

The WITNESS

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JANUARY 28, 1954



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The WITNESS

For Christ and His Church

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Tues. Healing Service, 12 noon Wed.

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

English Church Newspaper Hits U. S. Policy

SEES RUSSIA READY TO MAKE CONCESSIONS TO FURTHER WORLD PEACE

★ The most influential Church newspaper in England, "the Church of England Newspaper", recently ran an editorial sharply critical of the foreign policy of the United States. It follows:

Fortunately, Mr. Dulles' surly reception of the Russian agreement to a four-power conference did not imply rejection of the plan. Both Britain and France have welcomed the move. Indeed it would be hard to dismiss as mere propaganda. The sequence of events has been interesting. First the Western Powers invited the Russians to a meeting at Lugano. In reply the Russians, together with other qualifications, asked whether they could not bring in the Chinese as well. Up went the back of the United States and it was made clear that the suggestions implied impossible conditions which were virtually a refusal of the Western initiative.

At this point one or two still, small voices gently pointed out that a careful reading of the Russian note left a rather different impression and the violent reaction on the part of the West seemed to indicate a certain pleasure that Russia

had not taken the invitation seriously. In some dismay Molotov called a Press conference in Moscow, an unusual course of action, and explained that the offending note had been misinterpreted. This almost had the appearance of a panic desire to secure a friendlier atmosphere, but it was ignored by the Western governments. Now there comes the latest note, agreeing to a conference, with no strings or conditions attached, of the Foreign Ministers of the Four Powers.

Rearming Germany

This note reiterates the Russian objection to the arming of Germany in the framework of the European Defense Community. Whether, as some critics appear to think, this objection is an aggressive diplomatic move designed to wreck either the European system or the conference is by no means certain. Russia is not without reason for fear of a rearmed Germany. Since large sections of French opinion, to say nothing of a considerable body of thought in this country, experience the same suspicion of a revived Prussian militarism it is absurd to hold against Russia the

fact that she agrees with them and shares the doubt. Nobody is quite sure in which direction the guns would fire — or whether they ever would fire.

Nor is it sensible to look askance at this note because of its timing. The first Russian note, on November 3, was too early to affect the issue of the debate on foreign policy in the French parliament: the last was too late. To think of it as an attempt to spoil the Bermuda conference is quite fatuous. Had it come afterwards instead of before it might have been an attempt to nullify the propaganda value of any decisions reached there. Instead of that, it gives the statesmen of the West an opportunity of considering its import — even of concerting their tactics for the forthcoming conference: even, indeed, of ganging up if they wish.

Nor is it capable of interpretation as a blow at European unity or N.A.T.O. Such a blow would be a waste of energy. There is no need for it. Never have the prospects of the European Defense Community been more dim. The Hague conference last week was stultified from the beginning by the uncertainty of the French attitude and the only result of the French debate was to increase that uncertainty by paralysing her foreign policy worse than before. Western leaders might well rejoice at a Russian move that provides them with a first-class excuse for temporising in Europe and glossing over the

failure of European statesmanship.

Nor, finally, is it likely to be just a manoeuvre to regain the initiative in the propaganda conflict. It may well be true that the recent appearance of Russian intransigence has affected world opinion adversely. But it has yet to be shown that precisely at this moment Russia is sufficiently concerned about world opinion to initiate a policy of important concessions in order to force the West to the conference table. Truly, Russia has all the propaganda material she can possibly want in the United States' refusal to sit at table with China and in the first misinterpretation of the note of November 3, which some experienced commentators have thought was deliberate.

Russia Wants a Conference

In a word, there seems to be no evading the sincerity of this note. For whatever reasons, Russia wants a conference and is prepared to sacrifice diplomatic positions she has recently occupied in order to obtain it. Why this anxiety?

Ever since the departure to another world of Stalin, on March 5, there has been a change of tone and of attitude in the Kremlin which has been continuous and consistent. To discount this or minimize it because Malenkov did not immediately rush to embrace the knees of Senator McCarthy is disingenuous. What could anyone expect?

