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The WITNESS

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APRIL 11, 1946

A BANTU CALVARY
CARVED BY JOB KEKANA

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street.
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.



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APRIL 11, 1946

Vol. XXIX

No. 26

CLERGY NOTES

APLEROAD, BENJAMIN J. JR., former assistant at the Ascension, Porto Alegre, Brazil, is now the assistant at the Church of the Crucified, Bage, Brazil, April 1.

ARNOLD, WILLIAM E., former army chaplain, is now vicar of St. Martin's, Pittsfield, Mass., and St. Luke's, Lanesboro.

CURRY, ROBERT L., former army chaplain, is now in residence as headmaster of Lenox School, Lenox, Mass.

DAVIS, ROBERT E., assistant at St. Paul's, Richmond, Va., becomes vicar of Christ Church, North Brookfield, Mass., and Christ Church, South Barre, May 1.

LITTLEFORD, O. R., dean of the cathedral, Faribault, Minn., will become the rector of Christ Church, Waukegan, Ill., on October 1.

ROSE, LEE L., former missionary in the province of Luzon, Philippine Islands, died March 30 in New York in his 53rd year.

SCAIFE, LAURISTON L., former navy chaplain, returns as rector of Calvary, Pittsburgh, Pa., April 15.

SHAW, DALLAS, native Indian priest and oldest priest in service in South Dakota, died on March 6 at the age of 80.

STANLEY, KENNETH G. T., rector of St. Paul's, Steubenville, Ohio, has accepted the rectorship of St. Paul's, Norwalk, and Zion Church, Monroeville, Ohio, effective May 1.

STEVENS, W. BERTRAND, Bishop of Los Angeles, received an honorary doctorate from the University of California on March 26th.

WEEMS, CHESTER L., former navy chaplain, is now in charge of St. Barnabas, Tarentum, Pa.

YOCUM, RICHARD R., rector of St. James, Boardman, Ohio, died suddenly on March 16th.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service: 11 A.M. Morning Prayer. Holy Communion, first Sunday, 6 P.M., Young Churchmen.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
(Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon

RVICES
ding Churches
CHURCH CATHEDRAL
Church Sts., Hartford, Conn.
s: 8, 9:30, 10:45, 11 A.M.
Holy Communion, Morning
Sunday 8 A.M. Holy Com-
munion, Wednesday, 9 A.M.
on, Wednesday, 7 and 9
Service, daily except Sun-
day, 12:35 P.M.
CHRIST CHURCH
Cambridge
MINER M. DAY, Rector
C. B. KELLOGG, Chaplain
s: 8:00, 9:00, 10:00
11 A.M. and 11 A.M. Thru
UNITY CHURCH
Miami
e Miller, S.T.D., Rector
ices 8, 9:30, 11 A.M.
TY CATHEDRAL
Park, Newark, N. J.
Arthur C. Lichtenberg,
Dean
s: 8:30, 9:30 (All Sun-
or St.) 11 and 4:30 p.m.
Holy Communion, Morning
a.m. Holy Communion,
Holy Days, 12:00 noon
Thursday, Friday and Sun-
day, Organ Recital Tues-
day is open daily for prayer
PAUL'S CHURCH
o. and Bay Place
S.D., CALIFORNIA
Barbara, D.D., Rector
M., Holy Communion,
School; 11 A.M., Morning
sermon.
A.M., Holy Communion,
Study Class.
ACE CHURCH
ch and Davis Streets
MIRA, N. Y.
& T. Hensbridge, Rector
11 A.M.; 4:30 P.M.
and Thursday, 7:30 A.M.
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Services Announced
MARK'S CHURCH
e and Cotton Street
EVEPORT, LA.
alters, Rector; Rev. Roy
meyer, Curate.
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11 A.M. Morning Prayer,
first Sunday, 8 P.M.
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ST CHURCH
ville, Tennessee
Randolph Williams
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M.—Church School,
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People's Meetings,
Saints' Days—Holy Com-
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THURSDAYS
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Commission On Holy Matrimony Submits Its Report

*Resolution to Go to Convention Represents
Unanimous Agreement of Commission Members*

Official Report

New York:—From reports of diocesan committees as well as from the proceedings of the last General Convention, the commission has concluded that there is a wide-spread and growing feeling in the Church that for one reason or another the present canon 16 does not express the mind of Christ and does not minister to the welfare of society, and that it should be changed. With this view the commission agrees. That the present canonical attitude of the Church towards divorce and remarriage is both ineffective and untrue to the underlying purpose of marriage seems evident to the commission. The underlying purpose of marriage is to build a united and enduring home in which children will be spiritually and physically equipped to meet life successfully, and also to develop spiritually husband and wife by their ministration each to the other and to their home. Social conditions today emphasize as never before the need of such homes. Juvenile delinquency, the "problem child," and even the psychopathic child are in nine cases out of ten the product of disunited, loveless and broken homes. And such homes are multiplying at an alarming rate. Furthermore hasty "war marriages" are more and more ending in divorce. The Church is not true to the underlying purpose of the Christian conception of marriage if, in the face of these conditions, she does not clarify in her own mind her primary duty to aid in the building of united homes. This means that her legislations should aim not only at keeping married people together, however disunited they may be, but in making provision for proper preparation for marriage, in ministration to the family unit, and in the case of utter marital failures in

This is the report in its entirety except for a preliminary statement giving changes in the membership of the commission and publications issued by the commission which have been previously printed in THE WITNESS.

helping to build new and better homes. This last entails a canon flexible enough to enable the Church to deal with individual cases of divorce and remarriage upon their merits which again means reposing discretion in the administrators of the law.

Your commission is fully awake to the need of legislation that will enable the Church to further the underlying purpose of marriage in the face of society's desperate need. At the same time we are conscious of the difficulties and dangers that stand in the way. There seems to be no doubt that Christ's teaching was that in a God-made marriage a life-long bond is created, mystical but none the less real. That seems to be the meaning of "They twain shall be one flesh," and "Whom God hath joined together let no man put asunder." It is similar to the bond created by baptism whereby a child is made a member of Christ's body. It is similar to "the mystical union that is betwixt Christ and his Church." A marriage therefore which is dissolved for superficial reasons by a court may still be a marriage in the eyes of God. Christ's teaching is not a law, nor is it an ethical precept; it is a statement of fact. The ethical portion of his teaching about it is not primary but derived from the nature of the fact. We should lose more than we can gain if the Church's legislation even in the face of social necessity so "let's down the bars" as to deny the mystical and sacramental content of matrimony and its lifelong character.

Your commission therefore is deeply concerned to find the theological ground upon which the underlying purpose of Christian marriage may be served and yet its profound significance may be maintained. We are certain that such ground exists. For Jesus' teaching invariably was concerned

with furthering the underlying purpose of an institution or a law. "The Sabbath was made for man and not man for the Sabbath," is the classic expression of that attitude. And to us it seems that his unvarying emphasis upon the spiritual content of behaviour, motive and intention points a way. Not that his teaching regarding the nature of marriage is a "counsel of perfection;" it cannot be that if it is a statement of fact. But the criterion of true marriage lies in the parties' consent of heart, mind and will to the union. If such consent is not given by reason of spiritual, mental or physical incompetence, or fraud, the indissoluble bond of marriage is not created.

The historic Church has faced the same difficulty that we are facing. The practice of "economy" and "dispensations" shows that she often puts the underlying purpose of a law above literal conformity to it. With regard to marriage she has solved it in the western branch by a recognition of the principle that the mystical bond is not created unless the partners are free and competent to give consent to its creation. Your commission proposes the same solution, save that we would have the Church recognize that the words "free and competent" in the Church's

Security Council

*Everyone agreed on April 4 to do what Mr. Gromyko said on March 24 should be done. Only instead of postponing consideration of the Iran-Soviet matter until April 10, as he requested, the delegates voted unanimously, with Australia not voting, to go him one better and make the date May 6. In doing so each delegate made a pretty speech saying, in effect, that this was what he had really thought ought to have been done from the beginning. Mr. Hodgson of Australia, having moved on March 24 that it might be smart to get facts before taking action, refused to vote on April 4 since he was still of the opinion that they were without the facts necessary for intelligent action. In any case, relax—this "crisis" has passed. May we learn from it to keep more calm in the next "crisis" which will be along presently. Sorry there is not more to report but I am sure this sums up the week of deliberations, in spite of the millions of words spoken and written by the hundreds of reporters and commentators covering the meetings. —W.B.S.

conception must rest upon qualities of the inner man and have a wider meaning than the civil law gives them and a less legalistic interpretation than one branch of the Catholic Church gives them. With such wider meaning their absence might not be evident until the strains of married life bring them to the surface, but even latent at the time of marriage they prevented the forging of the indissoluble bond. In one word every marriage is not a God-made marriage, but it is the God-made marriage that is indissoluble according to our Lord's teaching. A marriage in which the parties barely know one another, or in which there is no intention to form a lifelong union, or in which either does not comprehend at all the spiritual significance of the marriage, or in which neither recognizes the meaning and necessity of God's grace, or in which there is a hidden and disastrous weakness of character not evident at the time but manifest later on,—a ceremony cannot make such a union a true marriage in the Church's conception. It is, we think, true that in most marital failures the parties were never married as the Church conceives marriage. Your commission therefore recommends a canon with this theological background.

