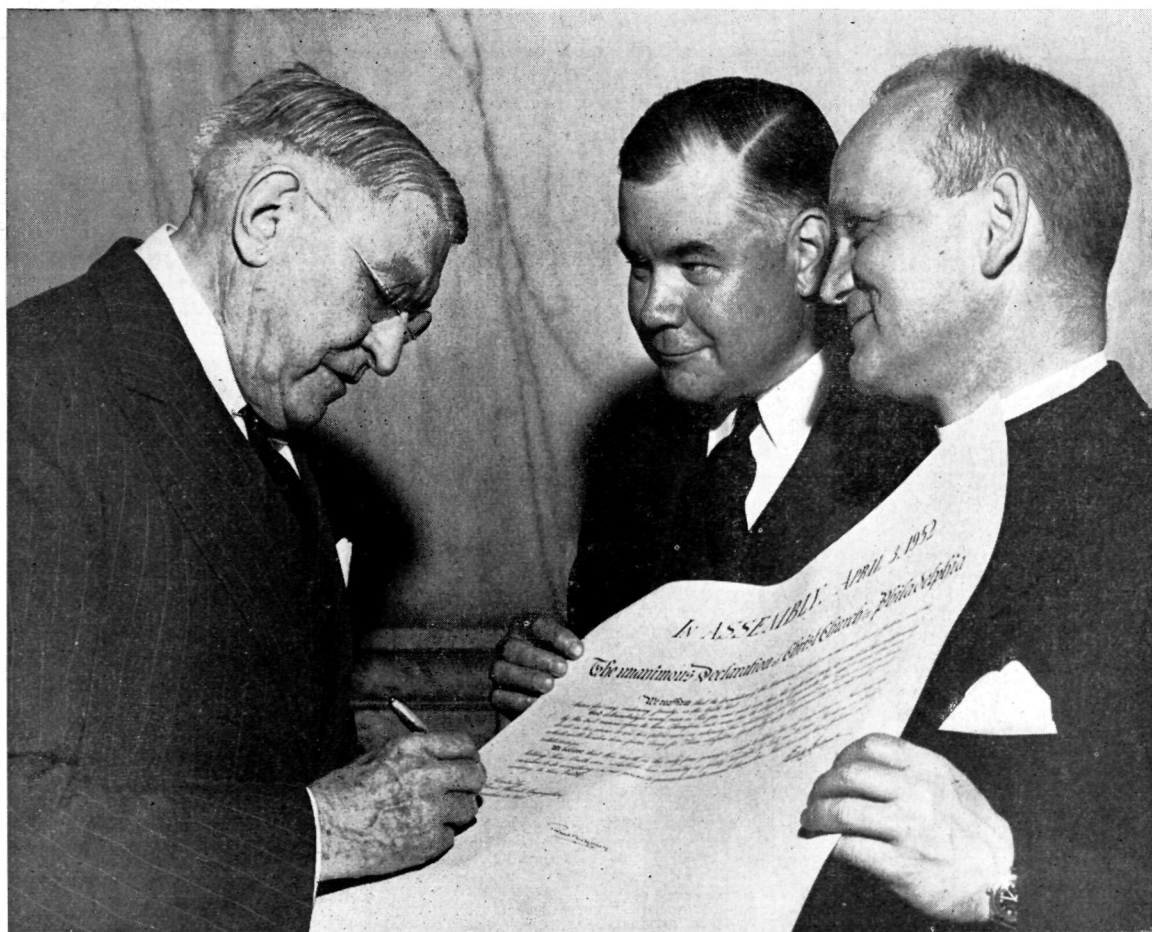


# The WITNESS

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A COPY

MAY 15, 1952



OWEN J. ROBERTS, former Associate Justice of the Supreme Court, signs the Christ Church Declaration held by the Rector, the Rev. E. A. deBordenave. Thomas B. K. Ringe, attorney and sponsor of the parish's program, looks on

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## Historic Christ Church Has New Program

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, (Morning Prayer and), Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.  
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Thurs., and Holy Days, H.C.—11:45  
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9:30 and 11 a. m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p. m. Evensong. 2. 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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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
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Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York  
Rev. Roscoe Thornton Foust, D.D., Rector  
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5:30 Vespers, Tuesday through Friday.  
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Evensong and Benediction, 8.

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### PRO CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Student and Artists Center  
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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 In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
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The Rev. Frank R. Wilson  
Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tu.-s., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Rev. Leslie D. Hallett;  
Rev. Mitchell Haddad  
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Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
H. Alexander Matthews, Mus. D., Organist  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

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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.  
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a.m., Holy Communion; 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.

### 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.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hillier, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H. C. 8, 12:15; 11, 1st S. Family 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

### ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11  
Weekday: Thurs. 10. Other services as announced.  
Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri  
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.

### CHRIST CHURCH IN PHILADELPHIA

2nd Street above Market  
Founded 1695 - Built 1727  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
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Wed. & Holy Days, H.C. 11

WRITE FOR SPECIAL RATE

FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

## STORY OF THE WEEK

# Historic Christ Church Issues A New Declaration

## National Group Organized to Advise on Ways Parish May Implement Document

★ On a night last month, Owen J. Roberts sat with Benjamin Franklin's lap-desk on his knees and signed the unanimous Declaration of Christ Church in Philadelphia. He thus became the first of a long list of distinguished signers of a document that is destined to become an historic one.

This Declaration is the result of a long study that was made by the rector, vestry and members of the congregation of Christ Church. They were seeking to discover the basic element of the new concept of society that came into being on July 4, 1776 in Independence Hall, a few blocks away from the Church. The Christ Church Declaration embodies their conclusions and was adopted unanimously, after serious debate, at a congregational meeting held on November 13, 1951.

Since it was made public on April 3, it has received widespread endorsement. It has already been read in Congress and broadcast to countries behind the iron curtain. Several corporations are planning to carry it in national advertising.

Here it is:

### The Christ Church Declaration

We reaffirm that the foundation of the American political,

economic and social system, and the basis for any enduring society, is the truth that

*God acknowledges every man as his son and each man has the right and duty to establish this relationship by the best means open to him. Therefore, each man has the obligation to guarantee this right to every other man, to do all in his power to aid his fellow man in achieving this relationship, and to prevent any action or circumstance which will hinder him from doing so. These obligations specifically apply to governmental, business and social relationships.*

We believe that this is the only force powerful enough to defeat the evil confronting us; that only men holding this truth can establish and maintain a society acceptable to God and to man. Therefore, we pledge ourselves to do everything in our power to persuade men to commit themselves, their lives and their fortunes, according to this truth.

### Toleration in a Quaker Colony

William Penn enjoys a reputation for religious toleration. This reputation may be deserved. It is a fact, however, that it was the Bishop of London who persuaded the King to include a paragraph in the charter about to be granted to Penn which provided that when-

ever twenty members of the Church of England wanted to form a congregation in Penn's colony the Bishop of London would be permitted to send them a clergyman.

Thirty-six members of the Church of England asked for a clergyman in 1695. The Bishop of London sent them one and Christ Church was founded just fifteen years after Penn landed in America.

Members of this congregation later interceded for the admission of Jews and Catholics. This permission was granted on condition that they built their houses of worship on alleys.

Within a few years the congregation had outgrown its quarters and undertook the erection of a new and larger building. Construction began in 1727 on what was to be "the handsomest building in the American colonies". It was completed in 1754, when Benjamin Franklin helped conduct two lotteries to pay for finishing the tower. Architects still acclaim Christ Church as one of the most exquisite examples of Georgian architecture in the world.

The 36 people who founded Christ Church in 1695 has grown into the diocese of Pennsylvania, which is today one of the strongest in our Church, numbering 197 parishes and missions with 78,035 communicant.

### Formation of PEC-USA

Clergymen of the Church of England in the American colonies were faced with a terrible problem of conscience when the colonies declared themselves independent. These clergymen



had taken an oath of allegiance to the King. They had either to break their solemn oath or be a Tory.

This was no problem for the vestry of Christ Church. They met on the afternoon of July 4, 1776, while the bells of Christ Church were ringing with the Liberty Bell, and passed a resolution directing the rector to support the Revolution. That rector stayed Tory and left Philadelphia.

He was succeeded by his young assistant, William White. After serious wrestling of conscience, White used the pulpit of Christ Church to call on Philadelphians to support the struggle for freedom. He was chaplain of the Continental Congress; he was advisor to the men who formed our nation. President Washington himself becoming a member of his congregation, as did many of the other founding fathers.

William White was concerned to preserve and strengthen the broken remnants of the Church of England in America. He became the leader of those who shared this concern. After some years of effort, the first General Convention was held in Christ Church. It formed the Protestant Episcopal Church in the United States of America, adopted the constitution for the Church and revised the Prayer Book. William White thus became the first Presiding Bishop of the Episcopal Church. He continued to serve as rector of Christ Church for fifty-seven years. Today three of his descendants serve on its vestry.