It was an unfortunate circumstance that only six weeks earlier the experienced and reasonably enlightened Truman administration had given place to a Republican government which had gone to the country with a hard and fast programme of toughness towards Communism. The change of line the succession of Malenkov

demanding would have been too much for the Republican electorate: Communist negotiators in Korea (from their point of view, rightly) were too hard-faced to do Dulles' work for him. Hence we have had from Washington a line of policy and of propaganda which would, however ardent his peacefulness, have forced upon Malenkov a face-saving hesitancy.

Stalin Yoke Too Harsh

In his famous House of Commons oration of May 11, Sir Winston Churchill referred to the "change of attitude, and we all hope, of mood, which has taken place in the Soviet domain, and particularly in the Kremlin, since the death of Stalin." Judging by his speech at the Margate Conference he has not changed that view. Sir Winston Churchill is not an inexperienced judge of men and affairs. To follow him in this is a compelling temptation.

Indeed, events inside Russia reinforce the temptation strongly. According to the experts the Russian government is embarking upon a new economic orientation towards satisfying popular needs which is ill-suited to preparations for war. It seems more and more that we were right earlier in the year when we said that Stalin's yoke had proved too harsh for the people to bear any longer.

Assuming this interpretation to be correct it would seem that the leaders of the West can go forward with confidence if with a proper caution. Should the United States, under McCarthyite influence, indulge wrecking tactics now they would stir throughout the world a profound anger which might easily rupture the N.A.T.O. system altogether. If we ought not to expect miracles from the Four-Power Conference, leading, perhaps to a further

conference with China later on, at least we can reasonably anticipate that easement of the situation for which Sir Winston Churchill, like all the rest of us, so ardently hopes.

ST. LOUIS CHURCH CELEBRATES

★ St. Mark's, St. Louis, Mo., celebrated its 15th anniversary, January 15-17, with Dean James Pike of New York the headliner. He spoke on the Catholic nature of the Anglican communion on the 15th, and the next day spoke in its Protestant nature.

Bishop Scarlett, retired, gave the anniversary address on the 17th.

The church, built when the Rev. Charles Wilson was rector, is of modernistic architecture and has been the subject of many magazine and newspaper articles. The Witness devoted a number to the church at the time it was completed.

The present rector is the Rev. W. M. Kenney.

ANNOUNCEMENT ON PENSIONS

★ The Church Pension Fund, 20 Exchange Place, New York, 5, N. Y., has announced that the pension which a widow of a clergyman has received or will receive from the Church Pension Fund in 1951 or subsequent years is not taxed by the federal government until she has received an aggregate of \$5,000, including allowance for her minor children if any. A widow who paid taxes on 1951 and 1952 pension may get the tax refunded by applying at her local federal income tax office. A copy of the commissioner of internal revenue's ruling letters, which the Fund will supply upon request, should be attached to claims for refund.

Women's Place in the Church Debated in Los Angeles

By R. C. Moriarty

★ Delegates to the convention of Los Angeles, Jan. 27-28, will be faced with the question of changes in the constitution and canons of the diocese to permit women to serve on vestries and as delegates to diocesan convention.

A resolution proposing the changes was presented last year by the Rev. Charles L. Condor, general missionary of the Coachella Valley, and was referred to the committee on canons for study. The committee will return this resolution without recommendations.

Opinions of women themselves on the desirability of these changes vary. While many prominent women in the diocese strongly favor the changes, others are equally strong in opposition.

Among the women pressing for these changes is Mrs. St. Elmo Coombs, formerly president of the diocesan Woman's Auxiliary, who is a member of the national Auxiliary board and a member of the college division of the National Council, who says:

"Ours is a democratic country and as such, women are now recognized as able and worthy of representation in our legislative bodies. I believe this should be true within our Church, and women should be allowed to serve on parish vestries and other legislative groups."

Miss Anne W. Patton, trustee of St. Margaret's House, Berkeley, honorary president of the diocesan Woman's Auxiliary and formerly on the na-

tional board, concurs in favoring women on vestries. "Since women are now doing a very good job in all the activities of life," she says, "I can see no reason why they should not help out, wherever possible, in the work of the Church. If a parish desires to have women on the vestry, they should be free to so use them."