We lay the responsibility of discovering whether a marriage is a true union upon the bishop and a court. This means great responsibility for them but it is the only way, we believe, that the Church can discharge her important duty. Furthermore, we recognize that the Church should not legislate save for her own members and we have therefore specified that only active members of the Church can apply for the bishop's judgment in regard to marriage. The court will, we believe, serve a triple purpose: it will gather facts and form opinions, more objectively and efficiently than the bishop alone; it will relieve the bishop often in embarrassing situations; it will reduce the number of applications for judgments.

We have also made provisions for a permanent commission on holy matrimony to collect and codify the records of judgments so that little by little a code of procedure may be built up to guide bishops and courts, and also so that objective opinions can be given bishops and courts when sought in specific cases.

Scholarship seems agreed that adultery, as a ground for divorce, as in our present canon, has no scriptural authenticity, and we have

therefore omitted it from our proposed canon. Certain sections in the canon proposed in 1943 seem to us valuable but in the interest of brevity and simplicity we have transferred them to other canons such as canon 44, of ministers and their duties, or canon 15, of regulations respecting the laity; or we have embodied them in a resolution, as in the case of the statement to be signed by prospective brides and grooms.

We are conscious of the fact that there is a desire on the part of the Church for a simple and brief canon. We have tried to comply with that desire, but we believe that the importance of the subject must have precedence over brevity and simplicity, and that we have been as brief and as simple as it is possible to be if both the cause of truth and the cause of social need are to be served adequately.

CANON 16

Of the Solemnization of Holy Matrimony
Amended so as to read:

I. Every minister of this Church shall conform to the laws of the state governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of holy matrimony.

II. No minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract marriage according to the laws of the state.

(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of the Church.

(c) He shall have ascertained that at least one of the parties has received holy baptism.

(d) He shall have instructed the parties as to the nature of holy matrimony.

(e) The intention of the parties to contract a marriage shall have been signified to the minister at least three days before the service of solemnization; provided, that, for weighty cause, the minister may dispense with this requirement, if one of the parties is a member of his congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the minister shall report his action in writing to the ecclesiastical authority immediately.

(f) (i) There shall be present at least two witnesses to the solemnization of the marriage.

(ii) The minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the ages of the parties, their residence, and their Church status, and the witnesses, and the minister shall sign the record.

III. It shall be within the discretion of any minister of this Church to decline to solemnize any marriage.

IV. No minister of this Church shall solemnize any marriage except in accordance with these canons.

V. Except as provided in these canons, no member of this Church shall enter upon a marriage when either of the contracting parties is or has been the husband

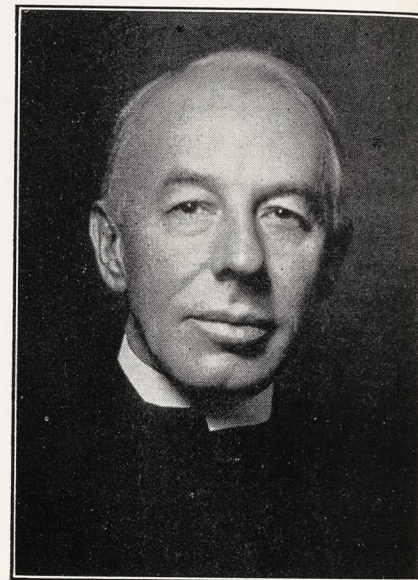
or wife of any living person.

CANON 17

Of Regulations respecting Holy Matrimony
Amended so as to read:

Sec. 1. The provisions of this canon shall apply only to active members of this Church in good standing.

Sec. 2. (i) Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, and any person, being a member of this Church in good standing, who desires to marry a non-member of this Church whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, may apply to the bishop or ecclesiastical authority of the diocese or missionary district in which such person is domiciled, for a judgment as to his or her marital status in the eyes of the Church, or for permission to be married by a minister of this Church, provided one year shall have



Bishop Cameron Davis is the chairman of the commission on marriage which has released its report to General Convention

elapsed since the entry of the judgment of said civil court.

(ii) The bishop or ecclesiastical authority, being satisfied that the parties intend a true Christian marriage, or that the applicant in good faith desires a judgment, shall refer the application to a court or to advisors (hereinafter called the court) constituted and prescribed for that purpose by canon of the diocese or missionary district, which shall proceed to receive such evidence as the applicant and any other person permitted by the court to do so shall present, and thereupon render an advisory opinion in writing upon the law and facts to the bishop or ecclesiastical authority.

(iii) The bishop or ecclesiastical authority, proceeding then in accordance with the canon law, shall render judgment in writing to the applicant.

(iv) If all the members of the court do not concur in its opinion the bishop, or ecclesiastical authority, upon receipt thereof, shall transmit the record, together with an opinion of the chancellor of the diocese or missionary district, to the commission hereinafter constituted.

(Continued on page 17)

A United Church of England Seen By Archbishop

He Urges Action in Order that Matter May Come Before Lambeth Conference Next Year

By Sidney C. Lucker

London (wireless to RNS):—A united Protestant Church of England was envisioned by the Archbishop of Canterbury, Geoffrey Francis Fisher, in an address before the jubilee congress of the Free Church Federal Council. He invited Free Church leaders to "make the question of reunion a vital issue" so that any proposals they had could be discussed at the next Anglican Lambeth Conference in 1948.

"Reunion when it comes, if by God's grace it does," Dr. Fisher declared, "will be a reunion of the Church of England. It will not be a reunion with the Church of England by you. I want you to weigh that phrase. It will not be a reunion with the Church of England, for you and I were, in origin, of the Church of England in this country, and in a real sense we still remain the Church of England in this country."

"When we come together, we become again the Church of England. But now you would come into it with traditions which you have grown in the period of dislocation, with your own customs, your own methods, and your own style of pulpit oratory. You have also your own hymn tunes and other things that matter in your daily life."

"As different orders function within the Roman Catholic Church with an identity of their own, the time might come, if reunion came about, when church notices might specify Church of England (Methodist), Church of England (Congregationalist), and even Church of England (C. of E.)."

Subsequent discussion revealed some hesitation among the delegates to accept proposals implicit in Dr. Fisher's forecast, the general tendency being to think in terms of closer federation rather than organic union.

The Rev. John Scott Lidgett, 92-year-old veteran Methodist leader, said "the historic and momentous traditions of the Free Church denominations must be held and transmitted as a sacred heritage." Another

speaker, the Rev. A. Victor Murray, president of Chestnut College, in a survey of Free Church relations with other churches, said that "closer organization of churches does not involve reunion, and to say it does is a misreading of history."

In a formal reply to the Archbishop, Moderator Frank Hewett Ballard declared "if you and your great Church will go up against the evils of our times, we in the Free Churches, whatever our particular attitude to specific problems, will be happy to come with you."

Meanwhile the Church Times, organ of Anglo-Catholicism, states that an approach to union may be found in the Anglican separation of preaching and priestly authority.

"This approach," Church Times said, "might lead to the establishment of preachers who were generally accepted as at liberty to address both Anglican and Free Church congregations."

Recalling that a woman Free Church minister has been made an

RAF chaplain, the publication stated, however, that if Free Churches insist on the parity of male and female ministers, "all hope of reunion is sabotaged."

PURGE OF NAZI PASTORS

Frankfurt, Germany (wireless to RNS):—The days immediately ahead promise to be tense ones for relations between the Evangelical Church of Germany and the American military government over the question of de-Nazification of clergymen. Through a new de-Nazification law, now being prepared, American authorities hope to bring pressure for widespread dismissal of pro-Nazi pastors. They take the position that the Evangelical churches have had a chance to purify their ranks but have not done a complete job.