### Church Enlarges Program

Every school boy and girl knows that the Declaration of Independence was adopted by the Continental Congress at Independence Hall in Philadelphia on July 4, 1776. Not many school boys or girls know that the freedom claimed that day was the product of religion and that it is still dependent on

religion. Christ Church in Philadelphia is the living reminder of these facts. After the Continental Congress heard the news of the Battle of Bunker Hill, it knew it was faced with a decision as to whether freedom was worth the price of war. They proclaimed a day of "humiliation and prayer" and went, as a body, to worship in Christ Church "seeking Divine Guidance". They became convinced that resistance to tyranny is a duty to God and the Declaration of Independence was the result.

Seven signers of that Declaration are buried in Christ

Church's yard. Each year tens of thousands of school boys and girls visit their graves and this Church where they worshipped. These boys and girls learn in a vivid way that those men knew that the unalienable rights they had claimed for all men were "rights" only because they were given by God. These boys and girls, and the thousands of adults who visit Christ Church each year, are told that America and its freedom are still dependent upon a devoted worship of God, and they are urged to make religion important in their lives through their own churches.



QUEEN ANNE COMMUNION SILVER shown in the Bray Library, which was the first sent to the Colony and is preserved intact at Christ Church in a humidity controlled room



This was the first step in Christ Church's expanding program. This Lent its pulpit was opened to laymen who were asked to bear witness to their conviction that a vital religion is the basis of everything that is important in our life. The new Mayor of Philadelphia was the first of these speakers, then came the President of the NAM followed by a director of the CIO-PAC, next a Negro educator, then the Governor of Maryland, a movie-TV star packed the church to standing-room-only, and the great Episcopalian, George Wharton Pepper concluded the series. These sermons were broadcast by the biggest radio and TV stations in Philadelphia, and were thoroughly reported by the press, with copies now being distributed by mail.

"This is typical of our expanding effort to use Christ Church as a platform to say to America that it cannot have the things symbolized by Independence Hall very long unless those things symbolized by Christ Church are kept vital" is the way the Rector summarizes the program.

### Who Supports Christ Church?

Christ Church is located in the oldest part of Philadelphia. Once the center of the city, it is now surrounded by manufacturing plants and wholesale businesses. There is no residential district within many blocks, with the result that its membership is widely scattered and greatly diminished in financial resources.

To preserve the building itself and to carry out an effective program over a period of five years will cost \$241,900. This amount is now being sought by a fund-raising campaign, in which members of nearly every Christian denomination are participating, as well as Jews, both Orthodox and Reformed.

### Associates of Christ Church

A national group to be known as "Associates of Christ Church" is being formed to advise the rector and vestry on ways in which the Church and its program based on the Declaration can be most effective today.

The provisional committee that is organizing this group is headed by the Hon. Owen J. Roberts, former Associate Justice of the United States Supreme Court. Others who have agreed to assist Justice Roberts are: Judge Harold Medina, President Harold Dodds of Princeton, General George C. Marshall, Governor Fine of Pennsylvania, Henning Prentiss, Jr., industrialist, William K. Ruffin, manufacturer, Dr. John Shryock, Director Johns Hopkins Institute of Medical History, Robert Montgomery, movie and radio star and Edwin Cox, industrialist.

"It is the nation's Church and all people of the nation should have the privilege of helping to support it", said one member of the Jewish faith as he handed in his pledge for \$500.

"It seems like a large amount when you try to raise it but

it doesn't go far when you start to spend it" was the rector's comment. "We need the help of every interested person."

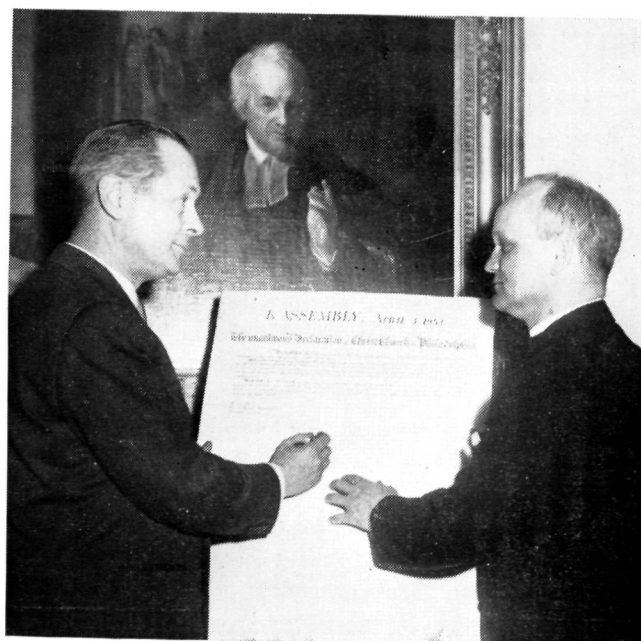
George Wharton Pepper is honorary chairman of the campaign and Loring Dam, general chairman. Contributions can be sent to Christ Church, Philadelphia 6, Pa.

### SPOKANE PETITIONS CONVENTION

★ The convocation of Spokane, meeting April 28th, asked General Convention to set up a new province for the Pacific Northwest. Population growth in the area and the cumbersome size of the 8th province were reasons given for the proposal, which has been under study for a year. Bishop Cross, making his last convocation address before retirement, called manpower the most pressing need of the district and asked for twice the present number of postulants.

### SCHOOL OF PACIFIC GETS GRANT

★ The Church Divinity School of the Pacific has received the first grant made by the Episcopal Church Foundation; \$25,000 to provide a new faculty house.



ROBERT MONTGOMERY, actor, signs the Christ Church Declaration as the Rector, the Rev. E. A. deBordenave, looks on... The portrait which hangs in the rector's study is of an early rector, the Rev. James Abercrombie

# EPISCOPAL CHURCH NEWS

## DELAWARE HOLDS CONVENTION

★ Delaware held its convention May 13-14 at Immanuel, Wilmington, with Bishop Emrich of Michigan the speaker at the banquet. The chairman of the advance fund, Hudson D. Dravo, proposed that the ultimate goal be increased from \$250,000 to \$500,000 to meet the expanding needs. The Auxiliary met at the same time, presided over by Mrs. Ernest N. May, president.

## GEORGIA ENTERTAINED BY TWO PARISHES

★ St. Mark's, Brunswick, and Christ Church, Frederica, were joint hosts of the convention of Georgia, April 22-23. The Rev. Carleton Barnwell of Virginia Seminary and brother of Bishop Barnwell was the preacher at a missionary service. He said that "we do have a lot of machinery for the promotion of missions. The marvel to me is that so limited a concept of the great commission to go into all the world could accomplish as much as it does. I am sure there is joy in heaven over every parish that pays its mathematical quota. There would be greater joy if we could lift our great missionary enterprise out of the realm of arithmetic and make it come alive with the true spirit of missions."

Bishop Barnwell in his address spoke on Christianity and Communism, declaring that a sense of insecurity is the current problem of many people. "As Christians we have no quarrel with Communism in its political and economic aspects. As Christians we have nothing to do with economics or politics," and then went on to say that

*CHRIST CHURCH is often chosen for weddings by Episcopal Church families because of its beauty and thrilling history*



Christians part company with Communists in the way they treat man by destroying his personal integrity. He concluded by saying that Christians have to surpass Communists in missionary zeal and enthusiasm; have vital faith; working for solutions to the problems of society, politics and industry.

Deputies to General Convention: Clergy; H. E. Waller, Charles Schilling, F. Bland Tucker, G. Ralph Madson. Laymen: Osborne Morgan, H. H. Burnett, Samuel Varnedoe, H. Hawkins.

## RED CHARGES DENIED IN SCARSDALE

★ Robert G. Fuller, president of the board of education in Scarsdale, N. Y., denied in a statement charges of Communist infiltration in the school system. It was in reply to charges made by a group calling itself the Committee of Ten which is headed by O. E. Dohrenwend, broker, and the Rev. William C. Kernan, assistant rector of the Church of St. James the Less. Mr. Fuller, vice-president of the First National Bank in New York, chal-

lenged "those who have made these charges to submit their 'evidence' to the Federal Bureau of Investigation."

Previously the superintendent of schools, A. B. Shaw, described the charges made by Kernan's group as "totally unfounded and despicable."

