

# The **WITNESS**

SEPTEMBER 30, 1954

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## NEITHER SNOW NOR RAIN NOR HEAT NOR GLOOM

**W**INTER of 1915 finds the Rev. Thomas W. Bennett, then at Jeffers, Montana, at wheel of car. Present missionaries please note: there is a top to this car, but when put up, curtains had to be hung on sides to enclose it. Then the curtains flapped and added to the gusts of snow enveloping car. No heater, either. Yet this young missionary covered his field regularly and stayed long enough in each place to make good visits with his people.

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## SAMUEL ENTWHISTLE GOES TO VOTARY

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkds HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

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The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S, HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

### ST. PAUL'S 13 Vict Park B ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
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Holy Days: 11 Fri. 7.

### ST. JAMES' 117 N. Lafete SOUTH BEND, IND. The Rev. William Paul Barnds, D. D., Rector

The Rev. Glen E. McCutcheon, Ass't  
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion 9:30. Friday, Holy Communion, 7.

### PRO-CATHEDRAL OF THE HOLY TRINITY

Paris, France  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail  
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The Rt. Rev. J. I. Blair Larned, Bishop  
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Very Rev. John S. Willey, Dean  
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School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as  
announced.

## SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH Cambridge, Mass.

Rev. Gardiner M. Day, Rector  
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Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL Denver, Colorado

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH Indianapolis, Ind.

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12 N HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

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The Rev. Raymond Tuttle Ferris  
7:30 a.m., Holy Communion; 10 a.m.,  
Family Service and Church School; 11  
a.m., Morning Prayer and Sermon;  
5:30 p.m., Young People's Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

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

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The Rev. J. Francis Sant, Rector  
The Rev. William Baxter  
Minister of Education  
Sunday: 8, 9:25, 11 a.m. High School,  
5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square Buffalo, New York

Very Rev. Philip F. McNairy, D.D., Dean  
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Canon Mitchell Haddad  
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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 11  
a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

## Norms for Just Economic Life Issued by Churches

### CAREFULLY PREPARED STATEMENT IS ADOPTED BY BOARD OF COUNCIL OF CHURCHES

★ A declaration on the application of Christian principles to economic life was adopted by the general board of the National Council of Churches, meeting last week in New York.

The statement, two years in preparation, was approved by a vote of 77 to 4 after being presented by Charles Taft, Episcopalian of Cincinnati. Opposition was expressed by B. E. Hutchinson, retired manufacturer of Detroit, who submitted a resolution which in effect stated that economic, social and political questions were none of the Church's business. However the board reasserted its right to issue pronouncements in these areas of life.

★ Following are the 13 "norms for guidance of Christians" in the consideration of economic problems approved by the board.

One, all ethical demands upon economic institutions must take account of the importance of efficiency and productivity in the satisfying of human needs, as essential marks of a sound economy which seeks the maximum welfare of the greatest number of people.

Two, Christians should work for a situation wherein all have access at least to a minimum standard of living. Such a minimum should be sufficient to permit care of the health of all and for suitable protection of the weaker members of society, such as children, the sick, the aged, and the incapacitated. It should protect the able bodied against hazards beyond their control.

Three, all youth should have the right to equal opportunities to develop their capacities, in so far as society can provide them, through equal access to the means of health, education and employment.

Four, economic institutions should be judged also by their impact upon the family—which involves standards of living, hours of labor, stability of employment, provision for housing, and the planning of cities, especially in relation to their industrial development, and the elimination of blighted areas.

Five, it is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination.

Six, every able-bodied adult

has an obligation and the right to an opportunity to serve the community through work. He should take the responsibility for supporting himself and his family. As an employee he has the same obligation to do an honest day's work as his employer has for paying a fair wage. Full recognition should be given to work of women in the home and to the useful forms of voluntary work that both men and women are called upon to perform apart from "the job" in the narrow sense. Large-scale unemployment, or long-continued unemployment for any considerable number of persons able and willing to work is intolerable. It ordinarily indicates defects in or relaxation of social and economic safeguards. All practicable safeguards should be provided and maintained.

Seven, economic institutions should make constructive use of such motives as the desire for economic security, the desire to improve the economic conditions of one's family, the desire for wider scope for one's capacities, the desire for social approval; but under Christian influences these motives should be kept in harmony with concern for the welfare of the community and with the individual's sense of Christian vocation. The Church should keep under the strongest criticism any economic institutions and practices which emphasize self-interest above social responsibility and which develop



a moral climate within which the most highly honored success is in acquiring money. It should encourage economic practices and institutions which foster relations of mutual aid and cooperation.

Eight, since private ownership of many forms of property is a stimulus to increase production of goods and services, and a protection to personal freedom, wider ownership among our people should be encouraged. But there are fundamental moral differences between the ways of acquiring property as well as between the ways of using it. Property, and position, too, which give men great power over the lives and economic situation of others, requires constant moral scrutiny.

Nine great contrasts between rich and poor in our society tend to destroy fellowship, to undermine equality of opportunity, and to undercut the political institutions of a responsible society. Those who benefit by such inequalities are easily self deceived when they seek to justify their own privileges, just as others may deceive themselves by failing to recognize as envy their own feelings toward the more deserving or more fortunate.

Some inequalities of wealth and income are necessitated, in our society, both because of differences in service or function, and because of the great danger to freedom in trying to eliminate them completely. Christians should disapprove inequalities beyond the limits set by a broad view of justice and of the well-being of society. There is an unresolved dilemma here. On the one hand there is the Christian concern about injustice that may be revolved in inequalities. On the other hand, there is the need of the incentive to initiative and productivity that is provided when income varies with con-

tribution. Christian scrutiny should accept the validity of this experience but may well question many conventional appraisals by the man in the street of the value of a particular kind of contribution.

Ten, economic institutions should not restrict political freedom of any person and their participation in the common life. Such freedom tends to maintain a balance between the necessary role of government at its various levels, on the one hand, and, on the other hand, the activity of private business, labor unions, and many other types of voluntary organization.

Eleven, economic decisions are in increasing measure group decisions, involving often political as well as economic forms of organization. The Christian's vocation includes his finding his place within those political and economic movements which hold the greatest promise for the realization of the purposes indicated in this statement.