On the other hand, Evangelical churchmen contend that the real Nazi pastors already have been dismissed. They indicate they will resist any blanket regulations which would force out nominal Nazis, who actually resisted Nazism, whatever their paper records may show.

One American officer predicted here that the crackdown will come "in three days to three months." The danger is the military will move too fast and sweepingly and then the churches which have abandoned the old position of acquiescence to-

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ward the state because of their struggle against the Nazis will be forced into defiance.

Capt. Dumont F. Kenny, of Wiesbaden, who is in charge of religious affairs in the northern part of the American zone, said the Roman Catholic and Free Churches have denazified satisfactorily, but the Evangelical Church has lagged. The older bishops, he explained, have moved too slowly, but he believes the younger, progressive church leaders will bring about a clean-up.

Contrary to a widespread impression Capt. Kenny said, U. S. authorities have not ordered a blanket dismissal of pastors with Nazi connections. He said the new law provides consideration of individual cases but is stricter than past procedure in the sense that the churches must establish the innocence of suspected Nazis.

EVANGELICALS ORGANIZE

New York: — At a meeting of about one hundred liberal clergy and laymen of the Episcopal Church, held at St. Bartholomew's, it was unanimously decided that this group would constitute itself as the diocesan branch of the Episcopal Evangelical Fellowship. The following resolution was introduced and passed unanimously: We, the members of the New York diocesan branch of the Episcopal Evangelical Fellowship, would hereby go on record as believing that Easter, 1946, presents to the people of the churches a great opportunity to curtail local Easter expenses for the sake of famine relief. We believe that expenses for clothes, decorations, flowers should be drastically curbed for the sake of famine relief.

OPPOSE REVIVAL OF KLAN

Miami, Fla. (RNS):—The Greater Miami ministerial association unanimously adopted a resolution here opposing revival of the Ku Klux Klan in South Florida; disassociating the Protestant church from "such an intolerant movement"; asking people to refrain from joining the organization; and calling upon officials to stop it so far as legally possible. The action followed an appeal by the president, Rev. C. G. Johnstone, who said the press had asked the pastors to take a position.

Rev. Glenn C. James of the White Temple Methodist church charged

that the Klan is mainly supported by pagans, not Protestants, but that Jews and Catholics are inclined to place responsibility for it upon Protestants.

Rev. J. Blanton Bell, president of the Ministers' Association of Richmond, Va., endorsed the action of the Miami association, terming the intolerance of the Klan a great danger to the country.

UNFAITHFUL WIVES WORRY SOLDIERS

London:—One soldier's wife in every five is guilty of infidelity after being separated from her husband for three years. This fact is revealed by a census taken by army chaplains of 8,000 British troops stationed in Italy.

With 48,000 service divorce suits pending, the Rev. N. R. M. Hawthorn, one of the investigators, said loneliness was the chief cause of wives going astray. He said most of the wives who had proved unfaithful were not young war brides but women who have been married five or ten years and couldn't stand being alone.

"In general," the proportion of troops who had been informed of their wives' infidelity ranged from 6 to 10 per cent," he said. "But there were many more cases of suspected infidelity. Absence did anything but make their hearts grow fonder—of their husbands."

He said many had told him they were sure they could "put things right" if they could just get home, but the regulations stipulate that leave cannot be granted unless the wife has run off and left her children.

JAPANESE BISHOP IS ILL

Tokyo (RNS):—Bishop Paul C. Sasaki of Tokyo and presiding bishop of the Holy Catholic Church in Japan, has been ordered by his physicians to take a rest and has been relieved temporarily by the House of Bishops here from his ecclesiastical duties.

Bishop Todomo Sugai of South Tokyo will take over as deputy presiding bishop and acting bishop of the whole Tokyo area. The House of Bishops, which met here to take this action, also passed a resolution welcoming the forthcoming visit of a deputation of bishops from the United States, England and Canada.

The House, in addition, made its first official request for the return

of missionaries. The bishops asked that eighteen missionaries, all of them teachers, be sent to Japan immediately. They will be placed: six in St. Agnes' School, Kyoto; two in St. Michael's School, Kobe; two in Shoin Girls' High School, Kobe; four at St. Paul's University, Tokyo; three in St. Margaret's School, Tokyo; and one in St. Luke's School of Nursing, Tokyo.

SAMUELSON MAKES A CONVERT

Fort Valley, Ga.:—The Rev. Clifford L. Samuelson, associate secretary in the division of domestic missions was the speaker at the annual Ham and Egg Show at Fort Valley State College. He is



The Rev. Richard M. Trelease, the rector of St. Paul's, Kansas City, Missouri, is in great demand as a Lenten preacher

the first clergyman of the Church to deliver the principal address at this event. Prof. Otis S. O'Neal started the show in 1915 at the Fort Valley Normal and Industrial School, when it was under sponsorship of the American Church Institute for Negroes.

At the folk festival which closed the show, Prof. O'Neal spoke, and announced that, "As a result of Mr. Samuelson's address and the practical interest of the Episcopal Church in the social, educational, and religious welfare of the Negro over a long period of years, I have decided to be confirmed." The following Sunday he was baptized in the Fort Valley College Center chapel by the Rev. J. Henry Brown, and will be confirmed in the near future.

EDITORIALS

To Those Who Witness

IT USED to be a favorite device of preachers, and may still be so far as we know, to draw a vivid contrast between the events of Palm Sunday, Good Friday and Easter. How fickle the crowd was, shouting "Hosanna" on the day our Lord entered Jerusalem and then a few days later crying, "Crucify Him!" What a triumph the procession of palms, what a disaster the cross on Calvary, and how great a vindication the resurrection on Easter day!

But such a contrast does not tell us the truth about the events of Holy Week and Easter; for all that happened then is part of the same action. The crucifixion was not a reversal of the triumph in Jerusalem, it was all a victory. Jesus was Lord on Good Friday and Palm Sunday. He was not at any point a victim of circumstances. He was not misled on Palm Sunday into thinking that there was for him some other way to triumph than the way of sacrifice. The shouts, the spreading of the branches did not change the character of his entry into the city. Jesus rode into Jerusalem as a condemned man and there might well have been a cross carried at the head of that procession on Palm Sunday, but a cross on which a King was to reign. For Christ is King as he enters Jerusalem. He is King reigning on the cross. He is King triumphant over death.

Palm Sunday, Good Friday, Easter . . . we cannot understand what happened on any one of these days if we look at one alone. They are all a part of the same great act and the key to the understanding of it is in the resurrection of our Lord. In the resurrection we see Jesus the Son of God coming in power, and looking back as we do from this side of the first Easter, we see how that power was evident when Christ rode into Jerusalem and when he hung on the cross. Take away the resurrection and Palm Sunday is a brief and empty triumph, the crucifixion a pathetic defeat. Take away the resurrection and you change entirely the

character of Christianity. For the good news of Christianity is not: listen to the teachings of Jesus and try your best to follow them. It is rather: receive power and be witnesses. We must have the power before we can live the life and the power is in the resurrection of Christ our Lord. That is the essence of the gospel.

But the power is promised to those who will bear witness. It is not given to us for our own selfish use. The power is ours as we bear witness to the gospel in our personal lives, in our attitudes and actions as citizens. A considerable

part of such witness today is in the struggle for justice in our world, in the struggle for such specific things, for example, as a living wage for workers and equal rights for people of all races. A Christian in America who bears witness to the gospel of our Lord will find himself involved in such matters, he cannot help it. Christ in his power will lead him into these areas of life.

Faith of a Mother

THE WITNESS recently carried an editorial protesting against the proposed plan to spend a half billion dollars to return the bodies of men of the armed forces who died on foreign soil. It prompted the following letter from Mrs. G. T. Ruckert Jr., churchwoman of Hasbrouck Heights, New Jersey. After nine months of anxiously waiting, a young man who was in the Pacific

with her son called at her home and told her and her husband that he did not believe their son would ever return. "I was grateful for this young man's honest opinion; I was grateful for a faith that has stood the test which the loss of our beloved gave it and for a Church which teaches the fundamental truth of the eternal life. It is a blessed comfort."

She enclosed the letter which follows, written for Backfire, but which we, with a sense of humility, make our own.

