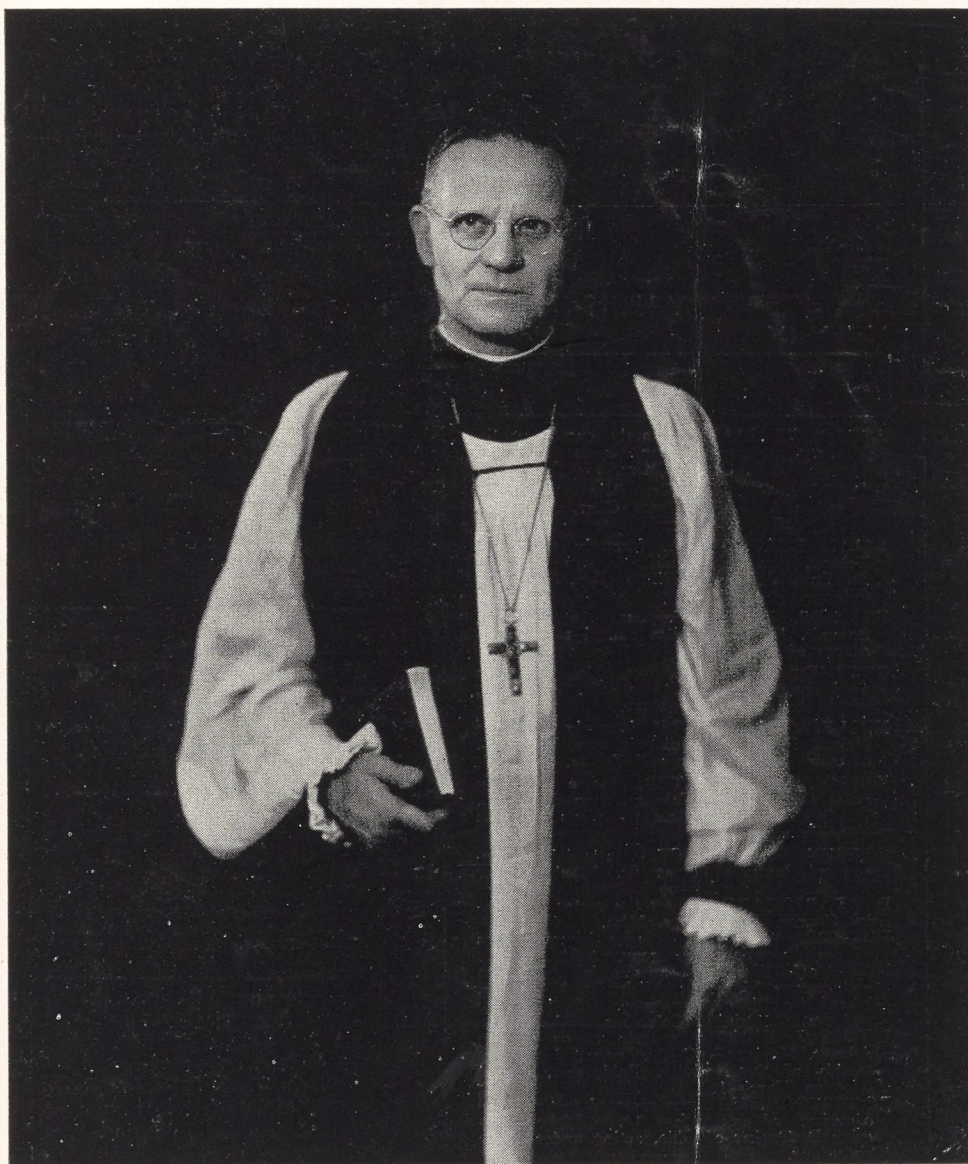


The WITNESS

10¢
A COPY

FEBRUARY 13, 1947



LIBRARY COPY

BISHOP STEPHEN CLARK
ANNOUNCES A PROGRAM
FOR DISTRICT OF UTAH
(Story on page four)

Niemoeller Supported Hitler

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. Open daily 7 A.M. to 6 P.M.

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: 11:00 and 12:05.

St. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all 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.

St. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Lane W. Barton, Beverly 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.

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, G. C. Graham, J. M. Groton, G. I. Hiller, I. P. Johnson, T. R. Ludlow, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, Otis Rice, Cyril Richardson, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.

THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Samuel Thorne, President; Charles A. Houston, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Frederic D. H. Gilbert, Secretary.

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

FEBRUARY 13, 1947

Vol. XXX

No. 10

Clergy Notes

ASGER, WILLIAM, formerly curate at St. Paul's, Chattanooga, Tenn., is now rector of Grace Church, Canton, Miss.

BENTLEY, CEDRIC, Cape Vincent, N. Y., is locum tenens of Grace Church, Orange, N. J. until May 1st.

BLEIL, BERTRAM F., formerly curate at Trinity, San Jose, Calif., is now vicar of St. Francis' Chapel, Willow Glen, San Jose, Calif.

FRANCIS, ELMER F., curate at Calvary, Summit, N. J. has been named minister-in-charge of the parish.

GREENE, ALBERT F., was ordained deacon on January 25, at St. Michael's, Worcester, Mass., by Bishop Lawrence.

KELLERMAN, ROBERT, formerly rector of Nelson Parish, Virginia, is now in charge of churches at Clinton and Faison, N. C.

KINSOLVING, WALTER, for over thirty years the rector of Calvary, Summit, N. J., has resigned. He has no plans for the immediate future.

OTTSEN, G. MAURICE, was ordained deacon of January 25 at St. John's, Cedar Rapids, Iowa, by Bishop Haines.

PARK, RICHARD, is now the rector of Trinity Church, Hattiesburg, Miss.

POYNOR, WILMER, is now locum tenens of the Ascension, Montgomery, Ala.

PRICE, GORDON S., was ordained deacon on January 25, at St. Michael's, Worcester, Mass., by Bishop Lawrence. He is to be assistant at Trinity, Columbus, Ohio.

RILEY, LAWTON, formerly rector of the Advent, Marion S. C., has accepted the rectorship of the Nativity, Bridgeport, Conn., effective March 1.

ROBERTSON, IAN, was restored to the order of priesthood on January 14, by Bishop Beverley D. Tucker of Ohio, acting under canon sixty-four.

CHRIST CHURCH, BALTIMORE

St. Paul and Chase Streets

Rev. H. Fairfield Butt, III, Rector

8:00 A.M. Holy Communion

9:30 A.M. Radio Broadcast—WCBM

10:00 A.M. Bible Class

11:00 A.M. Sunday School

11:00 A.M. Morning Service and Sermon

Thursday, 10:30 A.M. Holy Communion.

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 and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 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 Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

St. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkov, 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

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A.M.—Holy Communion.
11:00 A.M.—Church School.
11:00 A.M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P.M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Klonan, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

Leaders of Church and Labor Hold Conferences

*Unofficial Groups Sponsor First in Atlanta
With Official One Next Week in Pittsburgh*

By W. B. Spofford

Atlanta, Ga.:—Representatives of the Church and organized labor gathered here on February 4-5 to discuss common problems. It was frankly a pro-labor conference, those attending, as a spokesman put it, believing that "the growth of the labor movement, out of the needs and aspirations of working men and women in the south, is a manifestation of the fact that all over the world today the common man is rising to claim his rightful place in a just and democratic society." The spokesman also declared that religious leaders now "face an unprecedented opportunity to put into practice their respective faiths by interpreting labor's struggle in accord with the will of God for a social order of divine justice and an abundant life for all."

The conference was sponsored by the southern committee of the National Religion and Labor Foundation, with the cooperation of the Episcopal Church's League for Industrial Democracy and the Methodist's Federation for Social Action.

The opening session was presided over by Prof. Alva Taylor of Vanderbilt University, with Dean DeVries of the Episcopal Cathedral of this city, Henry W. Chandler, president of the local Federation of Trades and Charles Gilman, state director of the CIO, speaking on "Labor and the Church in the South." This was followed by a panel discussion which brought forth lively questions from the audience. Leading the panel were two ministers and two labor leaders.

The speakers at the evening meeting the first day were Paul L. Styles, regional director of the National Labor Relations Board and the Rev. William H. Borders, local Baptist minister.

members broke up into workshops to consider such questions as Church and labor in the community; press and radio; economic restraints in the south; youth and education; the south as an economic dependency; social and labor legislation. Among the leaders were the Rev. Benjamin E. Mays, president of Morehouse College; John G. Ramsay, public relations representative of the CIO and a leading Presbyterian layman; Stetson Kennedy, author of *Southern Exposure*; the Rev. Charles C. Webber, Methodist chaplain to labor and the president of the Virginia CIO Industrial Union Council; Miss Lucy Mason, Episcopalian, who is a CIO public relations representative; the Rev. R. Archer Torrey, Episcopal rector at Darien, Ga.; Myles Horton, director of the Highlander Folks School; Professor Liston Pope of Yale Divinity School; the Rev. W. B. Spofford Jr., executive secretary of the CLID; Jack McMichael, executive secretary of the Methodist Federation of Social Action; Professor C. O. Bacote of Atlanta University; Allan L. Swin of the CIO organizing committee; Al Whitehouse, director in the south of the United Steelworkers, CIO. There were also present, and leading in the workshops, a large number of pastors of southern churches.

This significant conference, the first of its kind to be held in the south on such a broad scale, ended with a meeting the second evening when the subject was "The Social Meaning of Religion." The speakers were the professor of social ethics at Yale Divinity School, Liston Pope; Van A. Bittner, director of the drive of the CIO to organize the south; and Dr. Benjamin E. Mays, vice-president of the Federal Council of Churches.

Another conference on a similar

theme, but more conservative in leadership and program, is the one to be held in Pittsburgh February 18-20 under the auspices of the industrial relations division of the Federal Council of Churches. Under the title of "The Church and Economic Life" those attending will meet as a deliberative body, with no addresses. The aim is to have full and free discussion of the issues in economic life about which the Church should be concerned; what is the responsibility, function and contribution of the Churches toward the resolving of these issues on Christian principles; what should be the program of the Churches in discharging their responsibility and how may the Churches equip themselves for this program?

The sessions of this conference will not be open to the public except for the service of worship held at Trinity Cathedral at which Bishop Angus Dun of Washington will give the address. It is expected that the various denominations will appoint a total of about 400 delegates, with special care that they are drawn from various economic groups; agriculture, labor, management, the public.