Twelve, Christian responsibility for economic life must take into account also the needs of the whole world. The response to these needs involves the relation between production, distribution, and population. In some situations attention must be given to education for population control or to opportunities for migration; in others, to increase of productivity; and, in still others, to the elimination of artificial barriers to distribution. The relation between the obligation of Christians in the United States for preserving the health of economic institutions in their own country and their responsibility to people in the less favored countries often involves difficult moral problems. Every national policy should be viewed in relation to its consequences for the lives of people everywhere. Also con-

sideration must be given to its effect upon good relations between nations and upon the development of a peaceful world. We should practice tolerance toward the economic experiments of other peoples, in their exercise of freedom, though Christians will judge such experiments by the same basic moral standards that we apply to our own.

Thirteen, in recent generations there have been great movements of protest against unjust inherited privileges and institutional relationships. Christians may properly welcome the rise of such protests, as distinct from some of the methods used or the outcomes of many such movements. Sometimes movements of social protest have rejected the Church and Christian faith and have developed ideologies, often based on illusory hopes, that have become for millions of people inadequate substitutes for religion. The Christian Church should do all that it can to disclose the illusions in these ideologies and to confront the world with the Gospel in its fullness; but at the same time it should in humility not forget that it has often obscured the radical ethical demands of the Gospel and that it shares responsibility for the resulting spiritual confusion.

## DEPLORES LACK OF UNITY

★ Bishop Lesslie Newbigin of the Church of South India declared in a sermon preached at New York Cathedral last Sunday that "the disunity of Christians is in the strictest sense a public denial of the heart of the Gospel. It announces to the world the devil's most resounding victory — to have taken the body of Christ formed to be his instrument to draw all men into one, and made of it the instrument to



divide men from one another."

Speaking of the experience of the Christian mission in India, Bishop Newbigin said that it had been felt intolerable that the differences between Christians should be allowed to confuse the issue "Christ or no Christ." "It is impossible to continue steadily testifying to every man—Hindu or Moslem, rich or poor—that there is one Saviour, one atonement for all men and all nations, and at the same time to insist that even this one atonement is not enough to make Christians one."

He related briefly the story of the movement for Church unity in South India beginning in 1900 and leading up to the

formation in 1947 of the Church of South India in which Anglican, Methodist, Presbyterian and Congregational traditions are united and which is now seeking a wider union with other Christians.

"Before union we were often trying to defend and explain our traditions to each other. Now we never find it necessary because we have learned to understand and love them from the inside. It is especially in the local congregations where men have to learn to live together as good neighbors, that we have been learning most what Christian unity means. It is only as we learn this lesson here that we can offer to the world the secret of unity."

there are any so foolish as to take it seriously and to imagine that they can obtain a reliable horoscope of their future.

I have sufficient faith in human intelligence to believe that those who study the predictions of astrologers do so for their amusement, and not out of any serious attempt to acquire information about their future. Astrology today — which must not be confused with astronomy — is an irrational and silly superstition laughed at or ignored by sensible people.

Modern day fatalism takes another form. The discoveries and inventions of science have dwarfed man's stature and destroyed his confidence in himself. He finds himself in the midst of terrific forces and movements against which he can do nothing.

A peasant in a small village felt he could influence and control his surroundings, but industrial man looks out on a vast universe the workings of which he cannot understand, and on an environment which he cannot control; for instance, he fears that he may be rendered penniless by an economic recession or swept helplessly into the maelstrom of a world war. He knows, too, that if war should be waged with nuclear weapons, all his outward achievements would be wiped out of existence. He seems powerless against these possibilities.

This knowledge, as it slowly becomes popularized, is influencing unconsciously the minds of millions, making them feel helpless victims of uncontrollable forces.

I am not suggesting that this is a universal attitude. There are very many who with splendid unselfishness are

## Modern Fatalism Is Deplored By Archbishop of York

★ The modern cult of fatalism—the belief that the future is already settled, and that nothing man can do or say will change it — is strongly criticised by the Archbishop of York in this month's York Diocesan Leaflet.

Fatalism has at different times taken various forms, says the Archbishop. In religion it was found in the doctrine of predestination, which in its most rigid shape declared that some are ordained by God for salvation and others for damnation. This doctrine fostered in many stern self-reliance and the determination to live worthily as men chosen by God. In others it encouraged spiritual pride and self-complacency. To some it brought suicidal despair through fear that they were among the lost, and nothing could change their fate.

Most Christians today would

reject this doctrine as inconsistent with the love of God and contradictory to the freedom of the will which he has given to human beings.

In pagan days fatalism took the form of astrology, men believing that their fate had been decided by the stars under which they were born, and that with the help of the astrologer they could learn their future. This was a terribly depressing faith, for it meant that if everything had been inexorably settled by the date of a man's birth, all his struggles and efforts would be useless.

Astrology in pagan days was a dangerous superstition for it filled those who believed in it with dread and despairing helplessness. In our own time there has been a revival of a mock astrology, but I find it very difficult to think that

working and planning for a future which they will never enjoy. But undoubtedly there are many who without being aware of it have become fatalists; they are content with, and absorbed in, the immediate present; they make no attempt to look beyond it, for the future is too dark and uncertain to be worth worrying over.

This attitude of mind is shown by local authorities who refuse to take any precautions against a possible nuclear war, and by individuals who see only gloom and darkness in the years to come.

Against this attitude the good citizen, and especially the Christian citizen, must protest with all his might.

The Christian believes that God gives him the power and help to influence and, to some extent, create the future. By prayer, future events can be affected, and every act of prayer rightly understood is a challenge to fatalism. The Christian must firmly refuse to be a passive slave of circumstances. With the help of God he must rise above or change an unfavorable environment.

There must be no weak and cowardly resignation to threatened catastrophe, but it must be met with courage and hope. The Christian must look in the face the dangers of our time, and with the help of God determine to overcome them. With cheerfulness and confidence he will withstand the croakers and fatalists, who can only see darkness and woe awaiting the future.

## CHURCHES PLAN DRIVE ON LOYALTY OATH

★ A campaign aimed at securing repeal of California's Backstrand - Leavering Act, which denies tax exemption to any church that does not sign

a loyalty oath, was launched by the Northern California Council of Churches.

At a meeting of a Council commission it was decided to draft a better law than the present act "but one which will still prevent subversive groups or individuals from getting tax exemptions." The commission will organize statewide support for passage of this measure as a replacement for the Backstrand-Leavering Act.

More than two dozen California religious groups had previously expressed opposition to the present law on the ground that it violates the principle of Church-state separation.

Three members of the State Assembly who attended the commission meeting expressed sympathy with Church opposition to the oath. They said, however, that the churches were "partly to blame" for its existence because they had not voiced their sentiments a year-and-a-half ago when it was being drawn up.