Entering Lent and looking forward to that greatest of all Church festivals, Easter, the commemora-

"QUOTES"

THE influence of Jesus is totally unlike the influence of any other mortal who ever lived both in the intensity of its power and the scope of its activity. The unobtrusive methods by which he obtained this influence are utterly unlike the influences by which other leaders have gained power over men. And the influence which he has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe they have with him. This personal power of Jesus is something which cannot be accounted for by materialists or philosophers. It is unique.

—Bishop Johnson.

tion of the resurrection of our Blessed Lord, my heart is full of a strange tribulation, for my beloved son, missing for nine long months, has, I believe, gone to a well earned rest.

He was just one of the thousands of lads who laid down their lives in the hope of eternal peace, and that, I believe, is his reward for God knows best.

I have read of the plan to return the bodies of our beloved ones to their homeland and it grieves me. I am sure if they could speak they would want to rest in the ground they hallowed with their blood and with the comrades who shared their trials.

Let us look at this from a practical standpoint. Little children are starving in foreign lands, the very ones they died to save. The enormous sum necessary to transport their mortal remains to the land of their birth would buy many loaves of life giving bread and warm clothing to cover naked bodies. Comrades will have to perform this sickening task and all wounds, partly healed, of the sorrow we parents have felt, will be reopened to what purpose. What assurance will we have that the body returned is our loved one, what mockery alone this can hold.

What value has the body? None. It is the immortal soul that is important and that has joined the communion of saints in the place he went to prepare for them. The spirit of our beloved one will be no nearer because we bring his earthly remains home. The spirit never left us except in that strange transition from "here to there." We hear the still small voice of our loved ones in the whistle of the soft breezes rustling through the budding trees and see it in the Spring flowers bursting through the earth. The tangible evidence of the Heavenly Father's promise of eternal life, the fruits of last Fall's death.

Mothers and fathers, wives and children, brothers and sisters of these young soldiers, sailors and aviators who made the supreme sacrifice that we might enjoy the fruits of their last labor, keep the memories of the joys you have known for God is good and he is doing for them better things than we could hope or pray for. Meet him through the Lenten season at the altar and every minute of the day in the home he loved, and had to leave, through the years until that day when there will be a happy reunion with him, who has gone a bit ahead, for he will walk slowly until you follow him.

Before it is too late let us speak our minds to those who will order this desecration of those, who sleep in him. Forbid this pagan practice. Better a shrine in the heart that knows the pain of loneliness but bears the trial of earthly separation with faith in the Father, who doeth all things well.

page eight

The blue Pacific has closed over my beloved son, but I am content in the promise that he is safe from all harm and our home is full of the memories of twenty-one happy years, as he grew from babyhood to a stalwart lad in navy blue flying through God's heaven.

Dear Lord, I thank you for the faith that frees,
The love that knows it cannot lose its own;
The love that, looking through the shadows, sees
That You and he and I are ever one!

The Living Liturgy

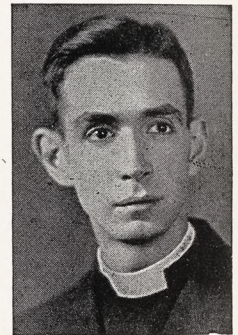
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE EASTER COLLECT

FOR many people, who are unversed in the niceties of theological terms, the Collect for Easter Day seems a puzzling conundrum of doctrinal language. And its central petition appears to have no particular relevance to the high theme of that greatest and most joyous of feasts—"We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect." A little research into the history of this collect will reveal that this petition is actually not the original one, which read: "Grant us, we beseech thee, that we who celebrate the solemnities of our Lord's Resurrection, may through the renewing of thy Spirit arise from the death of the soul." Now this sounds appropriate enough. But Pope St. Gregory the Great (or possibly one of his predecessors) decided to change it, and in a terse phrase of eight Latin words, which it took Archbishop Cranmer thirty-three English words to translate, substituted the knotted clauses about grace, both prevenient grace and cooperating grace—to use the theologians' terminology. Why did the good pope do this?

First of all, it is necessary for us to remember that our Western liturgical tradition of common prayer was formulated in a period of much debate over the doctrine of grace, its necessity, its nature, and its effects. Early in the fifth century an heretical monk named Pelagius began to disturb the Church with his teaching that man is not a fallen, but a weak and misguided creature; that of his own free will he could turn to God without



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any necessary assistance to him on God's part; but so great was God's love to man that he sent His only Son into the world as a pattern and example of holiness, and as a pledge of His willingness to pardon man's sins if he but turn and follow Christ. Such teaching as this has a familiar ring to modern ears, for who of us has not heard the Christian religion presented as essentially a way of life, a noble ethic, the "highest" teaching yet revealed to man? Is Jesus only the great Teacher, the great Exemplar?

It is part of the genius of St. Augustine that he realized at once the dangerous implications of Pelagius' doctrine—that Christ only made it easier for us to do what we might conceivably be able to do of our own strength and purpose. But our Lord came to redeem us, not simply to instruct us. There is in our wills a radical deficiency and rebellion which only the power of God in Christ can order and make whole. Christ came "to be unto us *both a sacrifice for sin*, and also an example of godly life," as the Collect for Easter II puts it. So enmeshed are we in "the devices and desires of our own hearts," that we cannot even turn to God without His inward, prompting love (prevenient grace), much less can we lead "a godly, righteous, and sober life" without His continuing, assisting help (cooperating grace). Christianity is, as St. Augustine clearly understood, more than a religion of enlightenment; it is first and fore-

most a religion of redemption.

We may be thankful, therefore, to Pope Gregory, an avid student of St. Augustine's writings, for the form which he gave to our Easter Collect. It is well to remind ourselves on 'our triumphant and holy day' that all we are and have and hope to be, save our sin, and every grace of heart and mind and sense which we possess are of God's prevenient and sustaining grace; and that through the victory wrought by Christ's perfect offering and obedience He has done for us what we could never do in and through and of ourselves. The Easter Collect is the key which unlocks the meaning of all our other collects. They explain it and comment upon it: "O God, from whom all holy desires, all good counsels, and all just works do proceed;" "they who do lean only upon the hope of thy heavenly grace;" "O Lord God, who seest that we put not our trust in any thing that we do;" "create and make in us new and contrite hearts;" "who alone canst order the unruly wills and affections of sinful men;" "through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace;" "we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will;" "of whose only gift it cometh that thy faithful people do unto thee true and laudable service." Is the Easter Collect so strange and inappropriate after all?

Is Marriage Indissoluble?

by **Edward L. Parsons**

Retired Bishop of California

THE question before the Church in this matter of marriage and divorce is not whether Christian marriage ought to be indissoluble. That may be taken for granted. The question concerns the ecclesiastical doctrine of indissolubility, its relation to the teaching of our Lord and its relevancy to the present American situation.



The reflections which follow make no claim to originality. They fall back upon the researches and judgments of many competent scholars. They try only to

put in a brief paper the way it looks to one who believes that the test of Christian teaching is, as our Lord seemed always to insist, what it does to life.

Let us begin then by assuming that the uncompromising statement of Jesus which is claimed to be the basis of the doctrine of indissolubility is accurately reported. Let us put it over against such a typical case as is usually adduced in those arguments, think about it and see where it leads us.

Take for example the case of a girl of eighteen, married to a man whom she discovers immediately to be a profligate. He makes no secret of his adulteries. He drinks. He treats her with such physical violence that after a few months she does not dare continue to live with him. She divorces him. Two or three years later she meets, falls in love with and marries a Christian gentleman, clean and fine. In what sense is she living in adultery and what is the Church to do about it?

Now Jesus certainly speaks universally. It is clear that he is not speaking to the Christian Church for there was no Church, in any ecclesiasti-

cal sense, at the time. He is actually addressing a group of Jews, but his words are for all men of any race and any time. His words have the universal validity of "Thou shalt not kill" or "Blessed are the pure in heart." If that is true it seems also fairly clear that Jesus can not be hurling a blanket charge of adultery at all the strange marital arrangements, other than an indissoluble monogamy, which men have tried. Probably no one claims that he is although his words imply it. Everyone realizes that some accommodation must be made.

It can be made, it seems to me, only by remembering that all our Lord's teaching is on the level of the Kingdom of God and not on that of the Church or of secular society. But when you are talking of the Kingdom you are dealing with moral and spiritual values; you are in an ideal world. Your practical problem is to bring this ideal world effectively into the every day life of man without blurring the distinction between the absolute and the relative.

