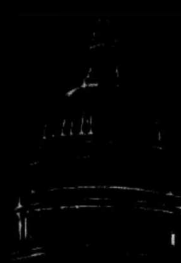


# REPORT FROM THE CAPITAL



This monthly newsletter is sent free to editors, executives, and institutions. In order to cover cost of production and mailing a charge of \$1.00 per year is made to all others.

DECEMBER, 1952

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\* STILL SHINE HIS STARS \*  
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\* The waters of the world are one, \*  
\* One blood all men beneath the sun, \*  
\* God's will by all Nature's done, \*  
\* Harmonic as His stars. \*  
\*  
\* You say good will is now far spent, \*  
\* Fair plans of peace for world are rent, \*  
\* And East and West on power bent -- \*  
\* We know still shine His stars. \*  
\*  
\* I dare to hope and ceaseless pray \*  
\* Brute-wrong, black hate may pass away, \*  
\* And Law and Love may hold the sway, \*  
\* Yet brighten as the stars! \*  
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\* -- Joseph M. Dawson \*  
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## DANISH BAPTISTS GET OFFICIAL RECOGNITION

Religious News Service reports from Copenhagen that full recognition as an approved religious community has been granted the Baptist Union of Denmark, and announced by the Ministry of Ecclesiastical Affairs. The government action empowers the Baptist church organization to issue baptismal, marriage and other certificates, giving these documents the same legal status as those of other recognized communions.

Baptists, with 39 congregations and a membership of more than 7,000 adults, are the largest Free Church in Denmark. Some 10,000 children and teachers are enrolled in Baptist Sunday schools, while Boy Scout and other young people's groups affiliated with the Church have a membership of about 5,000. Dr. F. Bredahl Petersen of Copenhagen is president of the Baptist Union. The application for recognition submitted to the Ministry by the Baptists in June, 1951, was recommended for approval by the Ecumenical Council of Denmark and a number of government officials, including Prime Minister Erik Eriksen. Similar action was taken by the Baptists in Sweden two years ago with like favorable results.

Both the Danish and Swedish State Churches are Lutheran. Other approved communions are the Roman Catholic, Reformed and Methodist Churches and the Jewish Community.

### WILL AID TO SPAIN BE DISCONTINUED?

The Executive Director of the Joint Committee accompanied a representative group of churchmen to the White House on Friday, November 21 and left a statement signed by more than 400 ministers of all denominations asking for a discontinuance of U. S. aid to Spain in view of that country's denial of religious liberty to Protestants. The letter follows:

"Mr. President: The accompanying letter asks your help in ending the persecution of Protestants in Spain. We are bringing it to you on behalf of the four hundred Protestant clergymen and lay people who have signed it. They are respected members of their churches and communities. Many are known nationally. They compose a representative cross-section of the Protestant Church leadership of the nation.

"You will shortly surrender your responsibilities as Chief Executive. We suggest that you can leave to your successor and to the nation no healthier legacy than a foreign policy cleansed of the bitter contradiction of American money used to keep in power a foreign government which encourages the persecution of men, women and children because they confess the same Protestant Faith as do the majority of Americans from whom the money comes. For American Protestants not to protest this sinful anomaly would make us parties to the persecution."

The group said to the President that its protest against extension of aid to Spain had grown out of a pastoral letter issued by Pedro Cardinal Segura y Saenz, Archbishop of Seville, cautioning the people of Spain against "tolerance and benevolence toward Protestants."

"We have always been distressed by the cruel discrimination of the present Spanish Government against our Spanish brethren of Protestant faith," the letter said. "Protestants cannot practice as physicians, lawyers, teachers, or hold public office. Baptism, marriage or other spiritual comfort received at the hands of their own ministers, or in accordance with the rites of their own communions, have no legal recognition.

"Protestants cannot advertise, call public attention to their religious buildings, or make public announcement of the hour or place of their religious services. They are forbidden to organize new congregations, establish new places of worship, operate schools for the children or recreational centers for their people."

### ROMAN CATHOLIC HIERARCHY'S PRELUDE TO PRESSURE FOR FEDERAL AID?

To comment by the Executive Director, already printed in newspapers of the nation, we venture to add another remark. To a Christian cherishing interfaith goodwill and profoundly concerned for full religious liberty to all, it distresses to feel obligated to call attention to errors considered dangerous to the public in the findings of any group of fellow Christians. The statement issued by the Roman Catholic bishops on November 16 contains so many fine statements that I grieve to recognize the fact that the paper as a whole is marred by unfortunate attacks on our American system of government and public education.

