

# The WITNESS

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MAY 29, 1947



FEDERAL COUNCIL'S  
EXECUTIVE COMMITTEE  
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*(story on page four)*

## The Federal Council of Churches



## 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  
Sundays: 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. Roelf 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.  
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: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; Hugh D. McCandless, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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### Clergy Notes

COLBOURNE, ALBERT, formerly of Emmanuel, Lancaster, Wis., is now rector of Grace Church, Cedar Rapids, Iowa.

COURAGE, MAXWELL B., former army chaplain and more recently curate at All Angels, New York, becomes rector of Trinity, Wethersfield, Conn., June 15th.

FREEMAN, ARTHUR C., formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif.

HEFFNER, EDWARD A., a physician, was ordained deacon on May 1 at St. Philip's, Belen, N. M. by Bishop Stoney.

KLEIN, ARTHUR, formerly rector of St. Thomas', Pawhuski, Okla., becomes rector of the Messiah, Gonzales, Texas, on June 1.

KO, STEPHEN S. H., formerly of Trinidad, is now in charge of True Sunshine Mission, Oakland, Calif.

MARCOUX, HARVEY LEE, was ordained deacon on May 7 by Bishop Jackson at Christ Church Cathedral, New Orleans, La. He is on the faculty of Tulane University.

MERRETT, JOHN J., senior at Episcopal Theological School, has been appointed a missionary at Nanchang, China, where he will work under the Rev. Kimber H. K. Den at St. Matthew's.

MITCHELL, ALEXANDER R., rector of St. James', Greenville, S. C. for 26 years, retired this month from the active ministry. He is 86 years of age.

PENBERTHY, NEWTON, formerly assistant of the Advent, San Francisco, is now locum-tenens of Trinity, Oakland, Calif.

SMITH, LEONARD K., formerly on the retired list, becomes assistant at Grace & St. Stephen's, Colorado Springs, September 1.

TWITCHELL, NORRIS, assistant at Grace & Stephen's, Colorado Springs, Colo., has resigned, effective September 1. Future plans were not announced.

### Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

### The Guild of All Souls

The Rev. Franklin Joiner, D.D.

Superior

2013 Apple Tree Street, Philadelphia 3, Pa.

## 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 Hillier, 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  
Summer Services  
Sunday: 8:30 and 11:00  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.  
Intercessions Thursday and Friday, 12:10.  
The Cathedral is open daily for prayer.

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

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

**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.

**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.

**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—Daily at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.



## Department on Economic Life Set-up by Council

*As a Result of the Pittsburgh Conference  
Federal Council Sees Need of Expanded Work*

**By W. B. Spofford**

**New York:**—During the closing minutes of the national study conference on the Church and Economic Life, held last February in Pittsburgh, the final action which went into the record was a resolution requesting the Federal Council of Churches to establish an appropriate commission or department to continue the work that was begun so successfully at Pittsburgh. At the March meeting of the Council's executive committee this step was taken, with the industrial relations division of the department of Christian social relations being expanded into a full department, to be known as the department of the Church and economic life.

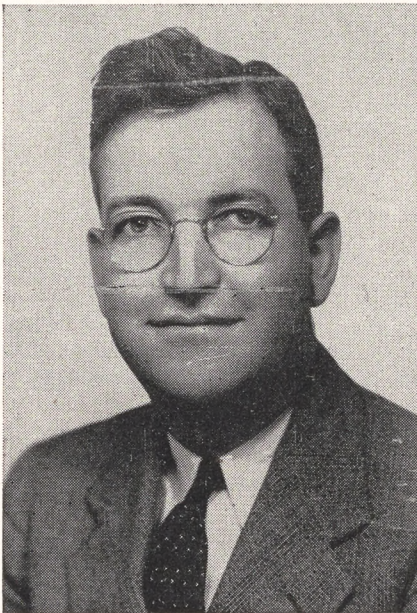
The Rev. Cameron P. Hall, who has been associated for the past year with the Rev. James Myers in the administration of the industrial relations division, becomes executive secretary, with Mr. Myers becoming emeritus executive secretary of the new department. Members of the department, not yet selected, will have at least a majority of laymen, and will, like the membership of the delegation to the Pittsburgh conference, include Church men and women from management and labor, from consumer and farm groups and from other important fields, together with ministers.

The Pittsburgh study conference which was held under the auspices of the Federal Council focused attention on the post-war problems in this field, and the organization of the new department comes as recognition of the importance of economic life to human welfare and to religious and social progress, Mr. Hall commented.

This new department will assume and carry on "all the functions, responsibilities, program and staff" of the old industrial division, including the committee on the Church and co-

operatives. The new status of the entire program will give this department greater scope and opportunity to lead the Churches in a major advance in this area of work.

Plans are under consideration for a series of regional "little Pittsburgh conferences" sponsored by state and local councils of Churches with the cooperation of the Federal Council.



*The Rev. Cameron Hall is the executive secretary of the new department of the Federal Council*

There will also be a series of one day institutes for the training of laymen and ministers in methods of education and action in the field of economic life.

The department will also carry on the previous activities of the industrial division, including Labor Sunday messages and public statements on specific economic problems; information to the Churches on labor and social legislation; the publication of pamphlets and literature in

the field of the Church and economic problems and the religious significance of these problems; cooperation with national Roman Catholic and Jewish groups; investigation of industrial problems, including conflict situations and also studies of constructive union-management cooperation; techniques for churchmen in economic education and action; conferences on specific economic problems such as consumers' cooperatives, labor management relations.

As Dr. George W. Richards pointed out at the recent meeting of the executive committee when the new department was authorized, the Federal Council has pioneered in the application of religion to social issues for nearly forty years. Dr. Richards was himself present at the first meeting of the Federal Council in 1908 at which time the "Social Ideals of the Churches" was adopted. The social service department under Dr. Worth M. Tippy, now the emeritus secretary, was the first department of the Federal Council of Churches, and 22 years ago Dr. Tippy secured James Myers to start the industrial relations division of the department, which has carried on a vigorous program ever since. Later the department of the Church and social service became the department of Christian social relations, the industrial relations division remaining as a part of its structure until its recent change to the status of the department of the Church and economic life.

In 1937 the widespread interest among Church people in the ethical implications of cooperatives led to setting up the committee on the Church and cooperatives in the industrial relations division. This committee has conducted conferences, study tours, and issued literature in the field of religion and cooperatives. Its work will be continued by the committee on the Church and cooperatives now located in the new department.

As Dr. Richards pointed out, the formation of the department of the Church and economic life is a fruition of years, and gives promise of an expanding program and still greater usefulness in the years that lie ahead.



## THE PICTURE ON THE COVER

*New York:*—When the executive committee of the Federal Council of Churches meets, or any of the various committees of the Council for that matter, it brings together a notable group of Church women and men. Thus in the foreground of the cover picture there is the chief of navy chaplain, Admiral Thomas, and beside him Nolan B. Harmon of the Methodist Church, and beside him L. W. McCreary of the Disciples. In the second row, at the edge of the picture, is Charles H. Seever of the Congregational-Christian Church, and in the same row, with his eyes apparently closed, John R. Mott, Nobel Peace prize winner, who represents the international YMCA.

Under the wall picture, toward the back, is the Bishop of New York, the Rt. Rev. Charles K. Gilbert. Directly in front of him is Mrs. Henry Sloane Coffin, representing the Presbyterian Church, and in front of the window beside her, Eugene Barrett, the director of the YMCA. In front of Mrs. Coffin, reading, is William Barrow Pugh, the stated clerk of the Presbyterian Church.

Episcopalians who serve on the executive committee, in addition to Bishop Gilbert, are Bishop Sterrett of Bethlehem who is chairman, Mr. John M. Glenn of New York and the Rev. Charles L. Gomph of Newark. Alternates are Bishop Henry St. George Tucker, the Rev. Whitney Hale of Boston, the Rev. Louis W. Pitt of New York, the Rev. Almon R. Pepper of New York, and Bishop McKinstry of Delaware.

The president of the Council is Charles P. Taft of Cincinnati, an Episcopalian, and the treasurer is likewise an Episcopalian, Harper Sibley of Rochester, N. Y. Many other members of the Episcopal Church serve on various committees.