Next Week

***The first of the series of articles presenting Critical Analyses of the chapters in the book, *Christianity Takes A Stand* will be by Bishop Emrich and will appear next week. The series will run for ten consecutive weeks. Names of writers will be found on the back cover page this week. All orders for Bundles received as late as Friday, the 14th, will receive the issue of the 20th. Orders received after that date will start the issue of the 27th. Copies of the book are still available and will be sent WITNESS subscribers at 30 cents a copy, cash with order please. If no study group is planned for your parish we suggest that you secure the book to read along with the WITNESS articles. All orders should be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Representatives of the Episcopal Church, all appointed by Presiding Bishop Sherrill, will be Harper Sibley, former president of the U. S. Chamber of Commerce; Richard Tucker, vice-president of the Pittsburgh Glass Co.; Charles Symington, president of the Symington-Gould Corp.; Noel Sargent, executive secretary of the National Association of Manufacturers; Miss Lucy Mason, public relations representative of the CIO; Jasper Davis of Kansas City, vice president of the Boilermakers Union, AFL; John Metcalf, officer of the Electrical Workers CIO; Giles Courtney, member of the Typographical Union, AFL, Richmond, Va.; the Rev. Joseph Moore of Seabury-Western Seminary; Bishop Pardue of Pittsburgh; Bishop Dun of Washington; the Rev. Beverley Boyd, social service secretary of the Federal Council; the Rev. Felix Floman of Philadelphia; the Rev. Francis Sayre, industrial chaplain of the diocese of Ohio; Spencer Miller Jr., highway commissioner of New Jersey; Prof. William Dennis, a leading authority on agriculture.

The Rev. William B. Spofford Jr., executive secretary of the CLID, will attend as an observer and will report the conference for *THE WITNESS*.

BISHOP CLARK OFFERS PROGRAM

Salt Lake City:—Bishop Stephen C. Clark Jr., recently consecrated Bishop of Utah, offered plans for enlarged work in the district in his first address at a convention of the district. He said that plans were underway for appointing additional clergymen; for expanding the missionary field; for increasing the number of services; for increasing financial support and reestablishing a district office. He described a new mission among the Navajos at Bluff as "one of the most encouraging and thriving fields of work" in the district.

MARRIAGE COUNCIL IS FORMED

Miami, Fla. (RNS):—A marriage and family life council has been organized here to further education for marriage and family living and also to curb the rising divorce rate. The new organization, which will work with churches, schools, social agencies, and health departments, is headed by the Rev. Albert D. Hagler. The aid of clergymen and other religious leaders, as well as educators will be sought, and a campaign

for \$16,700 in paid memberships is being conducted.

PRESIDING BISHOP'S RESIDENCE

New York:—The National Council has taken an option on a large property at Greenwich, Conn., as a residence for the Presiding Bishop. Immediately a bill was introduced in the General Assembly of the state of Connecticut whereby the estate would be incorporated as Seabury House, and would be exempt from taxation. Action on the measure, which was introduced by Senator George Griswold of Greenwich, is expected within a month.

It is an estate of ninety-nine acres belonging to Herbert L. Satterlee. It has an assessed valuation of \$321,160. It includes two large houses, sixteen other buildings, a swimming pool, tennis courts and ponds. The larger of the two houses, if the deal goes through, will be used for conferences and as a hostel for missionaries on furlough. This is a twenty-five-room establishment. The smaller house would be the residence of Presiding Bishop Sherrill and his successors. It has fifteen rooms according to the real estate firm handling the deal.

The houses were built in 1910, with the larger one occupied by Mr. and Mrs. Satterlee until her death last October. Mrs. Satterlee was the daughter of the late J. Pierpont Morgan.

EDITORS PROTEST NIEMOELLER

Boston:—Three editors of religious journals protested the sponsorship of a meeting for the Rev. Martin Niemöller of Germany by the local council of churches. The meeting is scheduled for February 18. The protest stated:

"The implication is that Dr. Niemöller is a representative of German Christianity. We are not opposed to free speech for the German churchman but we feel that the Boston public may well wonder why Christian churchmen invite Dr. Niemöller, and we urge the public who come to hear him to listen with a discerning mind.

"Our question as Church editors is this: Why can we not have the best possible ambassador from Germany—some heroic anti-Nazi like Pastor Walbaum or any one of many other ministers who languished in Dauchau and other Nazi concentration camps? How is the cause of freedom served by a minister who

served Hitler so long and so well before their disagreement over ecclesiastical matters?"

Signing the protest were Stephen H. Fritchman, editor of the *Christian Register*; Emory S. Bucke, editor of *Zions Herald*, and Emerson M. Lalone, editor of the *Christian Leader*.

CANTERBURY CATHEDRAL RECEIVES GIFT

New York:—Dean Hewlett Johnson of Canterbury Cathedral received a surprise gift last week. The week before he had announced in London that \$1,200,000 was sought to restore the much-bombed cathedral and that \$328,000 had been raised. He said the campaign would be extended to all English-speaking countries.

On February 5, through the Archbishop of Canterbury, he received word that Thomas W. Lamont, chairman of the board of J. P. Morgan & Co., had made a gift of half a million dollars. Mr. Lamont said the gift was unsolicited and was made as a tribute to the English nation. "We Americans of all others can never forget that in the darkest days of 1940 and 1941 it was only British courage and the blind faith of free men, undismayed by disaster, that saved the world from the evil of Teutonic onslaught."

ARMY OFFICER SPEAKS OUT

Jackson, Miss.:—At a diocesan council specializing in education, Col. Harwood C. Bowman, who was a commander of Chinese troops under General Stillwell, warned that unless Christianity has more to give than it is now offering, the little peoples of the world will turn to communism. "We have a responsibility to little people," he said. "I have no respect for the Shanghai missionaries nor the snooty, snobbish white men with no respect for the people. In spite of the superiority of British Anglicans, who rarely did anything for the natives, the good God doesn't give a hoot what race you are. We can only get the little people on our side by holding out the hand of hope."

Another main speaker was President Milan Davis of Okolona College who showed the rapid educational growth of the Negroes. The Council also endorsed a \$60,000 campaign for a conference center and \$50,000 for a chapel at All Saints' College which will be a memorial to Bishop Bratton.

Marriage Canon Interpretation Given By Chancellor

He States that if True Christian Marriage Is Intended Bishop Can Grant Permission

By John C. Spaulding

Chancellor of the Diocese of Michigan

You ask my opinion as to the proper construction of Canon 17, as amended by the 1946 General Convention, as to the nature of the judgment to be rendered on application for remarriage after divorce, with particular reference to the question whether such judgment must necessarily include, as a condition of permitting remarriage, a finding of fact that one of the impediments listed in Canon 16 existed as to the previous marriage.

Section 2 (i) of Canon 17 authorizes an application to the Bishop "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 the Church."

Section 2 (ii) provides:

"If the Bishop or ecclesiastical authority is satisfied that the parties intend a true Christian marriage he may refer the application to his Council of Advisors, or to the Court if such has been established by diocesan action. The Bishop or ecclesiastical authority shall take care that his or its 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 in an Holy Estate instituted of God and is in intention lifelong; but when any of the facts set forth in Canon 16, Section 2, Paragraph (b), 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. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship."

It is a well established rule of common law for interpretation of amendments that there shall be taken into consideration: (1) the former law, (2) the defect to be corrected, and (3) the remedy. The former law provided that no remar-

riage should be permitted unless it were found as a fact either that certain impediments existed making the former marriage void or that divorce had been granted for the cause of adultery. The defect in this law was that it was too legalistic and inconsistent with the doctrine of mercy, and with the purpose of the Church to help and restore those who had fallen into trouble. It seems to follow that the remedy must be to base the judgment, not on a finding of facts as to the past, but on



John C. Spaulding, chancellor of the diocese of Michigan, presents his interpretation of the Marriage Canons

the future welfare of the parties and of society. In the light of this intent we note the following points.

The application may be for either of two purposes, for a judgment as to the applicant's marital status, or for permission to be remarried by a Minister of the Church. There is a difference between the judgments to be entered in the two cases.

If the Bishop "is satisfied that the parties intend a true Christian marriage, he may refer the application to his Council of advisors or to the Court if such has been established by diocesan action." As the Canon does not establish a Council or Court, the Bishop alone renders the judgment, unless the Diocesan

Canon provides for a Council or Court, and is not bound by the advice of the Council or Court unless the Diocesan Canon so provides.

The Canon then cautions the Bishop that his judgment "is based upon and conforms to the doctrine of this Church," but does not specify what facts are to be set forth in the judgment. Up to this point the Canon is complete and requires only a finding that the parties intend a true Christian marriage. The question is whether the following clause, that when any of the facts set forth in Canon 16 as impediments to marriage "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," requires a finding that such facts exist as a necessary condition of a judgment permitting remarriage.

It is proper that when such impediments existed, or now exist, as to the former marriage, it be so declared, for in that case the parties were never married, or are not now married, in the eyes of the Church. This is a judgment as to the "marital status" of the parties, and if it be so adjudged, no permission to remarry is necessary.

If such impediments did not or do not exist and the petition is for permission to remarry, the clause providing that such impediments "may be declared" does not apply and the only finding necessary to a judgment granting permission is that above mentioned, "that the parties intend a true Christian marriage." This does not necessarily depend on the reasons for the dissolution of the former marriage, although the facts in connection with such marriage may be material to the question of present intention. I am of opinion that the Bishop has the power, after making a finding that a true Christian marriage is intended, to grant permission to remarry, even though none of the impediments named exist, or ever existed.

I have questioned the correctness of this opinion in view of the interpretation given by the spokesman for the amendment in the House of Deputies that no permission can be granted except on the finding of such an impediment, since it might be considered that this interpretation, given before the passage of the amendment, was binding on the House. It is to be considered that this interpretation was given, not in the opening statement but after the

This interpretation of the new canon on holy matrimony was given by Mr. Spaulding at the request of Bishop Frank W. Creighton of Michigan.

time for amendments and for debate had passed, and after the House had apparently determined to pass the Canon without amendment. This determination was made in the belief by many Deputies that the interpretation is as above stated, and not as stated by the spokesman, and I do not believe the House is bound by his interpretation. Such interpretation would retain the legalistic nature of the former Canon and would be inconsistent with its well known purpose.

NO QUICKIES FOR OHIO

Cleveland:—Bishop Beverley D. Tucker warned here that "quickie" remarriages of divorced persons are out in the Episcopal Diocese of Ohio. Making his annual address at the convention of the diocese, Bishop Tucker said the newly-effective marriage canons adopted by the General Convention in Philadelphia last September are designed "to heighten rather than let down the Christian standard of marriage."

"Furthermore," he told the 257 clerical and lay delegates, "I am contemplating the requirement that the petitioner must have been resident in the diocese and in the state for at least a year before becoming eligible for applying to the bishop of the diocese for remarriage."

Since Jan. 1 when the new Church marriage canons became effective a large number of applications by divorced persons for episcopal inquiry as to their marital status in the eyes of the Church has been made to the diocese.

The convention adopted a resolution on fair employment practices legislation following some debate as to whether the issue was properly a subject for consideration.

Passed by a small majority voice vote, the resolution endorsed the enactment "of sound and workable fair employment practices legislation by the General Assembly of Ohio." It also resolved that members of the Episcopal diocese give active support to the enactment of this legislation.