"In England," Miss Patton continues, "laymen means all the lay people of the Church, regardless of sex. I should think that we, who boast so much of freedom, should not be behind in this thinking. A woman who is interested in the work of the Church is usually a well informed person."

Miss Rebekah Hibbard, another honorary president of the diocesan Woman's Auxiliary, says, "Women seem to be in public life to stay, in the professions, civic affairs and politics, and should be free to serve on a vestry if a parish so desires. If they have a knowledge of practical affairs in the running of a parish, and an understanding of what the Church really stands for, they would make a valuable contribution."

"Four women now serve on National Council," Miss Hibbard adds, "and are so elected by General Convention to carry on the work of the Church between Conventions. If the Church at large feels that women are so qualified, why not vestries?"

On the other hand, Mrs. Jefferson W. Asher, diocesan president of Daughters of the

King, feels there should be no change in the existing ruling.

"Perhaps women might be elected as delegates," Mrs. Asher believes, "but they are not qualified to take a man's place on the vestry. It was intended that man should be 'head of the house', and men should take the responsibility of directing the parish as vestrymen."

Mrs. Hugh Thorne, junior past president of the Girls' Friendly Society of the diocese and a member of the organization's national board, disagrees with Mrs. Asher: "Women do 65 to 70 percent of the parish work now, and therefore should be represented on the vestry."

Miss Lucile Richards, diocesan president of Girls' Friendly Society, disagrees with her predecessor. "Women have a place in parish work," she states, "but not yet on the governing body. Before the women attempt that, they should be better educated in the entire working structure of a parish, in the meaning of the Church, and be a practicing Churchman. Too often women say they 'want to do something,' but never show up to do it"

In agreement with Miss Richards is Miss Margaret Brown, director of education at St. Paul's, San Diego, who says, "Women have certain contributions to make to the Church, but the business end is not their field. All business and legal details of a parish and the Church at large should be handled entirely by the men."

Mrs. Wilmer Hammond of St. James', Los Angeles, believes that while women should share in the whole Church program they should not be vestry

members. "Women have enough to do anyway in church work," she amplifies, "and the men need to handle the business affairs. However, because of their church activity, I think women should have a vote at both diocesan and general conventions."

Mrs. William H. Siegmund, diocesan secretary of the Woman's Auxiliary, feels that a parish church is a family affair and that the women should cooperate with the men in making the parish decisions. "Even if we don't have voting power on the vestry," she says, "I think we should be represented in the meetings and at least have a voice in discussion."

Mrs. Curtis Goodman, president of the business women's guild of St. Mary of the Angels, Hollywood, votes for women on vestries. "With the work the women do in the Church," she states, "they are closer to the feeling of the people in the parish and know the desires of parishioners on things to be done and actions taken better than do the men, who work on the grand scale and often overlook small matters that should be acted upon."

Voting for a change in vestry membership, Mrs. Chester A. Rude of St. Paul's Cathedral, Los Angeles, says, "Prohibiting women from serving on vestries is undemocratic and archaic. Certainly not more than 50 percent of a vestry should be women, nor are all women equally capable. Neither are all men. The criteria for vestry service should be ability, experience, interest. Neither sex nor color should be considered. The only question is, 'Who can do the most for the Church?'"

Mrs. Mark Banta, education chairman of the diocesan Woman's Auxiliary, says, "While I

have never yearned to be on a vestry, liking better the other ways I work for the Church, I would be in favor of women as vestrymen. If we do not practice what we preach, as in Galatians 3:28, 'there is neither male nor female; for ye are all one in Christ Jesus', our Christian witness is not ringing true, and we confuse and even alienate new converts. The words must be made real in the life of the Church.

"The grave situation in the world today," Mrs. Banta stresses, "can only be met by a truly unified Church that uses all the talents of its members, whether clerical or lay, male or female."

RENEWAL MOVEMENT IN MEMPHIS

★ A spiritual renewal movement was launched in Memphis, Tenn., at a rally attended by more than 5,000 members of 16 denominations.