## ELECTION DEADLOCK IN BUFFALO

*Buffalo, N.Y.:*—The convention of the diocese of Western New York failed to elect a bishop to succeed Bishop Davis who is to retire in September. Five ballots were taken, divided between Dean Edward Welles of Buffalo and the Rev. Charles Sheerin, rector of the Epiphany, Washington, D. C., and the Rev. Joseph Groves, rector at Olean. The Rev. Louis W. Pitt, rector of Grace Church, New York, was also nominated, following a meeting between ballots, but this failed to break the

deadlock. Also receiving votes were the Rev. Ernest V. Kennan, rector of Emmanuel, Baltimore, and the Rev. John Huess, rector of St. Matthew's Evanston, Illinois, who, along with Mr. Sheerin, had been recommended by a nominating committee. A special convention will be held in June to elect.

In the balloting Dean Welles was but three or four votes short of a majority on several ballots, and on the fourth ballot Mr. Pitt lacked just one clergy vote to be elected.



*Members of the United Student Christian Council discuss the University Christian Mission. L. to r. Dr. Winburn T. Thomas, executive secretary of the U.S.C.C.; Madeline Patterson, chairman of National Intercollegiate Christian Council; Clare Ruggles, University of Texas; Alice Patterson, a Presbyterian; Clyde Foltz, Texas Christian University and Edmund Nutting of the N.I.C.C.*

## ALASKA AN ARMED FORTRESS

*New York:*—The western shoreline of Alaska—at one point less than 100 miles from Russian territory—has been transformed into an armed fortress. This disclosure was made here by the Rev. Mark A. Dawber, executive secretary of the Home Missions Council, who has just returned from a three-week air tour of Alaska.

While no one can be certain as to the purpose of such a transformation, Dr. Dawber told a meeting of the Council's executive committee, "everyone is suspicious and that suspicion is grounded in a growing fear of war with the U.S.S.R."

"All along the Alaskan coastline from Nome to Point Barrow," he declared, "there is evidence of military preparation. Huge concrete structures have been erected in rocky wasteland for air bases and military service."

Until this fear of war with Russia can be wiped out, Dr. Dawber warned, the picture of Alaska as a pioneer land ripe for settlement and

for raising families must be heavily discounted.

Dr. Dawber severely censured army authorities for condoning the existence in Alaska of "the most deplorable vice conditions I have seen anywhere."

## PROPOSED CAMPAIGN EXPLAINED

*New York:*—The Presiding Bishop issued a statement on May 26th about the proposed campaign of

evangelism, because of apparent misunderstandings. He declared that "the financial aspect is a secondary consideration" with the National Council "interested primarily in the revitalization of the spiritual life of the Church." He states that the special board to supervise the radio-movie-ad program will have "the confidence of the Church" and he is sure they will see to it that the programs are not "divisive, boastful or even undignified" as some fear.

He also states that "no additional apportionment upon dioceses, parishes or individuals" will be made in raising the \$1,200,000 needed for the program but that the opportunity will be presented and the money raised "will be used for this purpose as far as it will go and no commitments will or can be made beyond cash in hand. . . . There are to be no pressures involved. . . . If there are interested and generous Church people who believe that this plan has real possibilities, we shall be happy to make the experiment if the financial means are made available."



# Federal Council's Commission On Health Expands

*Established Ten Years Ago It Now Becomes  
The New Department of Pastoral Services*

By John L. Fortson

*New York:*—One of the most rapidly developing fields of interest in the life of the Churches is that which is most easily described as the relationship of religion to health. And a measure of this growth may be found in the fact that in 1937 the Federal Council of Churches established a new activity—the commission on religion and health—with the Rev. Seward Hiltner as executive secretary to do pioneer educational work. And now, only ten years later, it has proved necessary to expand the organization of this work in order properly to encompass the many activities involved.

The organization of the department of pastoral services was completed this spring and will include the old commission on religion and health as a part of its total program. In the words of Mr. Hiltner: "The word *pastoral* may well be thought of in its original meaning of *shepherding*. This ancient healing and comforting function of the Churches is so important, yet so much taken for granted, that it needs to be lifted up once again.

"We of the department interpret the new status accorded our work by the Federal Council as strong evidence of increased general interest, and of renewed conviction that pastoral service to individuals requires work and study and concern, as well as art," Mr. Hiltner said. "We expect the new structure to open up new opportunities for us to help pastors help their people."

The department will itself concentrate on education for pastoral work and personal counseling, while the commission on religion and health, continuing as a part of the new department, will focus its attention on basic aspects of religion's relationship to health. Also under the general oversight of the department is the new commission on ministry in institutions. For more than ten years the commission on prison chaplains has nominated candidates for Protestant chaplaincy in federal penal and correctional institutions; while the commission on religion and health has studied, agreed about standards, and promoted more and better chaplaincy

work in hospitals and other institutions. In the new commission on ministry in institutions these interests are brought together in an improved structure.

An important project of the new department is the study of religious ministry to older people, which was begun during the past year under a grant from the Arbuckle-Jamison Foundation. This project is being executed by two research associates, the Rev. J. Lennart Cedarleaf and the Rev. Paul B. Maves. The two-



*The Rev. Roswell Barnes is the  
associate General Secretary of the  
Federal Council of Churches*

year study has a four-fold objective: 1—To analyze what is already known about older people; 2—To summarize what churches already are doing for older people; 3—To study methods of pastoral and personal ministry to older people; 4—Experimental group and action projects in relation to older people, out of which is expected to come suggestions on how local churches can help meet the needs of older people. Mr. Hiltner pointed out that "although it is impossible for any one study to do more than touch so vast a problem, it is hoped and expected that this Federal Council project will be able to define the field, give some practical guidance, and contribute a first major step in dealing with a question

which will become more important in the future."

Some idea concerning the wide variety of activities now included in the new department of pastoral services may be obtained from the 1946 biennial report. Following are some of the high points of the present program:

Prepared a pamphlet for the department of evangelism applying the insights of psychology and personal counseling to the methods of home visitation evangelism—Cooperation with the University of Pennsylvania concerning its course on health and human relations to provide background education for ministers in the field of sex education and venereal disease—Last summer more than 175 ministers took special courses in clinical pastoral training, the largest number in any single summer—Sponsored with the I.C.R.E. an exploratory study of religious ministry in a mental deficiency institution—Began the significant new study on problems in connection with religious ministry to older people—Prepared literature on the problems of returning service men which was distributed to the extent of 300 thousand copies—Continued to advise on the religious aspects of the curriculum of the Yale School of Alcohol Studies, which was attended by 50 churchmen in 1945 and by 60 in 1946.

These are some of the activities of the commission on religion and health for the past two years, which indicate the extent to which the program has spread, in response to need, beyond the original plan adopted when the commission was organized in 1937.

To find the origin of the new department of pastoral services—we must go back to 1923, and to the insight and enthusiasm of a lay woman, Mrs. John Sherman Hoyt. It was she who brought together a group of physicians and ministers to consider the relations of religion and medicine. The result was the joint committee on religion and medicine, which the Federal Council's research department and the New York Academy of Medicine maintained until 1936.

In 1937 when the Federal Council formed the commission on religion and health, Rev. Howard Chandler Robbins was named as chairman and Edward H. Hume, M.D. as vice-chairman. The aims of the commission on religion and health, said Mr. Hiltner, were from the beginning "to show that health of body, mind and spirit is an essential concern of religion, to discover and demonstrate the distinctive place religion has in the



toration and maintenance of health, to aid in revitalizing the pastor's ministry to individuals, to promote closer working relationships of doctors and ministers, and to improve ministry in institutions."

The commission on religion and health has made large strides toward fulfilling its objectives. During the war it cooperated in the sponsorship of nearly two hundred seminars on personal counseling in camp communities in every state. Its pamphlet publications such as "The Ministry of Listening" and "A Road to Recovery" are being used by the thousands, even by many who are not ordinarily readers of religious literature. Its special two-year study of religious ministry to older people, initiated last fall, promises to break new ground in an increasingly important field. Cooperation with the Yale School of Alcohol Studies has made it possible for more than two hundred ministers to take advantage of that unique course of instruction in the scientific background of alcohol problems. These are but a few of the many activities developed over the past few years.

In November 1946 the American Journal of Public Health commented editorially, "We commend the work of the commission on religion and health to our readers. We should like to see a few health officers, who have surplus energy to lift their minds from daily routine, do something concrete to make medicine and the churches in their communities effective partners." It added, "Its work is of vital significance to the public health profession."