Bishop Quentin K. Y. Huang, of Southwest China, was the convention speaker. Bishop Huang presented a stark picture of material and spiritual need among the 24,000,000 people in the 245,000 square miles of his district in southwest China. He stated that the world's greatest mission field, China, can be cultivated only with the aid of American help. Because of inade-

quate facilities, many opportunities to bring Christ to the Chinese are being lost. Speaking as a good will ambassador, he thanked the American people for the aid already given, which has helped immeasurably with the great task.

CONFERENCE ON THE MINISTRY

Philadelphia:—"The whole question of recruitment for the ministry goes back to the parish level," declared Bishop Hart at a meeting of



Bishop Hines, Coadjutor of Texas, lays down a challenge on race relations at the diocesan convention

twenty clergy from the dioceses of Pennsylvania, Harrisburg and Bethlehem, held January 27th, in Houston Hall, University of Pennsylvania. The twenty clergy were gathered under the auspices of The Church Society for College Work at a regional conference to consider recruitment for the ministry and the work of the Church Society.

"The present weakness, both in numbers and the quality of the men," continued Bishop Hart, "is due to the fact that we do not find in the parishes the most able young men being turned toward the leadership of the Church. Another weakness," said the Bishop, "is the laxity of vestries in recommending candidates. Instead of taking the recommendation of candidates as the most serious part of their duties as vestrymen, the average vestry will sign the recommendation for any man the rector suggests."

"The Episcopal Church is not producing its own leadership. Probably one-half of our leaders are coming

from other Churches. That is one of the causes for the present split. Candidates coming from other Churches are likely to be extremists on one side or the other. We will maintain a far more unified leadership when we can produce the great majority of our clergy from our own ranks."

Miss Katharine Duffield, secretary for College Work in the third province, also addressed the group, stressing the importance of college work. "College work," she said, "is particularly important for the following reasons: (1) College students have a new sense of freedom and independence. College workers can help students to maintain religious values. (2) A great number and variety of new demands are placed on the student. By the time the student is ready to leave the university, the Church is apt not to be as important as it formerly was. (3) The majority of colleges are doing very little in the field of religion. What little is being done rarely deepens the religious life of the student. (4) Many persons who are on the college campus have little or no religion. Here is a real missionary field. (5) The extent to which the Church is at work on the college campus is obviously of the greatest importance to the Church of the future."

The discussion was led by the Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania.

INTERESTING SERVICE ABOARD SHIP

Amherst, Mass.:—Canon Richard S. Zeisler, now residing here and until recently canon at the cathedral in Paris, France, tells an interesting story of his return from Cherbourg on January 5. It was one of the stormiest crossings on record, the ship arriving two and a half days late in New York. In the midst of storms and delays he was asked to conduct a service. He asked Rabbi Maurice Perzweig of Morristown, N. J., chairman of the political committee of the World Jewish Congress, to assist; and also the Archimandrite, Bishop Theophile Janesco, of the Rumanian Orthodox Churches in the United States. Many commented on the significance of three different religious groups worshipping together. "Many of the immigrants," writes Zeisler, "and there were many fleeing from Europe, said it could only happen in America."

EDITORIALS

The Pittsburgh Conference

ONE of the first functions of Mr. Charles P. Taft, as the first layman-president of the Federal Council of Churches, will be chairing the national conference on *The Church and Economic Life* next week. The conference itself is the first predominantly lay group that the Churches have called together to consider the full sweep of economic issues.

Mr. Taft's year at the head of the Federal Council could not begin in a more significant fashion. At this Pittsburgh conference he will lead some of the ablest laymen of the country into the study of our central problem as Christians—the question of Christian leadership in economic matters. The statements preparatory for the conference are most encouraging. Ignoring ultra-conservative red-herrings, they assume that economic issues are basically religious and that Christians have a responsibility to act in them by Christian principles. This one conference is not an isolated event, but part of a larger, long-range study of *Christianity and the Economic Order* which has been under way for a whole year. The Council is now facing laymen with the thorny questions of their Christian calling in our imperfect economic situation. This is real leadership.

What will be the outcome? We hope for the best, but the best cannot be any great degree of unanimity. Every major economic force of the nation will be represented (see page three), and these forces will probably clash. Clashes will be better than polite bowings and scrapings. Beyond the flying of fur, we can hope for a real meeting of Christian minds. Christians can sometimes transcend the secular interests they represent.

One danger shadows the conference. Although every effort has been made to make the delegation fairly representative of every part of our economy, in all likelihood business will have the most vocal representation. If past actions indicate future events, the highly staffed religious division of the National Association of Manufacturers will be on hand to steal the show. Every effort will be made to obscure what Gunnar Myrdal, the Swedish

finance minister, called our “immense and unprecedented differences in income and wealth, which until recently have been left comparatively undisturbed by taxation.” It will be near disastrous if the tone of the conference is set by those who represent the great concentrations of wealth.

Ash Wednesday will be the central day of the three day discussion. Some Episcopalian, even Mr. Taft, may remind the delegates that American Christians must approach the economic situation with penitence. We who are not at the conference can have no better object of intercession on Ash Wednesday. *Pittsburgh 1947* may, or may not, go down in history as the great Christian awakening of our generation. Pray that it will.

“QUOTES”

THE natural man acts as though God had created the world in order that he might gratify his own little soul, and the tragedy of his life is that the more he gets the more he craves. Possession cannot keep pace with desire. He worships the creature which he fondly believes will satisfy him and he ends by being the slave of the creature which he worships. He avoids God for it seems to him as though God, if indeed there is a God, exists to rob him of his heart's desire. The selfish man is a spoiled child grown to man's estate.

—Bishop Irving P. Johnson.

The Beam In Our Own Eyes

THE Archbishop of Canterbury when here last fall stated repeatedly that “the task before the nations is to give the people a just share of the good things of life and at the same time maintain freedom. Not being an economist I do not know how it is to be done, but I am sure that your country and mine will not do it the Russian way.”

The present government of his country is trying to do just that through nationalization of basic industries—a peaceful, orderly revolution, preserving freedom.

Yet when the Churches are required to take lower-yielding government bonds in exchange for their large holdings in railroad securities, a delegation composed of leaders of all Churches, with the Archbishop as spokesman, vigorously protested.

Here is a glaring instance of Christian conviction yielding to economic self-interest. The various schools of Marxists, you may be sure, will welcome the incident as an example of one of their basic tenets; that when the chips are down men, nations and even Churches act from economic motives. Some will doubtless push the incident even further and contend that when Christians refuse to practice the unselfishness they preach, there is left but one practical way “to give people a just share of the good things” that the Archbishop advocates, and that is the Russian way.

Unsolicited Advice

THE bureau of census of the government has sent forms to all churches for a 1947 religious census. It is a simple document, asking few questions. But knowing the clergy we hazard the guess that less than twenty-five per cent of them will be returned, unless there are multitudinous follow-ups. As far as the Episcopal Church is concerned, time, labor and money would be saved if the

bureau would send a half dozen clerks to 281 Fourth Avenue where they could get the figures they want from diocesan journals on file there. Headquarters of other Churches undoubtedly also have the figures handy. That's the only way the census bureau will get them unless a fine and imprisonment clause is inserted in the form. We send out forms, and we receive forms, so we know what happens to them.

Niemoeller Supported Hitler

by *Diedrich Meyer-Kluegel*

A Free German Protestant Pastor

AS IN other countries, there are different schools and parties within the German Protestant churches: Orthodox, Liberals, Modernists, Socialists, Pacifists, etc. Under the Nazis the last two were immediately banned and their leaders imprisoned, and two new parties came into existence—the “German Christians” and the “Confessional Church.” The first wanted to Nazify also the doctrines and institutions of the Church, while the latter wanted to adhere to the old creeds and confessions, and was made up of the old and new Orthodox. Liberals, Modernists and those who had belonged to the Socialists and Pacifists hardly supported or joined the “Confessionals.” The “Confessional Church” is therefore not a Church, but only a party within the German Protestant Churches, and—compared with the whole number of Christian people in Germany—a minority.

The “Confessional Church” is by no means an anti-Nazi movement; on the contrary, its members welcomed and supported the Nazi revolution wholeheartedly. They kept silent in the presence of all Nazi terror, and sanctioned and blessed the war not less than the “neutral” Lutherans of the so-called “intact Churches” under Marahrens, Wurm and Meiser, or even the “German Christians.”

The so-called “Church struggle” was only for a “theological existence,” i.e., a kind of ecclesiastical “reservation-park,” a quiet corner where confessions and rites could be practiced within the Third Reich. (See the *Declaration of Bar-men* of 1934 and Karl Barth's *Theological Existence Today*, wherein Barth says that his concern is only theology and nothing but theology—“like

the monks go on with their litanies”—and that Hitler must be given a chance because he had proved to be a real leader.) In November, 1933, the Protestant Churches, with the consent also of the “Confessionals,” voluntarily offered the incorporation of all Church Youth Guilds into the Hitler Youth Organizations, even before the Nazi had asked the Churches to do so. In 1935 even Barth (then a professor at Bonn University) was prepared to take the oath of absolute loyalty and unconditional obedience to Hitler, after his “Confessional” friends (Niemoeller and others) had told him that there was no harm in doing so, as long as he made the mental reservation that loyalty to God comes first. It was not until 1939 that Barth—by then professor of Basle University, in his own country, Switzerland—began to discover what Nazism really meant.

Very many of the “Confessionals” were members of the Nazi Party, even of the S. A. There were swastikas on and in the “Confessional” churches and in the “Confessional” meetings. Not seldom there were S. A. men in uniform as chairmen of these meetings, and there was no “Confessional” meeting which did not express its absolute loyalty to Hitler and his regime through resolutions or telegrams sent to Hitler. That is why the “Confessionals” are so touchy with regard to de-Nazification.

In 1938 the “Confessional Church” adopted the “Aryan” clause. That is why there are “Confessional” refugee pastors in Britain; all of them are Lutherans and had to leave Germany because they or their wives are what is called “non-Aryans”; real “Confessional” refugees do not exist.

Also in the same year, 1938, the “Confessional” pastors and Church officials (with the exception of a very few courageous outsiders) took the oath of absolute loyalty and unconditional obedience to Hitler.

Editor's Note:—The Rev. Diedrich Meyer-Kluegel, the author of this article, is at present lecturing to German prisoners of war at Northfield, England, on behalf of the Control Office of Germany and Austria. This article is published with the permission of The Christian Register and appears in the February number of that publication. It is particularly timely since pastor Niemoeller is now lecturing in the United States under the auspices of the Federal Council of Churches and the World Council of Churches.

Niemoeller and other nationalist churchmen had made treaties with the Nazis for mutual support, the Nazis promising increased state subventions as well as the restoration of the inspection of the schools by the Churches. According to one of his admirers (Leo Stein, *I was in Hell with Niemoeller*) Niemoeller said, "We were all very favourably impressed with his (Hitler's) talk and with his apparent modesty, and he gave his solemn word of honor that he would do what he said."