## INDIANAPOLIS CHURCH GETS A BEQUEST

★ A man nobody knew left his entire estate of \$33,000 to Christ Church, Indianapolis. Edward F. Durrell was unknown on both the parish records and to parishioners. Inquiry among neighbors failed to disclose much about him. He was 76 years of age, lived in the city about twenty years, built his own home and lived there very quietly by himself. Reporters checked on a burial plot in Brooklyn where he was buried and learned that the lot was purchased in 1852 by the Rev. Antoine Verren, grandfather of Mr. Durrell. The clergyman had come from France to be pastor of the now 300-year old St. Esprit Church, founded by the Huguenots in what was then New Amsterdam. It later became an Episcopal Church.

# New Canon On Vacant Parishes

## Proposed In Long Island

★ The committee on canons of the diocese of Long Island has proposed a change in the canon on vacant parishes which will be considered at the convention meeting May 20th at Garden City. If adopted by two-thirds vote it will become immediately effective. The recommendation is to add a new section to the present canon to read as follows:

If the wardens and vestrymen of a vacant parish shall for six months after a vacancy occurs, fail to present a candidate for election as rector, the bishop may appoint a presbyter as vicar who shall have control of and responsibility for the worship and spiritual jurisdiction of the parish until the election of a rector pursuant to this canon.

The recommendation prompted a group of laymen from several parishes of the diocese to circulate a memorandum "to help alert the lay delegates of the independent parishes of the diocese to the meaning of this pending amendment to the canons." They present their reasons for believing that the proposal "is an attack upon the fundamental parochial structure of the Church." The memorandum is as follows:

The canon law of our Church accepts the basic concept of the independent parish as the essential unit in the life of the Church. The vestry is recognized as the agent and representative of the parish. When a parish falls vacant, under the canons of the general Church, it is the responsibility of the vestry to maintain the services by providing for tem-

porary supply clergy, and to commence the process of electing a rector. In each stage of what follows, the initiative lies with the vestry of an independent parish. It nominates to the bishop, and, after consultation with him, it is empowered to elect, notifying the bishop of its action and the fact that the presbyter of its choice has accepted the post. This is in keeping with Anglican tradition and practice.

### Invasion of Rights

Under this new proposed amendment that would add a section 6 to canon 23 on the filling of vacant parishes, there would take place an invasion of the traditional rights of the vestry at three specific points. In the event of any inability, for whatever reason, of the vestry reaching agreement with the bishop as to the choice of a rector, if a period of six months shall have elapsed, this amendment would give to the bishop the authority to send into the parish a vicar, or bishop's appointee, to maintain the services and exercise the spiritual jurisdiction. This deprives the vestry of its present right and responsibility, under both the general and diocesan canons, to maintain the services and to employ temporary clerical assistance of the vestry's choice. It compels the vestry to continue its search for a rector, and to negotiate with the bishop, under circumstances that are clearly coercive, since the vicar may be continued in the parish until an election suitable to the bishop is effected. The vicar, as the bishop's appointee, is in a position to influence the parish against its

own vestry, and, if kept there for a sufficiently protracted time, can not only affect its whole character but transform its voting membership.

This vicar system is a Roman practice which the Anglican Church has always regarded as highly un-democratic and which it has rejected in favor of the retention of full parish independence.

### Example Cited

There are many circumstances in which vestries, under the best of conditions, cannot always complete an election within six months. The quest for a suitable rector, especially for a large and complex parish, may entail considerable correspondence and consultation. There is the possibility that one or more of the men who are considered and actually elected, may finally decide to turn down the proposal made to them. In one important parish in this diocese some years ago, three outstanding national figures were elected to a vacant rectorship one after another, each deciding to turn down the call. The time period involved was two years before a candidate finally accepted and had his name submitted to the bishop for inscribing in the clergy list of the diocese. There were no irregular or unusual circumstances in this parish, yet, had this proposed canon been in existence, it would have been possible, the instant that six months had elapsed, for the ecclesiastical authority, had it so desired, to invade that parish with a vicar and fundamentally compromise its freedom of operation in the exercise by its vestry of its traditional and legitimate canonical rights. The ecclesiastical authority may have no such intention, but, once such a power lies within its grasp, the temptation will be



present to employ such a canon to effect some change in the character of some parish that may differ in some respect from the standards and mind-set of the current diocesan.

In any future situation, where the ecclesiastical authority wished to achieve the election of a rector other than that which a parish through its vestry desired, the ecclesiastical authority need only delay the approval of a nominee or electee to the vacant rectorship until six months had passed, when this canon could be invoked, and a vicar installed. It is the position of the chancellor of this diocese that no election can be completed until the bishop has inscribed the presbyter's name in the official clergy list.

### Ambiguous Language

It is the very ambiguity of the language in the recommended amendment that suggests that it contains a "sleeper." It has been the chancellor's contention for some years that in New York state, under the Fiske-Beaty decision, the bishop has the power to enforce the veto of the election of a rector. There are sound reasons for holding that the chancellor in this opinion is in error, but it is crucial to note that, if the chancellor is ever upheld in this opinion by the civil courts, should this proposed amendment pass this convention, the bishop would thenceforward be in a position to stave off any undesirable election until this clause in the proposed amendment could be invoked. The adoption of this amendment would abrogate the existing rights of independent parishes and place absolute authority in the final determination of rectors of vacant parishes in the hands of the bishop. Before adopting so serious a proposal, the convention must inform itself as to what precise

consequences can flow from this change in the canon law. It must not permit itself to be deceived by the seeming innocence of the language, or by the claim that this amendment is intended to be applied solely to some one existing and perhaps embarrassing situation in the diocese. Freedom for all parishes can be lost when the rights of any one are infringed without protest.

It may be argued by the proponents of this amendment that it has only the purpose of penalizing a vestry that actually seeks to avoid an election in a specific set of circumstances. This is no defense of such an amendment. Bills drawn to apply to specific and individual instances rather than to be executed into universally applied legislation are known historically as "bills of attainder," and are traditionally abhorrent to all proponents of constitutional and democratic government. "Bills of attainder" have no place in the law of the land or of the Church.

### Convention Action

Who knows that the vestry in the particular case in mind (Holy Trinity, Brooklyn) is being evasive? It is reported in many quarters of the Church that a considerable number of bishops and chancellors have asked this vestry not to proceed to an election until after the forthcoming general convention in Boston, when there is definitely scheduled a full-dress debate of certain canonical questions which are to be introduced by the appropriate commissions of the Church, and by certain dioceses. If this report is correct, this particular vestry against which this amendment may possibly be intended to be directed, will be in the somewhat more enviable position of a responsible church unit awaiting the meeting of the final

authority in the Church rather than precipitating a situation in which litigation in the civil courts might preclude further ecclesiastical consideration, whereas the diocesan convention would be the impatient and intolerant body disregarding the traditions and regulations of the general Church.

### Recommend Rejection

At the 1951 diocesan convention, when an amendment of Canon 47 was proposed, the chancellor of this diocese persuaded the convention to vote the measure down on the ground that the canons of this diocese, in that particular matter, should follow the canons of the general Church. It would seem that the argument employed so persuasively a year ago by the chancellor ought to continue to be equally persuasive this year in opposing this change on the very eve of General Convention, when a number of matters relevant to this question of polity are to be thoroughly aired.

For these many reasons this convention should reject outright—and certainly at least postpone action at this convention—on so dangerous and radical an intrusion of ancient rights.

The favorable recommendation of the committee on canons is no guarantee that a proposal will be adopted by convention. It is true that printing such a proposal in the pre-convention journal, and its presentation on the opening day of convention, makes its adoption in one convention canonically possible. But, if five members of convention demand, a vote is required by orders. In this event, a two-thirds vote in both the clerical and the lay order is required for adoption. This invasion of parish independence can be halted.

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# EDITORIALS

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## A Neglected Feast

**A**SCENSION Day is a somewhat neglected feast in our culture because it is a Thursday, business day, fixture. Furthermore, the kingly imagery is not appealing in an age when kings are unfashionable. But enshrined in the Creed, given the dignity of both proper preface and octave, the mystery of the Ascension of Christ has significance outlasting both fashions and cultures.

Transfigured and transformed manhood ascended into the heavenly places as the promise of future life with the Father for Christ's brothers. The Ascension is the climax of the Resurrection. It extends what was uniquely Christ's to the whole fellowship of Christ's own. The extinguishing of the paschal candle after the reading of the gospel on Ascension Day actually lights the candle of hope in every Christian.

Further, Christ reigning is our high priest making eternal intercession for us. Prayer cannot ever be a "private" matter because it always involves Christ. We have immediate access to the Father through the Son and we have the assurance that our prayer, however imperfect, will be made whole.

Fellowship, here and hereafter, is a reality of the Ascension. But there is yet another emphasis to Ascensiontide and that is that Christ is reigning as king. It cannot be said with much truth that his rule is extensive in this world. It cannot be stated as the main Christian apologetic today that those who profess and call themselves Christians are noticeably active in building his kingdom of truth, peace, and love.