"Many legislators feel we may be overdoing this loyalty oath business," Rep. L. H. Lincoln (R-Oakland) said. "Most of us have an open mind on the matter and we'd like to see you working on some more acceptable alternative."

Robert Moon, chairman of the commission, assured the assemblymen that his group would discuss the question with as many Church and civic groups as possible before the legislature convenes in January.

"And we're not going to try to get a special exemption just for churches," he added. "We're going to fight the loyalty oath for everybody."

Moon's assurance was given in response to statements from the legislators that "anyone who votes against a loyalty

oath is called a Communist" and that they could not provide leadership unless their constituents went along with them.

Trevor Thomas, a Quaker official, suggested that "surely, somewhere along the line, you've got to take hold of a principle," to which Rep. Byron Rumford (D-Berkeley) retorted that "if you take hold of a principle, you're out of office."

## NEW YORK WINS OVER PROTESTS

★ Permanent headquarters of the National Council of Churches will be in New York, the vote of the General Board being 82.7 to 29.3, and if you wonder why the fractions it is because the board has 125 votes divided among the member denominations.

There was a two hour debate following the recommendation of New York by a committee of ten.

Chief protest came from Chicago which claimed to be near the center of U. S. Protestant population and has easy transportation for field contacts and service.

Nothing said in the news story from Religious News Service about J. D. Rockefeller having offered a million dollars for a headquarters to be located in the Morningside Heights area of New York, but it is a fair assumption that this weighed heavily in the considerations.

The committee reported that New York best met six of the 15 guiding criteria, in addition to standing equal on others. It led in having the most denominational head offices; in access to media of mass communication; proximity to other religious organizations; proximity to secular organizations; government contacts and overseas transport facilities.

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## EDITORIALS

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### Belief and Action

WE HAVE a friend who thinks that belief in God is silly. His argument is that it is not so much what one believes, but what ones does, that is important.

In a very real sense, he is operating under an important truth. Belief which does not issue in good and true action is pretty poor faith. In fact, it would not be considered sound belief at all. As the Epistle of St. James says: "Faith, without works, is dead."

But, in a deeper sense, our friend is living his life according to a false principle. Or, at least, he is fooling himself into thinking that he does things without basing them on any system of belief.

Actually, our friend, who is a doctor, has a very strong philosophy of life. He is a good doctor simply because he has such a strong belief in such things as the sacredness of human life, the ability of man to find out the true nature of disease and health and the responsibility of a trained doctor to assist people in need. He has sworn to the Hippocratic Oath and, there is no doubt, he bases his practice upon it. But, without such a strong belief, there is no reason why our friend should practice ethical medicine. Without a belief that goes over and beyond his concern for himself, he would simply be a butcher who probably would be tried by his professional brethren on the charge of mal-practice.

Man's life of action can never be divorced from man's mental and spiritual life. One does not ever act in a vacuum. All human action, as the modern psychologists tell us, is purposive. That is, all of our actions are based on some kind of belief that we have. They may be good or they may be bad beliefs, but without some convictions, some standards, we would never act at all. We would simply be vegetables.

Actually, we always act out what we believe.

One of the troubles with the world is just that, of course. We Christians say that we believe certain things, but our actions continually prove that we really believe something else. We shout peace and make wars. We proclaim brotherhood and our actions show otherwise too often.

Of course, in the truest sense, our friend was raising a false issue. Belief and action are but simply opposite sides of the single coin of life. That coin can not be spent unless we both believe correctly and act out that belief in every-day affairs. What we believe is of the utmost importance; what we do is of the utmost importance.

Gilbert Keith Chesterton once said: "The state of the lodger's bank-book is not half so important to the landlady as what the lodger believes about life." Of course. For, if the lodger had a full bank-book but unethical beliefs, it wouldn't matter to the landlady whether he had the resources to pay his bill or not. He wouldn't do it.

For the Christian, belief and action are both important. Taken together, they are the measure of a human being and of the sincerity of a Christian profession. In a sense this is a measure that can be taken, in the last analysis, only by God. But a Christian is also witnessing to all men, because all Christians are missionaries.

So we are judged by both our beliefs and our actions. It is a tremendous responsibility to share and only with God's strength can we carry it. This is one reason why regular attendance at Church worship is obligatory for us because we know that, without God's power refreshing us, we have not the strength to relate our beliefs to our actions and vice versa.

### Wise Words From India

MANY wise and courageous words were uttered at the Anglican Congress and at the World Assembly. Yet it was a man of India



who professes no religion who made one of the soundest statements we have read in a long time.

He is Krishna Menon, representative of his country at UN, who is leading the delegation of his country at the Assembly now in session.

He was asked by a recent visitor to the UN if he believed in coexistence.

"How else can you exist?" he replied. "Everything coexists. The world is a compulsory

society, of course. In so-called coexistence one must take into account a society of national governments. Divergences of opinion are only natural within that society. When a child grows up it has to have a separate room, but in the same house. This is a form of family coexistence. In international society the only alternative to mutual extermination is to learn to live together. Coexistence is a stilted expression for something the world has always known."

## THE REV. SAMUEL ENTWHISTLE Goes to Votary Meeting

By Thomas V. Barrett

THE Rev. Samuel Entwhistle walked into the lobby of the General Leonidas Hotel wondering why he had let himself get attached to the Votary Club. The speeches were not of great interest to him, and it was difficult to get down town for lunch every Tuesday. Furthermore he found himself becoming annoyed at the Votarian's reverence for the man who never missed a meeting.

"It's like a Sunday School Fish and Anchor System," he told himself, as he stepped into the elevator. At that moment a large hand slammed Mr. Entwhistle against the wall, and a loud voice bawled in his ear, "Hiya, Sam. How's everything in the clerical line this morning?"

Mr. Entwhistle rubbed his bruised elbow, and turn to the man who had attacked him. He summoned his most hearty Votary manner.

"Hiya Bert," he shouted. "Fine, and dandy. How're you?"

"The name's Pete," Bert said, crestfallen. "You'll get the names straightened out after awhile."

That was another thing, Mr. Entwhistle thought moodily. He wasn't good at last names, to say nothing of first names. But in Votary Club everybody had to make believe everybody else was a bosom friend. He felt pretty silly calling old Dr. Smink, the retired coroner who had just had his eighty-ninth birthday, "Hiya, Reginald."

In the private dining room, Mr. Entwhistle found a seat at a round table, next to Felix

Smith. Felix was a name a man could remember.

"Hiya Sam," Felix said.