Quarrels began when the Nazis later broke some of their pledges. But even then the "Confessionals" continued again and again to express their absolute loyalty to Nazism as such, as in their cautiously generalized and rather late "protest" of May, 1936, which is always quoted as the example of their "resistance," but in which criticism of anti-Christian ideas and concentration camps is mixed with repeated expressions of deepest reverence for the Fuhrer Hitler and of trust in him and his words.

The backbone of the "Confessional Church" is the German (and particularly the Prussian) officer clique; even men like Count Schwerin von Krosigk and Schacht attended the "Confessional" services, etc. Therefore pastors of the "Confessional Church" were among those conspirators who in July, 1944, tried to murder Hitler and to replace him by a military dictator, either Goering or one of the generals.

NIEMOELLER is the prototype of a Prussian officer and of a Lutheran nationalist. "The national idea was always foremost in his upbringing and by nature he had a leaning toward the Right. Love of his profession as an officer was a matter of course to him, and he was in his element in the war." (Niemoeller, *From U-boat to Pulpit*, written as late as 1934!—London, 1936—p. 9.) The purpose of this book was to show the Nazis what good patriots and militarists the "Confessionals" were. He glories in his deeds as a submarine officer and commander, even in downright war crimes like the prevention of the rescue of torpedoed sailors, which he goes so far as to call the "turning point" of his life because as he says, "it opened my eyes to the utter impossibility of a moral universe."

Niemoeller hated the German Republic and democracy. "He belonged with all his heart to the enemies of the Weimar Republic. . . . Their (i. e., the Nazis') program for a national revival was fundamentally his own, with its vehement denial of all that was meant by individualism, parliamentarism, pacifism, Marxism and Judaism." (*Niemoeller and His Creed*, by one of his close friends, Pastor Hildebrandt, with a foreword by the Bishop of Chichester; London, 1939.)

The general strike of the German workers in

1920, which was in support of the lawfully established and constitutional democratic government, was perfectly disgraceful to Niemoeller, and in the White Terror against these workers he commanded a Free Corps battalion. When the Reds, taken prisoner by the Free Corps, were not summarily shot at the White headquarters, "there was a tacit understanding amongst the troops that no further prisoners would be sent back" to them, and the prisoners were liquidated on the spot in one way or another. The White Terror was the beginning of the Brown Terror, and the workers were fighting to avert what then developed into Hitlerism.

While studying theology in Munster, Niemoeller was one of the organizers of the notorious *Organisation Escherich* (*From U-boat to Pulpit*, p. 187). This nationalist gangster and terror organization was one of the main nuclei of the S. A., S. S. and Gestapo.

Niemoeller became an ardent Nazi. He "welcomed January 30, 1933, from the bottom of his heart as the fulfillment of cherished hopes." (*Niemoeller and his Creed*, p. 33). When thousands of anti-Nazis and Jews were tortured and murdered in the concentration camps, Niemoeller thanked the Fuhrer from his pulpit: "We again feel ourselves created beings. Profession and social standing, race and nationality are today again being regarded by us as important facts." (*First Commandment*, pp. 58-59.) Long after Hitler had come to power, Niemoeller told his congregation (consisting mainly of members of the higher officer caste) of the "divine call in Hitler's spiritual revolution which is beginning to take place throughout the whole of our nation." He quarreled with Hitler and the Nazis only about matters of Church administration, telling him: "We are not driven by care for our Church, but much more by care for the Third Reich."

He was sent to prison and concentration camp because he broke the laws of the state which had forbidden the taking of unauthorized collections and the announcing from the pulpit of the names of people who had resigned from church membership. In the concentration camp he was never treated as an anti-Nazi but, backed by the officer caste and high Nazi officials, was always in a very privileged position. It is worthy of note that chief Nazis like Thyssen and Schacht were also at some time in concentration camps. Children of anti-Nazis were thrown into concentration camps like their fathers; Niemoeller's sons were officers in the Nazi forces.

From the concentration camp Niemoeller offered his services as a naval officer to the Nazis at the outbreak of war (see Karl Barth in the *Christian Century*, May 6, 1940). He himself admitted this fact, which has constantly been denied or doubted

by the 'Confessional' propaganda. His excuses are: "If sons can die for their country, so can fathers. Germany could have my body, but not my soul. . . . A German in time of war does not ask if the war is right or wrong; he has to fight and die with his fellow-Germans." He admitted also that he had no political objections against Nazism, and he made it quite clear that he still rejects democracy and still believes in an authoritarian regime for Germany. Furthermore, he said that up to his liberation he had not heard anything about all of the Nazi terror, nor had his wife known anything about it (*London News Chronicle* and other papers, June 6, 1945, and following days). If he has now stopped talking about these things, it is only on the advice of his friends in Great Britain and Geneva.

There were courageous pastors in Germany who fought Nazism as such: Liberals, Modernists, Free Christians like Pastor Walbaum and his friends, Socialists, Pacifists and some "Confessional" outsiders; among the latter was Pastor Schneider of Dickenschied, who was murdered in a concentration camp because he refused to give the Nazi salute. But these active anti-Nazi pastors and their friends were scattered over the whole of Germany, without any organization of course (except underground), and not seldom slain or tortured to death in concentration camps, unless they were lucky enough to escape out of Germany. The "Confessional Church" never became illegal, and that alone is sufficient proof that it never was an anti-Nazi movement.

The Roman Catholic Church in Germany is also an established Church, but as an international Church is more independent. Her attitude toward Nazism has been on the whole not very much different from that of the German Protestant Churches. Especially through contracting a Concordat with the Nazi rulers the Roman Catholic Church gave the Nazi regime a very great support. There have been some bishops, e. g., Cardinal Faulhaber, who were fairly outspoken against Nazism, and a great number of Roman Catholic priests and monks were thrown into prisons and concentration camps, mostly for alleged sexual crimes and offenses against the foreign currency regulations; but on the other hand there were also men like Bishop Berning of Osnabruck who was a Nazi Councillor of State (Staatsrat).

So far neither the Protestant Churches nor the Roman Catholic Church in Germany are being de-Nazified. It seems that bishops, theological professors and pastors are not even screened, and Pastor Walbaum's letter shows that the old reactionary gang in the German Churches is enjoying the absolute confidence of the Military Government and is using this powerful position for

stamping out all "heresy."

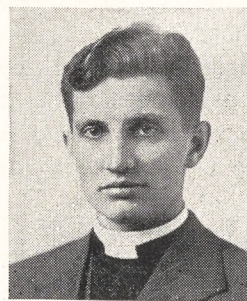
It is of no use only to eradicate Hitlerism in Germany, for Hitlerism is only the final outcome of German nationalism and militarism. And as Frederick II and Bismarck were Hitler's political predecessors, so Luther laid the spiritual foundation on which Nazism could be built. Unless that is realized, the real discussion about establishing a better and more peaceful Germany has not started. It is therefore completely wrong to give the power in the German Protestant Churches to the "Confessionals" who are already usurping it by downright totalitarian methods. They will only restore that type of reactionary and nationalist churchianity which was one of the bud cells of Nazism.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

BEHIND the glittering facade of high-pressure promotion and big name stars, *The Razor's Edge* offers added proof that religion, to the Hollywood mind, is nothing but queer lights, disembodied music from heaven and an oozy feeling in the pit of the stomach. I must admit that as I watched the screen adaption of Somerset Maugham's best-seller I did get an oozy feeling, but I don't think it was a sign of religion. It was more likely just plain nausea.



The picture, which is receiving a terrific build-up throughout the country, might be likened to one of Bing Crosby's famous morality plays with "reverse English" applied. This time, virile Larry Darrall goes on a quest to get religion. After throwing over his girl (a wise move whether he was on a quest or not), working in a coal mine, playing chess on the Left Bank of the Seine, he finds peace, solus cum solo, on a papier-mache mountain top in the Himalayas. It seems the secret is to go sit on that particular mountain alone for a time and then, one morning, when the sun is coming up, one will be wafted out of this material (and by implication, naughty, evil, sinful) body—and, presto, be a good man. After 1947 years and countless church councils, this old Persian heresy certainly dies hard.

The proof of the goodness of Larry Darrall is shown by: a) an intense look of strain on his face henceforth which, for some reason, is called peace; b) his ability to practice faith healing on a friend who has headaches; c) his offer to marry a drunken harlot; d) his practice of keeping the latter individual on the wagon by twitching his right eyelid at her, and e) his feat of getting an invitation to the Riviera's best party for a silly, old snob by the simple technique of kissing the hostess' homely secretary. All of these feats, apparently, impress everyone involved because, in the words of the character called Somerset Maugham, "Man seeks for goodness and Larry Darrall has got it." Since the good Mr. Darrall is spreading honeyed sweetness during the thirties in France, one can only

wonder why he confined his activities to the Riviera set who, as history unfortunately relates, liked the word Vichy, whether on the label of a bottle or used as a political adjective, better than they liked their fellowmen.

All in all, Larry Darrall, after his so-called conversion, acts like one of those persons who used to go to week-end house-parties in the Berkshires and discuss the state of their souls back in the days when I was attending prep school up that way. At that time, the members of the sixth form felt that this type of religion could only be described as "phony" and could hardly be equated with what we were being taught in sacred studies. I see no reason for changing my mind.

(Continued on page 18)

Religion in Education

by J. Clemens Kolb

Chaplain at University of Pennsylvania

LAST December I saw an article protesting the singing of Christmas carols in the schools of a certain state. Does the singing of Christmas carols interfere with a law prohibiting the teaching of religion in the public schools? This whole matter was just ridiculous enough to make the papers. Christmas is participated in by people who are not even nominally Christian. I received a Christmas card from a direct descendent of the prophet Mohammed. Nevertheless, this incident does bring to the forefront what is basically an extraordinarily complicated problem: The place of religion in education.



In this country, we have tried about every tenable position and some that are not so tenable. One position is that taken by some states, which say that religion has no part in education. I take it for granted that those states which say that religion has no part in education do not say so because they are headed by some league of the godless, nor is it because the majority of the voters are atheists. Not at all. They have simply side-tracked a difficult issue by ignoring it. Because there are so many people of so many differing faiths, and because what one taught might be quite unacceptable to another, they have decided that religion is a personal matter that must be dealt with in the home and in the church and kept out of the school.

There is another position, that of the schools and colleges before the Reformation, which made theology preeminent and no one could teach anything that was contrary to the teachings of the Church. The mistakes that the Church made under this misguided policy which changed education from a quest for truth into the propagandizing of a faith have cost us dearly. The separation between religion and education has been even sharper and longer lasting than the cleavage between Church and state. There are a few, I think, who would wish to return to the time when the Church could say what a man could teach or what he could not teach. But now, we are in little better case, for the secular arm is supreme and is telling the Church that it cannot teach anything in some places and gives it very little scope in others.