Our Lord, as I conceive it, is enunciating a great and wonderful truth. He is taking marriage out of the realm of convenience or of natural and obvious sex attraction and making it a sacred and eternal thing. He is suggesting a divine beauty which men had never surmised before. According to the ethics of the Kingdom of God marriage is not indissoluble in a technical, doctrinal sense. It is rather a life-long union which no one would ever think of dissolving. It cannot be separated from moral and spiritual values and it cannot be realized without those values.

It is this which Jesus was expressing when he says that "from the beginning it was not so." That is to say, the purpose of God is achieved when the man and woman leave father and mother and become one flesh. They become a new unit in society; the nucleus of another family. That is the purpose of God in creating them male and female. Our Lord shared the contemporary view that this was somehow realized in Adam and Eve before the fall, and therefore the ideal and purpose of God could be expressed in what appear to be historical terms. But it is perhaps not stressing the letter too much to point out that there is a suggestion in the use of the future, "shall leave," "shall cleave," "shall be," not only that this union is something to be achieved but that it is achieved by the voluntary action of the persons involved.

My next point is that the use of the phrase "Whom God hath joined together" implies that Jesus is envisaging the kind of marriage in which God is really a creative factor; a marriage which is within the range of the ethics of the Kingdom of God. I don't find any such factor recognized in the doctrine of indissolubility, but that factor

is essential. It is incredible, in the light of our Lord's other teaching, that he intended to declare that the most essential relationship into which man can enter may be achieved in a moment of thoughtless excitement by purely outward and physical means. It must be remembered that Jesus makes no statement as to what constitutes a valid marriage. Any marriage which society recognizes is apparently valid. There is no limiting it to Christian marriage. It is incredible, I repeat, that he whose whole teaching, whose whole life on earth, was given to leading men away from the externals of religion and back to the essential meaning of life in God, could mean that marriage undertaken quite thoughtlessly, at which a civil officer officiates, consummated by one night together, is what God meant and that the life-long destiny of those two people is settled in the "forum of heaven." That is pure magic. It is tying God's action up to a formula of words. And note this corollary—under the doctrine of indissolubility these parties may separate but neither can marry again. If however it happens, as it has often happened, that the young girl has yielded to the man's persuasion and spent the night with him without the marriage ceremony, then there is no obstacle whatever to her marrying later and, assured of God's forgiveness if penitent, living and bringing up her children in a godly home. If she is virtuous enough to refuse to go with him unless they are married and finds the next day that she made an awful and tragic mistake, under the doctrine of indissolubility she can never fulfil the normal life of a woman.

For Lenten Discussion

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

1. Discuss the statement that "All our Lord's teaching is on the level of the Kingdom of God and not on that of the Church or of secular society."

2. Did Jesus think that the ideal marriage is something yet to be achieved?

3. Do you believe that after separation neither party should marry again?

4. Do you agree that the marriage service of the Prayer Book is a simple, searching and beautiful expression of what Christian marriage means? Read the service together and discuss it.

5. Do you think that continence is "not only abnormal but definitely harmful?"

It is, I say again, incredible. It is magic such as has so often degraded the great sacraments of the gospel. Of course the case I have adduced may be dealt with ecclesiastically on the ground that one of the parties was not baptized or that it was not a Christian marriage. But our Lord says nothing about that and I don't need to point out that every year there are plenty of marriages performed by Christian ministers—yes by men who value their catholic priesthood—which are precisely as lacking in God's creative relationship as the one I have described. The whole affair may be transacted with the Prayer Book service and for baptized Christians. The doctrine of indissolubility is the degradation of a great sacramental rite.

The Prayer Book office, to which many who advocate the indissolubility of marriage constantly refer as if it taught that doctrine, takes no such position. It is a simple, searching and very beautiful expression of what Christian marriage means. It is from beginning to end permeated and controlled by spiritual and moral considerations. It would forbid any to come who are not acting in the fear of God. The weakness of the position of those who hold to the doctrine of indissolubility is that if these persons do come without the fear of God they hold that it does not matter. But the Prayer Book says no such thing. It goes on to require vows of a life-long love and faithfulness. It heaps up words with superb power to make clear that this relationship, so profound, so essential to society and taking precedence of all others, is moral and spiritual. It calls for the most complete self-surrender; for the highest exercise of the great Christian virtues. Here is the meaning of the Christian marriage. Here is the thing which every Christian ought to seek as he enters upon marriage. To say that without the attempt to achieve such an end you have what Christ meant when he uttered the famous logion seems to me clearly putting the really first things last, and what is the least essential of the essentials first. The case which I suggested at the beginning is socially a marriage but from the point of view of the Prayer Book office and the Christian ideal it is scarcely a marriage at all. Quite properly we recognize it and all other legally celebrated marriages as such. But when it comes to the question of divorce and what to do about it we are dealing with what has next to no claim to be called Christian marriage at all—marriage such as our Lord desired.

There is another point to make concerning another moral aspect of the matter. Whatever values celibacy has to offer in men's search for God, no one doubts that the normal life of men and women is not celibate. In these days I suppose most intelligent people agree that the vast ascetic and

monastic movements in earlier Christian history, although they made real contributions to civilization, cramped rather than expanded the meaning of the Christian life. Now the doctrine of indissolubility applied to such cases as we have in mind denies to the woman, or the man, the achievement of the normal life altogether, because of an early and bitterly repented mistake—not a sin but a mistake. Of course a Christian should be able to practice continence. It is a great virtue, but there seems no reason that I can find why it should be required under such circumstances. And the proposal that in the case of a mistaken or sinful marriage after divorce the man and woman should live as "brother and sister" is asking what is not only abnormal but definitely harmful. Yes, a Christian can learn to sublimate passion, but let him do it when a normal and essential end is to be reached and only then.

Our task is to find some way, without injustice and essential moral wrong, to bring our own people and the world up to the ideal which our Lord puts before us. It is a difficult task. It cannot be achieved on the basis of ecclesiastical legislation but since we must have legislation, let us not in working it out lose sight of the necessity of God's creative activity if Christian marriage is to be really Christian.

Notes On Soviet Education

By

ADELAIDE CASE

Professor at Episcopal Theological School

RECONSTRUCTION and Advance has been presented to the Church not only as a campaign for raising money to rebuild Christian missions and help the churches in Europe but also as a spiritual crusade for a better and more fraternal world. If it is to be this spiritual crusade it must surely include within its scope a sincere effort to understand that great nation which has been a persistent mystery to so many of us and upon which, to such a large extent, the future peace of the world depends. I refer of course to the Union of Soviet Socialist Republics, a nation which includes more than 180 million people.

As a small contribution to this effort I should like to call attention to some of the educational developments in Russia since the revolution. These



are outlined and discussed, for those who want greater detail, in the *Information Bulletin* for December 27th, 1945, issued by the Embassy of the USSR.

Universal education financed by the state has always been an element in Soviet doctrine. The original constitution included the revolutionary statement, "All citizens have the right to education," and a tremendous movement to combat ignorance and illiteracy characterized the early days of the republic. Under the old regime only 4.7 per cent of the population had attended school and millions could neither read nor write. It was not until 1930, thirteen years after the establishment of the Soviet rule, that four years of elementary education became compulsory throughout the country. In the three years between 1928 and 1931 the elementary school population jumped from 8,770,000 to 13,456,000.

Kindergartens for children three to seven are conducted by the state but attendance is not required. In 1919 there were only 275 kindergartens. In 1940 there were more than 55,000 caring for over two million children.

Besides kindergartens and creches there are three types of state schools: the four-year or primary schools which children enter when they are seven years old; the seven-year or junior secondary schools which include the primary grades and three additional years; and the ten-year or secondary schools, including the other grades and three additional years.

Higher education, normally highly technical, is available for those who can qualify for it. In twenty years, from 1920 to 1940, the number of higher educational institutions increased from 91 to 782, and before the war there were as many as 11,795,000 enrolled as correspondence students. Under the Tsarist regime only fifteen per cent of university students were women. In 1938 women made up forty-three per cent of the university population.

The five year plan of 1938-42 called for ten-year schools in all cities and the development of seven-year schools in rural districts. The success of this effort is shown in the following figures. In 1914 there were five and a half million pupils in Russian schools. In 1928-29 there were more than seven and three-quarters million. In 1932 there were 13,342,200, and in 1939, 20,408,800.