It became clear some months ago, added Mr. Hiltner, that while the commission must continue, the greatly increased scope of the work itself, in response to need and demand, suggested that a new structure was necessary to accomplish two purposes. The first was to recognize and demonstrate to the Churches the full scope of the program which is actually being carried on. The second was to free the commission to devote its major attention to those fundamental concerns which brought it into being, rather than permitting it to be distracted by the important immediate concerns which have now become the function of the department.

## FEDERAL COUNCIL IN COLLEGES

*New York:*—A total of 18 university Christian missions were held during the academic year now clos-

ing, and plans are going forward now for a continuation of the series next year, according to Rev. Phillips P. Moulton, national director of the mission which is sponsored by the department of evangelism of the Federal Council of Churches and the United Student Christian Council.

The purpose of these campus missions is fourfold: to awaken interest in religion; to make clear what Christianity involves; to deal with intellectual problems regarding the faith; to win students to a fuller commitment to Jesus Christ. Among the

witnessed previously. The national committee summarizes the effectiveness of the program for the last year as follows:

Interest in Christianity is aroused in students who had previously seemed indifferent. In some state universities almost every student took part in at least one meeting. The missions are at least partially successful in "reaching the unreached."

A new conception of Christianity is imparted. Repeatedly undergraduates comment that they had never realized religion could be so vital.



*The National Conference of Young Churchmen which met in Lakeside, Ohio, under Federal Council auspices, brought together many leaders in colleges. Back row, l. to r.: Fred A. Deem, Paris, Ill.; Francis A. Potter, Jefferson, N. Y.; George A. Rice, Chicago; Thomas Anderson, Sidney, Ohio; John G. Stewart, New York City and Reuben W. Coleman of the Federal Council who directed the conference. Front row: T. B. Buffum Jr. of Providence; T. T. Swearingen of the International Council of Religious Education; Edward H. Engdahl of Moline, Ill. and E. J. Rydman of Columbus*

speakers participating in the 1946-47 missions were two from abroad: Prof. Gonzalo Baez-Camargo of Mexico, and Rev. Bryan S. W. Green of England. Mr. Green is a member of the Archbishop of Canterbury's commission on evangelism and participated in five of the eight campus missions conducted this spring. He is rated as one of the finest ministers of London and is prominently identified with interdenominational work.

Although making no roseate prophecies about a revival of religion on the campus, the university Christian mission committee, of which the Rev. Arthur Lee Kinsolving is chairman, feels that the mission technique is finding the secret of evangelism on the campus. Almost without exception the leaders state that the impact of the campus work exceeds anything they have

After a "bull session" finally broke up at 2:00 a.m., a student exclaimed, "This is a type of religion I can really get hold of!"

Students are often led to a more complete dedication to Christ. Many are influenced to enter church vocations.

Faculty members are frequently stimulated to give religion a more important place in their teaching and living. Leaders of intellectual stature bring a challenge they cannot ignore.

Campus religious organizations are strengthened. Church groups and Christian associations receive new life and direction. The basis is laid for closer cooperation among them.

Visiting team members become better acquainted with the needs of students and with methods of meeting those needs. Their own work with young people is made more effective.



## EDITORIALS

### What's Wrong With Alabama?

FOR many years prior to the General Convention of 1940 the Episcopal Church was an active consultative member of the Federal Council of Churches. Since 1940 at the Kansas City Convention when our Church became a constituent member that activity has increased. In the space of four years two prominent Episcopalians, one a bishop and the other a layman, have served as

president of the Council: former Presiding Bishop St. George Tucker and the present president, Mr. Charles P. Taft. In addition the General Convention of 1943 and 1946 increased our Church's contribution to the Council. Further a good number of both clergy and laity serve voluntarily on various boards and commissions. This support has come not from one party in the Church, but from both the liberal Evangelical group and the Anglo Catholic group. Witness to this is evidenced by the fact that at the Philadelphia Convention, the Bishop of a definite Anglo Catholic diocese presented a resolution in the House of Bishops commending the work of the Federal Council. The resolution was unanimously adopted. What all this adds up to is—The Episcopal Church has from the beginning been interested in the Federal Council. Now as one of its constituent

members, it is through its representatives and by its financial support actively engaged in the work of the Council. This has all been brought about through a democratic process of action by our highest legislative body.

Therefore we ask what's the matter with the diocese of Alabama? This is no idle question. That splendid diocese, whose Bishop serves on the National Council and is on General Convention's joint commission on social reconstruction, at its January Convention passed a resolution charging the Federal Council with failure to stand back of its published pronouncements. One section of the resolution as adopted reads as follows:

#### "QUOTES"

WE HAVE BEEN glad and thankful to note the increasing demonstration of cooperation by the Episcopal Church with other Christian bodies through the Federal Council of Churches. We must seek to enlarge those areas of cooperation for the salvation of the world. The cause and need are so great that a divided Church, or separated Churches in isolation, cannot meet them. At a time when the world is numerically and thus actually becoming pagan faster than we realize, there is more than enough for all of us to do without criticizing one another. Thank God the Churches are increasingly working together and are tearing down the walls of partition between them. Let them cease entirely their attacks upon one another for the sake of a united front against the forces of disintegration. Thus in God's good time there will emerge a united Church which is pleasing in the heart of God.

—Bishop Harwood Sturtevant  
To the Convention of  
Fond du Lac, 1947

"That the said Federal Council henceforth unequivocally assume complete responsibility for all writings and pronouncements distributed by it of all persons who are or who have been members of said staff."

Would the brethren of Alabama have the Federal Council's executive committee, in addition to its already existent editorial committee, set up a board of censorship over its staff and people of special competence who are asked to write for the Council and have this censorship board limit freedom of individual expression? We cannot believe it was the intention of the mover of this resolution and those who voted for it to go this far. However, the logical outcome of the adoption of such resolution would be just that.

Like most other organizations who publish papers, the Federal Council does print on the masthead of its *Information Service* this sentence "Articles appearing herein furnish information on current issues and are not to be construed as declarations of official attitudes or policies of the Federal Council of Churches." We note that the National Association of Manufacturers in a news sheet published by them entitled, *Understanding*, in its current issue had a review of a new publication sponsored by the

N.A.M. and entitled "America's Individual Enterprise System." In the course of review of this book we found this sentence, "the author makes it clear, however, that they are expressing their own views not necessarily those of the N.A.M."

The answer to the resolution from the diocese of Alabama is that the Federal Council of Churches does assume full responsibility for all of its official pronouncements when they are adopted by the Council in biennial meetings or special sessions or by its executive committee empowered to act in the interim between the meetings of the Council as a whole. This does not prevent the Federal Council from publishing either in *Information*



Service or the *Federal Council Bulletin* statements from the staff or from any of its constituent members in the denominations, or from competent people without its ranks who have points of view that would be valuable in aiding the membership of the Federal Council to form judgments respecting vital, even though controversial issues.

Would Alabama have a censorship set up over the secretaries at 281? We notice that in the new *Parish Helps* for 1947-48 sent out by the National Council that a good many listings of material given are not written by Episcopalians, in fact they list quite a number of pamphlets and brochures published by the Federal Council of Churches.

Come on Alabama and Churchmen elsewhere who are afraid of cooperative statements issued by the communions comprising the Federal Council, are you afraid of democracy particularly when it is backed by honest attempts at undergirding that democracy with Christian principles?

We are bold to believe that this resolution from the diocese of Alabama is indicative of deeper prejudices. Tragically there are Christians who wish the Church to become a private society that will offer them a way of escape from their social responsibilities as members of a vast human society. Thank God the Holy Spirit has raised up outstanding leaders in our own generation who have been fearless in their approach in attempting to make all of us see our social responsibility. We quote from two such leaders. The first, the late Archbishop of Canterbury, William Temple, in an address before the bank officers guild in London on February 4, 1943 and published in a little booklet entitled *The Church Looks Forward*, has this to say: "Having got the main standards of value set in that way, I want to justify, if I can, in a very brief outline sketch, my claim that Christianity has quite steadily had a social witness to give. Of course, it starts from the very first days. It is not that they inaugurated any political movement; the first Christians found themselves knit together in so close a fellowship, through the complete supremacy of their faith over their life, that they became an illustration of voluntary communism."