The position that I think is the most widely assumed in American education rather falls between two schools in that it gives religion a courtesy place in education. The convocation usually begins with an invocation and ends with a benediction. Clergy get far more than their share of honorary doctorates. Every university has courses in the philosophy of religion, the psychology of religion, the history of religion, comparative religion and sometimes primitive religion, and also a course on ethics—not necessarily Christian ethics or Judeo-Christian ethics. A student taking a course in ethics may end up with almost anybody's ethics. They have courses in these fields for about the same reason that they have courses in Horace and Euripides—not because they consider them

necessary or because the courses are popular, but you have to provide these subjects to be a self-respecting institution.

But there is another reason, too, for our giving religion no more than a place of courtesy. That reason goes back to a basic tenet in the American philosophy of life—so often the parents' first interest is in this, that their children shall be so technically trained that they can go out into the world and make money. They would like to have their children God-fearing and ethical, but the average parent thinks these things come by chance; whereas he knows that the ability to make money doesn't come by chance; therefore, our universities have become so largely schools of technical training. The diploma must be first and foremost a guarantee of economic value so that the graduate shall be able to go out and pile up a sizeable bank account, have at least a fifteen thousand dollar house in the suburbs, a radio with record changer, short wave and FM, and a two-car garage. If that is compatible with an educated mind and a noble spirit, splendid; if not, get all the frills if you can, but first be sure your education gives you a chance for the upper income tax brackets.

BECAUSE parents so often put material success first in their objectives for their children, they put the technical training whereby material success may be achieved first in the curriculum of a university. A further complication arises from the fact that very few educators have a clear idea of what the end product of their education shall be. That, I think, is a great handicap. It is easy enough to criticize other systems of education, but up to our own time they had a clear picture of the kind of man they wanted to produce—whether it was the ancient Persians' idea of teaching the youth to shoot straight and tell the truth or the Nazi ideal of teaching its youth to shoot straight and not tell the truth. We don't know what we want our education to be and we can't make up our minds whether God is the first reality or the last myth, whether godliness has any more validity than ungodliness, whether spirituality is more than sentimentality. Education is showing unmistakable signs of being a split personality because faculties are split on the issue; and faculties are split on the issue because the nation is also divided on the question. Many faculty members really believe in God and they want to see godly men come out of educational institutions. Other faculty members do not believe in God and they don't believe that the spiritual world has any particular value in life.

If we want men to be religious, we must help them in their religion. If we want them to be ethical, we must help them in their ethics. We don't expect men to have sound bodies just because

we believe in health in general. Many schools have compulsory physical education. We don't expect men to learn English just because we believe in good English. We require courses in the subject. Why not some compulsion about religion and ethics? Otherwise, we have done nothing to prevent our graduates from being men with sound technical training in sound bodies guided by unsound morals. Some universities may fear that they will run afoul of state laws and some private institutions, too, may wonder whether there will be objections to making courses in religion and ethics compulsory. That might be true if there were only one course offered. But why do it that way? I suggest a choice of courses in religion along the following lines:

1. A course in Judaism.
2. A course in the teachings of Thomas Aquinas.
3. A course in the writings and teachings of Luther and Calvin.
4. The chief contributions of religious leaders.
5. Religious orientation—Belief in God; The Relationship of Religion to Philosophy and Science; The Value of the Church; The Bible; Concepts of Immortality; Evolution of Present-Day Denominationalism.

The student could select any one of these five courses.

Secondly, I suggest the following courses in ethics:

1. Judeo-Christian Ethics.
2. Christian Social Ethics.
3. Philosophy—A general course in ethics or analysis of ethical theories.

Compulsory courses in religion and ethics are no guarantee that every graduate is going to be a man of delicate conscience and spiritual insight any more than compulsory physical education is a guarantee that every man will come out something of an athlete. But it would mean that the educational institution which took such a stand would say unequivocally to the world what education has been saying equivocally for a long time, that the godly man is superior to the ungodly man, and that spiritual values are important, and that the man of delicate conscience is a better product than a man who has no conscience.

Whether universities change radically in their attitude toward religion I do not know, but I do feel this very strongly, that they must make up their minds on their end product. I hope that some institutions will have the courage to make up their minds and to take their stand on one side or the other. If we had the courage to make up our minds on the kind of man we are trying to produce, the best curriculum whereby this end might be achieved would be well on the way to being solved.

Protest General Church Budget In Diocese of Texas

*Reduction in Appropriation Is Averted
After Criticism by Both Laity and Clergy*

Edited by Sara Dill

Beaumont, Texas:—A move on the part of laymen and clergy of the diocese of Texas to reduce their diocesan appropriation to the general Church was narrowly averted at the recent diocesan council when an increased budget was accepted by a small majority. The meeting was held January 26-28.

O. F. Jones, layman of St. Mark's Church, Beaumont, introduced a motion to reduce the Texas quota from \$35,500 to \$28,000. The Rev. Aubrey Maxted, in speaking to the motion, pointed out the confusion that exists in expending Reconstruction and Advance Fund balances and suggested that Church officials did not know what to do with monies already on hand. Mr. Jones, speaking to his own motion, pointed out that many dioceses do not come up to their quota in giving to the general Church. He could not understand why Texas should give nearly \$10,000 more than the assigned quota. The Rev. C. A. Higgins said that confusion in the department of foreign missions might have resulted from the illness and subsequent resignation of the head of the department. He suggested that money withdrawn from the general Church budget be used in Texas until the department of foreign missions could be completely reorganized.

The Rev. Robert R. Brown, member of the National Council, argued that missionaries in the foreign field are starving for lack of proper support and his speech closed the debate which defeated the motion of Mr. Jones. The increased appropriation was then voted by a majority.

A commission on race relations problems as they affect the Church was formed. Purpose of the commission will be to study ways and means by which white and Negro Church members can work more effectively together. Formation of the commission was announced after extra sessions of the annual meeting, made necessary by prolonged and heated debate on the question of racial segregation in Episcopal churches. A number of delegates challenged the vote for approval of

the commission, but were overruled by Bishop Clinton S. Quin.

Bishop John E. Hines, coadjutor, compared the issue of whether Negro and white delegates should fraternize at diocesan banquets as well as business meetings to "a keg of dynamite." He said that "either it will explode and blow the Church to heaven or the nether regions, or the fuse will be pulled out by the calm, collective action of this council."

The meeting unanimously endorsed a resolution calling for a million dollar fund raising drive for construction of an Episcopal hospital unit in the proposed medical center in Houston. The hospital, to be known as St. Luke's, will cost about \$2,500,000, but more than half of this amount has already been secured.

Also approved by the meeting was a motion to make women eligible as council delegates, final action to be deferred, however, until the 1948 meeting of the council.

Fellowship Service

New York:—A service of fellowship in observance of race relations Sunday and Lincoln's birthday was held at the Cathedral of St. John the Divine last Sunday afternoon. The Rev. John A. Mackay, president of Princeton Seminary preached on "God's New Order." Taking part in the service were the Rev. Toru Matsumoto of the Reformed Church, formerly a member of the commission on Japanese relocation, and the Rev. Tollie L. Caution, secretary of Negro work of the National Council. The service was sponsored, upon the invitation of Bishop Gilbert, by the Interracial Fellowship of Greater New York.

Pan-Protestantism

London (wireless to RNS):—An appeal to the Church of England and the Old Catholic Churches to "save the ecumenical movement from degenerating into a shallow pan-Protestantism" was voiced by Pierre Bertrand, Swiss Old Catholic professor of Geneva, Switzerland, who is visiting England. Bertrand's reference to the world Church coopera-

tion movement sponsored by the World Council of Churches in Geneva was made at a meeting arranged by the Society of St. Willibrord held in the chapter house of Sheffield Cathedral. He spoke to an audience of Anglican clergymen and laymen and representatives of Sheffield University.

Declaring that inter-communion with the Anglican Church has saved his Swiss co-religionists from developing "a congregational or sectarian outlook," Bertrand expressed hope that association with Old Catholics will help Anglicans, in turn, "to restore contact with the continent broken by the Reformation."

Put Themselves In It

South Gate, Calif.:—The Rev. Kenneth E. Nelson took over the work at St. Margaret's Mission here in 1945. It had been founded in 1942 with services held in a women's club. But Vicar Nelson and many of his people worked on Saturdays, digging, pouring concrete, laying steel. On January 12 Bishop Stevens laid the corner stone of the new church. It will have a seating capacity of 200 and be 15th century Gothic. It is the first Episcopal Church in this city although there are now 28 other denominations represented here.

Dean Retires

Sewanee, Tenn.:—Dean Fleming James of the theological school of the University of the South retired last week. He has been the head of the seminary since 1940, and he leaves the largest number of students, forty-seven, in its history. Dean and Mrs. James will live in North Haven, Conn., and on March 1 Dean James will begin work as executive secretary of the Old Testament section of the Standard Bible revision committee.

Raise Large Sum

Gambier, O.:—Kenyon College reports that in 1946 more than \$700,000 was raised in its three year campaign for \$2,160,000. Leaders of the campaign from twenty-four metropolitan areas throughout the United States, are to meet in Cleveland tomorrow, February 14, for the first general meeting of leaders of the campaign.

Famous Organist

San Francisco:—Richard Purvis, internationally known conductor and composer, has been appointed organist and master of the choristers at

Grace Cathedral here. Following his studies abroad under a scholarship of the Curtis Institute of Music, he became organist and choirmaster at St. James', Philadelphia; head of the music department at Episcopal Academy and organist with the Philadelphia Symphony. He entered the army in 1942, was captured in Luxemburg and was a prisoner for five months.

Michigan Convention

Detroit:—Twelve hundred people attended the opening service of the convention of the diocese of Michigan, held January 29-30. There were about 900 who received communion from the three alters of St. Paul's Cathedral, where the convention met.

Bishop Creighton stated that 2,383 were confirmed in 1946, the largest ever to be confirmed in one year in the history of the diocese; there are now 30 postulants for orders, likewise a diocesan record.

Bishop Richard Emrich, reporting on the missionary work of the diocese, stated that three new missions had been opened, two churches reopened and that ten of the aided churches had reduced their grants. He also outlined plans whereby money will be raised to enable some of the badly housed missions to build new churches.

The proposed amendment to the constitution to permit women to serve on vestries was defeated 60 to 48.

Honorary Degrees

Alexandria, Va.:—Virginia Seminary, at its mid-winter commencement conferred honorary doctorates upon the Rev. Jennings W. Hobson, for thirty years rector at Bluefield, W. Va.; the Rev. William H. Laird, rector of St. Paul's, Charlottesville, Va., former army chaplain and longtime worker in the field of college chaplaincy; the Rev. Charles H. Cadigan, rector at Bloomfield Hills, Michigan.