"Hiya Felix," said Samuel, showing his teeth in a Votary smile.

"Hiya George," Felix called to a tall shrewd-looking man.

"Hiya, Brother Sam," George said.

"Hiya, Georgie," grinned Samuel, flinching noticeably at the word 'brother'. They all sat down and were joined by Ed and Boppo. Then Doctor Horace sat down on the other side of Felix.

"Well, Reverend," said George, "we certainly need the Church these days. Everybody's so confused."

"They do seem so, don't they," Samuel observed politely, wondering about the best method to break into the roll on his plate. Hotel rolls, he concluded, were made of flour and bakelite.

"I was saying to Doc Horace," George went on, "that if people would go to church and take it seriously, we'd have a stronger bulwark against communism."

The Rev. Mr. Entwhistle sighed and summoned his angelic cohorts to wage the old battle. He thought it would be pleasant to go to Votary Club just once, and spend the hour in fellowship and fancy; but he always seemed to get hemmed in by assertions his conscience made it difficult for him to evade.

"How come, George?" he asked.

"Huh?" said George incredulously. "Not

hard to figure, Reverend. Communism's atheistic. After all you wouldn't have the fine church you do if you were in Russia. Christianity and free enterprise go together I always say. After all, over here you're free to say what you want in your pulpit."

"Oh yes," murmured Mr. Entwistle, thinking of the time he had sent an article on non-segregation of races to the members of his vestry. J.B., one of the wardens, had sent it back and urged that Samuel stick to religion.

"That's right," said Doc Horace. "And none too soon. Look at England. They got socialized medicine."

"They're socializing things over here too," announced Boppo. "Better look out Doc."

Doc Horace brooded over his spaghetti. The Rev. Mr. Entwistle tried to wring the neck off his roll, was unsuccessful and felt frustrated.

"That might not be such a catastrophe," he said, calling to cherubim and seraphim to hurry to the encounter. Doc Horace choked on the spaghetti, and turned his head on hunched shoulders toward Mr. Entwistle. Samuel thought the Doc looked like a praying mantis.

"It is people like you," gurgled Doc, "who would suffer the most."

Samuel wondered why it was that as soon as he entered a theoretical discussion somebody immediately appealed to his self-interest.

"Possibly," he said breezily. "But the last time I had a pain in the middle of the night, I couldn't get a doctor to come see me. The Bishop gets better service from his vet."

"The Bishop?" exclaimed Doc Horace.

"Excuse me," Samuel said, apologizing. "Our new dog. We call him Bishop."

"Say, Sam," Felix said, edging closer to Samuel and cutting off the further discussion of socialized medicine, "I'd like to talk to you, seriously, sometime. About your life."

Samuel looked quizzically at Felix.

"Have you thought much about your future?" asked Felix earnestly. "I know you'd like to retire someday eh? Enjoy life awhile, instead of the old grind, eh?"

"I hadn't thought much about it," said Mr. Entwistle. "I enjoy life now, I think."

At this point the President of the Club banged a gong for silence. The president's name was Bill.

"Keep right on eating fellows," he shrieked, "don't let me stop you. Just be a little quiet

with the soup. Ha, ha, ha. There's several things to come up, and time is short."

"I know you're interested in the future of your family," Felix went on, ignoring the call to order. "Think how it would be to retire with a nice tidy income like Bill there has; house in the country; money to travel."

"We're fortunate today," Bill was saying, "to have as our speaker Demy Smith. You've all heard of Demy. He runs the Santa Maria Transit Company . . . that is when the labor unions let him run it. Ha, ha, ha. You've probably all seen the little shack Demy has on Dorn Island. Only twenty-seven rooms."

"I don't think I'll be financially able to travel much," whispered Samuel into Felix's attentive ear.

"You can if you want to, Sam," said Felix nodding confidentially, "and I'm the man can help you."

"Demy, here," Bill was shouting, "is a regular guy, and a Votarian. He's met a lot of top people in the country that know a lot about what may happen in the next few years, in the economic situation . . ."

"Boy, I'd like to have half what that buzzard's got," whispered George over his shoulder. "He's worth about two million; the Santa Maria Co. gets about sixty-five percent of the business east of the Hudson."

"Apparently," remarked Samuel, "they have too much business. I waited thirteen weeks for them to move my things three hundred miles."

"Well, you know how things are these days," George said.

"Demy's topic this noon," boomed Bill from the Speaker's table, "is . . . let's see . . . here it is. A Practical Business Man's Ideas on Free Enterprise and Faith."

"My Lord!" said the Rev. Samuel Entwistle.

"Huh?" asked George.

"Reverend," said Felix on the other side of Samuel, "I could set up a pretty swell trust policy kind of thing for you."

"What?" frowned Mr. Entwistle trying to hear what Bill was saying.

"If this great country of ours is going to get back to normal," Demy Smith was saying, "business has gotta have a free hand to manage its own affairs. The law of supply and demand will keep things stable. And free competition. We gotta get rid of all these controls. They

cramp initiative, and free enterprise . . ."

"Here," urged Felix, slipping a card into Samuel's hand. "When you want to talk seriously about your future, just give me a ring."

The Rev. Mr. Entwhistle looked at the card and sighed softly to himself. "Why?" he asked himself earnestly, "do I always get sucked in by a buttery mouth?"

The card read:

ARE YOU PREPARED TO MEET  
THE FUTURE?  
PROFITABLE LIFE INSURANCE CO.  
FELIX SMITH, AGENT.

'TO HIM THAT HATH SHALL BE GIVEN'

"We do more business," confided Felix "than any firm except the Sculla and Charybdis Mutual; and we'll beat them next year."

"What we need in this country," Demy was saying, "is some old fashioned religion. In the old days when men believed in the Bible we got along fine. A man owned his own business. We had an open shop and a free market. But you men know what happens with a closed shop. Not that I'm against labor unions, mind you. But you know how it is. As I say, as a practical business man my faith is summed up in the golden rule. If we lived up to that, we'd have a better economic situation, and a higher standard of living, without all this interference; and we'd be making real progress."

"Great is Diana of the Ephesians," said Mr. Entwhistle irrelevantly.

"Shh," said Doc Horace.

"Ssh," said Felix.

"Huh?" asked George.

"Nothing," said Samuel Entwhistle. "I just thought of something."

Demy finished amid an appreciative applause, and Mr. Entwhistle, after being thumped on the back all the way to the door of the lobby, finally reached the solitude of his auto.

"Was there a good speech?" asked Isabel Entwhistle, when he arrived at home.