The second is a quotation from Bishop Angus Dun's article in *Christianity Takes a Stand* under the heading "The Social Responsibility of the Church," in which he says, "We have no one to serve but God, nothing to do but serve God." But, "There is no service of God that is not a service of men." . . . "The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern. As a matter of fact, whenever men

are thoroughly convinced that high human values are involved in any cause, they want the Church to show its hand. We rejoiced, didn't we, when we heard that the Church in Norway or in Germany stood up against Nazi tyranny? Wasn't that politics?"

Surely our brethren in Alabama would at least be sympathetic to the views expressed by these two great religious leaders. They cannot be so blind as to say that the Church has no responsibility in attempting to bring about better understanding between management and labor, between all religious groups and between all racial groups. There is a Christian approach that we all believe will help us resolve some of the differences that exist between the groups named and some of us believe by honest conviction that there is no other agency than the Christian Church to perform the task.

We turn back to the question which heads this editorial "What's the matter with the diocese of Alabama?" We answer—there is nothing wrong except they need a little more courage to carry out their inner basic Christian convictions. This may be said with equal force of Christians everywhere. What are we waiting for? We glibly say we believe in the application of Christian principles to our economic, political and social life. Then let's apply them. The Federal Council is attempting to help cooperative Protestants to be articulate in the fields of social justice and wherever basic human rights are in jeopardy to speak boldly, yet humbly through the spirit of the living Christ.

## A Word With You

By

HUGH D. McCANDLESS

"GLORY"

FROM time to time this column will deal with the meanings of certain words often bandied about Church circles. People will seize a word by the ankles and belabor an opponent with it; sometimes the opponent is crushed, but more frequently the word takes the major part of the punishment.



The title of the column will, I hope, indicate my irenic purpose. It also shows the care one must use. If I am having a word with you, it simply means a brief chat. If I were having words

with you, it would mean we both were shouting.



To my mind, the absolute master of words was Lewis Carroll's Humpty Dumpty. ("When I use a word, it means just what I choose it to mean—neither more nor less.") I had thought of calling this series "glory," which he defines as meaning "there's a nice knock-down argument for you," and ending it with the single word "impenetrability," which means "we've had enough of that sub-

ject and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

The editors of *THE WITNESS* have no idea how many of its readers are interested in this form of word lore, so suggestions or questions from the word-lover will be gratefully received at 1393 York Avenue, New York 21.

# Federal Council of Churches

by *Frank W. Sterrett*

*The Bishop of Bethlehem*

WHILE the Episcopal Church has for many years been represented on certain commissions, it was at the General Convention of 1940 that action was taken bringing us into regular membership. The main points of its purpose and procedure are given clearly and briefly in a recent statement published by the Federal Council of Churches.

The Council is the accredited agency through which twenty-five national denominations, comprising 142,354 local congregations with a total communicant membership of 27,749,967, cooperate in common tasks. It is the central instrument through which these otherwise separated bodies are brought into a united witness to their central Christian convictions and united service in undertakings that can be carried out better together than separately.

The Council has been strengthened by more than three decades of testing since it was created in 1908. It has steadily grown in influence and effectiveness. Today it holds a unique place as the greatest movement of Christian unity in our national life.

The Council is the direct creation of the Churches themselves. It has a carefully drawn constitution, officially ratified by the highest authority of the Churches that comprise its membership.



The objectives of the Council, as defined in its constitution are: 1. To express the fellowship and catholic unity of the Christian Church. 2. To bring the Christian bodies of America into united service for Christ and the world. 3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches. 4. To secure a larger combined influence for the Churches in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

All Churches which share the basic faith in Jesus Christ as "Divine Lord and Saviour" are eligible to membership. Into the details of doctrine the Council does not enter, its function being practical rather than theoretical. It has no separate creed of its own but stands firmly upon the great historic confessions of faith of the bodies which comprise it.

Although until a few years ago the Council included only Protestant bodies, it is organized on a basis broad enough to welcome all branches of historical Christianity—whether Protestant or Catholic—which are committed to the ideal of fellowship and the practice of cooperation with other Churches. Since 1938 three Eastern Orthodox bodies have been received into membership.



As the Council was officially created by the Churches, so also is it wholly responsible to them. Organized on a strictly representative principle, it is governed by approximately 400 delegated representatives, all named directly by the constituent communions. These representatives, in their biennial meetings, constitute a central board of interdenominational strategy, developing a common mind, planning united policies and providing for concerted action. In the interim, an executive committee, made up of 85 members, all of whom also directly represent the cooperating Churches, meets bi-monthly for the supervision of all the Council's work (see cover picture).

The genius of the Council is to foster a united spiritual fellowship which will express itself in many lines of united action. It has no legislative authority over the denominations and is in no sense a super-organization but through its representative character and its democratic processes it federates the Churches themselves and coordinates their programs. It conserves freedom and diversity, with no thought of dictation or enforced uniformity, at the same time that it secures a needed unity in action.

**D**URING the years in which the national denominations have been drawing together in the Federal Council, a similar process has been at work in local communities, and the furthering of this development is one of the most important responsibilities of the Federal Council. There are now more than 500 city and county Councils of Churches, created by the Christian groups of their own communities, responsible for cooperative efforts there. In 35 states there are state-wide Councils of Churches providing leadership for a united Christian program throughout their areas.

At the time when our Church became a constituent member, the world war had been in operation more than a year and the leaders of the Council realized that there would be an ever-increasing need for sustaining united service of the Churches. Many have reason to be grateful for the helpful leadership of war-time commissions. We have highest praise for the executive staff and recognize the vital service of the regular commissions.

During the war years the overwhelming majority of the representatives of the Churches staunchly upheld our country's effort, together with the other United Nations, to check and punish aggression and to preserve freedom. These were days when we all had strong convictions and felt that we had to stand by them. But the readiness of these neighbors to work together in mutual considerateness of divergent views provided an ex-

ample of constructive united support of a great cause while maintaining respect for minorities that promises well for the future. This has always been in evidence with regard to our own communion. It is recognized that included in the Council's membership are those who, while united in common loyalty to our Lord, differ as to main emphases of the Church's witness.

We believe in this great enterprise and feel sure it has great promise. We are all eager to see definite steps in the direction of organic unity, believing it to be God's will and realizing what it can mean in the greater power for good of a united Church. But this, if it is to be sound, will take time. Here in the Federal Council is ground on which, regardless of difference in emphasis, we all stand and work together. In the understanding that we know from experience surely grows from such fellowship, we believe it will be possible for us to work intelligently for the deeper unity of the Church.

As we, working with the representatives of other communions, strive to make our common witness and service effective, we hope you will sense the difficulty and complexity of the problems we must face, the occasions when, humbly conscious of our limitations, we will find it hard to know what is wise and sometimes to know what is Christian. We know that we in the Federal Council constituency are in no sense a super-Church, that in matters of doctrine the constituent Churches must speak for themselves. We are aware that to use the Federal Council to further partisan politics, or a particular economic or social program, on which sincere Christians widely differ, would be to abuse our trust. Yet we know there are vast areas of life in which it is clearly our duty to speak with courage and clearness in support of what we believe to be Christian principles and where the Churches, witnessing together, can exert an influence far greater than that of any one communion.

When you hear from time to time that the Council has taken a certain stand, we hope you will bear in mind that the Council speaks officially only through action of the biennial meeting or through its executive committee. Reports of committees, commissions or individuals are frequently published for study as the expression of the opinion of those individuals or groups (see Editorial). Obviously there are many occasions on which they would not express the views of the Council itself. If information is desired concerning any action, its standing or its purpose, the chairman of your delegation will be glad to give the information to the best of his ability, and your representatives will always welcome advice.