Russian education was seriously interrupted during the war. In that period specific military activities took up a considerable portion of school life. In 1943, for instance, eleven per cent of the time in boys' schools was given to military and physical training and boys of the three upper classes were required to attend summer camps for special military instruction.

Institutions of higher learning were reduced during the war to a low of 460 but have come up again (1945-46) to 772 with a student body of 560,000. The present five year plan will encourage a great development of university technical education in order to produce the specialists who are so urgently needed, including the teachers upon whom the whole educational system depends.

TO UNDERSTAND the educational principles on which education in Russia is organized these four points need to be kept in mind.

1. Education in Russia is intended to develop citizens who are thoroughly equipped to serve the military needs of the country. Only if a strong assurance of peaceful cooperation between nations replaces the constant threat of war will there be a change here.

2. Education in Russia is *polytechnized*. "Labor is the universal shaft around which education rotates." Early specialization is encouraged, but the comprehensive understanding of the central place of labor in life is what is wanted, together with a broad view of the country's needs.

3. Education in Russia, like public education in the United States, is secular, free from Church control. This follows from a decision of the people's commissariat for education in 1918 which reads, "Considering that religion is a matter of conscience for every individual, the state in religious matters remains neutral, i.e., it does not back any particular religion, does not grant any rights or privileges, nor does it support any particular religion materially or morally. It follows from this that the state does not undertake the task of religious education of children."

4. Education in Russia has definite ethical aims. Its general aim has been officially stated. It is "to give general education to the citizen and to make him a useful member of the community." In *Rules for Pupils*, approved by the government, there is this statement: "They (the pupils) are expected to be kind and helpful to old people, small children, the weak and ill. They must give them first place and offer them their seats in trams and buses and assist them in every way." "The new man," says a recognized leader, "must be infused by the best qualities of man. . . . These qualities are love of the people and for the working masses, honesty, courage, solidarity, and love of work."

Appreciation of the gigantic educational achievements of Soviet Russia and the immense problems still before her does not necessarily carry with it agreement in basic ideology. But such appreciation is socially important and spiritually essential. Certainly it helps to lay the ground work for a Reconstructed world and for Advance in true brotherhood.

Ecumenical Service at Trinity Attracts Large Crowd

*Religious Liberty and Democracy Subject
Of an Address by Bishop G. Bromley Oxnam*

Edited by Sara Dill

Boston:—Frank arraignment of the policy and practice of the hierarchy of the Roman Catholic Church as a threat to religious liberty and the American ideal of democracy was made by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, in his address at a great ecumenical service in Trinity Church. The occasion was sponsored by the Protestant and Eastern Orthodox Churches of Greater Boston and attended by a huge congregation of 2,000 persons while hundreds were turned away for lack of room.

Bishop Lewis O. Hartman, president of the Massachusetts Council of Churches, who succeeded Bishop Oxnam as resident Bishop of the Methodist Church in the New England area, conducted the service and Bishop Henry Knox Sherrill introduced the speaker. Participating clergymen were: the Rev. Theodore P. Theodorides of the Greek Orthodox Cathedral; the Rev. Robert B. Day, executive director, Benevolent Fraternity of Unitarian Churches; the Rev. Isaac Higginbotham, executive secretary, Massachusetts Baptist Convention; the Rev. Ralph M. Timberlake, president, Massachusetts Congregational Conference and Missionary Society; the Rev. Frank Jennings, executive secretary, Massachusetts Council of Churches. The service was the first of its kind in Boston and visibly demonstrated that there is a unity of Protestantism that can disregard credal differences.

The subject, "Religious Liberty and American Democracy," had been chosen by the Federal Council of Churches.

Where Roman Catholics are in the majority throughout the world, their Church attempts to restrict religious liberties, declared Bishop Oxnam. Evidence cited included the persecution and restrictions on Protestant missionary groups in Spain, Peru, and Mexico. Moreover, it was charged, even in the United States, Protestants are gravely concerned about Roman Catholic pressures on newspapers, radio, and other sources

of information, thus constituting a threat to political and religious freedom.

Bishop Oxnam described the Roman Church as opposed to separation of Church and state as a principle, but accepting it as a temporary expedient, and that this toleration of other faiths, in his opinion, was not necessarily a permanent commitment. With reference to Protestant opposition to United States diplomatic representation at the Vatican, he asserted it a violation of the American principle of Church and state, and that while such representation may have been a wartime necessity, that explanation is no longer valid.

The address was an appeal to the Roman Catholic Church to be a Church, rather than a combination of state and Church, and, in matters of religious liberty to do unto others as it would be done by. Bishop Oxnam recognized the difficulty he faced in making such an appeal, saying "When a Protestant speaks of the abuse of privilege by the hierarchy of the Roman Catholic Church, he is immediately portrayed as attacking that Church." This, he added, is not true, for the Protestant stands ready to protect the religious liberty of the Roman Catholic, even as he likewise stands ready to resist those practices that are political and designed to secure secular privilege.

Evangelical Meeting

Louisville, Ky.:—Evangelical Churchmen of the middle-west and south will hold a two-day confer-

ence in Christ Church Cathedral, Louisville, on Tuesday and Wednesday, May 7 and 8, as one of the two such conferences to be held in May under the auspices of the Episcopal Evangelical Fellowship. A similar gathering for Eastern Evangelicals will be held in Washington later in the month. The purpose of the Louisville gathering is to provide an opportunity for an understanding and discussion of the movement for unity with the Presbyterian Church in the U.S.A. and for the need for revision of the marriage canon. There will also be discussion of the need for Evangelical unity. Final arrangements for speakers have not been completed as yet, but the program will include addresses by Bishop Tucker of Ohio and Bishop Scarlett of Missouri.

The conference is the result of similar plans made by a committee of the diocese of Missouri and a committee of fourth province evangelicals. The two committees decided to join forces, and accepted the invitation of the Kentucky group to meet in Louisville. Laymen and clergymen are both invited to attend.

The conference committee includes Bishop Charles Clingman of Kentucky; Dean Norvell Wicker of Christ Church, Cathedral, Louisville, the Rev. R. Malcolm Ward, of St. Paul's Church, Maumee, Ohio; the Rev. J. R. Pattie, of the Church of the Ascension, Lakewood, Ohio; Dean Sidney E. Sweet of Christ Church Cathedral, St. Louis; the Rev. Charles D. Kean, of Grace Church, Kirkwood, Missouri; the

COMMEMORATION TO WAR DEAD

New York (RNS):—The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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Rev. Charles F. Penniman, of the Episcopal educational center, St. Louis and the Rev. J. Francis Sant, of the Church of St. Michael and St. George, St. Louis.

Bomb in Church

Great Barrington, Mass.:—Weird yellow-green flashes illumined a tall glass tube above the pulpit. Crackling noises echoed from the hallowed church walls. The congregation watched and listened with breathless attention as the preacher launched into a colorful imaginary description of the destruction of New York city. The atom bomb had come to church.

For the third of a series of Lenten talks on current problems, the Rev. Richard Mortimer-Maddox, rector of St. James', had persuaded a friend to set up in the church an apparatus for recording fast particles, a device used by the Manhattan atomic project under the name of Geiger-Counter. The friend, John B. Orr, Jr., an amateur physicist, had built the apparatus in his private laboratory in South Egremont Mass., where, in his spare time, he has conducted research on nuclear fission and radiation. The flashes resulted as electrons tripped current into the glass tube and the fascinating echoes emanating from this reaction were amplified through a microphonic system. The imaginary description of New York's atomic doom prefaced the rector's talk on the facts, dangers and hopes of atomic fission.

Council of Churches

Boston:—A number of clergymen of Massachusetts were elected directors of the local council of churches which represents all Protestant denominations and sponsors many interdenominational efforts. Elected were the Rev. Philip E. Anthes of East Boston, the Rev. Kenneth deP. Hughes of Cambridge, the Rev. F. C. Lawrence of Brookline, the Rev. Robert G. Metters of Boston.

Spiritual Therapy

San Diego, Calif.:—The Rev. John Gayner Banks, director of the Fellowship of St. Luke, is holding

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TO YOUR HOME

a number of missions during the month on spiritual therapy. One opened April 7th at Christ and St. Luke's, Norfolk, Va., which will be followed by one at the Church of Our Saviour, Philadelphia, April 14-19. On April 28th he is to open a five day mission at the Church of the Heavenly Rest, New York, with one at St. Stephen and the Incarnation, Washington, May 5-10.