"It seemed to please them. All about free enterprise and religion. And a man tried to sell me life insurance. He'll be around next week, I think. Felix the name is."

"I'm glad you're going to take out more insurance," Isabel said happily. "Just in case, you know."

Mr. Entwhistle spent the rest of the day

working on a sermon outline. It dealt with the necessity for religious and social improvement. He began to wonder if it might be a little harsh on his congregation, who after all, couldn't be expected to change too rapidly. He thought perhaps the illustration about the rich young ruler was too one-sided. It was difficult to tell avarice from thrift, and a worthy desire to look for the future of one's family, as Felix had suggested. Mr. Entwhistle reworked the outline in the light of Demy's speech and went to bed early.

Sometime in the night however he was summoned to a curious meeting. Felix was there, clothed in vestments.

"Why Felix," exclaimed Mr. Entwhistle. "I didn't know you were ordained."

"Shhsh," whispered Felix. "I'm a wolf in sheep's clothing."

"That's what I thought," retorted Samuel. "You know I can't afford more insurance."

"I've got my quota to make," Felix pleaded in an aggrieved voice.

Out of a vast confusion of voices Samuel heard the voice of Demy. He looked and saw Demy in a clerical collar holding a Bishop's staff.

"Brethren," said Demy, "It's later than we think, and the whole country's going socialistic including Doc Horace. We're on the wrong track. We're here to be a bulwark, and the bigger bulwark we are the better the Church will get along. Do you want to be as prosperous as the Second National Protestant Church? Of course. As for myself I am convinced the Church stands or falls with the fortunes of free enterprise and the democratic government. Competition is the spice of life. Go back to your parishes and get more people; that our cause may prosper."

"Great is Diana of the Ephesians," cried a voice from the back of the room.

"Listen to that communist," said Felix twisting around to see who had spoken. A small curious looking man rose in his place, and asked Demy for the floor.

"It seems to me" said the man, "that we have listened too long to wranglings of men corrupted in mind, and bereft of the truth, supposing that godliness is a way of gain. For we brought nothing into this world and it is certain we can carry nothing out, but having



food and covering we shall therewith be content."

A murmur of dissent echoed about the vast room.

"It doesn't sound like a good idea," said Felix. "What would that kind of talk do to insurance?"

The little man who was speaking raised his voice and went on. "But they who are minded to be rich fall into a temptation and a snare, and many foolish and hurtful lusts such as drown men in destruction . . ."

The room filled with the protest of many voices. Demy jumped up and down excitedly. Felix glared at Mr. Entwistle and said, "Who is that guy?"

"I'm not sure," replied Samuel, "but I think I've heard those words before."

"Not at Votary Club," said Felix vehemently. The little man shouted at the top of his voice.

"The love of money is the root of all kinds of evil" . . . This was as far as he got. Demy Smith stood up and began shouting, "Great is Diana of the Ephesians." Felix was lunging about the room crying, "I'd like to talk to you about your future," and Mr. Entwistle tried to run for the door, tripped and fell. Many people walked right over him. Just as he was about to die he woke up to find Isabel jabbing her elbow in his ribs.

"What on earth's the matter?" she asked. "You've been muttering all sorts of things."

"Nothing," said the Rev. Samuel Entwistle, sleepily. "I just heard a good speech by St. Paul."

## Glaring Errors

By G. MacLaren Brydon

*Historiographer, Diocese of Virginia*

THE American Bible Society presented in June the premiere showing of a reel telling the story of how we got our English Bible. A very interesting story in many respects, well prepared, and well presented, with pictures among others of William Tyndal being burned at the stake for translating the New Testament into English, and lay people being tried for heresy before a Roman bishop and sentenced to death by fire for reading a vernacular translation of the Bible.

But to my great amazement, while the story was told in much detail, and many colorful

scenes, there are two most glaring historical errors. One is that not a word is mentioned to show that either the King of England or the Church of England had any part at all in translating and distributing the English Bible.

It is of course known to all students, that after King Henry VIII broke with Rome in the year 1534, Coverdale came to England and published his Bible in 1535; that King Henry directed the Archbishop of Canterbury to have a complete Bible translated, and that this 'Great Bible', first published in 1539, was ordered to be placed in every church and chapel in England, 'chained to a pillar.' It seems hard to understand why the writers of this American Bible Society story did not know that the Church of England, by order of the King, prepared and distributed the first complete Bible in modern English.

### Another Error

ANOTHER equally amazing error is that this reel makes the definite statement that "The Pilgrim Fathers brought the English Bible to America." And the picture shows a line of Puritans marching single file, each one with a big Bible under his arm.

The Pilgrim Fathers came to Massachusetts in 1620. The Church of England came with the first settlers to Jamestown in 1607, and a priest of the Church came with the first settlers. We have the names of a number of Anglican clergy who held charges in the eleven electoral settlements in Virginia prior to 1620. The record is clear that the services of the Church of England were used regularly, and some Indians had been baptized into the Christian faith.

The people of Virginia had gone farther. 15,000 acres had been given as the site of a university and the land was being cleared and buildings erected for the 'College' when on Good Friday, 1621-22 the great Indian Massacre occurred, in which the buildings were burned and all those connected with it slain. One part of the university was to be a college for the education of Indians.

When the first meeting of the General Assembly of Virginia was held in July-August, 1619, one of the laws enacted was "An Act for educating a number of the Indian children, and preparing the best of them to enter the proposed university."

And finally, the only thing which saved the English settlements on James River from being totally annihilated in the Indian Massacre was

the fact that the Indian plot was discovered by a Christian Indian the day before it was to be carried out, and he notified the authorities in time to save Jamestown and its neighborhood.

Certainly the Church of England brought the English Bible to America in its first permanent settlement thirteen years before the Pilgrim Fathers came. One wonders why the writers of the Bible Society story did not know this.

## Harvest Time

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

THE tang of autumn in the air is nature's gentle reminder that the time of planting is before us once again. Harvests of many kinds will soon be stored for winter. Pantry shelves and freezers begin to be heavy with food for the coming months. Children are in the process of readjustment to the technique of storing knowledge. Cities have given thoughtful planning to the needs of their people. Soon the great Community Chest appeal will be made. Churches meanwhile are studying program and budget needs in preparation for the work of stewardship in human lives. What some have called the "autumn" of our civilization has awakened many to a new concern for human destiny and a new need for spiritual resources.