# Meaning of the Federal Council

by Samuel McCrea Cavert

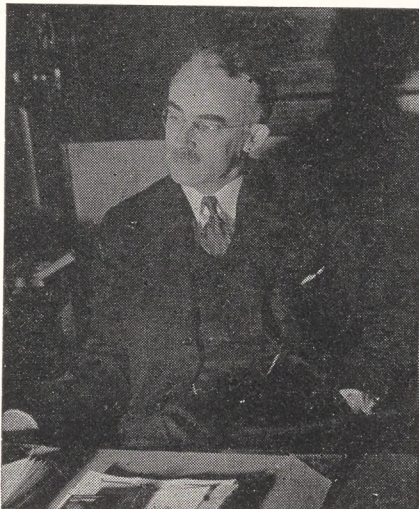
General Secretary of the Council

IF I were asked to summarize the significance of the Federal Council of the Churches of Christ in America,—as I see it in the light of twenty-five years of continuous association with it,—I would do so in the following seven points:

*The genius of the Council is to manifest to the world a unity among Christians that really exists.* The Council is not so much an effort to create unity as to express a spiritual reality that is already ours. It has come into existence not because of our attempt to make separated Christian peoples into one but because of our realization that we *are* one in our relation to Christ and in our central convictions as to Christian truth.

For, with due recognition of all the differences between us—differences which are serious and not to be glossed over or minimized—there is an underlying oneness arising from the fact that we all share a common faith: in God and his forgiving love, in Christ and his redeeming power, in the Holy Spirit and his creative work in the community of the faithful. The Federal Council is our common effort to express this core of our common faith through a common fellowship in a common witness and in common action at those points where real agreement is found.

The Council is not an association of diverse and heterogeneous faiths but a *fellowship of Churches which all confess Jesus Christ as "Divine Lord and Savior."* Its constitution declares that the Council "has no authority to draw up a common creed," but is explicit at the point of saying that the Churches which comprise the Council's membership cling to the heart of the historic evangelical faith. On the crucial point that God has become incarnate in Christ they leave no room for question. They stand within "the goodly fellowship of saints, apostles, prophets, martyrs" in testifying that in Christ, God has entered into the world for man's redemption.



So the Council is not to be thought of as simply a federation for "good works" and useful activities. It is that, but it is much more. It is a form of Christian witness as well as of Christian service. Beneath all its programs lies the basic principle that when the Churches act together they do so because they really belong together in allegiance to one Divine Lord and Savior.

*The Federal Council represents a common Protestant front in support of the priceless heritage*

*that comes from the Reformation.* This does not mean that it takes a negative or "anti" position toward any other group of Christians. It does mean that Protestants (as the literal meaning of the Latin *pro-testari* implies) have something to testify *for*, and intend to bear that testimony before the world in the most united manner possible. We testify to the world that Protestantism in all its forms represented in this Council is in agreement on such cardinal points as the directness of man's relation with God, the Scriptures as the decisive norm of spiritual authority, the universal priesthood of believers, religious liberty, and the potential sanctity of the common life and labor.

These points make it clear that Protestantism is the guardian of the principle of Christian individuality in the modern world. The emergence of the ecumenical movement is a dynamic witness to the fact that Protestantism is also concerned for Christian community. Moreover, the Council includes not only those bodies which have maintained the Protestant witness with greatest vigor but also Churches like the Eastern Orthodox and the Episcopal which have been more zealous to preserve the Catholic emphasis on the Church as a corporate fellowship.

*The Federal Council is an instrument of Church cooperation, not of union.* It rests upon the conviction that even within the framework of our inherited denominational systems, tragically divided



as we are, there is sufficient spiritual unity to justify and to require our working hand-in-hand with others of "like precious faith." The Council really is a *Council of Churches*, not a super-Church nor any kind of ecclesiastical hierarchy. It is trying to provide for a truly democratic process of drawing the representatives of the Churches together, in an atmosphere of warm Christian fellowship, to facilitate the Churches' doing together those things which they themselves decide can be done better if done as parts of a common plan.

But the fact that the Council's program is limited to cooperation does not mean that it is indifferent to problems of union or irrelevant to them. It means rather that when we think of union on any inclusive scale we realize that it could come, or be spiritually significant, only if it be the result of increasing fellowship, understanding and appreciation. To bring about that kind of ecclesiastical climate in which meaningful union might some day come is a great contribution which the Council may make and which it is making now.

**T**HE Federal Council is an instrument for bearing a combined witness to the principles, derived from our Christian faith, which must be applied in the social, political and international life of the world. It is a way of making it clear to our nation that the Churches are neither inarticulate nor hopelessly divided in the face of those contemporary issues on which the peace and well-being of the world depend.

There are, of course, immense difficulties in the way of discharging this function. The problems which now confront our civilization are so titanic and complex that the Church is tempted to refrain from tackling them. But Christians know that there are fundamental principles of social conduct, rooted in the very nature of the universe as the creation of God, which give at least a sure sense of direction in even the most baffling issues. As to what those principles require in terms of specific application no group of Christians may be certain but the Council uses the best available resources of cooperative study and thought to shed such light as it can upon the present scene. It also lays hold of the experience of Christian laymen and women of competence in practical affairs so that what is said is not merely the voice of clergymen, whose experience has not usually qualified them for expertness in economic and political issues, but of Christians who in their daily vocations in the rough-and-tumble world have wrestled with the problem of translating Christian motives and convictions into concrete policies.

*The Federal Council provides a channel for relating twenty-five American Churches as a group to the world-wide Church as an ecumenical com-*

*munity.* One of the greatest things in the Council's history during thirty-eight years is the way in which its experience in cooperation has influenced and aided the movement of Christian cooperation in other lands, especially the World Council of Churches, now in process of formation. Unless all signs fail it will be the most important development of the Church in our generation,—perhaps in many generations. The most immediate illustration of its value is its program of reconstruction and relief. The need for such a ministry today it is impossible to exaggerate. In Central Europe tens of millions of people are undernourished to the point of slow starvation and cold to the point of freezing except for what we do. In such a time the ecumenical Christian spirit is becoming a reality for them in terms of food and clothes.

In our own country the response of our Churches to the call of need is woven into a coordinated pattern through our Church World Service, Inc., created by the Federal Council, the Foreign Missions Conference and the American Committee for the World Council. The funds thus raised through the Churches are distributed through the Churches. So the program is not one merely of relief: it is relief plus Christian witness. It is Christian witness because given directly by the Church in the name of Christ. It is also a witness to the reality of the Church as a world-wide Christian community, exemplifying in some measure at least, St. Paul's description of the Church as so truly one body that "if one member suffer all suffer with it."

*The Federal Council is an instrument for helping local churches, in spite of their divided state, to develop a common strategy in relation to the geographical community in which they are set.* This is doubtless the most crucial service that the Council renders. For it is illusory to talk of an ecumenical Church or of Christian community on either a national or a world-wide scale unless there is true Christian community in the village or city where Christians actually live.

The lack of a common strategy among the churches of the local community is chiefly responsible for their feeble impact on various aspects of the community at large,—on the municipal government, the social work agencies, the public school, business and industry, the press and the radio. Fortunately, through local and state councils a better condition is coming. During the last five years the number of such councils has more than doubled. There are now 635 of them. Each of them is directly responsible to the churches of its own area but it is the Federal Council's responsibility to help them all and to knit them together in a common movement.



# Reviews of Several New Books That Are Worthwhile

*Large Variety of Religious Subjects Dealt With by Church Leaders in Recent Books*

Reviews by Frederick C. Grant

**\*\**Tales of the Hasidim: The Early Masters.*** By Martin Buber. Schocken Books, New York. \$3.75.

If we are ever to have friendliness and understanding between people of different religions, we must know a great deal more about one another than we now know. People have got to stop "pigeon-holing" each other, and judging by labels: as if we knew all that "Jew" or "Jewish" means; or "Christian" or "Protestant." The new book by Martin Buber the Jewish philosopher is a good illustration. Not one American Christian in a dozen knows there ever was such a movement as Chassidism (the usual spelling). It was a mystical and enthusiastic movement in Polish Judaism a century and a half ago, which taught people to enjoy their religion, even dance their prayers, and cast out gloom and fear. Some of the saints sound like Holy Rollers! All this inside a religion usually labelled "legalistic!"

The anecdotes are told in brief units, like the oral traditions underlying the Gospels (for the best of reasons: these also are Jewish religious stories); they often need to be elaborated and introduced, for the benefit of the modern Gentile reader. Dr. Buber is the best qualified editor in the world, and has done this work well. It is a book that will repay the Gentile Christian reader, and one that really adds to the wealth of the world's religious literature.