It is plain from the Bishops' paper that the Roman Church is, after a hundred and fifty years, still arguing for a policy in government that was completely rejected by the founders of the Republic in the very beginning. We refer to their words, "that nothing other than this was intended, that the Federal Government was not prevented from encouraging and ever aiding religion." Have the Bishops forgotten that at the outset of the Republic churches asked for allotments for their church schools and due to James Madison's

great Memorial and Remonstrances, concurred in by George Washington, Thomas Jefferson - and the vast majority of the people, the theory of "non-preferential aid" to church institutions was repudiated? Do they forget the accepted declaration of Madison that to grant such aid to churches would be equivalent to the establishment of religion? Do the Bishops still contest the ruling of the United States Supreme Court's interpretation of the First Amendment, when the Court said in both the *Everson* and *McCullum* cases:

"No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion....Neither a State nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups or vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'"

Of equally serious import is the Bishops charge that those opposing tax funds for parochial schools have said existence of church schools is divisive. Probably they referred to the much-discussed statement by President Conant of Harvard. At least some newspapers carried President Conant's name in connection with the Bishops' publication. Neither the Harvard President nor any Protestant within my knowledge has opposed the right of any church to establish schools, or any parent to patronize the same. The U. S. Supreme Court has confirmed that right. What President Conant did say was this: "A dual system of schools with tax money going in some form to private schools, would be hurtful to our democratic traditions." Non-Catholics as a rule are all out for church schools, so long as the churches pay for them and do not ask tax funds in any form to support them.

It remains to say emphatically that the Bishops continue to use the word "secular" as if it were synonymous with atheism or anti-religion. Inevitably they leave the impression that they are using the word as a smoke screen to kill the public schools. For while they concede the desirability of public schools, they immediately condemn our system of public education as "completely devoid of religion."

Since the establishment of Rhode Island as the first free state with a free church; to become the pattern for the American system, it has been agreed that a civil state occupied with civil matters, situated in a society which has many rival sects, should properly be secular. The great students and authorities on our system have said again and again that this does not mean that the Government is or should be hostile to religion, but that it is not the function of government to aid religion financially or to participate in the affairs of churches. The U. S. Supreme Court has said exactly this. It seems particularly objectionable that the Bishops should use a word as formerly used with distinctly Roman Catholic connotations to convey an utterly different meaning to the word's true meaning. If the Bishops mean to condemn our government and our public school system as atheistic and anti-religion, they should say what they mean. If they had said American society is cursed with materialism, we should have agreed. Religion is essential to free society, but union of church and state is not and never has been.

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#### LET AMERICAN COUNCIL BE CLEAR

Benjamin Fine in the *New York Times* November 16 reported that the American Council on Education was promoting grants to sponsored research in the colleges of the country. He said:

"According to the Council, twenty or more Federal agencies are subsidizing research projects through contracts and grants at the rate of more than \$150,000,000 a year. Industrial and business concerns and private foundations are also offering research sub-

sidies in large amounts." Then Dr. Fine said the Council "stressed the need to keep a sound balance between the physical sciences and the humanities and called for a more equitable distribution of grants from outside agencies (Government as well as industry) to the Nation's institutions of higher learning."

We commend the Council's advice as to a sound balance, but urge that it not lend its influence to advocating Government aid to church schools in violation of the Constitution.

A proper attitude has just been taken by the Commission on Financing Higher Education of the Association of American Universities, a body composed of twelve of the Nation's foremost educators. Those leaders insisted that in the interest of freedom in education, if for no other reason, U. S. aid to church universities must halt. They said:

"We appeal also (in addition to appeals for larger aid from individuals and corporations) to the churches, by whose initiation and vision so many of our colleges and universities were founded, still further to enhance the value they derive from education by increasing their support to it."

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#### BAPTIST ANXIETY ABOUT POSSIBLE VATICAN APPOINTMENT

Baptist annual meetings throughout the country are sounding out their concern about any possible appointment to the Vatican. Expressions from the President-elect have given a measure of reassurance, but leave room to fear another appointment of the former Myron C. Taylor type might be made. The Virginia resolution gave clear reasons why such should not happen. North Carolina Baptists conveyed their expression to Eisenhower by wire. State Conventions, North and South, have let it be known that they want no representative of any kind to go from the United States Government to the Vatican.

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#### CONCERNING C. E. BRYANT RESEARCH INQUIRY INTO ALLOTMENT OF FEDERAL FUNDS TO CHURCHES

Attention of our readers is called to the special committee's review and evaluation of the C. E. Bryant research project of last summer, carried in this issue as an insert. A copy is being sent to every member of Congress and to the heads of all Governmental departments. Mr. Bryant's own detailed report, comprising forty pages, has been mimeographed and is available to all at the price of one dollar. Those desiring this invaluable document should communicate with the Baptist Joint Committee on Public Affairs, 1628 Sixteenth Street, N. W., Washington 9, D. C.

#### BOOKS HEARING ON PUBLIC AFFAIRS

Citizens of the World, by Stringfellow Barr, Doubleday & Company, Inc., \$3.00. This is a sequel to Barr's former book, Let's Join the Human Race, since become famous. It vigorously attacks American foreign policy on a political level and in the name of the freedoms we profess. It will anger some but stimulate all.

As Love Knows How, by David and Alice Cheavens, The Broadman Press, \$2.75. A highly skillful, entertaining, fictional presentation of such essential doctrines as religious freedom, adapted to youth as well as to the mature. The kind of book long awaited and already warmly praised.