Strangely enough, we who so meticulously plan for our physical and intellectual needs seem to suppose that little or no preparation need be given to the stocking of the spiritual storehouse. Many reason, "When I have need, then I will pray. When I want spiritual help I will seek out the Church, or perhaps some counsellor will do." This is an illogical deviation from our secular foresightedness. An aged Scotsman was far wiser than most of us. One day as he lay critically ill, he was visited by his daughter who offered to read the Bible for him. He replied, "Nay daughted, I thatched ma house before the storm began."

What provision have we made for harvest time in the soul? What knowledge of spiritual things has blossomed into a faith that will withstand the weather-changes of the heart? What growth of grace has there been in us? "Vainly we hope for the harvest tide 'til God gives life to the seed." Is there any harvest

to store? or do we simply lament a desolation?

A harvest requires storage space. There must be room in the soul for the spiritual store. Have we a heart big enough to receive and dispense the fruits of the spirit—"Love, joy, peace . . ." Have we minds that are open sufficiently to contain new knowledge about the Bible, about prayer, about devotional life, about human relationships?

Today, or tomorrow it will be harvest time in the soul. May our lives be well-stocked store-houses, not empty granaries.

## Biblical Scholarship

By James A. Pike

*Dean of the New York Cathedral*

MANY people even today resist the results of historical criticism on the ground that if any one miracle or other event is rendered dubious or allegorized, then the basis of belief in other miracles or events is destroyed. For example, if scholarly study of the Fourth Gospel should suggest that the miracle about the marriage feast at Cana is better understood symbolically, they feel that belief in Christ's divinity and the other cardinal tenets of Christian thought are threatened.

Such an attitude overlooks the obvious fact that countless clergy and laymen who have with intellectual honesty accepted the sound results of modern Biblical scholarship nevertheless believe the Christian faith and profess it in their lives. This attitude overlooks the fact that hundreds of former agnostics have in the latter days come to accept the Christian faith just because Christian scholars have made it clear that in becoming a Christian one does not have to park his mind outside the door. This attitude also overlooks the fact that through an historical understanding of Biblical literature has come a deeper penetration of the meaning of the Christian faith and its relevance for our day.

But primarily this fear of facing the honest conclusions of Biblical scholars rests upon a very mistaken view of the relation of our Christian faith to the Holy Scriptures. Our faith does not rest on the Scriptures. The believing community was in existence before the Scriptures were written—the Old Israel before the Old Testament was written and



compiled, the New Israel before the New Testament was written and compiled.

The scriptures are the finest fruitage of believing lives. It is these lives, rather than precise words, which are inspired by the Holy Spirit. The New Testament is one of the finest things which the Church has produced. But even finer are the faith and witness of those who wrote the books. We accept the Scriptures because they are the "best evidence" (to use a legal phrase) of the faith which they held, of "the mighty acts of God" to which they give the primary witness. We accept the books because they contain vivid witness to the faith and by them we judge later tradition. But our faith is not ultimately in the books but in Christ and the Good News about our salvation through him. What we finally believe in is the Word behind the words.

For example, there has been widespread protest against the new Revised Standard Version of the Scriptures on account of the substitution of "young woman" (which the Hebrew actually says) for "virgin" in the familiar passage of Isaiah. There was no reason for this ostrich-like reaction. We do not believe in Christ's Incarnation because of the passage in Isaiah: we see meaning in the passage in Isaiah because of our belief in Christ's Incarnation. Thus we need not fear to face honestly the results of honest scholarship, and we should do so because God of the Church is also the God of truth.

Those who rest their faith on the literal words of Scripture are not able to respect the claims of truth as revealed by honest investigation as fully as if their faith were ultimately in what lies behind the Scriptures, namely, the life of the saved and saving community, the Holy Catholic Church, in whose life we share today. If we hold "the faith once for all delivered to the Saints" we need not fear new information which scholars provide us as to the text, the translation or the historical setting for various parts of Holy Scripture.

The reason that the Church should not teach "as necessary to salvation" anything not contained in Holy Scripture is that the core of the Gospel, which saved the early Christians, is enough to save us. But the Holy Spirit was illuminating the minds of men and inspiring them to salvation before the books of the Bible were written, and continues to illumine and inspire us today through the life

of the Church which produced the Scriptures. This process is not disturbed by a new outlook on a word here or a word there—or for that matter by a new understanding of whole books of the Bible.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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SO MANY people, both Christian and heathen, have one standard for the clergy and another for the laity. Thus a layman may swear, or drink, or gamble but the parson may not. The ordinary man may tell an improper story but it grates on him when the minister does.

Is there a double standard in conduct and morals, one for the layman and another for the minister?

Hand in hand with the respect shown to the clergy goes the expectation of a higher standard and hand in hand with this expectation there is often a half-concealed contempt as though the parson were not quite all he ought to be—"not quite a 'regular guy', not one of the 'boys', not quite a man with whom one can be easy." The layman does not like his failings to be either accepted or rebuked.

What shall the parson do? Shall he let people think he is of morally finer clay or assure them that he is not? Ought he to excel his parishioners in the Christian virtues or should they equal him?

He had better forget the whole matter. He had better forget himself that he might be himself. He may have his own times of penitence and in them he will be too aware of God not to go forth renewed and undoubting.

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# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*Jew and Greek* by Dom Gregory Dix. New York, Harpers, \$2.50  
*Hellenistic Religions, the Age of Syncretism*. Edited by Frederick C. Grant. The Library of Religion, Vol. II. New York, The Liberal Arts Press. Paper, \$1.75 — cloth, \$3.00

The posthumus and incomplete, at least undeveloped, study by Dix in some respects excels his great *Shape of the Liturgy*. It is the same Dix, the same provocative and stimulating freshness of approach and observation, the same marshalling of apparently insignificant and unconnected details into a striking and unexpected, but convincing, pattern. But the little book, hardly more than an essay, is Dix involved in problems profounder than any he treats in the *Shape*. Much as the reader who shares most of Dom Gregory's convictions about Christ and the Church is moved to admire and applaud by the challenging sweep of his arguments, reflection must often bring the conviction that the welcome conclusions are frequently attained by paths as uncertain as they are daring.

A foreword pleads Dom Gregory's death-bed opinion that the essay was unsuitable for publication, but it was published and it is not obvious how additional documentation or reasoning could have lent greater weight to the theme.

*Jew and Greek* is a plausible commentary on the emergence of Christianity into the Hellenistic Gentile community between 30 AD and 100 AD, and it makes the most of available material, but if it survives it will probably do so as a meditation rather than as a scientific exposition.