This is the uncomfortable part of the drama of Ascensiontide with its hymns hailing Christ as conquering king. We sing "Crown him with many crowns. Crown him King of kings, and Lord of lords." But isn't it a bit reminiscent of the Palm Sunday Hosannas if we don't work unceasingly for the rule of the king in ourselves and our society?

## Convention Contribution

**T**HE Boston General Convention preparations are now beginning to come up regularly in the Church news, and we find ourselves looking forward with anticipation to September's doings.

What the major issues are to be we cannot forecast as yet. Our crystal ball reveals only a topsyturvy newsreel of parades and pageantry, budgets and beans, Cowley Fathers and solemn high Morning Prayer, cod and quotas, red sox and chimeres. It looks different and yet the same. Whatever the sayings and doings we feel certain the Episcopal Church will continue to believe in God and will cast a hearty ballot itself.

From past Conventions we have expected and received great and good things in the Bishops' Pastoral Letter. There seems actually to be generated an Apostolic concern for all of Christ's children in the Bishops meetings together. The 1952 epistle to be read in all of our parishes and missions can again be a great prophetic message, as has been true in the past on occasions. We need a re-flowering of our Episcopal leadership and we pray that we may not be disappointed. But a paragraph, or several paragraphs, however strong, from the Bishops does not fulfill the Church's obligation to recognize her mission of social change. The need is to proclaim Daily Bread, One Blood, Peace on Earth, Repent Ye, throughout the whole Convention time. The Church will mainly be judged by its routine conventionalities unless there are dramatic dealings with the world's needs.

At one time the best Convention side-shows were those put on by the Church League for Industrial Democracy. Under its present name, the Episcopal League for Social Action, its role can be just as important and the need, if anything, is greater. We shall look for the League to be on hand with well-planned, well-manned meetings. We hope that it does not miss this chance to mold and inform Church opinion.

## McCarran Act

**C**HURCHMEN in large numbers addressed an open letter last week to candidates for Congress calling upon them to declare themselves on the McCarran Act, stating that it was one of the most vital issues before the country. The letter declared that the act, as we pointed out editorially some weeks ago, "is responsible for the intolerable situation in which government agencies, in a manner all too reminiscent of Nazi Germany, are already preparing concentration camps, are holding thought-control hearing, are denying passports to citizens, and are deporting and refusing admission to aliens."

We were a bit timid in our editorial of March 20 on this matter, ending by saying that "We do not expect or even ask any of you to write letters of protest to Washington. That would put you on the spot; it might even put you in a preferred position as a concentration-camp candidate."

We want to take that back. A lot of things have happened in recent weeks which indicate that the American people are not going to take

all the nonsense handed out from the Pentagon. The will of the people defeated Universal Military Training, at least temporarily—and permanently if we keep on our toes. The people also can demand and get the repeal of this pernicious McCarran Act. So write your Congressmen; and see your Congressman and Senators when they get home.

## WHO ELECTS A RECTOR?

BY

ARTHUR A. ATHA

*Churchman and Attorney of New York City*

**M**EN who have served on vestries know that the one really important assignment they are given is the choosing of a rector. The responsibility entailed in the performance of that duty far transcends anything else the vestry does. And yet all the blood, sweat and tears associated with interviews, visits, committee meetings and listening to sermons of prospects may mean nothing at all if your bishop says: "I don't approve of your choice."

When, back in 1923, the Court of Appeals in New York State affirmed the decision of the Appellate Division of the Supreme Court in the case of *FISKE v. BEATY*, 238 N.Y. 598, attention was called to the fact that our Church in America does not come out and say, as does Church of England, that consent of the bishop is absolutely necessary before a clergyman can be constituted the rector of a parish. Whether we differ from the Church of England on this point, or would be presumed to follow her, raises an interesting question, but let us first see exactly what *Fiske v. Beaty* really decided.

The story of Bishop Charles Fiske and Dr. Arthur H. Beaty begins in September of 1918, when the Doctor, a regularly ordained minister of the Church, was duly installed as rector of Grace Church, Cortland, N.Y. In December of 1920, some of the parishioners asked Bishop Olmstead of Central New York, in which Grace Church was located, to dissolve the pastoral relations between Dr. Beaty and the church. A committee called by the bishop met and decided that while no charges were sustained affecting the clerical standing and good character of Dr. Beaty, "there have developed factions in the parish that are irreconcilable" and Bishop Fiske decreed that under those conditions the pastoral relations

should be dissolved, provided the rector be given three months' notice and that before he resigns, the vestry should individually tender their resignations and new wardens and vestrymen be elected.

On May 20, 1921, Dr. Beaty tendered his resignation in writing. On May 31st, a special election was called to elect new wardens and vestrymen and at that election a pro-Beaty vestry was elected. There was no legal authorization at that time for women to vote at this special election and, since more than half of the votes had been cast by women, the bishop attacked the validity of the election, and the authority of the wardens and vestrymen elected at that meeting, and challenged the right of these officials to elect a rector which they had proceeded to do by electing Dr. Beaty a day after their own election. On June 1, 1921, the bishop was notified by the vestry of the election of Dr. Beaty and a week later he replied, stating that he declined to ratify the election and refused to accept Dr. Beaty as the rector of Grace Church. He pointed out that his original decision was to dissolve the pastoral relations existing between Grace Church and its rector, Dr. Beaty, and to consent to the election of the same candidate would be to nullify his original decision.

### Court Decision

**T**HE special term of the Supreme Court pointed out that the election of Dr. Beaty was not preceded by the giving of any notice thereof to the bishop as required by both the general Church and diocesan canons. The first question presented to the Court was whether there was a vacancy in the rectorship of the Church on June 1, 1921, at the time the new vestry elected Dr. Beaty, and it resolved this question in the affirmative. Dr.



Beaty contended in court that his election was not a new election but merely a continuation of his previous rectorship. The court said that this position was not tenable, and having decided there was a vacancy, the next question was whether or not the filling of such vacancy by the new board was done in a legal manner. The court then decided that failure to give notice of the election to the bishop in advance was a fatal defect.

All of the foregoing reasoning of the court has to do with specific questions affecting the rectorship of Dr. Beaty and the decision could have rested at this point. But here is where obiter dictum rears its ugly head. Obiter dictum is Latin for a remark made incidentally or by the way. It is in a category with "the flowers that bloom in the spring," because what is said by the court as obiter is neither necessary to, nor part of the decision. The court now proceeds to point out that notice in advance to the bishop was essential, and one of the reasons for such notice is because the bishop must inquire as to whether the minister is "duly qualified." Such qualifications, the Court stated, imply "qualifications to preside over the worship and spiritual jurisdiction of the parish" and the fact that "irreconcilable factions had developed in the parish and that it would be for the best interests of all concerned that Dr. Beaty resign" meant that a lack of harmony prevailed in the parish and that it was hopeless to attempt to correct it; "therefore in so far as the parish was concerned," Dr. Beaty was not "duly qualified." The whole record, the court says, shows that whether or not Dr. Beaty was remiss in his duties or chargeable with any fault whatsoever among his parishioners, nevertheless, they so looked upon the situation and therefore, rightfully or wrongfully, he was the cause of the dissention.

Then, continues the court: "There can be no possible question raised as to the bishop's authority to proceed against a rector as the latter's authority is entirely subordinate to that of the bishop as the supreme ecclesiastical head of the diocese."

The Appellate Court, upon the appeal, said: "It is contrary to the general canons of the Church and the canons of the diocese of Central New York that the pulpit of an Episcopal Church be occupied by a rector not duly elected and instituted," and further, "It will be noted that the license and authority conferred is the authority and license of the bishop and not an authority expressed to be derived from an election by a vestry. It would seem to follow that the election of a rector is not complete until ratified by the bishop of the diocese."

The Rev. Edwin A. White, in the late years of the last century wrote a book called "American Church Law" and in it he says: "The term qualified must receive a more comprehensive meaning than merely that he, 'the rector,' has been ordained; it must be taken to mean that the bishop is to be satisfied of the general fitness of the minister elected, both morally and intellectually, before he can be compelled to transmit the certificate to the wardens." Dr. White goes to the Church of England for his example of the necessity for the bishop's consent before a clergyman can be constituted the rector of a parish, and then he concludes that, "It is therefore in my judgment manifestly the law of the American Church today, first that the bishop is the source of authority within his diocese and second, that the bishop's consent to the election of a clergyman to the rectorship of a parish within his diocese, before such clergyman can act as such rector, is necessary."