**\*\**Biblical Theology and the Sovereignty of God.*** By Leonard Hodgson. Cambridge Univ. Press (Macmillan), \$.50.

Professor Hodgson is well-known in America, since he was for several years professor of apologetics at General Theological Seminary. In the present lecture he deals with one of the most vital issues of current theology, and states a sound Anglican view: "My contention today is that to make any one of these three, the Bible, the Church, or the inner light, our final and absolute authority is to land ourselves in absurdity, and that in so far as the Church

is divided into rival partisans of one or other, it stultifies itself." For the benefit of readers who haven't a Greek lexicon at hand, the quotation on p. 21 means that even God cannot make that not to have been which has ever once been—God does not blot out history.

**\*\**The Holy Spirit in Puritan Faith and Experience.*** By G. F. Nuttall. Oxford: Blackwell (N. Y.: Macmillan), \$3.25.

Many persons of today have not the faintest conception of what Puritanism really was—in their minds it is only a synonym for blue laws and overworked consciences. But it was a tremendously important movement historically, and had a great influence upon Anglicanism: in fact, there was a central Puritanism (represented by Baxter) which *was* Anglican, and held a middle course between the conservative Presbyterians and the radical Congregationalists and Baptists. The doctrine of the Spirit is a touchstone of great value, and the present book opens a new perspective on the 17th century.

**\*\**The Affirmation of Immortality.*** By John Haynes Holmes. Macmillan, \$1.50.

The Ingersoll Lecture on immortality, delivered at Harvard College in 1946. The lines of the argument are familiar, the setting contains a new emphasis; for it is insisted that faith in immortality depends upon one's *total* outlook. A spiritual view of reality carries with it a faith in the persistence of what is most real, viz. the soul and the values it has achieved here in this world.

**\*\*\**The Abolition of Man.*** By C. S. Lewis. Macmillan, \$1.25.

The famous author of *Screwtape Letters* is now discovered in the role of Riddell lecturer at the University of Durham. The book is one of his best. He points out the fallacy in much modern education, its "debunking of all sentiment as propaganda, and . . . its fortifying of youth against emotion." We recognize the danger here in America: a cold, blasé, skeptical, even cynical attitude toward life has been posi-

tively cultivated (not merely tolerated) by our educators for a generation and more; today we are reaping the harvest! The "gentle cynics," the "mild skeptics," the sweet and gentle anti-theists and anti-religious teachers—we have had a whole generation of these men without conviction, posing as teachers. Let us rejoice that the fashion is beginning to change—and welcome the signs of a change across the water as well as here.

**\*\*\**Prophetic Religion.*** By J. Philip Hyatt. Abingdon-Cokesbury, \$1.75.

This very interesting and readable book undertakes to set forth the basic characteristics of prophetic religion, using as a criterion the work of seven great prophets of the Old Testament: Amos, Hosea, Isaiah of Jerusalem, Micah, Jeremiah, Ezekiel, II Isaiah. The work and the teachings of these prophets are studied with sympathy—their vocations, their criticism of life, their view of history (past and future), their attitude toward ritual, their patriotism, their doctrine of God, and their teaching on sin and forgiveness. The book would make an excellent text for a Bible class; while of course the importance of its subject for the interpretation of the New Testament is obvious: our Lord himself stood in the line of the prophets, and his teaching "fulfilled" the best that had gone before.

**\*\**The Psalms: A New Translation.*** By Ronald Knox. Sheed and Ward, \$2.00.

Father Ronald Knox has followed up his recent very successful translation of the Vulgate (Latin) New Testament, with a translation of the Psalter and the biblical canticles. It is an independent work, and apparently has no connection with the recent and important *Liber Psalmorum cum Canticis Breviarii Romani* issued by the Pontifical Biblical Institute (a new Latin translation of the Psalter authorized by the Roman Church). Fr. Knox's book is a good modern prose translation, designed to make the Psalter better understood. The beauty of his prose is apparent from the beginning: "Blessed is the man who does not guide his steps by ill counsel, or linger where sinners walk, or, where scornful souls gather, sit down to rest." This is paraphrase, more or less; but it is good paraphrase—in the sense meant by the one who said, "The best commentary is a good translation."



# Anglican Commission Proposes New Marriage Canon

*Lively Debate Is Expected When Proposals Come to Canterbury and York Convocations*

Edited by Sara Dill

London (wireless to RNS):—Formation of Anglican ecclesiastical tribunals empowered to permit divorced persons to remarry in special cases is proposed in a report which will be submitted to the Convocations of Canterbury and York. The report was prepared by the archbishops' commission set up in 1939 to revise the canons of the Church in England in the light of modern conditions. The revised code, which contains 134 canons as compared with 141 devised in 1603, must be approved by the convocations and receive royal assent before it becomes law.

The new marriage canon (No. 36) was included in the commission's report with a dissent by the Archbishop of York and two other members. It is expected to stir considerable controversy when it comes up for discussion at the Canterbury Convocation and the York Convocation. It reads in part: "If in regard to a marriage which has been duly dissolved by secular law the bishop of the diocese, sitting with his chancellor, is satisfied that there were good ground upon which such marriage could, instead of being dissolved, have been declared to be null and void, it shall be lawful for such bishop, in his discretion, to allow either of the parties to such marriage, although the other of them is still living, to marry, or to be married to, another person, according to the rites and ceremonies of the Church of England, in like manner as if such first mentioned marriage has been declared to be null and void."

Another proposed canon forbids ministers to allow their churches to be used for marriage where both the parties are unbaptized.

Some outdated canons have been deleted from the new church code and the archaic language of others has been modernized. The Church of England is alone among Churches of the Anglican communion whose canons have not been revised and supplemented to meet changed conditions.

A modern note is seen in the sug-

gested new canon which exhorts members to attend divine service on feast days, "except they shall be hindered by necessary and unavoidable labor or business." Another modern touch is in the canon which declares that the presentation of plays, films, and concerts in churches must have the sanction of the bishop.

## Book for Lent

New York:—The Presiding Bishop has appointed a committee to aid him in the selection of the Presiding Bishop's Book for Lent, which has been published each year since 1935. Dean Fosbroke of the General Seminary is chairman, aided by the Rev. W. Russell Bowie of Union Seminary and Prof. Frederick A. Pottle of Yale. Efforts are to be made to encourage both clergy and laity to submit manuscripts which will be judged mainly on their possible contribution to the spiritual life of Church people. The book is published by Harpers.

## Fifteen Million

New York:—During the first year of its operation, Church World Service, representing the cooperative overseas work of the major American Protestant Churches, has sent 15 million dollars in reconstruction

funds and relief supplies to 29 countries in Europe and Asia, according to A. Livingston Warnshuis, executive vice president. And at a recent meeting of denominational officials on plans for the future, it was emphasized that "due to the desperate needs still existing, both in Europe and Asia, it is now clear that an adequate program of relief and reconstruction must be developed for several years to come." This group recommended a tentative over-all relief and reconstruction goal for 1948 and 1949, of at least 60 million dollars with half of that total being channelled through Church World Service.

The total of 15 million dollars distribution through Church World Service during the last twelve months, was contributed by more than 30 denominations, and of this total almost two-thirds represents cash, the other third being in goods contributed—clothes, bedding, seed, etc.

Church World Service was organized on May 7, 1946, by the merger of three agencies—Church Committee on Overseas Relief and Reconstruction; Commission for World Council Service; and Church Committee for Relief in Asia. Mr. Harper Sibley is president of Church World Service, Inc. The Rev. Almon R. Pepper and Mrs. Henry Hill Pierce are among the members of the board of directors; and Mrs.

## Needs in China

The Needs in China are greater today than ever. One of the great jobs of relief in that vast country is done under the direction of

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\* \* \*

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Arthur M. Sherman and Mr. Earl Fowler are active in the work of the Asia committee.

### Parson Elected Mayor

**Berkeley, Cal. (RNS):**—The Rev. Laurence L. Cross, pastor of the Community Church here, was elected mayor in a hotly-contested election which brought out the largest vote in the city's history. He was drafted to run by a citizen's committee, his only opponent being the former mayor. The new mayor is considered a progressive and has been particularly active in bettering race relations. Elected with him to the Council was Mrs. Lilly Whitaker, a member of his church, who polled the greatest majority of any of the ten candidates. She was the only woman candidate.