"Academic men, historians and theologians . . . have to follow the course of events and ideas. But for the plain man, prayers and rites and conduct, these are 'religion' in any faith," writes Dom Gregory on p. 110. What this sort of 'religion' was for the plain man of the Hellenistic world is readily apparent in Dr. Grant's *Hellenistic Religions*. Christianity was born into an environment in which Hellenism had been a main, if not the dominant, intellectual and religious force for almost three hundred years.

Grant's translations of inscriptions, dogmatic and philosophical treatises, hymns, prayers and rubrics, illustrate

from the sources themselves the practices and beliefs of a religious climate of undeniable significance for Christianity, although the exact relationship of the new faith to the cults and philosophies of the older complex of beliefs is probably indeterminable. The raw material from the sources is prefaced by a lucid thirty-page explanatory introduction. Possibly planned as a student source book, the anthology will fascinate the general reader who is at all concerned with the Judao-Christian tradition.

The subtitle, *The Age of Syncretism*, suggests a value for the readers of Dix's essay. Dix has used the Christian scriptures freely in support of his thesis, some familiarity with the popular faith which Christianity supplanted, or absorbed, should contribute to a balanced perspective.

—William S. Schneila

*Adventures In Tranquility* by A. and E. Matson. Philosophical Library, \$2.75

Here is a delightful volume. It consists of an essay and an anthology. The essay was originally a lecture on the philosophy of happiness by Mrs. Matson. After Mrs. Matson's death her daughter edited the lecture for publication in its present form. It is a study in creative cheerfulness. It is not sentimental or escapist. It is sound advice in the sense that the advice of the apostle is sound: whatsoever things are honest, pure, lovely, of good report—think on these things.

The anthology consists of 125 selections bearing on creative cheerfulness and includes quotations from poets, dramatists, essayists and the mystics. This is not just another volume in the peace of mind cult literature. Incidentally all royalties from the book will go to The American Heart Association.

—George H. MacMurray

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## DELORIA RECEIVES AWARD

★ The Rev. Vine V. Deloria, assistant secretary of domestic missions of the National Council, has received the 1954 Indian Achievement Award, presented by the Indian Council Fire, national organization devoted to the advancement of the Indian race and the interests of Indians.

## CHURCH LEADERS GET DEGREES

★ Yale University conferred honorary degrees on five religious leaders on Sept. 28, with Bishop Sherrill presenting the candidates and the degrees

conferred by President A. W. Griswold.

The Archbishop of Canterbury, one of the recipients, gave the address. Degrees also went to Archbishop Michael of the Greek Orthodox Church; Bishop Otto Dibelius of Germany; Paul D. Devanandan, officer of the YMCA in India; Alan Paton, Anglican layman of South Africa and author.

## PARISH HOUSE AT SEWICKLEY

★ St. Stephens, Sewickley, Pa., dedicated a new parish

house and church school addition on Sept. 19, part of an 18-month modernization and building program.

This dedication, conducted by the Rev. Benedict Williams, rector, followed the dedication of a new altar, chancel and organ last February.

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## CONFERENCE ON UNITY

★ Theologians who make up the World Council's commission on faith and order held a conference following the Assembly to consider unity. Bishop Ramsay of Durham, England, was made chairman of the worship commission and Prof. Albert C. Outler of Southern Methodist University was named chairman of a commission to study the effect of traditions on unity.

The Rev. Floyd W. Tomkins, Episcopal rector at Washington, Conn., announced his retirement as associate general secretary for North America, after many years of outstanding service.

There were approximately 90 leading theologians at the conference.

## CONSECRATION IN MICHIGAN

★ The Rev. Archie H. Crowley will be consecrated suffragan bishop of Michigan on Sept. 30 at St. Paul's Cathedral, Detroit. Bishop Sherrill will be consecrator and Bishop Page of Northern Michigan and Bishop Nash of Massachusetts the co-consecrators. Bishop Emrich of Michigan will preach.

## BISHOP HALL SPEAKS ON ALCOHOLISM

★ Bishop Hall of New Hampshire is one of the leaders at a conference on alcoholism, held at North Conway, N. H., Sept. 27-28. Other speakers are the Rev. T. M. Foley, Roman Catholic of Medford, Mass; John Park Lee, director of the division of welfare of the Presbyterian Church; Mrs. Marty Mann, director of the national committee on alcoholism; the Rev. E. A. Shepherd, director

of the Florida alcoholic rehabilitation program.

The Rev. David A. Works, rector of Christ Church, North Conway, heads the arrangements committee.

## MICHIGAN RECEIVES LARGE GIFT

★ Charles S. Mott, Flint millionaire philanthropist, has presented the Diocese of Michigan with \$100,000 for mission expansion.

Mr. Mott stipulated that the money be used as a revolving fund to aid new churches and missions in building adequate facilities. It is the largest single gift ever given the diocese for mission expansion, Bishop Richard S. Emrich said.

The Mott gift will increase the diocesan mission revolving fund to \$400,000, the diocesan office said.

Mr. Mott, 79, an automobile pioneer, has given millions for charitable purposes. Most of the money has gone to Flint projects.

## CANADIAN BISHOP RETIRES

★ Archbishop R. J. Renison of Moosonee and Metropolitan of the Anglican Province of Ontario has retired in his 79th year. He is known as "The Bishop of the North" for his years of work among the Indians and Eskimos of Canada's north country and Hudson Bay region.

He is an expert on the languages and customs of the Crees and Ojibways, many of

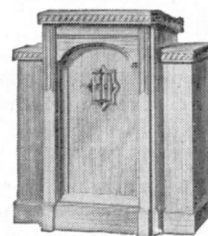
whom sing his translation of hymns. He is said to have paddled canoes down every river that flows into James Bay and to have tramped uncounted miles on snowshoes to reach remote Indian settlements.

## NEW CHAPEL AT STORRS

★ Bishop Gray of Connecticut broke ground on Sept. 19 for the new St. Mark's Chapel at the University of Connecticut, Storrs. It is one of the projects of the Episcopal development program launched by the diocese two years ago.

## CONFERENCE CENTER IN ALBANY

★ Bishop Barry officially opened the new conference center of the diocese of Albany at Eagle Lake on Sept. 18. Gift of Eliot Spaulding, it has four buildings on a 21 acre plot and provides housing for 25 persons attending conferences.