New Constitution

Grand Rapids:—Consideration of the proposed new constitution and canons, the work of a committee appointed in 1943, was the chief business of the convention of the diocese of Western Michigan, meeting here at St. Mark's Cathedral, January 28-29. Simplification, clarity, availability and usefulness were the prime considerations of the committee. The new constitution will become effective in 1948.

Bishop Whittemore, after ten

years as bishop, reviewed the growth of work in the diocese and of opportunities ahead in a fast developing industrial area. He also stressed the need for education and expressed the hope that the National Council would give more vigorous leadership in this field.

Bishop Emrich of Michigan was the guest speaker at the evening service, emphasizing the need for missionary work in rural and vacation areas.

Student Centers

Birmingham, Ala.:—The largest convention in ten years, with 120 delegates, met here at All Saints', January 22-24. Bishop Carpenter called upon people of the Church "to put aside racial prejudices, selfish interest and false superstitions." He congratulated the diocese on its missionary giving in 1946, but called for more than \$100,000 to erect student centers and chapels at

various colleges and institutions, including a chapel at Tuskegee Institute. He also announced the purchase of 320 acres for a permanent Camp McDowell site, with plans for a campaign to finance it under way.

The newly created department of missions was given the task of studying religious work among the minority races, especially the Negroes. A proposal that women be given places on vestries, as well as representation at diocesan convention, was held over for further study.

The most heated discussion was over criticism that came from various delegates of the Federal Council of Churches. (WITNESS, Feb 6). Bishop Carpenter is to appoint a committee to study and report.

New Project

Detroit:—The diocese of Michigan announces that next summer, during the months of July and August, twenty young men will

How Much Longer Must They Wait?

For months pathetic appeals have been reaching us from refugee missionaries and Christians in Europe wanting to enter our work of carrying God's word to all the Russian people of Europe. Through the generous contribution of America's Christians we have the facilities for housing (the former Italian Embassy Building in Washington, D.C.), training and returning them to the field. We now need only the added funds. There are four such missionary families and 50 Russian refugee Christian young men to be brought over for training at our Bible Institute. We are praying to the Lord and waiting for help from God's people.

AN OPPORTUNITY & CHALLENGE

A faculty member of Columbia University visiting our headquarters said, "This is the greatest undertaking of this age—to give the Russian people the Gospel—the only means to save Russia and the World." The Bible, the Gospel of Jesus Christ which is the water of life, alone can hold back the eruption of the atomic volcano that threatens the whole world. Will you grasp the truth in these words and pray and give generously that we may rise to the challenge?

HELP MEET THIS NEED

The Russian Bible Society has this program:

1. Bring four missionary families to America ("I was an hungred and ye gave Me meat. . . . I was a stranger and ye took Me in"). \$1,000.00 each.
2. Bring over to train 50 Russian refugee students for work among their people so Russia may be evangelized. \$900.00 each.
3. To pay off mortgage on our property—lifting the burden that retards our progress. \$50,000.00.
4. To complete plates for printing whole Russian Bible. \$8,000.00.
5. Establish a Bible fund to publish a million Bibles and 5 million New Testaments in Russian which we have officially offered the Soviet Government to print in Moscow.

RESPOND NOW---DO NOT FAIL US

Pray that we may be able to fulfill this great program—that hearts may be opened to the opportunity of releasing these missionary families and young Christian Russians to the task of evangelization of their home lands. If your heart is opened send whatever you can, whether it be large or small and if you wish, tell us which of these five phases of our work you would like most to help.

A Representative from the Russian Bible Society will be glad to come to your Church and tell more of this work. Invitations may be sent to the address below.

"Sentenced to Siberia"
The Life-Story of Pastor Malof, President of the Russian Bible Society, will be a great help to understand this work. Price only \$1.00 including postage.

Please cut this out and forward with your gift to:

THE RUSSIAN BIBLE SOCIETY, INC. P.O. Box 2709, Washington, D. C.

Dear Russian Bible Society:

In response to your appeal in the **Witness** I have the pleasure of enclosing my gift:

For the Refugee Missionary and Student passage and support \$_____

For the Russian Bible publishing fund \$_____

For Pastor Malof's Life Story "SENTENCED TO RUSSIA" \$_____

Each contributor will be kept advised of the progress of this work through the magazine "Russia Calling" subscription deduction 50c.

Name_____

Address_____

"And this I do for the Gospel's sake, that I may be partaker thereof with you"
1 Cor. 9:25

work in the mission field in the northern part of the diocese. The diocese is undertaking this new project because of the fact that hundreds of thousands of people are now spending their vacations in this area. The young men will work in pairs, under the direction of the local clergy, and will both strengthen the existing churches and attempt to establish new ones. The work is made possible through a grant from the Bishop Herman Page Foundation, a sum of money raised last year by the people of the diocese in memory of the former bishop.

South Carolina

Charleston, S. C.:—Miss Margerite Miller, churchwoman of this city, has presented her family mansion to the diocese of South Carolina for a headquarters. Bishop Curruethers in announcing the gift said that it is the fulfillment of a dream of many leaders of the diocese over a period of years. The building will house the offices of the bishop, the secretary of the executive council, the treasurer, and the director of young people's work. It is expected also that the diocesan library and archives will be housed there, with meeting rooms for various diocesan organizations. It is hoped that there may be a bishop's chapel and one or two guest rooms for visiting clergy.

Sponsor Institute

Martinsville, Va.:—The Auxiliary of the diocese of Southwestern Virginia sponsored an institute here

January 28th-30th, with representatives present from parishes throughout the diocese. The Rev. Robert A. Magill of Lynchburg, reported on his trip to China and the Philippines as a member of the National Council's Commission; Mrs. Theodore O. Wedel of Washington, gave addresses on social and race questions; the Rev. Carleton Barnwell of Lynchburg spoke on the doctrine of the Holy Spirit.

New Buildings

Ann Arbor, Mich.:—The student foundation at the University of Michigan has acquired two buildings. One is a large mansion beside St. Andrew's Church which will become the center for Episcopal students and the other is a home for Chaplain John H. Burt.

Stresses Unity

New York:—Under the leadership of its new Presiding Bishop, Henry Knox Sherrill, the Church will place far greater emphasis on cooperation with other communions than it has in the past. This was the general reaction among Church leaders here who heard Bishop Sherrill make his first public address in New York since his installation in Washington on Jan. 14.

Speaking at the third annual dinner of the Protestant Council of the City of New York, Bishop Sherrill expressed his personal conviction that only through united action can Christian forces make an effective impact on the world, the nation, or the community.

"Progress cannot be attained by

BREAD BOXES



ILLUSTRATIVE of the Gorham selection of Ecclesiastical Appointments are the above Bread Boxes, No. 2098, \$33.00* and No. 1877, \$33.00*. Both are made of sterling silver heavily gold plated inside.

*Prices subject to change without notice.

ALMS BASONS ALTAR CROSSES PATENS
CHALICES CIBORIA ALTAR DESKS
COMMUNION SETS BAPTISMAL BOWLS
CANDLESTICKS VASES HONOR
ROLLS & MEMORIAL TABLETS IN BRONZE
EVERYTHING FOR THE CHURCH IN BRONZE

Traditional dignity of design and master-craftsmanship in execution have characterized Gorham wares for 116 years.

America's Leading Silversmiths since 1831

Gorham
PROVIDENCE 7, RHODE ISLAND

- ☒ Choicest materials
- ☒ Attractiveness
- ☒ Durability



**Prayer
Books
AND
Hymnals**

of the Protestant
Episcopal Church

THE PRAYER BOOK that will satisfy its user is the one that combines the qualities checked above. Whether bound in cloth, imitation leather, genuine leather or genuine Morocco, every Harper Prayer Book is made to the highest possible specifications known to binding craftsmen. See Harper Prayer Books in many styles at church bookstores and other retail book outlets, or write for descriptive circular.

HARPER & BROTHERS

ESTABLISHED 1817

NEW YORK 16, N. Y.

sporadic, intermittent, individualistic action or by Churches working as separate and distinct units, but only by a well planned and effective strategy backed by the pressure of Christian consciences and purposes in all of the Churches."

"Church cooperation now," he added, "will make more likely in the future the building of the one Church of Christ for which we pray. We shall either hang together or hang separately."

Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., president of the United Council of Church Women, emphasized the "new role" women are playing in church life. Describing recent projects of the Council designed to combat racial segregation within the Church, Mrs. Sibley said that since the women's organization operated under no "ecclesiastical limitations" and carried none of the "obsolete baggage" burdening many Church bodies, it could therefore, "move in where others feared to tread."

Record Breaking

Buffalo, N. Y.:—One of the largest confirmation classes in the history of the diocese will be presented to Bishop Davis by the Rev. Edgar L. Tiffany of the Transfiguration on February 23. There will be sixty-one candidates, forty of whom are adults.

Russian Orthodox

New York:—Reconciliation between the Russian Orthodox Church in America and the Patriarchal Church in the Soviet Union is imminent, according to reports.

In a cablegram received by the Metropolitan Council of the American Church, Patriarch Alexei of Moscow announced he has raised the decree of suspension imposed upon the Church more than ten years ago and has agreed in principle to demands for complete autonomy for the Russian Church in America.

These demands were made by a sobor or general council of the American Church which was held in

Cleveland, Ohio last November, with more than 300 lay and clerical delegates from 275 parishes in attendance. The Council adopted a resolution by a vote of 187 to 61, requesting Patriarch Alexei "to continue the Russian Orthodox Church in America in his fold as its spiritual head," provided the American Church retains "full administrative autonomy."

Penalties Proposed

Sydney, Australia (wireless to RNS):—A recommendation that only members who attend services regularly be permitted to have Church marriages is reported being studied by Church of England authorities in Brisbane. Another proposal being examined is that members who fail to attend services be deprived of church baptisms and funerals. The recommendations are contained in a report of a sub-committee appointed to study ways and means of combatting "laxity" among church members.

Japanese Church

New York:—The House of Bishops of the Nippon Seikokwai (Holy Catholic Church in Japan) meeting in special convocation January 17, elected the Bishop of South Tokyo, the Rt. Rev. Todomu Sugai, Presiding Bishop, in succession to the late Bishop Paul Shinji Sasaki, who died last December. This information has just reached Church headquarters here.

The new head of the Church is 64 years old, a graduate of the former Holy Trinity College, Tokyo, forerunner of the present Central Theological College. From 1908 through 1911 he attended Seabury-

Western at Evanston, Illinois. He was ordained in 1911 at St. Bartholomew's, Chicago, by the late Bishop Charles Anderson, and was advanced to the priesthood in 1913, in All Saints' Church, Tokyo, by the late Bishop John McKim.