Some 3,000 of those present signed cards pledging themselves to daily prayers. Another 7,000 cards went to ministers for distribution in regular services. The prayers will ask God to use the petitioners as his instruments for the promotion of peace and freedom.

Renewal sponsors — local clergymen and laymen — said they were prepared to print up to 100,000 of the pledge cards.

The prayer pledge:

Conscious of the real peril that now confronts the whole world, and

Realizing that our plight is the result of the scourge of materialism that we his children have made possible through erring in our daily living, therefore

I do hereby pledge myself to try to pray each day that God may so transform my life in all its ways that I may be-

come, increasingly, through faith in Christ our Lord, a more effective instrument of peace and freedom for all mankind.

The rally had the backing of 150 white congregations. Negro church leaders declined an invitation to sponsor a separate rally at the same hour, saying they regarded as "un-Christian" the policy of segregation in the city-owned hall.

In the rally's one brief inspirational address, the Rev. Donald Henning, rector of Calvary church, censured Americans for their preoccupation with material gains.

"The Duke of Wellington's biographer found the real man when he inspected the duke's check stubs," Henning said. "Just so, the character of the American people can be discovered by a study of how people spend earnings."

"And here's the record: According to the United States bureau of commerce, Americans spent five per cent of their 1950 income for recreation, another four per cent for alcoholic beverages, two per cent for tobacco, more than one per cent each for cosmetics and television—but only one half of one per cent for religion."

"Something has gone wrong with us," Henning said.

The Episcopal clergyman said the ideological battle between Communism and the Free World is being fought, "not on some distant battle line, but right in this city."

NEWARK AUXILIARY HEARS BETTS

★ Canon Darby Betts of the New York Cathedral was the headliner at the meeting of the Auxiliary of Newark, meeting at Trinity Cathedral, January 6th. His subject was civic righteousness.

EDITORIALS

Christ and Housing

THE days of Epiphany are fast running out but before we leave too far behind the gospels of the Christmas cycle we would ask you to think about the housing problems of the Son of God. "No room in the inn" and "flight into Egypt" high light the precarious and dangerous character of our Lord's early days on earth. Later, we read, the Son of Man had not where to lay his head.

Granted there were unique circumstances conspiring to make Jesus an outlaw and a vagrant in infancy and in his public ministry, yet here again in this matter of housing we see him as the special representative of the whole company of the dispossessed. Jesus Christ, the center of the Holy Family and the guest in every Christian home, being often homeless himself has a deep fellow-feeling for the casuals of our land, and for all the victims of bad housing.

Lying behind much of the staggering housing problem of this country is the fact of segregation by color. While housing for whites has increased tremendously in the last decade, in the same period the condition for nonwhites has worsened in equal percentage. Thus we are continuing to create ghetto areas in our large cities, where fears and resentments are increased and social disorders of all kinds are increased. Needless to say the ever-crowding itself breeds crime, sickness and high mortality, but further, the fact of segregation usually means that the cost of all municipal services (such as health, welfare, police, and fire departments) rise enormously. Being dilapidated structures usually the tenements yield a small tax return. So just in dollars and cents we should be able to see the high price we pay for inferior housing.

Much worse, though, is the horrible reality that democracy and community are still only dreams in America as long as we have segregated housing leading to black-belt schools, clubs, employment, and churches. Twenty-five million minority Americans are thus denied their right to come to full maturity as citizens

because they are limited in their right to rent and buy shelter.

How bad is the picture? Of the nine million new homes built from 1935 to 1950 less than one per cent was open to Negroes, Mexican Americans, or Puerto Ricans. Less than one in forty-eight homes receiving FHA insurance was open to nonwhites. Great new northern suburbs are as closed to Negroes as the curfew towns of the south.

In recent days there has been a break in the gloomy picture, in and around New York and Philadelphia, yes, and such unlikely spots as Washington, D. C. and Houston. Pioneer private housing developments are doing very well on an integrated basis and are giving the lie to those who say it can't be done. In the last ten years the number of unsegregated federal housing projects has grown from twenty-one to 268. Thus progress can be hailed but there is so very much yet to do. The fight against prejudiced public opinion is not won. In some places it has not started. Church people should be in the van in speeding the day of the defeat of our worst corporate sin. In the name of the homeless Christ we must speak the word and do the deed to end our costly color distinction.