Flowers vs. Food

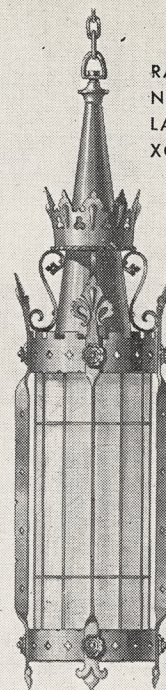
New York:—Easter flower decorations at St. George's here will be at a minimum this year. Instead the money will go for the relief of famine sufferers throughout the world. Rector Elmore McKee also announced last week that the annual custom of giving a plant to the children will be foregone, by their own vote.

Incidentally a columnist in a Philadelphia paper called attention to the fact that at a tea party given by Bishop and Mrs. Dun of Washington as a farewell to Lord and Lady Halifax, the sandwiches were of dark bread and were open-faced. Neither Mrs. Dun nor Lady Halifax wore flowers; instead on the mantle was a large crayon sketch of a corsage with thirty names inscribed on it—names representing British families which have received packages of food from friends of Mrs. Dun. "I do wish more people would think such thoughts rather than send expensive gifts of flowers," was the comment of Bishop Dun.

Fascist Underground

Berne (wireless to RNS):—Pastor Martin Niemoeller, who spent eight year in a Nazi concentration camp, has been "condemned to death" by the Fehm, nationalist underground organization in Germany, according to a report here. Placards announcing the sentence were reported displayed at Goettengen, in Hanover province, Prussia. It was said Nie-

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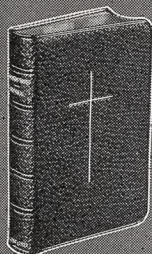
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moeller had been condemned because of his statements acknowledging German war guilt.

The report quoted Mrs. Niemoeller as stating she is more concerned over the safety of her husband now than she was during his internment by the Nazis.

The Fehm movement is a revival of ultra-nationalist secret organizations which came into existence after the Napoleonic and the first world wars. Actually, however, it traces back to the Vehmgericht, secret irregular tribunals which prevailed in Germany from the 12th to the 16th century, and which inspired such terror that they were ultimately abolished. The new Fehm movement is said to include many German intellectuals.

India Pledge

Buck Hill Falls, Pa. (RNS): — No action was taken by the foreign missions conference at its annual meeting here on the pledge required by the British government binding Christian missionaries to abstain from political activity while working in India. The conference was informed that the council of British missionary societies had asked that no pressure be put on its govern-

ment at the present time. In accordance with this request, the International Missionary Council did not press for action toward abolition of the pledge during its sessions at Geneva in February.

Instead, it was reported, the International Missionary Council will renew its consultations with the National Christian Council in India, giving particular emphasis to the "safeguarding of missionary freedom in the framing of India's new constitution."

Social Relations

Providence: — The report of the department of social relations of the diocese of Rhode Island, submitted last week, indicates active and vigorous leadership in many religious and social organizations in the state. It has dealt during the year with delinquency, probation and parole, mental deficiency, old age employment, race relations and many other issues. The chaplaincy service, with six part time clergy and lay workers, during the year held over 400 services, responded to 65 emergency calls, interviewed over 600 prisoners took part in 25 case conferences, made over 10,000 bedside visits.

Canon Richard Lief, director,

was this year the president of the conference of social work of the state and served on the boards of many social and religious agencies.

Arizona Dean

Phoenix Ariz.: — The Rev. William R. Otto, acting dean of Trinity Cathedral here since the death of Dean Edwin S. Lane in December, has been elected dean. His previous parish was Trinity, Oshkosh, Wisconsin.

Oppose Segregation

Chicago: — Resolutions calling for a revision in the city's building code and for a city plan which would permit homes for all without regard to race, color or creed were adopted at a meeting of 400 churchmen of the diocese, held March 24th at St. Paul's. The department of social relations which sponsored the meeting pointed out that the Negro population of the city had increased

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73,000 in the last five years and is confined to areas with a population density of 55,000 to 90,000 to the square mile—greater than Calcutta.

Atomic Bomb

Philadelphia:—By building an "Ark of Peace," man has it within his power to make the atom bomb an instrument for good. This was the message which a teacher and two high school students from Oak Ridge, Tennessee brought to Christ Church in Philadelphia when they addressed a service there as part of a city-wide speaking tour. Speaking solemnly of the immediate problems raised by the bomb which their parents helped to manufacture were Joyce Griggs and Dee Chambliss, both 16, two of the seven young people who made the trip. They were accompanied by their English teacher, Philip E. Kennedy. "If there is one thing which we have at Oak Ridge which you do not have here, it is a sense of urgency," Kennedy said. "If you can see and feel that in us, we will have accomplished our purpose here today." The teacher told the story of the Ark, comparing the flood with the atomic crisis. He said that if we are not to be engulfed, we must build an Ark called peace. "People are good," Kennedy added. "Given facts, their judgment is good. Therein lies our faith."

"Hope is a big word," said Joyce, whose father is an iron worker, "without it we have no progress, no advancement. All the talk today is of fear not hope. This we need to change. We talk today of bombing, not of raising living standards and curing disease. Can't we use our power for something besides killing?"

Spokesman for charity was Dee, editor of the Oak Ridge school paper and the son of a physicist. He quoted the warning of a scientist that 40 million lives might be wiped out at one stroke by atomic warfare, terming the idea "unbearable."

"When the people of one nation become personally concerned with the welfare of the people of another nation," he said, "we will have the charity we need."

Both Joyce and Dee are members

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of the Youth Council of the Atomic Crisis of Oak Ridge which was organized following class discussions.

New Churches

Philadelphia:—Two new churches have been started in the rapidly developing suburban territory around this city. On March 31 ground was broken for St. Peter's, Broomall, by Bishop Hart. Services are meanwhile being held in a nearby public hall by the vicar, the Rev. Frederick Valentine. On April 7th Bishop Hart conducted a service for the blessing of the site of St. Peter's, Oreland, where services are at present conducted in a fire house by Layreader Norman C. Harvey. Hundreds of houses have been recently constructed in both area, with even more now under construction.

Priests Conference

Philadelphia:—Unity and marriage are the two subjects to be considered at a priests' conference to be held here at Holy Trinity April 30-May 2. There will be papers by the Rev. Leister C. Lewis of New York; the Rev. Don Frank Fenn of Baltimore; the Rev. Howard Klein, former chaplain. Bishop Hart is to be the celebrant at a communion service, assisted by Bishop Remington.

Council of Churches

Buck Hills Falls, Pa. (RNS):—The foreign missions conference of North America voted at its annual meeting here to take final action in 1948 on the question of joining the proposed National Council of the Churches of Christ in the United States. In its report to the conference, the committee on closer relationships of general interdenominational agencies stated that its work had been practically in abeyance during the past year.

Creation of a National Council of Churches of Christ in America would unite eight groups: the Federal Council of Churches, the

Foreign Missions Conference of North America, the Home Missions Council, the International Council of Religious Education, the United Council of Church Women, the United Stewardship Council, the Missionary Education Movement, and the Council of Church Boards of Education. Its formation has been approved by the Federal Council and the Home Missions Council.

Stop Building

Washington (RNS):—The sweeping "stop construction" order announced here by the national housing administration and the civilian production administration necessarily will postpone building plans of churches and church-related institutions, but government officials expressed hope that the delay would be only a matter of months.

"We realize that the order will be a handicap to ministers, rabbis, priests and officials of church-related institutions who had been planning to begin construction in the immediate future on new buildings, but we believe they are willing to wait if the order means more homes for veterans—as it does," one high official said here.

The "stop" order, effective immediately, permits completion of

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any construction already begun provided any of the materials which are to be an integral part of the structure have been incorporated in it on the site before March 26 and if work was being done on the project at that date.

The order does not apply to construction, repair, alteration or installation jobs on churches, hospitals or charitable institutions for which the total cost will not exceed \$1,000.

Millions for Relief

Niagara Falls, Ont. (RNS):—Denominations affiliated with the western hemisphere section of the World Alliance of Presbyterian and Reformed Churches will spend more than \$6,000,000 for European relief and church reconstruction in co-operation with the World Council of Churches during the next few years.

This was affirmed by leaders, representing 4,000,000 members of seven communions, who attended the annual western section meeting here. The alliance accepted an invitation from its eastern counterpart, the eastern alliance in Europe, to hold a world conference in Europe during 1947 to take action on rebuilding war-ravaged churches.