Theological Sunday

Bexley, O.:—Bexley Hall observed Theological Education Sunday the year round by sending out special deputations of faculty and students to nearby parishes to speak on the cause of seminary education. During the month of January special services were held in twelve parishes

CROCHET

14 GLORIOUS NEW

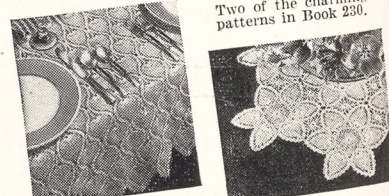
PINEAPPLE

DESIGNS IN 10-CENT BOOK

• New, different doilies, bedspreads, tablecloths! Charming vanity and table sets—wonderful gift ideas—all in book full of PINEAPPLE designs. Get at your favorite store, or mail coupon. Limited supply; first come, first served!



Two of the charming patterns in Book 230.



Bring Hither the Timbrel

Selections from the Book of Psalms

Arranged as verse and grouped according to subject

by
Harry Herschel Shapiro

and
Mildred Whitney Stillman

153 pages.

Bound in light blue cloth. \$2.00

Idlewild Press
Cornwall, N. Y.



ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each, IV through IX 60c each).

No Samples Payment with orders

St. James Lessons, Inc.

865 Madison Ave. New York 21, N.Y.

CROCHET, KNIT, TATTING books Limited quantities
10 cents each ORDER NOW!

The Spool Cotton Company, Dept. CM2
54 Clark Street, Newark 4, New Jersey
Please send me the books checked at 10 cents each. Enclosed is.....cents.

- ☐ No. 230—Pineapple Designs (Crochet)
- ☐ No. 229—Tattling
- ☐ No. 228—Chair Sets (Crochet)
- ☐ No. 218—100 Edgings (Crochet)
- ☐ No. 217—Doilies (Crochet)
- ☐ No. 213—Teen-Age Variety
- ☐ No. 219—Bags (Crochet and Knit)
- ☐ No. 210—Blouses and Dickeyes
- ☐ No. 224—Woolies for Babies

Name (please print)

Address

with guest preachers from the Hall. Recent visitors and speakers in the Hall have included Bishops Powell and Barton, Dean Lichtenberger of Newark, William C. Munds of Greenville, Delaware, and Mr. Burnham of Boston. Special Lenten services have been arranged at the Hall including a quiet day by Bishop Tucker of Ohio for Friday, March 7.

Ministers Condemn Talmadge

Atlanta (RNS):—Thirty-six ministers from Atlanta's Methodist churches and the Gainesville (Ga.) ministerial association have condemned "the seizure of the governor's office" by Herman Talmadge.

The ministerial association urged the courts to settle the controversy and expressed its "utter condemnation of the obvious disregard of the will of the people in the seizing of the Governor's office and the shameful manner of the proceedings."

The Gainesville group declared that the "whole world still condemns the clergy of Germany for its unwillingness to challenge in its infancy the dictatorship which later ruined that nation. We consider that this action violates our basic guarantees of democracy."

The statement of the Methodist ministers urged all Georgians to join in protest against the actions of the Talmadge forces and declared: "We, the undersigned Methodist ministers, view with great alarm the present situation in Georgia concerning the Governorship. It appears to us that the seizure of the Governor's office and of the Governor's mansion by troops is dictatorship of the worst order. It is a setting-aside of Demo-

cratic processes, and, in our opinion, is sure to create general disrespect for law and order. Our very homes are insecure when a small group of men can flagrantly disregard the fundamental rights of the people as a whole, and by force place a man in office and in the mansion of the Governor. We urge all freedom-loving Georgians to rise up quickly in protest against such un-American tactics. Georgia will be in grave danger until this awful wrong has been set aside and law once more reigns."

Seminaries in Russia

Moscow (by wireless to RNS):—Soviet authorities have given permission for the creation of new Baptist seminaries in Russia and for the re-opening of a previously-established theological school. Jacob Zhidkov, chairman of the Baptist and Evan-

gelical Union in the U.S.S.R., made this announcement during an interview here when he was asked whether Russian Baptists have any seminaries or Sunday schools. He said Sunday schools do not exist in the Soviet Union as the constitution does not permit religious instruction to children except in their homes.

Zhidkov, a red-bearded energetic man of sixty-two, disclosed that five services are being held weekly in the church adjoining his office here. The church was recently redecorated and galleries were added to provide accommodation for 1,500 persons. Originally a Lutheran church, the building was taken over by the Baptists in 1923. It claims to have the best organ in Moscow.

The Baptist and Evangelical Union, Zhidkov said, comprises 150,000 Baptists and an equal number of Evangelicals, but as many as four

J. WIPPELL & Co LTD

Established 18th Century
Clerical Tailors & Robe Makers

SPECIAL OFFER: CLERGY CASSOCKS

Wippell Cassocks, individually cut and tailored, incorporate all the little refinements of detail which make for so much extra comfort and convenience in wear.

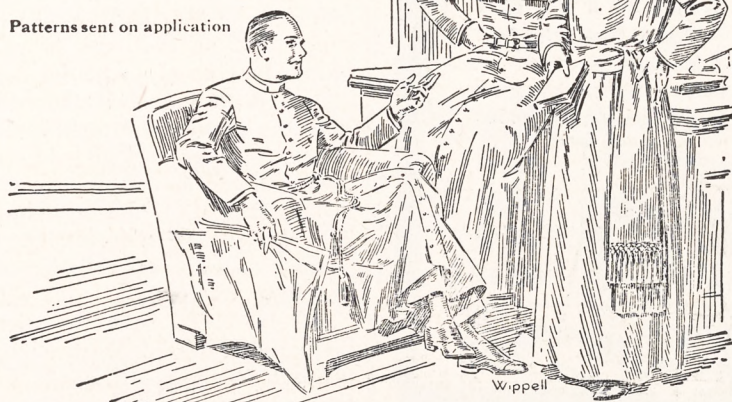
Single or Double Breasted
Fine All Wool Serge\$48.00
Russell Cord\$39.50

Quotations do not include Cincture
Belt or Girdle

Clergy Surplice, Slightly Gathered
Pure Irish Linen\$13.50

Clerical Cloaks to cover cassock,
Waterproof Melton\$39.00

Patterns sent on application



55 & 56, High Street, EXETER, England
(also 11, Tufton Street, Westminster, S.W.1, London, Eng.)

THE MARRIAGE SERVICE

By
Hugh McCandless

AN ORDER OF SERVICE FOR BAPTISM

compiled by
Joseph H. Titus

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

25 copies\$1.25
50 copies2.00
100 copies3.00
Single copies10

THE WITNESS

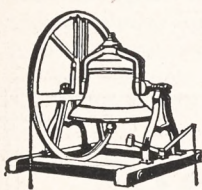
135 Liberty Street New York 6

Write us for
Organ Information
AUSTIN ORGANS, Inc.
 Hartford, Conn.



**STUDIOS OF
 GEORGE L. PAYNE**
 ONE LEE PLACE • PATERSON N.J.
 FOUNDED 1896
 CHURCH MEMORIALS
 STAINED GLASS • WOOD • METAL
 ALL CHURCH CRAFTS
NO LONGER ASSOCIATED with the PAYNE-SPIERS STUDIOS

ALTAR ORDERS PROMPTLY FILLED
BREADS SAINT MARY'S CONVENT
 KENOSHA • WISCONSIN




**MENEELY
 BELL CO.**
 22 RIVER ST.,
 TROY, N. Y.
BELLS



R. GEISLER, INC.
 71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
 IN CARVED WOOD AND
 MARBLE • BRASS • SILVER
 FABRICS • WINDOWS

ERNEST W. LAKEMAN
Designer and Worker in
STAINED GLASS
 2 CRESCENT PLACE
 YONKERS, NEW YORK

**Need a
 LAXATIVE?**
Black-Draught is.
 1-Usually prompt
 2-Usually thorough
 3-Always economical



**25
 to
 40
 doses
 only
 25¢**

**Get
 BLACK-DRAUGHT**
CAUTION: USE ONLY AS DIRECTED

million persons regularly attend services in 3,000 churches scattered throughout the country. About 70 per cent of Baptist and Evangelical pastors in Russia, Zhidkov declared, also work in other occupations, mainly in factories and offices, and on collective farms.

Questioned regarding facilities for Bible printing in Russia, Zhidkov replied: "Since the revolution, there have been two Bible printings—in 1926, when 25,000 copies were printed; and in 1927, when 10,000 were printed. In each case the printings were done on presses owned by the state." The Baptist leader added that in 1940 the Union received large numbers of Russian-language Bibles from missionary societies in London, New York, and Chicago, which were sent via the Baltic republics.

"At present," Zhidkov declared, "there is a paper shortage, but we have been given official authority to print Bibles and hope to do so soon. At present, we are publishing a magazine called *Brotherly Herald*, which appears six times yearly and is distributed to all our communities as well as to Baptist friends abroad."

Dramatic Arts and Religion

(Continued from page 11)

Although the film is a travesty on religion, it is a clever, and therefore, a vicious one. It has been well directed by Edmund Gouling and has been graced with such adequate performers as Tyrone Power, Gene Tierney, Anne Baxter, Clifton Webb and Herbert Marshall. In the lead role, Tyrone Power is much too intense and smug. Probably that's the fault of the character he is called upon to play. Clifton Webb is superb as the precise snob and Anne Baxter does wonders with the role of the alcoholic prostitute, although, naturally, false Hollywood censorship tells us that she is no such thing. Worthy of particular commendation is an unknown actor who flits into the picture for too brief a moment as an unfrocked priest who is being chased down the span of years by the Hound of Heaven. Alone, and for that single moment, he brings something like real artistic power to the film.

As has been said, the picture is being pushed hard. Most movie-going Church members will see it. Perhaps it should be made compulsory homework for all the clergy so that they can counter-act its "erroneous and strange" doctrines with a good powerful sermon or two.

**Everything for the
 Episcopal Church**

Ammidon & Company

HORACE L. VARIAN
 31 S. Frederick St. Baltimore 2, Md.

**PURE IRISH LINENS NOW
 IN STOCK**

for all Church needs, supplies constantly arriving, good qualities, also fine cottons. Samples free.

Mary Fawcett Company
 Plainfield, N. J. Box 14c

CATHEDRAL STUDIOS

Washington & London, England. Linens and materials by the yard, surplices, albs, Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$5.67. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington 15, D.C. 30 minutes from U. S. Treasury. Tel Wisconsin 2752.

SURPLICES — STOLES

VESTMENTS

CHURCH HANGINGS

ALTAR LINENS

CASSOCKS

CLERICAL SUITS — CLOAKS

RABATS — RABAT VESTS — COLLARS — SHIRTS

Choir Vestments in All Styles

Inquiries Invited

C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.

The Payne-Spiers Studios Inc.

Studios at
 Paterson, N. J.

Carved Wood

Chancel Renovations Church Furnishings

Durals Memorials Tablets

Stained Glass

Inquiries Solicited

**A SERVICE OF
 HOLY BAPTISM**

Prepared from various sources by

The Rev. Joseph H. Titus

Submitted for consideration of the Church as a substitute for the Prayer Book Service.