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# PEOPLE

## CLERGY CHANGES:

**JAMES A. DOUBLEDAY**, rector of St. Paul's, Brunswick, Me., becomes rector of Grace Church, Kirkwood, Mo., Nov. 28.

**EDWARD C. McCONNELL**, formerly rector of Trinity, Demopolis, Ala., is now rector of St. Anne's, Oceanside, Cal.

**EDWARD P. MILLER**, formerly curate at St. Peter's, Niagara Falls, N. Y., is now chaplain at University of Cal., Riverside, and ass't to the Rev. Henry Clark Smith, rector of All Saints.

**WILLIAM G. WORMAN**, formerly rector of St. Paul's, East Cleveland, O., is now ass't prof. of practical theology at Bexley Hall.

**LAURENCE H. HALL**, formerly canon at Trinity Cathedral, Cleveland, is now rector of St. Paul's, East Cleveland.

**D. B. CORDES**, formerly rector of St. Paul's, Norwalk, O., is now rector of St. Martin's, Chagrin Falls, O.

**ALANSON BROWN**, formerly ass't at St. Luke's, San Antonio, Texas, is now rector of St. John's, Sonora, Texas.

**SAMUEL S. MONK JR.**, formerly in charge of St. John's, New Braunfels, Texas, is now ass't at St. Luke's, San Antonio.

**H. PAUL OSBORNE** has been granted a six month leave of absence as rector of St. Paul's, San Antonio.

**L. P. WHITTLINGER**, formerly curate at Christ Church, Grosse Pointe, Mich., is now ass't at All Saints, Beverley Hills, Cal.

**JAMES E. HACKE Jr.**, formerly of Tempe, Ariz., is now chaplain of Episcopal students at University of Cal., Santa Barbara.

**EUGENE A. STECH**, formerly

at the Church of Our Saviour, Chicago, is now ass't at St. Mary of the Angels, Hollywood, Cal.

**CARL SMITH**, formerly a Congregational minister, recently ordained, is ass't and director of the church school at St. James, Los Angeles.

**W. REID HAMMOND**, formerly vicar of St. Elizabeth's, San Diego, Cal., is now rector of St. Stephens, Beaumont - Banning, Cal.

**ANGUS DUN Jr.**, formerly rector of Grace Church, Medford, Mass., is now rector of All Saints, Carmel, Cal.

**G. M. ANDREWS**, formerly of the diocese of Nova Scotia, is now in charge of the Good Shepherd, Dedham, Mass.

**PITT S. WILLAND** has resigned as rector of the Good Shepherd, Watertown, Mass.

**GARFIELD BROWN**, formerly rector of the Ascension, Detroit, is now rector of St. James, Detroit.

## ORDINATIONS:

**EDMOND L. BROWNING** was ordained deacon July 2 by Bishop Jones at the Good Shepherd, Corpus Christi, Texas, where he is curate and in charge of religious education.

**JOSEPH A. DUNAWAY** was ordained priest July 21 by Bishop Marmion at St. Thomas, Abington, Va., where he is now rector.

## LAYWORKERS:

**ANNE HUNTER**, formerly director of religious education in the diocese of Florida, is now on the staff of Calvary, Columbia, Mo., as college worker.

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**LEILA ANDERSON**, Episcopalian who has been an executive of the student YWCA, is now assistant general secretary of the National Council of Churches.

**GEORGE GLANDER**, Church Army who has been at St. Francis Boys Home, Bavaria, Kan., is now on the staff of Hudson Stuck Hospital, Ft. Yukon, Alaska.

## DEATHS:

Gertrude Lindall Phelps, widow of the Rev. Arthur S. Phelps, and member of St. Anne's Church, Annapolis, Md., died suddenly at the age of 87, on Sept. 6.

She was for many years president of the Woman's Auxiliary of New Jersey. She was also on the first National Executive Board of the Woman's Auxiliary, one of the founders of Windham House in New York, and was one of those instrumental in starting the Church Mission of Help—now Episcopal Service for Youth—during the first world war, and was on its national board for several years.

Survivors are Dr. Winthrop M. Phelps of Baltimore, Mr. Charles E. Phelps of New York City, and Mrs. Arthur H. Fawcett of Annapolis, Maryland.

**LOUIS E. DANIELS**, former rector of Christ Church, Oberlin, O., died Aug. 23. He was widely known as an authority in Church music.

**WILLIAM M. SIDENER**, retired clergyman of Ohio, died Sept. 2.

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# BACKFIRE

WILFORD O. CROSS

*Prof., School of Theology, Sewanee*

In the 1953 Annual Report of the National Council, on page 9, is an article headed "Strides Made in Christian Education." Below I find these phrases in almost every sentence "which will be within the reach of attainment," "would be published in the Spring of 1955 for use in September, 1955," "in addition . . . will be published," "who will be using the three courses," "will make it possible to publish," "each year thereafter," "will serve as a laboratory," "it is expected," "will be planned," "who will use the program materials," "Exploration also began."

It must be admitted that all this is most futuristic and fourth dimensional, but perhaps the department is getting ready for the General Convention that will be held in the Fourth Dimension next after Honolulu.

The Report which is most slender compared with that, for instance, of the next one, the department of Christian Social Relations, lists its year's achievements largely in terms of conferences, many of which were, admittedly, held by the College of Preachers.

These conferences apparently are the strides made in religious education. Anyone who has had intimate

contact with new Einsteinian concepts of relation and organism in the educational world, and is aware of the shift from Dewian Instrumentalism to Atomic-Molecular Relations, as the primary concept of modern social relations, and has seen the techniques of group dynamics worked out as practical methods of social control, is equally aware of the stimulation and value of this new approach.

At the same time, to anyone who has experience with it in other fields, total reliance upon these techniques, which have so newly been discovered by some of our educationalists, seems somewhat amusing. Technique ought never to be substituted for the content of teaching. Method is not substance but pattern of action.

Now the Groupists of 281 seem to be vaguely aware of this. David R. Hunter wrote on August 23, 1953, "We are here in Evanston . . . to lay hold on ancient truth and to relate it to more recent findings." Next paragraph: "As Christians we

have a rich heritage which relates to the group life of mankind." By "ancient truth" Mr. Hunter means the Christian Gospel, and apparently some parts of it are still valid because they relate to "the group life of mankind."

Doesn't the word "ancient" somehow imply: We have something new, real, vital, and we can illustrate it by the Gospel. The Gospel, of course, has to be preached to each age in its own intellectual language and related to its problems. Group Dynamics can be useful as a means of implementing the Gospel, not the other way round.

Can this be the reason why we spent \$244,750.47 on the Department of Religious Education, and the annual report is a promisory note?

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