From this statement, Dr. White goes on to say that: "It is hard to see how it can well be denied that the bishop has also the authority to require that his consent be first obtained before a minister of the Church can assume the office of rector of a parish in his diocese or that the Church possesses the power to enact laws requiring the vestry of a parish first to obtain the consent of the bishop of the diocese before receiving as rector the minister whom they may have elected as such."

"That the Courts would so hold is, in my judgment, clearly to be implied from their decisions on analogous questions."

Then Dr. White gets to the point, and that point is as cogent in 1952, with a General Convention approaching, as it was when he wrote in 1898, that: "It would be well—in order to prevent any question in the matter—for the General Convention to enact a canon declaratory of this true Catholic principle and requiring that before the election of a rector by a vestry shall be complete, the written consent of the bishop to such election must first be procured."

### A Present Problem

**I**N Boston this fall, the delegates of the dioceses and missionary districts of our Church will meet in Convention, together with the House of Bishops, to form General Convention. One body, the House of Deputies, includes the clergy and lay delegates; the other is composed exclusively of Bishops. Both houses must act favorably on a matter before them before it can become a canon. It may be that this question has arisen in Convention before: Shall we explicitly say that no vestry may "elect" a rector without the ap-

proval of the bishop of the diocese? It is easily seen why such a bald statement would not sit well with our laity; vestrymen who are frequently accused of being rector's rubber stamps will resent being known also as bishop's boys, whose vote for a rector is controlled by their bishop and is not dictated by their own judgment.

Perhaps the 1952 General Convention will resolve all questions on this point by enacting a plain speaking amendment to the canons of the General Church and letting the laity know

whether, when they are elected as wardens and vestrymen of their parishes, they are thereby given the power of choosing the clergyman with whom they endow the control of their parish, or whether their act has no significance unless the bishop puts his approval on the election. If such an amendment is presented, the House of Deputies will find its gallery crowded with interested laymen desirous of learning where they stand on this most important duty of vestries throughout the Church.

## WOMEN IN THE CHURCH

BY

Cynthia Wedel

*Chairman, National Executive Board, Woman's Auxiliary*

**T**HE question of the status of women is being discussed in many Church gatherings today. The World Council of Churches has a commission on the subject; it is being widely discussed as the new National Council of Churches gets under way; our own Episcopal Church has a Joint Commission appointed by the General Convention discussing one aspect of the problem. Why this sudden interest?

As a matter of fact, in spite of increasing discussion of the subject, there are many people, especially in this country, who see no point in the discussions and who feel that no problem exists. Their attitude is usually expressed as, "The Churches are three-quarters filled with women. You don't have to worry about them", or "Women have plenty to do in the Woman's Auxiliary. What more do they want?" Indeed, when I went to the first meeting of the World Council's Commission on the Life and Work of Women in the Church, I wondered that such a Commission should have been formed, for I had sensed so little concern with the question even among women in this country.

Listening to the women from Europe, Latin America, and especially those from the Near and Far East, however, opened my eyes to many things. If we stop to think about it, we can all realize that the position of women has changed radically in the past few generations. Women of today have freedom such as no women in history have ever had. Millions of women have first rate educations. Small homes and labor saving devices have altered the pattern of life for most women. Almost any

trade, business or profession is open to them.

These changes have come somewhat gradually in our country, so that we have not felt them as a great social upheaval. But in many parts of the world they have come very suddenly — often just since the beginning of World War II — and they have brought with them enormous problems of adjustment. Added to the other problems in many countries is the numerical preponderance of women which resulted from the war, which makes it necessary for women to take over many responsibilities which formerly belonged to men, and which also makes it impossible for millions of women to follow the traditional path of becoming wives and mothers.

Christian women in many parts of the world are looking to the Church for guidance — are asking the Church to help clarify the place of woman in society. And what does the Church say? To quote one of the women from the East at the World Council meeting when this question was asked, "What does the Church say? Nothing. Search all the pronouncements of all the Churches through all the ages, and what will you find about the place of women? A few statements on the beauties of motherhood, but nothing which will give guidance to the bewildered women of my country today. Is the Church totally unconcerned about half of the human race?"

**E**VEN if we had no problems in this area in our own country, surely we American Christians must be concerned about our fellow Christians around the world as they seek the

Christian solution for what is, to them, a burning issue. But I am convinced that we have some problems in this area ourselves we have not faced. It is quite true — and lamentable — that most of our Churches are much more than half filled with women on Sunday. But if you look again, you may discover that the great majority of these are the older women. Of course, many young women go to Church, but many more do not. Although I know of no statistical study having been made, I think it would be very interesting for any clergyman or interested lay person to look carefully at the list of the women members of almost any parish.

Who are the active women? Who are the ones who come to Church regularly and take part in Parish organizations? Are they not predominantly women over fifty? We usually salve our consciences in this matter by saying that the younger women are busy with jobs or with small children, but that they will come back to the Church later. But we need to realize that while relatively few young women are active in Church work, countless numbers of them are busy with community organizations and other activities which were unheard of a generation ago. Volunteer work and community activity on the part of women is growing by leaps and bounds. There apparently are many women with new freedom from household drudgery ready to work. Why are they not working in and through the Church?

Is it possible that our patterns of women's work in the Church are becoming outmoded? May it be true that the Church organization which was one of the few activities and social outlets for her grandmother, does not seem quite so exciting to the young college graduate of today? Surely we should have courage enough to face such questions and to try to find the answers. What are some of the things women find in secular organizations which they do not find—or think they do not find—in the Church?

One, surely, is intellectual stimulation. While we may laugh at Helen Hokinson's over-earnest club women, there is no doubt about the real intellectual fare which is presented by many secular women's organizations. Church groups, by and large, look upon serious study as quite beyond them. Many of our clergy are not too adept at modern, stimulating methods of adult education and can give little leadership in this area. Many parishes make so many financial demands of their women's groups that there is no time or energy left for worship or

study. Yet whenever one hears of a parish where an imaginative rector, or one or two keenly interested women have stimulated some kind of a real program of learning about the Church and the Christian faith, or a vital prayer group, the response has been overwhelming.

**A**NOTHER desire on the part of many women is to feel of real service — to give of their own best talents in some kind of volunteer work. All over this country women volunteers are doing remarkable jobs. They may have organized and be running a day nursery, providing occupational therapy for shut-in children or older people, teaching remedial reading, acting as case work aides in social service agencies or nurses aides in hospitals. Many of these jobs, and others like them, require stiff training and hard work. Yet women find in them great satisfaction. Many of the most satisfying are those which involve direct service and help to people. When a woman wants to volunteer some of her time and talent, she sees work of this kind which can be done. In the training for it, she realizes that she will learn things which will make her a better person, as well as give real value to her service.

And then she may look to the Church for opportunities to serve. What will she find? Altar work, which is lovely but often reserved for a select few. Church School teaching is a good field, but what real training will be offered? In most parishes, the chief job she will find will be to help raise money by means of bazaars, card parties and suppers. Yet there are, within any parish, wonderful areas of service to individuals which could be carried on by lay men and women with a little training. Much of the calling could be done by them, with proper training. Baptism instruction, and perhaps at least part of confirmation instruction might well be jobs for lay people. With the growing emphasis on the place of the home in Christian Education, there is a crying need for instruction for young parents. Again, with a little help, many women would find this a very rewarding service. Concern for the aged and the sick in the parish could develop into a valuable channel of service. To challenge the interest of our ablest young women today (and I believe this applies to men as well), we must begin to use great imagination about our parish life and activities.

**T**HE third thing which most young women look for as they join in organizations and activities, is the feeling that they may use all



their abilities and not be held back by artificial barriers. Many of them, used to the democratic procedures of our schools and of their youthful organizations are unable to believe that the Church, in this day of enlightenment, still discriminates sharply against women. It is sad to watch the unbelief on their faces when they first learn that in many parishes women, who fill the Church and raise a large proportion of the budget are not eligible for the vestry, and can have no say in the final disposition of their money or any of the major plans for the Church. And even those who are fortunate enough to be in a parish which does permit women on the vestry must still face the fact that nationally women have no voice in the government of the Church.

Until the Church is willing to face this issue, and to decide whether or not women are people, the choices open to the women of the Church are none of them very happy. A woman may simply become indifferent, as many of them have. She may attend Church occasionally, give in a token way, but have no vital enthusiasm. Or she may join the women's organizations of the Church and work hard, perhaps even militantly, in one of them, and the organization may become for her a substitute for the Church.

Surely today, when the world needs a strong and living Christianity to save it from destruction, the Church needs the very best contribution of every one of its members.

## THE SINS OF THE CHURCH

BY

IRVING P. JOHNSON

*Founder and first Editor of the Witness*

**C**HRISt came to a world in which fear, hate and cruelty ruled in the person of the Caesars. Caligula, Nero, Domitian were imperial cowards who feared, hated and cruelly abused those who surrounded them.