### Better Race Relations

**New York:**—The Rev. James Oscar Lee, the first Negro to receive the degree of doctor of theology from Union Theological Seminary, Richmond, Virginia, is newly-elected executive secretary of the department of race relations of the Feder-

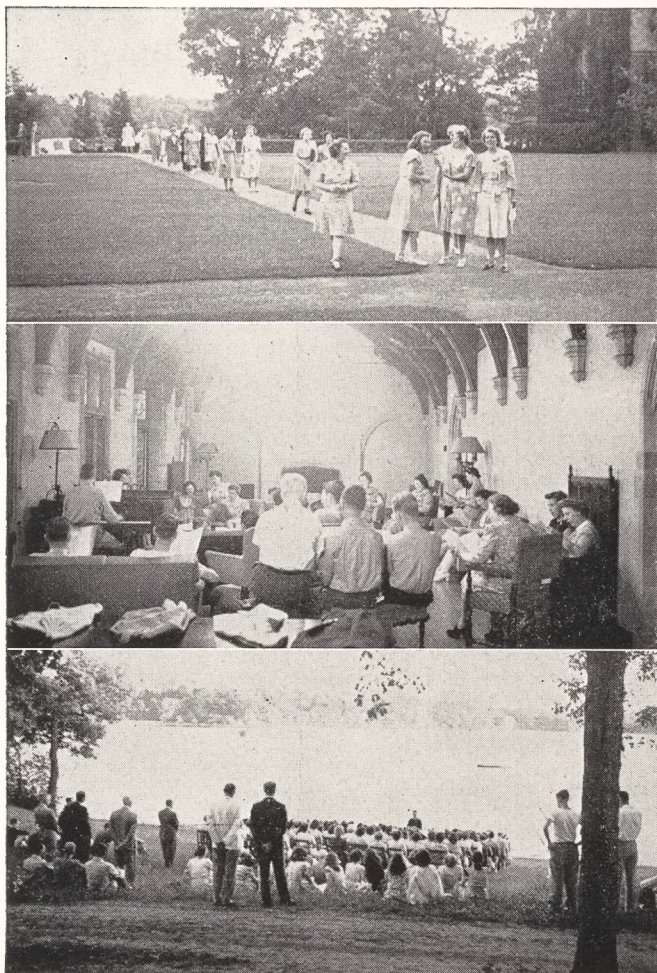
al Council of Churches, succeeding the Rev. George E. Haynes who retired last January. Dr. Lee served the department last year in the capacity of field secretary following his resignation from the position of assistant secretary of the Connecticut Council of Churches at Hartford. In this field work Dr. Lee assisted in promoting the interracial clinics held in various tension areas.

Among the Episcopalians interested in the phase of the Federal Council's work is Mrs. Henry Hill Pierce who was co-chairman of the department for two years, 1944-45, and is continuing as an active member of the department. In the last few years there has been a sharp increase in interracial activities of all kinds, with more real efforts to break down discrimination in employment, housing, recreation and education, to implement the usual resolutions and pronouncements. The observance of race relations Sunday this year, marking the twenty-fifth anniversary, was approximately twice as extensive as it was five years ago.

### No Aid to Schools

**Reading, Pa.:**—The diocese of Bethlehem, meeting in convention here last week, unanimously passed a resolution condemning the use of tax money for the aid and support in any form of parochial and private schools.

Bishop Sterrett in his address spoke out strongly for freedom of speech. He said that in times like these "honest, able, patriotic Christians, who have at heart the interests of all mankind, will differ as to what method to follow and what course to pursue. It would be difficult to think of anything more to be deplored than any attempt to interfere with freedom of speech. Many things are being said and will be said with which most of us vigorously disagree. But surely we Americans will not forget that to deprive them of the right to say them will be a far more serious threat to the well-being of our people. . . . What we must stand for is the right of men and nations to choose between security at the price of liberty, and freedom with its admitted but glorious risks."



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## Family Week

**New York:**—The week of May 4th to 11th was observed in homes, churches and communities across the country as family week, sponsored by the intercouncil committee on Christian family life representing the Federal Council of the Churches, the International Council of Religious Education and the United Council of Church Women. "There was never a time when we needed more emphasis on the rebuilding of American family life," Dr. L. Foster Wood, executive secretary of the committee on marriage and the home, said in discussing the importance of the week. "We had one divorce to every three marriages in 1945 and the record promises to be still more serious when the figures for 1946 and 1947 are available. Child neglect is a major factor in juvenile delinquency. Many families are greatly handicapped in regard to housing and other matters. Many marriages strained by war-time separation have not yet grown together firmly. All this means that we need nation-wide attention to the well-being of families."

Roman Catholic and Jewish groups have parallel family-life programs for this same week and civic agencies cooperate. Family week celebrates all good marriages and calls the attention of the nation and of its people to the fact that in a troubled world good homes help to rebuild life on foundations of faith, love and creative cooperation.

## Bishop of Toronto

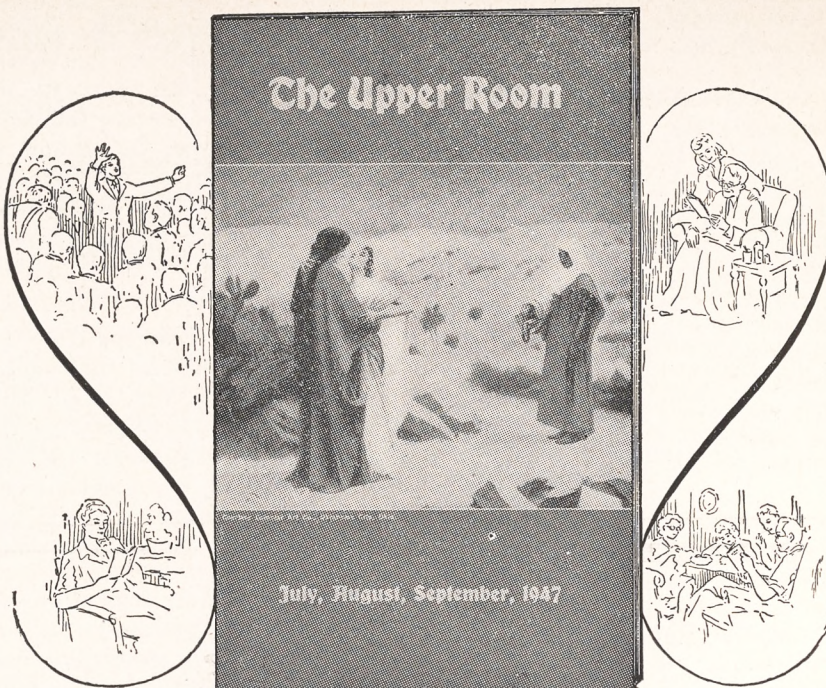
**Toronto:**—Suffragan Bishop Alton R. Beverley was elected Bishop of Toronto, succeeding the late Archbishop Owen. He received 111 of 209 clergy votes and 223 of 340 lay votes. He has been suffragan for twelve years.

## Councilman

**Winston-Salem, N. C.:**—The Rev. Kenneth R. Williams, Negro minister of this city, has become the first member of his race to be elected to the city council. He received the highest of votes received by any candidate.

## Youth Lobby

**Washington (RNS):**—A national youth lobby which includes a number of Church-related organizations will be held here June 15-16 under the auspices of the Young Progressive Citizens of America. Sponsors include the Rev. Jack McMichael,



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— An Army Chaplain

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— A Native Minister in a Chinese Leper Colony

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secretary of the Methodist Federation for Social Action; the Rev. W. B. Spofford Jr., secretary of the Church League for Industrial Democracy; Edward Carroll of the National Inter-Christian Council; Leonard Friedman of the American Unitarian Youth and the Rev. John Darr, secretary of the United Christian Council for Democracy. The 500 delegates will call upon Senators and Congressmen on behalf of federal aid to education, votes for 18-year-olds, increased veterans' subsistence pay, on-the-job training programs, FEPC, health and housing legislation and against universal military training.

### Religious Center

*Detroit (RNS):*—The Presbytery of this city has been given the private estate in Bloomfield of Edwin S. George, industrialist, for the development of a religious center. The gift will include a million dollar church; a site of 28 acres; several buildings; perpetual maintenance and aid in operating costs for several years. The church will be started next year and will be next to Cedarholm House, the residence of Mr. George, which will eventually be-

come the educational unit of the center. The value of the gift is estimated at more than \$1,500,000.