Racial friction and violence are the high-price we continue to pay wherever we tolerate the unchristian conditions of our "separate but equal" fiction.

Need, Not Creed

SEVERAL of the smaller Christian sects in the U. S. A. are so devoted to their Lord and their understanding of his will that the members assume the 10% of income donation as in the nature of dues. They do not consider they are giving until they surpass the tithe. We state this fact with envy, recalling the pittance we as Episcopalians generally give to maintain and extend Christ's work as we understand it. Certainly we have no cause for boasting though our record is gradually improving. Rather, we are shamed when we think of how many parishes and missions still

pay only part, and that grudgingly, of what is asked of them for Missions.

On the other hand there is a considerable and growing number of parochial units gladly assuming the minimum missionary quota and going beyond it with special objects for real giving each month. Such special opportunities to give do awaken the giving powers of our people. No longer darkened by near-sighted "Quota Consciousness," churchmen are given a wider view of Christian concern.

One parish is pleased each month to designate some worthy project for its actual giving and a suitable box for offerings yields a good sum for a check in the name of the parish every thirty days. Recent projects have been the Holy Cross Liberian Mission; St. Francis Boys' Homes, Ellsworth, Kansas; the Cowley Fathers, Oyama, Japan for training Japanese boys for the priesthood; the diocesan Charities Appeal; and the Presiding Bishop's Fund for World Relief. There is some chance now that this parish, and others like it, will be saved from sinful smugness about "paying its quota in full." The realization is taking hold that

they are still unprofitable servants. By going on to give toward other needy work in the name of Christ, such parishes will possibly save their souls.

We would especially at this time direct your personal and parochial giving attention toward the Presiding Bishop's Fund. So much good with so little was done in the last year in helping the shockingly war-stricken Koreans, in aiding European flood victims, in assisting Old Catholics and Orthodox and other needy Churches abroad. It is a crying shame that Bishop Sherrill must budget so carefully these gifts to disaster victims and those constantly pressed by poverty. This is the churchman's obvious opportunity to perform the corporal works of mercy. The need is compelling. Those able to see Christ in their sick, starved, homeless, fearful and miserable brethren will always respond.

But some will say "They are not all Christians." True. Nor are they all Episcopalians. Nor are they all America-lovers. But their need, not their creed, is the open-sesame to our hearts and our purses.

LEARNING TO SEE

By Theodore P. Ferris

Rector of Trinity Church, Boston

WE ALL suffer in one way or another from what we call "limited vision." No matter how good our eyesight is, we all have partial sight. We miss things all the time simply because we do not see them. That limitation is partly physical. There are millions of stars that we cannot see because they are too far away. We cannot see light travel because it travels too fast, and we cannot see a flower open because it opens too slowly. We cannot see the corpuscles in our blood because they are too small. In other words, with the naked eye there are many things that we cannot see, and that is purely a physical limitation.

But the limitation of our vision is a much more subtle thing than that when you begin to think about it seriously, for there are some things that we can see that we don't see. For instance, the chances are that you could not tell me now what the color of the house next

door to you is. You can see it, but you don't see it because it is too familiar. You look at it every day but seldom, if ever, see it. And also, it is perfectly possible that you would not see the beauty of a small peasant cottage in Palestine simply because it is too strange. You could see it, but you don't see it. You may wonder what in the world other people see in it that you cannot see.

In other words, we see very often the things that we are prepared to see, and to put it still more bluntly, we see the things we want to see. It is very much like hearing. It is extraordinary how we hear the things we want to hear, and are deaf to the things we would prefer not to hear. It comes to my attention all the time because I see people who hear in a sermon one line, no matter how unimportant that line may be, because they want to hear it. It speaks to some need of theirs, or it arouses

some guilt that they have buried in their conscience. They hear that line and the rest of the sermon, by and large, makes no impression whatever on their memory.