When such brutes sat on thrones, liberty was in chains and righteousness perished in the arena.

The mob was frivolous, brutal, pitiless. There was no Church then to blame.

For three centuries Christians lived in constant dread that their very innocence would cause them to be thrown to the lions or torn asunder by the wolf-pack.

The security in which we live was won by the blood of martyrs who refused to sacrifice their convictions. There was no motto of "safety first" in the course which they pursued.

They held not their lives dear but gave them bravely, more bravely than soldiers on the field of battle, for the love of Christ.

It is strictly true that the blood of these martyrs was the seed not only of the Church but of constitutional government as well.

"The deepest, nay, the only theme of the world's history, to which all others are subordinate," said Goethe, "is the conflict of faith and unbelief."

To which Mr. Lecky adds:

"The epochs in which faith, in whatever form

it may be, prevails, are the marked epochs in human history, full of heart-stirring memories and of substantial gains for all after-times. The epochs in which unbelief, in whatever form it may be, prevails, even when for a moment they put on the semblance of glory and success, inevitably sink into insignificance in the eyes of posterity which will not waste its thoughts on things barren and unfruitful."

So speak the great poet and the eminent historian of recent times.

And this is so because there is but one motive that is potent enough to restrain men from the selfish lusts which consume them; and to incite them to those active efforts which make possible home and fatherland.

### Importance of Church

**M**EN who think as superficially about life as do those who exaggerate the value of material success, imagine that by endowing institutions of learning, one safeguards best these institutions; but they were not produced by wealth nor has the great increase of schools and colleges made the home more sacred or kept our political institutions more holy.

To quote Mr. Lecky once more (and he surely is a dispassionate witness) in speaking of the Church:

"None of the modern influences of society can

be said to have superseded it. Modern experience has furnished much evidence of the insufficiency of mere intellectual education, if it is unaccompanied by the education of character, and it is on this side that modern education is most defective."

Yet the whole temper of American life is saturated with the idea that learning is a substitute for grace in the training of future Americans. We Christians send our children to be educated in universities where the atmosphere is cynical of faith, and if we have surplus wealth to leave we endow these institutions regardless of the trend which they may adopt toward our traditional faith or our constitutional government.

We refuse to recognize the value of love as Christ embodied it as an essential factor in Christian education. Why?

Because we do not ourselves possess it, and we do not possess it because we value it lightly.

And yet such love does more to make home and country than any quantity of biological facts arranged in orderly sequence. Mere education may result in more push buttons and better carburetors, but it can no more make homes than can a furniture emporium.

Faith, hope and charity are the three musketeers which St. Paul summoned to overthrow the false civilization of the Roman Empire and the greatest of these is charity, but for all that they go together, "all for one and one for all," and where one is effective, it is because it is attended by the other two.

In looking around for the forces which the Church needs today to win her victories, let us not despise these three, for without them the Church is impotent to carry on its nation-wide campaign.

It is not primarily a question of cajoling our constituents to put millions in our treasury but it is primarily a question of converting souls to God—so that not only wealth is consecrated, but men, and men will be consecrated only as they believe, have courage and are lovers of mankind.

In all the eager attempts of various denominations to gain supremacy it is curious that none seem to specialize in these qualities for they are sorely lacking in the Church atmosphere of America.

As one priest has well put it, "How can we kindle hearts with coals from the altar when we have to drag them through a refrigerator to do so?"

**N**OR is this coldness something of which the Church is guilty and you are absolved. Rather, it is that the Church is cold because your love is cold.

Christ did not endow a cold Church with his

spirit; nor did the Christians who overcome organized paganism do it because they had joined a refrigeration plant.

Put this down as fundamentally true: The Church is cold because my faith is cold and I am no better than my neighbors if I stand still and talk about the weather.

If you will do a fair amount of intelligent exercise you will develop a glow that will not only keep you from the cold but will help to warm someone else.

Whence then, come these icy drafts? They come from the doors and windows which the Church opens to the world.

The worldliness of a cold world blows through these open doors and chills all who have that pernicious anaemia of little faith.

In the early days the Church was a potent influence in the world. Today the world is a powerful influence in the Church and because we have flimsy garments we get chilled through and through. Let us examine some of these icy drafts which chill enthusiasm and produce goose-flesh instead of ruddy skin.

First, the gospel of the glassy eye, which is so powerful in keeping the requisite distance between caste and caste that it has invaded the sanctuary of the friendly Nazarene.

We are deluged with prosperous people who regard the treasures of Egypt as greater riches than the reproach of Christ, utterly oblivious to the fact that the hauteur of worldly society is an impertinence in the shop of the Nazarene carpenter.

Social conventions, expensive costumes and frigid demeanor may be au fait in good society but they are de trop in the courts of heaven.

When can we learn that we do not go into God's house to magnify ourselves, and that the more exalted we may be among our fellow-men the more humble we must be before the King of Kings.

Our majesty may be very real to us in a gilded salon, but it ought to shrink into its true proportions before his infinite majesty.

The Christ was often majestic among men, especially important people, but he was always most humble before God.

Just because the Church of Christ must surround its members with the atmosphere of courtesy and good manners, is the reason why we are patronized so often by the four hundred, but it is no reason why priests and prelates as well as Church wardens and vestrymen should so often acquiesce in giving the Church all the frigid dullness of a social function.

We need to lose our self-consciousness in the consciousness of Christ. If we are putting on

Christ, we will unconsciously stop thinking of ourselves.

And then there is the icy draught that comes from the counting house. Christ cleared out the tables of the money-changers, but he could not drive out their influence.

Before Christ each capitalist or practical businessman should be as he is in his own family circle, unless he is altogether mammonized—just himself.

I do not know that skill in handling securities should give a man any special influence in the house of him who is seeking other treasures.

### Not A Business

**A** CHURCH is not primarily a business concern and while it is perfectly true that business men have the right to help the parish be conducted along right business lines, they have no right to superimpose the worldly vision of business upon the ideals of the God-man.

Christ did not come to take lessons from financiers but to save them from themselves.

And the third worldly influence that keeps the Church cold is the dead furnace which ought to keep it warm.

I refer to the ranks of labor, from whom were Peter and John and Christ. These suffered gladly for an ideal, but the element which ought to be the backbone of the venture which Christ made, like Peter, deny him with a curse.

That which should be the element from which Christ gathers his disciples, seeks a worldly kingdom, follows Godless leaders, whines about its rights, and ditches its responsibilities.

Rich man! poor man! begger man! thief! The same man, with the same passions, until the love of Christ becomes the guiding motive of his life; then his temporal condition is lost in the service of the master.

He has found the pearl of great price and sold all to possess it.

When will we cease to hear these vaporings about the sins of the Church?

She exists to fulfill the purpose of her divine master but she can succeed only when those who are violently in love with Christ take it by force and by love make it the force that Christ himself was and that the Church also was when the members who composed it suffered all things for the love of Christ.

If the Church fails, it is because you and I are cold—for there is just one thing which will warm the Church and that is members who themselves are possessed with the love of Christ and this it lacks because men lack love.

What Christ lacks today is not warmth but those who are willing to suffer loss for his sake.

The Church needs men of wealth who do not inflict the Church with the idea that it exists to make securities more secure, but that it exists to make men more human. The Church needs laboring men who esteem the love of Christ as more potent than the wealth they envy, and who have never won any battle by force, but only as they themselves have become conquerors by being more righteous than their masters.

The Church needs men of good manners who esteem the reproach of Christ greater riches than the treasures of society.

## Lone Beet

BY

William Paul Barnds

*Rector of St. Matthew's, Lincoln*

**T**HIS morning I saw near the curb by a restaurant not far from the university a small, lone beet growing. I just happened to notice it and would probably not have paid any attention to it at all, were I not interested in gardening. There was not a garden nearby and certainly no one had deliberately planted beets on the parking, but there the little plant was in its unusual place. I fell to musing, therefore, how in unexpected places, where we do not think to look, there is apt to be some person who may in time become a vital leader in Church or in some other area of life. Some of the students who achieve distinction in the university come from very small communities. Some of the most distinguished leaders in the Church have come out of tiny churches in little towns. Talent is discovered not always in obvious places, but also in places where at first thought it hardly seems worthwhile to look.

This principle also applies when we look for some quality of leadership whether in ourselves or in others. It is so easy to say "I can't do that!" or "He wouldn't be the person for that job", when perhaps our first reaction is wrong, and we or he can do it after all, and quite acceptably. The obvious person is not always the best one for the job. It is frequently worthwhile to look around a bit, and suddenly there may appear, in some unusual place or some unexpected person the leadership needed. All of this is one more argument for keeping little mission churches open, for out of them has come, and does come, some of our finest leadership.

