the diocese.

It is a tabloid, printed on newsprint, and is edited by

William Matheus of St. Louis, with the Rev. Ray Schaffer of St. Charles as associate editor.

PROGRAM DECREASES DELINQUENCY

★ A program in Decatur, Illinois, whereby a different minister is assigned each month to work on juvenile cases was declared a success by law enforcement officials, after a year of operation.

When offenders are taken into custody the minister is notified and unofficially enters the case. He counsels the youth, offers the assistance of his church or one the youth prefers, and attempts to enlist the aid of the family to avoid further offences.

Roman Catholic and Protestant Churches are cooperating in the program, including the Episcopal Church.

VALENTINE LEE HAS HOBBY

★ The Rev. Valentine Lee of Jacksonville, Florida, has a creative hobby—painting. He is sufficiently skillful to have a private showing of his recent canvas endeavors at the local art center.


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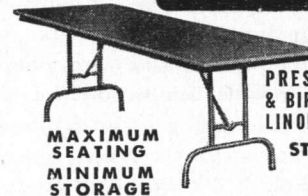
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CHURCH SCHOOL OFFERING

★ The Presiding Bishop has prepared the following statement on the Church School missionary offering for 1956:

The recent General Convention provided that "the Church School Lenten Mite Box Offering shall be allocated solely to specific projects of advance work in the overseas and missionary districts of the Church". In accordance with this direction of the Convention, the National Council at the December meeting approved three such projects: 1) Advance work in the Columbia River area, largely situated in the District of Spokane; 2) further progress in our Indian field in the District of South Dakota; and 3) projects in our Overseas District in Liberia.

These actions have created considerable discussion through the Church. The General Convention has made an important and I believe, wise decision. But I rest this appeal not upon authority but upon the tremendous need and opportunity in the missionary field. Furthermore I believe that asking our Church School pupils to give to definite projects has great educational and inspirational value. Every cent given will go directly to the field as any promotional costs have been provided for in other ways.

There are many opportuni-

ties throughout the world but of necessity we could not choose them all. If this venture is successful, other advance projects will be chosen in succeeding years.

The Columbia River area, known as the Inland Empire, is in process of transformation due to water and electric power. Hundreds of thousands of acres are opening for settlement and thousands of men, women, boys and girls are moving in. Now is the time to strike with power. Tomorrow will be too late. Let us establish the Church now. The Indian field, as well as Africa are greatly in the public eye. The Indian, amid changing conditions needs help now. Africa is one of the great strategic areas in the world as we all know.

Here is a plan which enables our Church Schools to make a definite and significant contribution.

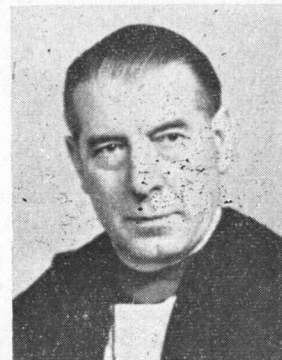
ENGLISH LECTURER AT BERKELEY

★ The Rev. Kingsley Archdall, principal and professor of theology in St. David's College, Lampeter, Wales, delivered the sermon at the service in the Trinity College chapel on Jan. 8.

Prof. Archdall is now visiting fellow of Yale University and visiting professor at Berkeley Divinity School for the academic year 1955-1956.

BISHOP WAND NOW CANON

★ Bishop Wand, who retired as Bishop of London on



BISHOP WAND

December 31st, is now canon in residence of St. Paul's Cathedral.

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BACKFIRE

LUTHER D. WHITE

Layman of Waterford, Conn.

We read frequently about the destructive powers of the atomic and hydrogen bombs, which can obliterate large cities over night.

It has remained for heads of other countries, like Premier Nehru of India and Premier Nasser of Egypt, to propose a ban on the production and use of nuclear weapons.

Why do not our own statesmen urge such proposals? Reduction of armaments and a ban upon atomic weapons are the principal steps toward ending the cold war. We should be leaders and not merely followers in this great cause.

KEITH B. HOOK

Layman of Hartford, Conn.

Your editorial *Suicide for Defense* is correct when it decries the lack of study and consideration of our foreign policy and related military policy. Beyond that, it has little to offer in constructive thinking, and ignores the mass of evidence that the Soviets and Red Chinese are bent on communizing the entire world—step by step—and with or without war as the circumstances dictate. It ignores the fact that the Soviet armies have largely gone over to atomic armament, thereby allowing them to reduce the size of their army divisions and announce that they are demobilizing some of their military forces. In speaking of the Stockholm peace petition, it ignores the Soviet step-up of the cold war after being convinced by our

President that we would not use nuclear bombs (Geneva meeting last summer). It apparently assumes that nuclear scientists are expert political scientists and students of international relations and that their opinions should carry some special weight politically.

The basic and underlying fact in today's situation is that the United States, imperfect as it is, stands for government under law—and under law which changes with the thinking of the electorate.

The Soviet system gives lip service to social security, state socialism, and law, but in fact, places absolute power in the hands of its leaders who can guide the affairs of state without regard to the welfare of the individual Soviet citizen who has rights only at the sufferance of the state. Look at the United Nation's report on slave labor in the Soviet Union—over 10,000,000 slave laborers.

Before we can have peace, according to the normal concepts of war and peace—we have to have a commonly accepted concept of law with rights and obligations placed

upon each citizen, leaving him with as much control over his own life as can be granted commensurate with the general welfare. Until we have such peace, we have to maintain an adequate defense or fall before the regimented ideologies of the Soviets. Their insatiable lust for power and willingness to use it, such as in Korea, when they think the grabbing is good, makes a strong defense absolutely essential. And part of maintaining such defense is the withholding of information from the Soviets.

We have achieved the highly intricate degree of social and economic specialization on faith in each other. We rely on each other for our daily necessities. We rely on our leaders, whom we elected and placed over our military and other appointed officials, because of our faith in their judgement and because we all live under and believe in civil

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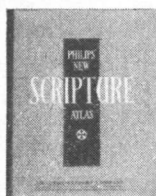
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