The same thing is true with our sight. We see very largely the things that we want to see, and we have an amazing ability to screen not only the sounds but the sights that visit us. We see the things in people that we want to see; sometimes we see only the things that attract us, the things that we like and want to see, and we refuse to see the things we dislike. At other times, especially if we have a rather unpleasant disposition, we see only the things that are disagreeable in a person and refuse to see the other things that are there that other people see, and that very largely make up for the disagreeable things.

So that in one way or another, we have limited vision, and we ought to stop and realize at this point that we miss a great deal in the world simply because we do not see it. Of course, the brighter side of the picture is that we can learn to see, just as we can learn to walk, to swim, and to sing. Things that animals do instinctively human beings have to learn to do. Seeing is one of them. We can get telescopes and microscopes to correct our physical vision, and we can cultivate the art of observation. We can eliminate to a certain degree, at least, those emotional and spiritual barriers within ourselves which screen the sights and sounds and keep out the things that we would prefer not to admit.

Isaiah's words: "Lift up your eyes and see" are, first of all, an appeal to men and women like you and me that we open our eyes, that we use our sight; it is as though we paraphrased the words of Jesus and said, he that hath eyes to see, let him see!

Stars, Too

OF COURSE, the prophet had something much more specific in mind. He is concerned not so much that we see things in general; he is most anxious that we see the stars. "Lift up your eyes on high," he said, "and see the stars." He may have been thinking of one of our most dangerous habits, namely, the tendency, which not all of us but some of us have, to see the mud and be blind to the stars. To be sure, there are shadows in life; there are sticks and stones and stumbling-blocks that are strewn all along our

way; there are unpleasant, unlovely things, and we certainly would not be the ones to be blind to them. But there are stars, too, beautiful things, lovely and good, and we would not be blind to their glory. I may be wrong but I think that religious people are particularly susceptible to this habit of seeing the mud and letting the stars go. They quite rightly feel that they must be conscious of the bad things in life and sometimes they are guilty of the heresy that they glorify God to the degree that they vilify the world. Jesus saw the thieves on the road to Jericho but he saw the good Samaritan also. He saw the hypocritical Pharisees but he also saw the woman who gave all that she had.

Let us take a look, then, for a minute at the stars. I am using the stars, of course, in a figurative sense. To begin with, there are cheap movies. We have all seen them. They are the result of the inordinate ambitions of men in the moving picture industry who capitalize on the public's thirst for sensationalism. There is, however, a moving picture called Martin Luther. It is well done, with reverence for fact, and with great imagination. It is a star. Look at it.

We, especially those of us in the churches, are aware of a certain godlessness in our colleges and we are often articulate in our criticism of it. Have you seen the plan for a chapel at the Massachusetts Institute of Technology? There is to be not only a chapel building but men on the faculty who will bring together the humanities and the sciences in a unique way for the first time in any technological school. There is a star. Lift up your eyes and look at it.

There is, to be sure, a certain amount of regrettable and alarming irresponsibility in high places. We see it, and we should see it, and it makes us tremble when we see it. But the President of the United States made a speech to the United Nations not long ago in which he said, "It is not enough just to take the weapon out of the hands of soldiers; it must be put into the hands of those who will know how to strip its military casing, and adapt it to the arts of peace." There is a star; lift up your eyes and look at it; rise to it; thank God for it.

One other illustration. There is in our current education, not only in colleges but in

secondary schools, a kind of vulgarity that we all deplore. We have intensified our interest in vocational skills that men need and have neglected some of the things that train and discipline the human spirit. We have put boys and girls through an educational mill without giving much thought to the question of what are we educating them for. Did you see Dr. Pusey's speech to the New England Association of Colleges and Schools in which he said, "What is needed is a greater play of the imagination in learning than we have been getting. Bearing down with a knowing mind on a specific fact is important, indeed it is indispensable, but not in itself sufficient. From that point on awareness must arise and widen out that draws the incarnation of the whole person with it—of the affections and the heart as well as the head—through the attractiveness and warmth with which the imagination alone can irradiate it." There is another star; lift up your eyes on high, and see!