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# EPISCOPAL CHURCH NEWS

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## KEELER ADDRESSES METHODISTS

★ Bishop Keeler of Minnesota addressed the Methodist Conference in San Francisco as chairman of the commission which has been working on plans for intercommunion as basis for eventual organic union. He shared the platform with Bishop Ivan L. Holt, chairman of the Methodist commission. Delegates were given a 58-page booklet jointly prepared by the two commissions which outlined the history of the two Churches, including their common origin in the Church of England. It contained, side-by-side, texts of the sacraments, rites, ceremonies and articles of religion of the two Churches.

Bishop Keeler said he wished that the prelates of the Church of England "had been a little less worldly" at the time of John Wesley. If they had, he said, the whole Methodist movement could have been kept within the Church of England. "When Wesley left the Church of England—only he didn't leave—he took the stove with him", which apparently was a pat on the back for the Methodists for their evangelical warmth.

"I bespeak charity, patience and confidence for our two unity commissions as we further explore the possibilities of intercommunion," he said. "I know how easy it is to suspect the motives of the Episcopal Church. No Church has talked unity more" but he insisted a new spirit honestly seeking unity exists within the Episcopal Church. He predicted that the two Churches "will be discovered to be the great bridge Churches that will pull together a divided Protestantism."

Besides its conversation with

the Episcopal Church commission, the Methodist commission is conducting unity discussions with numerous other Churches.

## BISHOP GARDNER HITS BINGO

★ Bishop Gardner of New Jersey hit at bingo in an address at the convention of New Jersey, meeting at Trenton. "Gambling in any form in support of the Christian Church is in my judgement a most dangerous practice," he said after referring to efforts to legalize the game.

## NEIGHBORHOOD HOUSE IN PHILADELPHIA

★ The parish house of many an Episcopal church serves as the center of activities of its neighborhood. Christ Church has such a parish house, only it is named The Neighborhood House. It serves as a meeting place for groups of every race and creed and need. Typical of such groups is the Golden Age Club, made up of people over 65, which meets every Monday night for dancing, cards and singing. One member described it, "We are mostly older people living in rooming houses all over the city. The only thing we have in common is loneliness, and boy, do we overcome that on Monday nights!"

## UNUSUAL HOSPITAL IN PHILADELPHIA

★ Does "aged 83" sound old to you? It does to most people. But it is only the average age for the fifty-six ladies who live at the Christ Church Hospital. As you may guess, this is not a "hospital" in the usual sense of the word. It is a home for "aging" ladies that was founded by John Kearsley, who designed Christ Church building in 1727. It has a continuous history, un-

der the management of the vestries of Christ and St. Peter's Churches, as a place where ladies, fortunate enough to be admitted, have all of their needs met and consider age 83 as still being young.

## PERTH AMBOY WARDEN IS ARRESTED

★ William C. Horley, warden of St. Peter's Perth Amboy, N. J. and a teacher in its Sunday school, was arrested May 5th charged with embezzling \$400,000 from the bank he serves as vice-president. Attorney for the bank said in court that as far as can be discovered Mr. Horley "had not used a nickel of the missing funds for his own purposes or for his family" but had lent the entire sum, most of it to small shopkeepers or manufacturers who, he knew, could not meet the credit requirements of the bank. It is apparently the story of a modern Robin Hood.

## INDIANAPOLIS HAS CONVENTION

★ Indianapolis held its convention at Trinity Church and passed a record program and assessment budget of \$81,000 after Bishop Kirchhoffer requested delegates to develop a reconstruction and advance work program. Addressing the convention on college work were the Rev. William Maxwell Jr., chaplain at Northwestern and the Rev. Laman H. Bruner, Jr., chairman of the college work commission of the diocese and rector of the host parish. Deputies to General Convention: Clergy; I. M. Blackburn, Laman Bruner, John Craine, Thomas Mabley. Laymen; William Cad-dick, Eli Lilly, Overton Sacksteder, Charles Thorne.

## PHILADELPHIA CHURCH RECEIVES GIFTS

★ Christ Church, Philadelphia, has received \$60,000 in special gifts toward the special gift goal of \$150,000. The parish

is seeking \$241,900 to use in a program aimed at combatting communism and supplying as "answer to the crying need of faith in God for all men." An interfaith committee is seeking \$50,000 in contributions for individuals outside the Episcopal Church.

### **GIVES SCHOLARSHIP TO BEXLEY**

★ Bexley Hall, Gambier, Ohio, is the recipient of a unique scholarship. Mr. James C. Gorman of Mansfield, Ohio, has offered to maintain a candidate for holy orders in Bexley Hall for the necessary three-year course with a scholarship carrying a yearly stipend of \$880. Mr. Gorman has stipulated a preference for a Negro student, feeling that "Our church has an enormous and challenging field of endeavor among the Negroes, not only in Ohio but throughout our country."

Bishops of the dioceses in the Episcopal Church have been apprised of the scholarship and have been asked to submit nominations.

### **KEBLE COLLEGE LAUNCHED**

★ A venture of faith to be known as Keble College will be launched in the Church this fall. It will be located at Pass Christian, Miss. in the buildings formerly occupied by the United States merchant marine school, a three million dollar plant on the Gulf of Mexico, in a setting of great natural beauty, located 57 miles east of New Orleans. While the new college will have no organic connection with the diocese of Mississippi, the project has gone forward with the full understanding of Bishop Duncan M. Gray, and he has been extremely gracious and cooperative in all the plans as they have taken shape. He has

consented to license a non-parochial, extra-diocesan chapel on the campus, and will be the official Episcopal visitor of the school.

The principle incorporators of Keble College are the Rev. Douglas R. MacLaury, formerly president of Canterbury College in Danville, Indiana, a priest canonically resident in Chicago, and the Rev. Dr. Hewitt B. Vin-nedge, formerly professor at Nastotah House and now professor at Mississippi Southern College, Hattiesburg.

### **HOLLYWOOD PRODUCER AT SEMINARY**

★ Harry McMahan, Hollywood producer, spoke on commercial techniques for religious films on April 30th at a meeting held at All Souls, Berkeley, Calif., under the sponsorship of the society for audio-visual aids of the Church Divinity School of the Pacific.

## **THE CHURCH PENSION FUND**

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# EPISCOPAL CHURCH BRIEFS

**BISHOP KENNEDY** of Hawaii gave a talk to men in the training room of an aircraft carrier as she lay at anchor in Japan. After Japan, he is to visit Korea.

**NEWARK** held its convention May 13 at Grace Church, Orange, with about 400 delegates present.

**MISSOURI** is to have an institute for leadership training at the Church of the Holy Communion, St. Louis, May 19-20, with Canon V. O. Ward and the Rev. Donald Crawford of the national department of religious education the leaders.

**EPISCOPALIANS** attending colleges in the diocese of Dallas held a conference the weekend of April 20 at Canterbury House, Southern Methodist University. Subjects discussed were the ideal student program; the actual situation in colleges attended by the delegates; methods of achieving the ideal. The Rev. Grant Folmsbee, chaplain at East Texas State Teachers College, gave the keynote address, emphasizing the similarity between Church life on a campus and in any other community. A panel led by the Rev. Thomas Talley, chaplain at Tarleton State College, concluded that recreation, refreshments and organization are needed for a successful program but must always be subordinate to the main purpose of witnessing to the faith.

**BISHOP BASIL C. ROBERTS**, secretary of England's S.P.G., cabled on April 28: "Greetings to the Episcopal Church from Centurion as she leaves Liverpool on 250th anniversary of Keith's departure from Cowes." The new Centurion is the little ship built last year in close resemblance to the 1702 boat by that name which brought the Rev. George Keith and the Rev. Patrick Gordon to the United States. Gordon died soon after arrival, but Keith toured the Colonies establishing churches and is famous as one of the chief missionaries of colonial days.

**NAVAJO PEOPLE** have definite standards of dress and deportment, report Helen Sturges of St. Christopher's mission, Bluff, Utah. "A decent Navajo girl," she writes, "is not expected to show her arms up to the elbow. She wears high necked bodice blouses of heavy material, winter and summer, and bracelet-length sleeves. All serious dates of even rather forward females are chaperoned by a relative. The really proper young Navajo female, married or unmarried, seems to be at-

tended at all times, usually by a younger sister. The dates frequently occur in our living-room with people all about. The two sit on opposite sides of the room, never seeming to glance at each other, while they thumb through Ward catalogues or the like, and maintain a murmur of conversation, as nearly as I can make out, on quite impersonal subjects. They are broad-minded, however. They even make allowance for the naked savages that visit us during the tourist season."