Denominations in North America which will be represented at the world conference are: The Presbyterian Churches in Canada and the United States, the Evangelical and Reformed Church, the Reformed Church in America, the United Presbyterian Church and the United Church of Canada.

The Rev. William B. Pugh, stated clerk of the Presbyterian Church who is secretary of the group and who toured the world as chairman of the general commission on army and navy chaplains, urged churches "to set in motion in the Orient the reconstruction forces, which will strengthen native elements of the Christian Church." A large portion of the Presbyterian restoration fund of \$27,000,000 will be used in the Orient, he said.



Commission on Matrimony

(Continued from page 4)

(v) The bishop or ecclesiastical authority in such case, may in his discretion defer his judgment until receipt of the opinion of the commission on holy matrimony.

(vi) There shall be a permanent commission on holy matrimony of this Church appointed triennially by the Presiding Bishop by and with the advice and consent of the House of Bishops and consisting of three presbyters and two laymen, learned in the canon law, who shall hold office for three years and be eligible for reappointment.

(vii) The commission on holy matrimony, upon receipt of the record in any application as provided in subdivision (iv) hereof, shall review the same and render its opinion in writing to the bishop or ecclesiastical authority.

(viii) Each opinion of the commission on holy matrimony rendered under this canon by the commission shall be printed, omitting the names of the applicant and all other parties and witnesses, and a copy sent to the bishop or ecclesiastical authority of each diocese and missionary district.

(ix) The bishop or ecclesiastical authority shall take care that his judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto and is lifelong; but when facts are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority.

(x) Every judgment rendered under this canon shall be made a matter of permanent record in the archives of the diocese or missionary district.

(xi) Any person in whose favor a judgment has been granted under the provisions of this canon may be married by a minister of this Church.

III. Resolved, that canon 44 be amended by inserting the following sec. 2 (b) and the succeeding sub-sections be lettered accordingly: "Every minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children, and the Christian doctrine and discipline of marriage, together with the particular ministration of the word and sacraments and the work and worship of the Church of which the family and its members have need for the fulfilment of the Christian life."

IV. Resolved, that canon 44 be amended by inserting the following sec. 2 (c) and the succeeding sub-section be lettered (d) "Every minister in charge of a congregation shall, in exercising his pastoral ministry, take care to make the family a basic unit and objective of his effort."

V. Resolved, that canon 15, sec. 2, be amended to read as follows: "When a person to whom the sacraments of the Church shall have been refused, or who has been repelled from the holy communion under the rubrics, or who desires a judgment as to his status in the Church, shall lodge a complaint or application with the bishop, or ecclesiastical authority it shall be the duty of the bishop, unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the minister, to institute such an inquiry as may be directed by the canons of the diocese or missionary district, and should no such canon exist, the



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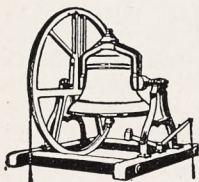
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bishop or ecclesiastical authority shall proceed according to such principles of law and equity as will insure an impartial decision; but no minister of this Church shall be required to admit to the sacraments a person so refused or repelled, without the written direction of the bishop or ecclesiastical authority.

VI. Resolved, that canon 15 be amended by inserting the following new section 3 (a): "When marital unity is imperiled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a minister of this Church; and it shall be the duty of such minister to labor that the parties may be reconciled."

VII. Resolved, that since the matter is covered by resolution V the present section 3 of canon 15 be repealed.

VIII. Resolved, that this Convention recommends to the bishops and clergy of this Church that before solemnizing any marriage they require the parties thereto to sign the following statement signifying their understanding of the Church's doctrine regarding marriage and their intention to be faithful to it:

"We A.B. and C.D. desiring to receive the blessing of holy matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the form of solemnization of matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

IX. Resolved, that this Convention direct and it does hereby direct the National Council, through its departments of religious education, and Christian social relations, in co-operation with such other agencies as may be involved, and in consultation with the commission on holy matrimony, to prepare suitable guides for the preparation of persons for holy matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to holy matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this Church.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VERY REV. JAMES M. MALLOCH
St. James Cathedral, Fresno, Calif.

I have read with great interest the review of Dr. Lowery's book *The Trinity and Christian Devotion* by Charles F. Hall in your issue of March 21st. I had been wondering when some Church paper would publish a sane and frank review of the book. Lowery's book simply is not good for its purpose. For the purposes of scholarship it would have been improved greatly by the inclusion of an index at least of the names quoted. One thing must be said very emphatically in favor of Dr. Lowery's effort, however. It really faces the mysterious problem of the Trinity in a philosophical manner, and unlike most books on doctrine appearing today, does not take the easy way out by making the doctrine of the Trinity easy to believe by reducing it to nothing.

PROF. VIDA D. SCUDDER
Wellesley, Massachusetts

May I pester Backfire once more? I want to say thank you for the editorial on the Epistle for Lent III. My mind echoes THE WITNESS daring answer to the question, "Where in our generation is the central battle forming?" We don't lack causes to support or evils to attack these days; but it happens that my chief interest in 1945 was focused in a conference on "The Christian Attitude toward Property," which was sponsored by some good theologians. Some day the public may have a chance to know what they thought. To my surprise, 1946 has forced the same subject on me, for it has brought me into unexpected contact with the Roman Catholic Franciscan Order, and led to renewed study of the stubborn and paradoxical struggle of the sons of the Poverello down long generations to the present day, to obey and implement their aversion to ownership, against the kindly efforts of Popes and Councils and the lure of their own sinful hearts persuading them to accept compromise. The friars have been perforce defeated; never have they wholly succumbed. Today, as we look anxiously toward Russia, and as we learn increasingly that Christianity has a bearing on corporate as well as individual living, is not the challenge they met confronted by us all? So your editorial implies. Tumultuous Franciscan history has unique implications for us in these critical and bewildering days.

REV. ELIOT WHITE
New York City

Please accept my sincere thanks for your timely and convincing editorials (March 28) against the appalling projected evil of an atomic bomb display of United States destructive potentialities — truly a tragic comedy. Your protest voices indignation and horror for us all superbly.

I believe you will pardon my adding expression of my surprise and near shock when at the end of the admirable fifth paragraph I came upon; "We will be right back where we started." Utterly impossible that that will, voicing the desire to be "right back," could be meant to annul

all that the rest of the grand article advocates. The good, unflinching testimony of the editorial, that if we fail the world and the future now in this emergency, "We shall be right back where we started," was of course what was meant.

REV. JAMES F. ROOT
Windsor, New York

Nearly completing 25 years in the Church's Ministry in urban, rural, and institutional fields, I am in hearty accord with what the Rev. Massey H. Shepherd, Jr. has to say under the title "The Penitential Office," (WITNESS, March 4). During the period in which I have been privileged to serve the Church I have felt the need for some form of confessional printed in the Prayer Book to which penitents could turn as naturally as they do to any of the other offices provided to take care of their needs from the cradle to the grave. For it would seem natural that any penitent, who feels sufficiently so to come to his pastor in line with the Prayer Book exhortation on page 88 should feel that he can do this in a form officially recognized by his Church, wherein both his own and the Priest's parts are sufficiently indicated. Whatever the merits of the various forms used by the clergy, both penitent and priest would appreciate the benefit of an official form in the Book of Common Prayer which, next to the Bible, is our religious guide. Since there is an increasing number of people seeking such counsel, certainly all schools of thought within the Church would benefit by such a form since it would be optional, as are the present forms for unction, or the laying on of hands on the sick. Some use them and some do not, but if we want to use them, the directives are there, and people know about it.

Such formulary would be an invaluable bulwark and stay for young clergymen, whatever their training, sent out into parishes inexperienced in such matters, and would be an authoritative guide for such other clergy as are not perhaps in the habit of dealing with penitents in the sacramental manner.

REV. F. K. HOWARD
Berkeley, California

I want to express my delight over the editorials for the epistle and gospel for the Third Sunday in Lent (March 21). May I ask Massey Shepherd to write an article urging people to say "Amen" which I find they do not do as audibly as our forefathers did. Also could he explain how the psalter should be read, whether by alternate verses or by the minister and people splitting the verse which seems to be the custom in some congregations.

REV. WARWICK AIKEN
Rector of Trinity, Pass Christian, Miss.

Thank you so much for the picture on the cover of March 21 and particularly its title. It gives a sense of renewed confidence in the Church. It makes possible sincerity in saying, "The Bishops! God bless them!"

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