We all know what is meant by the jaundiced eye. It is the eye that sees the sordid and the evil. It is the eye that has a perverse way of excluding from its vision the glory and the goodness that is all around but which it refuses to see. Some people even missed Jesus when he was among them. He was there; they could have seen him, but they didn't see him, partly because they didn't want to see him, partly because they didn't even look his way. The appeal from the prophet, then, comes to us with an intensiveness that it might not have otherwise. Lift up your eyes on high and see these stars in all their unchangeable glory.

Back of Everything

THERE is still one more step, however, for what the prophet really wants us to see, of course, is not the stars, but God. Listen to what he says, "Lift up your eyes on high and see: who hath created these?" In other words, the appeal is followed by a question, What's behind the stars? What's behind the mystery and the beauty of their shining? What makes them twinkle? What keeps them in their place? The answer comes quickly, "He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing." The prophet's answer to the question, What is behind the stars? is, to put it in our own words, simply this: Behind the stars is power plus personal interest. The stars

would not be there and they would not be shining if behind them there were not the power and the personal interest of an infinite and powerful God.

Do you ever stop to ask yourself what is behind the stars in your life? Do you ever look at your child and ask yourself, What's behind that strangle little bundle of mystery, that personality completely unlike any other ever struck off the pattern, that behavior that is sometimes so perplexing to me, and yet so irresistible, that future that stretches down the years far beyond anything that I can ever hope to see? What's behind it?

Do you ever stop to think what is behind the best impulses in your life? When you are greatly tempted to do something that you want very much to do, and yet you know it isn't good and it isn't right, do you ever stop to think what's behind the impulse that pushes its way up and up through all the lower levels so that you finally thrust away the thing that is deplorable and rise to the thing that you thought you could never do? Do you ever ask yourself what is behind that?

Do you ever look at the determination of people everywhere to make a better world in spite of the discouragement that they meet at every step? Like children who are building something out of blocks and their elders come in and knock it all down, and they try to build it again, and somebody else knocks it down, so people are trying everlastingly to make a better world, a world more nearly in conformity with that they know to be true. Do you ever stop to ask yourself what's behind that? What is it that makes people do that? Why don't they give up like any ordinary person would do if there wasn't something by way of power and personal interest drawing him on?

Do you ever stop to look at the beauty that sometimes moves you to tears? It varies in different cases; sometimes it is the beauty of music or painting, or structure, or form, or line. Do you ever stop to look at that beauty and think to yourself, What in the world is behind that? How did it ever happen that anybody was able to bring that to pass, to make, as it were, something out of nothing; so to arrange the materials of life in such a completely surprising pattern that it moves people and draws them out of themselves? What is behind that? Do you ever stop to think as this time of year comes around about

the Christmas story in all its appalling paradoxes? The world in political confusion, disquietude of mind all abroad, and then into that world something comes, without any effort on the part of men, totally unsuspected, completely unprepared for, life hardly noticeable, but life stirring in so small and insignificant a way that only a few people perceive it. Do you ever ask yourself, What's behind that?

There are only three possible answers. The first is, Nothing is behind it. It is self-accounted for, self-explanatory. That's all there is to it. The second is, Something blind is behind it, something that knows not whereof it speaks, that has no intention or knowledge of the thing that it does, and that is greatly superseded by the thing that it makes. And the other answer is, There is something powerful and personal behind it, something that knows what it is doing, something that gives some slight indication of what it is like by the thing that it makes. Personally, of course, speaking only for myself, it can't be the first answer.

I simply cannot say that there is nothing behind it. It doesn't seem possible to me that it could be the second, that it is something blind, not as good as the thing that it makes; that doesn't make sense to me, and therefore, it cannot be a rational accounting of the facts. It must be the third, something powerful, something good, something personal, not like us, but whose mind and spirit we have a small share in, and something that indicates what it is like to us in the things that it produces.

If you once see that, in other words if you once see what Isaiah saw behind the stars, everything else looks different. You see more than you ever saw before. The limitations of your vision are largely done away with and you look out at the world with a kind of interest and excitement that you have never known before in your life. You have really learned to see!