**BISHOP WALTER GRAY** of Connecticut, in opening a million dollar development program for the diocese, called upon the 107,000 Episcopalians of the state "to withstand the mighty forces of corruption, decay, opposition, hatred and apathy confronting us all today." In his radio address he outlined plans for building churches in rapidly growing communities and for improving Church work with young people through a summer camp, a conference center, and student facilities at Yale and the University of Connecticut.

**PAUL RUSCH**, leader of the Brotherhood of St. Andrew in Japan, is addressing meetings this week in Chicago: Grace Church, Oak Park, last evening; tonight at Trinity, High-

land Park; Sunday the 18th at Christ Church, Chicago, in the morning at St. Chrysostom's, in the afternoon and at St. Mark's, Evanston, in the evening.

**ST. LUKE'S HOSPITAL** is holding graduation exercises for nurses today, May 15, at the Cathedral of St. John the Divine. Edwin Sunderland, president of the board of managers, is conferring diplomas; Dean Pike gives the address; Paul Morton, president of the medical board of the hospital, delivers the commendation. Candidates are presented by Ruth Moser, director of nursing. There are 83 in the class, largest ever in peace time.

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# CHURCHES OVERSEAS

## BRITISH COUNCIL URGES RACE PARTNERSHIP

The British Council of Churches approved a statement of its international department that the prosperity of native territories in Africa "must not be sought by domination of either Africans or Europeans nor by race segregation, but through partnership." Fear and mistrust between racial groups "of which there are increasing signs," the statement said, must be removed.

Individual churches and local church groups were urged to make known to members of Parliament their "grave disquiet at the deterioration of interracial confidence resulting from current discussions on conditions in Africa." The statement called upon church groups "to make clear their opposition to any plan contrary to the wishes of the majority of those concerned." The church leaders said that Christians can best promote "a real partnership" of races in Central Africa by supporting the work of the churches there, and "by prayers, gifts, and service."

Archbishop Fisher of Canterbury and Council president, informed the meeting that he would interview the Marquess of Salisbury, secretary for commonwealth affairs, on the British government's action in permanently barring Seretse Khama from chieftainship of the Bamangwato tribe in Bechuanaland Protectorate in Africa. Mr. Khama, Oxford educated heir to the title, was banished to London following his marriage to a white English girl in September, 1948. Liberal and Labor forces in Parliament have denounced the government's action in permanently barring him from the chieftainship as a concession to the racial views of the South African government.

A message was received by the Council from the British Society of Friends on the subject of rearmament. The message said that rearmament would "defeat its own ends and lead to a war which would result in the destruction of civilization." It declared that Britain's rearmament policy was a challenge to the churches.

## DIBELIUS ASSAILS EAST GERMAN

Practices of the East German Communist government were assailed by Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, as destructive to Christian life in the Soviet Zone. "Complete revolutioniz-

ing of all living conditions is taking place in eastern Germany," he told a conference here of 400 West German Evangelical pastors. "In this process, the new Communist State has not overlooked any layer of the population nor any profession."

The materialistic ideology being hammered into the East German people through "countless" indoctrination courses is causing "extreme distress" to Christian families, Bishop Dibelius said. He added that the school system in the Soviet Zone "can only be described as a martyrdom" of parents and children. "Such a political monomania as that prevailing in East Germany also implies disapprobation of the Church's spiritual care and missionary work," he said, "since the Communist State knows only political aims and motives."

Bishop Dibelius said that traditions developed through centuries of German history are being destroyed in this development "since every totalitarian state feels itself authorized to regard its own assumption of power as the beginning of a new historical era."

## COMMISSION REPORT IS SHELVED

Premier Leslie Frost told the Ontario legislature that his government did not intend to give effect to the proposals of the Hope commission on education.

The 20-man commission, headed by Justice J. A. Hope of the Ontario Supreme Court, had proposed that public and Roman Catholic (separate) school boards administer education only in the elementary schools and that all other schools be placed under public control.

The commission report, completed in December, 1950, after five years of study, also recommended that the present system of public and Catholic elementary schools be changed to offer a six-grade course of study for children up to 12, rather than a 10-grade course up to 16 as at present.

The commission also urged the banning of religious emblems of a denominational nature, or the wearing of religious habits in public elementary and secondary schools and in junior colleges. Roman Catholic authorities voiced sharp opposition to the commission recommendations because they would limit the jurisdiction of separate schools. In his announcement to the Ontario legislature, Premier Frost said he desired above all things to avoid dividing the people of the Province by religious strife.

He also said that the recommendations of the commission would have meant spending millions of dollars, "and money does not grow on trees." He had been attacked by certain Protestant bodies for failing to make some of the changes recommended.

## BAR MARRIAGE SERVICE TO DRINKERS

Thirty-eight of Melbourne, Australia's, Anglican clergymen said they would refuse to perform a marriage service if either of the principals was even slightly intoxicated. The other five said that, although they felt it was "against the principles of the Church" to perform the service in such circumstances, it was not their position to "dictate to people."

A statement issued by the Rev. R. Border, rector of St. Pauls in Canberra, occasioned the polling of Melbourne clergy on the question. Mr. Border said that he would not marry persons "even slightly intoxicated."

"I will have no regard whatsoever for the inconvenience of those who attend or the cost to which the parties or their parents have been put," he said. "Bridegrooms are the worst offenders, though there have been cases where the brides, too, have been intoxicated."

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## CLERGY CHANGES:

NOAH K. CHO, formerly vicar of St. Luke's, Honolulu, is now working among Koreans in Japan, under Presiding Bishop M. H. Yashiro of the Episcopal Church in Japan.

WALLACE I. WOLVERTON, chaplain in the air force, is now rector of St. Paul's, Greenville, N.C.

WILLIAM E. LITTLEWOOD, former Presbyterian minister, is now a candidate for orders and has been placed in charge of the Aurora field in the diocese of East Carolina, which includes churches at Aurora, Bonerton and Vanceboro.

A. WEBSTER HORSTMAN, formerly rector of Lynnhaven Parish, Norfolk, Va., is now rector of St. Anne's, Jacksonville, N.C.

JOHNSON H. PACE Jr., formerly vicar of Christ Church, Dublin, Ga., is now rector of St. Simon's, Fort Walton, Fla.

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JOHN HEUSS, formerly director of religious education for the National Council, will be instituted rector of Trinity Parish, New York City, June 3.

HOWARD D. PERKINS, formerly vicar of the Church of St. Mary the Virgin, Chappaqua, N.Y., is now vicar of St. Mary of the Angels, Bronx, New York City.

ROBERT J. CREECH, formerly vicar of St. Andrew's, Beacon, N.Y., is now rector of St. Martha's, Bronx, New York City.

LEON E. CARTMELL has resigned as rector of St. Mary's, Tuxedo, N.Y.

LLOYD BALLINGER, formerly rector of the Church of the Holy Apostles, Brooklyn, is now in charge of the Messiah, Central Islip, N.Y.

## ORDINATIONS:

ROBERT H. PIERCE, curate at St. Joseph's, Queen Village, N.Y. was ordained pirst May 3rd at the Cathedral of the Incarnation, Garden City, by Bishop DeWolfe.

CHARLES R. NIELSEN was ordained priest by Bishop Hatch on May 1 at St. John's, Stamford, where he is curate.

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JERMOE F. POLITZER was ordained priest on April 5 by Bishop Block at St. George's, Alisal, Cal., where he is in charge.

ELMER L. ALLEN was ordained priest on April 7 by Bishop Juhan at St. Mary's, Milton, Fla. He is in charge of the mission field of Milton, DeFuniak Springs and Crestview.

## ACCEPTANCE:

HAMILTON H. KELLOGG, dean of Christ Church Cathedral, Houston, Texas, has announced his acceptance of election as Bishop Coadjutor of Minnesota.

## HONORS:

RICHARD S. EMRICH, Bishop of Michigan, has been awarded the annual metal for outstanding service in furthering brotherhood by the Probus Club, an organization of Detroit Jewish business men.

WALTER W. REID, vicar of St. John's, Tomkins Cove, N.Y., and St. Mark's, Fort Montgomery, was recently honored by parishioners on the occasion of his 40th anniversary of ordination as priest. He has been in his present charges for 22 years.

JOHN L. LANGHORNE was honored recently at St. Philip's, Cincinnati, on the 25th anniversary of his rectorship. The dinner was presided over by Glenn Biggs, senior warden, with addresses by Bishop Hobson and the Rev. J. H. Lynch, senior priest of the diocese of Souther Ohio.

## DEATHS:

MRS. FRANCES C. BOYNTON, 87, mother of Bishop Boynton, suffragan of New York, died May 5 at her home at Great Neck, Long Island. She was the widow of Prof. Charles H. Boynton, for 20 years on the faculty of the General Seminary.

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