### United Nations

*Wausau, Wis.:*—Bishop Sturtevant told the convention of the diocese of Fond du Lac, meeting here May 13, that the Sunday schools of the diocese were increasing in enrollment. He also said that giving for outside things was better, but that it "comes from less than 50% of our membership."

The Auxiliary, meeting concurrently, passed resolutions urging strong support for the United Nations and for the lifting of quotas on immigration to enable a fairer share of European displaced persons.

### Seminary Offerings

*New Haven:*—Dean Lawrence Rose of the Berkeley Divinity School, chairman of the committee on the theological seminary offerings, reports that receipts this year were higher than any previous year. Total in 1947 was \$86,150 from 1,881 parishes. In '46 it was \$67,145 and in '45, \$83,253.

The amounts received this year were as follows: Berkeley, \$4,751;

Bexley, \$1,950; Bishop Pane, \$1,482; Pacific, \$6,660; Cambridge, \$7,683; General \$22,197; Nashotah, \$13,558; Philadelphia, \$5,934; Seabury-Western, \$8,327; Sewanee, \$1,336; Virginia, \$12,267.

### New Chancellor

*Pittsburgh:*—Arthur M. Scully has been appointed chancellor of the diocese of Pittsburgh as successor to the late Hill Burgwin. Mr. Scully is a vestryman of Calvary Church and is vice-president of a banking firm.

### 15th Centenary

*London (wireless to RNS):*—The Archbishop of York took part in celebrations commemorating the 15th centenary of the establishment of Christianity on the Isle of Man, situated in the Irish Sea halfway between England and Ireland. Preaching at Douglas, he urged the Manx people to thank God for "the great-hearted missionaries of the early Church, who, at the risk of their lives built churches for the revival of Christianity, which had often been almost wiped out by heathen teachings."

A message from Archbishop Geof-

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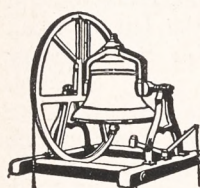


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frey Francis Fisher, Archbishop Canterbury, hailed the Manx Church as "the child of the Celtic Church which played so great and glorious a part in the evangelization of this country and, indeed, of Europe."

It was announced that church visitors to the Isle of Man for other centenary observances will include John A. F. Gregg, Anglican Archbishop of Armagh and Primate of All Ireland. Special interest was created by the visit of Lutheran Bishop Arne Fjellbu of Nidaros, Norway, who preached at Peel. The Manx Church was associated with the Nidaros diocese centuries ago.

### To Elect Bishop

*Hampton, Va.:*—Bishop William A. Brown requested the convention of Southern Virginia for a bishop coadjutor, and a committee was appointed to receive nominations. All whose names are submitted will be investigated and information about each man sent to the clergy of the diocese at least 30 days before the date of election.

Bishop Brown reported growth in the financial strength of the diocese, pointing out that the value of church properties exceeds \$4,000,000 with debts of less than \$27,000.

### Archdeacon Goodman

*Seattle, Wash.:*—Archdeacon Frederic W. Goodman, who retired in 1943 after serving in the Arctic field from 1925, died here last week. He was stationed at Point Hope for the greater part of his 18 years in Alaska.

### Bishop Bentley Accepts

*New York:*—Bishop John B. Bentley of Alaska has accepted his election as vice-president of the National Council, in charge of the overseas department, subject to the approval of the House of Bishops. He will take office January 1, 1948.

### Youth Convention

*Summerville, S. C.:*—Young people of the diocese of South Carolina held their annual convention here May 9-11, with eight discussion groups led by clergymen considering various aspects of "the young person's practice of religion." There were about 300 attending, making it the largest convention yet held. Bishop Carruthers preached and installed new officers at the closing service.

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# BACKFIRE

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

THE REV. WALTER C. KLEIN  
St. George's, Jerusalem, Palestine

Increasing numbers of Americans are taking up permanent residence in the Near East, and as American chaplain to the Anglican Bishop in Jerusalem I feel responsible for the pastoral care of the Episcopalians among them. I shall be happy to receive the name and address of any Episcopalian moving from the United States to any of the following countries: Palestine, the Lebanon, Syria, Transjordan, Arabia, Iraq, and Cyprus.

\* \* \*

MR. H. J. MAINWARING  
Layman of Wollaston, Mass.

The Rev. Kenneth W. Hansen (THE WITNESS, May 1) cites the case of three young men from a parish who belonged to this Church but were found to be attending the Roman Church. And he asks how "the Anglo-Catholics would deal with the problem of fasting," apparently in connection with this case.

It is difficult to see any connection between fasting and the desertion of these young men. If Mr. Hansen means to imply that fasting per se is Roman and not Anglican, I think he is somewhat in error. He says that he "teaches the precepts of the Protestant Episcopal Church and (he believes) it would be disloyal to ape Rome and thus confuse the faithful."

It seems to me that either Mr. Hansen is confused or he is trying, himself, to confuse the faithful. For fasting is surely one of the precepts of this Church, and one of the practices our Lord taught, saying "When ye fast," etc. The appeal of our Church has always been to the faith and practice of the ancient, undivided Catholic Church—of which our Church claims to be a living part. And fasting was one of the elements of the practice of that ancient Church, from which we descend. Moreover, the Prayer Book itself particularly provides for the practice of fasting.

May I ask Mr. Hansen how he would deal with the members of our Church who attend Protestant services—often when they should be at a Prayer Book service?

\* \* \*

THE REV. JOHN T. PAYNE

Vicar of All Saints Cathedral, Indianapolis

In his May 15th "Strategy and Tactics," Francis O. Ayres says in part: "Our young people can have a better dance at the juke-box joint; the boys can have a livelier game of basketball at the nearest gym. The pitiful thing is that the Church of Christ not only cannot compete with better equipped secular institutions, but is content to let the challenge go unanswered, and in this respect to let its ministry fail increasingly."

May I ask why you continue to print such sorry twaddle? It is not the function of the Church to compete with secular institutions, and to attempt to do so is to prostitute the Church's first obligation, namely, to adore the living Christ and to seek to make him known to all men. It is precisely because so many of the clergy have turned their parish halls and church basements into places of so-called entertainment that the Church is fast losing, if indeed it has not already lost, the respect and loyalty of our young people. The

Church's ministry fails in its mission to youth not when we neglect to provide them with the best, or worst, in juke-box bedlam, but when we fail to make them understand that the art of true worship is vitally necessary to a well ordered life. Dancing and basketball playing and such like have their places in the activities of youth, but I cannot think that these places are rightfully centered in the heart of the Church's life.

\* \* \*

MRS. A. M. JOHNSON  
Churchwoman of Boston

I have just read your editorial Basic Stipend (May 15) and it is the first Church complaint that I have seen that Church people are not giving as they should. Its all income tax with me. I used to give about \$3,000 a year, all to the Church, and now I am down to the minimum. Fifty cents a Sunday is just enough to enable me to attend a service in my parish. In Massachusetts we have enormous tax on income and I am now trying to get out of Massachusetts. If the Church would put in words to the President and Senators it might help. I am tired of writing them. I foresaw this and the Church apparently did not. Bishop Sherrill has done a lot. Churches and hospitals have suffered loss as the larger income groups supported these.



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Dear Friends:

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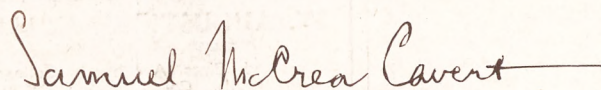
In order to meet its postwar responsibilities the budget of the Council for the year 1947 has been increased to \$557,000. This requires more adequate resources than are now available.

Approximately one-half of the budget can be expected from contributions of the churches themselves as a part of their denominational responsibilities. The other half of the Council's income must be secured through the personal interest and devotion of a very large number of individual Christians. There are already more than 13,000 such contributors. Their gifts average about \$15.00 each. Many additional contributions will be necessary if the Council is to meet its full responsibilities at this time when the spirit and practice of Christian unity are more imperative than ever before.

There are three ways in which you can strengthen this united effort: by making a personal gift; by getting a group or organization in your community to do so; or by securing a gift from your parish.

This letter is a frank appeal for your continuing prayer and support for the increasing fulfillment of our Lord's prayer for His followers "that they all may be one."

Faithfully yours,



Samuel McCrea Cavert  
General Secretary

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