\$4 for 100 copies
 10c for single copy

The WITNESS

135 Liberty Street New York 6, N. Y.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
 Silks - Altar Cloths - Embroideries
 Priest Cloaks - Rabats - Collars
 Custom Tailoring for Clergymen

1837 Church Vestment Makers Over One Hundred Years 1947

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N. Y.



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.

REV. WILLIAM K. RUSSELL

Rector of St. Stephen's, Wilkes-Barre, Pa.

The Rev. Mr. Spofford and Mrs. Eleanor Roosevelt are to be commended for their criticism of the Federal Council of Churches in bringing Martin Niemoller to this country. The Council has made a tragic mistake in this action; and it is doubtful whether those responsible can say that they were in ignorance of Niemoller's thought and outlook. The leaders of the Federal Council have been on too many junkets to Europe not to have known. There are pastors in Germany who have an all-out record of witness against Nazism; men who have been valiant for Christ's truth right through the years. Why did not the Federal Council secure one of them? Why did they bring the man who opposed the Weimar Republic, who gave very active support to most of Hitler's program, who is reported to have said that "Nazism is an instrument approved by God," who in 1939 volunteered to serve in the German navy. His explanations for his record do not ring true, and his reported speeches in this country do not give the impression that he is a repentant Nazi. If Niemoller is typical of the leadership of the new Germany, we want none of him or it. We have much to fear, if he is being recognized, and important bodies like our Federal Council of Churches are encouraging him and his ilk.

I write as one who believes in the Federal Council of Churches and has supported it. It has up to now done a tremendous and heroic job for Protestant Christianity. We know that Mr. Spofford has encouraged our Church's participation in Federal Council and has strongly supported its leadership. It must have been with great hurt that Mr. Spofford felt he must lodge his protest.

We are entitled to know the full story back of the action of the Federal Council in bringing Niemoller to America. Have the officers allowed themselves to be drawn in as propagandists for the Dulles' line, or worse. Were they simply seeking to bring to these shores a big-name German, regardless of the man's background and mentality. In either case they are to be strongly faulted. Niemoller, as Cecil Brown said this week, is a "dangerous and unwanted salesman."

* * *

MISS ELIZABETH P. FRAZIER
Churchwoman of Philadelphia

Your editorial of January 30th, "Dulles Should Resign," is excellent and I am very thankful to see it. Since Mr. Dulles has become so important in the making of our foreign policy, which is a far cry from the basic principals laid down by the Commission on a Just and Durable Peace, I have been wondering how he could continue his position in the Federal Council. One begins to think he uses this position to pull Church people along to what amounts to an imperialist foreign policy all the while thinking it stems from the early statements of the Commission on a Just and Durable Peace. The Federal Council of Churches certainly should demand his resignation. Thanks for the editorial.

THE REV. S. NORMAN MCCAIN

Rector at Copenhagen, New York

Last Sunday I did as the Presiding Bishop requested and made an appeal for the seminaries. At the same time I wondered if the commission of theological education felt any responsibility in trying to eliminate race prejudice from the schools on whose behalf this appeal for funds was made. I feel that if New York City can say that it will not give funds to institutions that discriminate that this commission should be able to refuse to appeal for funds for those schools in which there is discrimination. As individuals and groups realize that the responsibility rests with them for taking a stand on this issue then improvement may be hoped for. The Church should, and I am sure will, give leadership in meeting this question.

* * *

MRS. ROBERT K. JONES

Churchwoman of Burnham, Pa.

The editorial (WITNESS, Jan. 30) on Mr. Dulles and his recent announcements was splendid. It takes solid headwork these days to keep one's balance in the midst of conflicting ideologies. The KKK seems to be rearing its ugly head in Pennsylvania from all accounts. I am waiting to see what the Pennsylvania Council of Churches will have to say about it, if anything. It seems to be a logical spot for a strong statement.

* * *

REV. F. RICKSFORD MEYERS

Rector of St. Matthew's, Detroit

It is interesting to place alongside the article by George Dugan (WITNESS, January 16), "Class distinction in the Church must be eliminated," the statement by Dr. Bentley, "I should want segregation if I were a Negro." Did Dr. Bentley speak authoritatively for the Episcopal Church? He could well become a bedfellow with Bilbo. But on the point which he raised, a recent author wrote, "No white person even if he wants to, can understand what it means to be a Negro living in the United States any more than a noncombatant can understand what it means to be in action." Loose talk by people, small of caliber and Christian stature does the cause of Christ incalculable harm.

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$800. For catalog, address: Sister Rachel, Prin. O.S.H., Box A, Versailles, Kentucky

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
George L. Barton, Jr., Ph.D. Headmaster,
Box 408

SCHOOLS

The Hospital of Saint Barnabas and the University of Newark offer a full course in **NURSING**

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS
685 High Street

Newark, N. J.

DE VEAUX SCHOOL

FOUNDED 1852

A Church school for boys. Thorough preparation for college. Military system of student government, developing sense of responsibility. Charges for grades seven and eight \$1000; grades nine through twelve \$1050. For catalog, address THE HEADMASTER, DeVeaux School, Niagara Falls, New York.

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W.

Plymouth, N. H.

Saint Mary's-in-the-Mountains

An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address

Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota

Address: Director of Admissions
CARLETON COLLEGE
Northfield Minnesota

KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalogue, address: Box WT.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.

Rev. Robert L. Curry, Headmaster
Lenox Massachusetts

Middle Ground

An Ohio Pastor recently inquired "Would you fight as hard against Rightist Reactionism as you have fought against Leftist Radicalism?" The answer is an emphatic YES.

We can imagine exactly that reversal, but it is still a long way off. Freedom's present peril is leftist radicalism, not reactionism, and it is with NOW we must first deal.

The nation has been pushed so far left of center that concerted effort will be required for a long time, to get back to Middle Ground—the ground where capital F Freedom takes root—the ground to which Christian Leaders are dedicated.

Communists, Redists, Fascists, Socialists and advocates of other forms of pagan stateism, push leftward frantically. Some few who lack perspective may be hoping for a return of laissez-faire, the roaring twenties, control by Wall Street or some other anti-social dream-child. But this Crusade champions the Middle Ground where rights and responsibilities go hand in hand—including the rights and responsibilities of Freedom.

If you share our convictions and concerns about root Freedom, let us send you our monthly Bulletin and tracts for parish distribution in your church. Just sign below and you will hear from us promptly.

James W. Fifield, Jr., Director

SPIRITUAL MOBILIZATION

(Since 1934)

Los Angeles Chicago New York

Advisory Committee

Chairman, DONALD J. COWLING, President Carleton College 1909-1945; ROGER W. BABSON, Statistician; WILLIAM F. BRAASCH, Board of Trustees, American Medical Association; UPTON CLOSE, Author, Commentator; ELY CULBERTSON, Author, Lecturer; CARY EGGLESTON, Physician; DE WITT EMERY, Founder National Small Business Men's Association; JAMES W. FIFIELD, JR., Founder and Director Spiritual Mobilization, Minister First Congregational Church of Los Angeles; EDGAR J. GOODSPEED, Bible Scholar, Author; THEODORE GRAEBNER, Professor Theology, Author; ALFRED P. HAAKE, Economist, Lecturer; ALBERT W. HAWKES, United States Senator; SAM HIGGINBOTTOM, Missionary; RUPERT HUGHES, Author; RUFUS B. VON KLEIN-SMID, Chancellor University of Southern California; ROBERT A. MILLIKAN, President California Institute of Technology; FELIX MORLEY, Author, Editor; ALFRED NOYES, Author; NORMAN VINCENT PEALE, Clergyman; NORRIS POULSON, Congressman; LEONARD E. READ, President Foundation for Economic Education, Inc.; ROBERT GORDON SPROUL, President University of California; JOHN J. TIGERT, President University of Florida; RAY LYMAN WILBUR, Chancellor Leland Stanford University.

SPIRITUAL MOBILIZATION

Title Guarantee Bldg. Dept. W2
Los Angeles 13, Calif.

I am a minister and in sympathy with your Crusade for Spiritual Freedom. Place me on your representative list to receive your publications.

NAME

CHURCH

STREET

CITY STATE

(If you are not a clergyman, clip and send this column to your minister.)

The Stand Considered

Christianity Takes a Stand, published by the commission on social reconstruction should be carefully studied.

THE WITNESS, starting next week, will offer a critical appraisal of each chapter, over a ten week period.

The book and these ten numbers of THE WITNESS will be sent for only one dollar.

The book alone will be sent to present subscribers for 30c.

For discussion groups the book and a bundle of THE WITNESS will be sent for \$1 each. That is if you have ten in your group, ten copies of the book will be sent at once, and a WITNESS bundle of ten for ten weeks.

A bundle, without the book, is 7c a copy.

Please send cash with single orders; if you do not care to pay in advance for bundles we will bill Easter week.

These are the notable contributors: The Book: Bishop Dun, Sumner Welles, Reinhold Niebuhr, Prof. W. E. Hocking, Prof. Arthur H. Compton, Eleanor Roosevelt, W. Russell Bowie, Bishop Parsons, Frances Perkins, Eduard Heimann, Springfellow Barr.

WITNESS appraisals: Bishop Emrich, Harold E. Stassen, Harry F. Ward, Frederick W. Foerster, Prof. Louis Ridenour, Dr. Max Yergen, Carey McWilliams, Philip Murray, Stephen F. Bayne Jr., Prof. Frederick C. Grant.

Send orders at once to

The Witness

135 Liberty Street
New York 6, N. Y.

MOREHOUSE-GORHAM

publication

in January

THE APOSTOLIC MINISTRY

ESSAYS ON THE HISTORY AND THE
DOCTRINE OF THE EPISCOPACY

by

CECILIA M. ADY

GREGORY DIX

A. M. FARRER

F. W. GREEN

A. G. HEBERT

T. G. JALLAND

BEATRICE M.

HAMILTON THOMPSON

KENNETH D. MACKENZIE

T. M. PARKER

L. S. THORNTON

Under

the Direction of

KENNETH E. KIRK

THE BISHOP
OF OXFORD

"Is the ministry 'from above' or 'from below'? Is it a gift to the Church from her Founder and Saviour, or an expedient evolved by the Church to meet the exigencies of her daily life?"

Those whose experience of God and His goodness has been vouchsafed to them within an episcopal communion must necessarily desire to understand for themselves, and to set out for the consideration of others, both of the same communion and of other traditions, how far episcopacy has been a primary determinant of that which they have received. They are bound to ask themselves quite frankly whether after all episcopacy is essential to the continuous integrity of the Gospel of Christ throughout the ages; and if so, in what respects it is essential; what elements in the traditional forms in which it has appeared must be retained at all costs, and what elements can be or ought to be discarded for the removal of difficulties and the right solution of problems."

Price, \$10.00

Postage Additional

MOREHOUSE-GORHAM CO.

14 E. 41st Street

New York 17