Pointers For Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

STEPHEN LEACOCK wrote of the young man who mounted his horse and rode off in all directions. He did not say he was the reverend So-and-so but he must have been. For what else does the modern parson do?

He feels he should be a leader even though he is not very sure whom he should lead or where he should lead them. He will gladly be a Rotarian or a Lion if it will help him to lead. He will plunge into young people's work because young people are sorely in need of leadership and he will busy himself with the Church School because he wants to lead the children to Jesus. He will lead any drive for funds or pledges for without these how could he lead at all? He will lead in prayer, in worship and in organizing.

But leading is not enough. A leader must have followers and it is no easy matter to get them. It takes a lot of personal interest and the parson will have to take time out from leading. But not too much! For where would the flock wonder if the shepherd were not ever watchful?

In this jostling world of today it is almost incredible that a parson should lead anybody anywhere but it is still more wonderful that in the midst of all our modern complexity the Holy Spirit will still lead him. He will resolve our many directions into his.

A Great Hymn

By Walter H. Stowe

Historiographer of the Church

Hymn 195: Father, We Thank Thee

THIS hymn has its origins in an important manual of the early Church, dating from about 110 A.D., called the Didache (Teaching of the Twelve Apostles). This book was "lost" to the Christian Church for fifteen hundred years, until in 1875 it was discovered in the Patriarchal Library at Constantinople.

The hymn itself is a metrical paraphrase of seven brief prayers found in the ninth and tenth chapters of the Didache, and was written in 1939 by the Rev. F. Bland Tucker, now rector of Christ Church, Savannah, Georgia. Dr. Tucker is a member of the famous family of that name in the Church: his father, Beverley La Farge Tucker (1846-1930) was bishop of Southern Virginia; his brother, Henry St. George Tucker, was formerly Presiding Bishop of the Church; and another brother, Beverley D. Tucker, II, recently retired as bishop of Ohio.

The prayers on which the hymn is based are quite probably older than the Didache itself,

and may very well date from the time when St. John the Evangelist, the last of the twelve Apostles, was still alive. He is supposed to have died about 90 A.D. at Ephesus in Asia Minor.

The hymn is of the very highest character on several counts:

I. It begins by placing the first and most important emphasis of worship upon thanksgiving and praise to God the Father for having (1) "planted Thy holy Name within our hearts"; (2) for imparting, not merely in the past but now, as an ever-present reality — "knowledge and faith and life immortal" through his son, Jesus Christ, our Lord; (3) for giving man food "for all his days" on earth, and (4) "in Christ the Bread eternal" — the Holy Communion, to "preserve" his "body and soul unto everlasting life."

II. The primary obligation of praise and thanksgiving having been fulfilled in the first stanza, the second stanza goes on to intercession: (1) The prayer for the Church is expressed, negatively, against evil from without and from within; and, positively, in the petition to "perfect it in thy love, unite it, cleansed and conformed unto thy will." (2) The missionary note is beautifully and effectively sounded in connection with the Eucharist or Holy Communion,

"As grain, once scattered on the hillsides,
Was in this broken bread made one,"

ending with the prayer which every Christian worthy the name should have in his heart, utter with his lips, and back up with his gifts and personal evangelism:

"So from all lands thy Church be gathered
Into Thy kingdom by Thy Son."

It should be clearer to us than it was to the writer of the *Didache*, or even to Dr. Tucker when he wrote this metrical paraphrase, that this world cannot go on existing half-Christian and half-pagan. Scientists now tell us that it is possible literally to blow up the world. Whether or not this happens (which God forbid!), it is perfectly clear to all with eyes to see and ears to hear that those who reject the Christian revelation and the Christian way of life have and are exercising satanic powers of making hell on earth.

Those who call themselves Christians must shake off their passiveness. "How long half ye between two opinions? if the Lord be God, fol-

low him; but if Baal, then follow him" (I Kings 18:21).

One way to do it is to use this hymn: Sing it! Pray it! Endeavor earnestly to make it real in your own life!

FATHER, we thank thee who hast planted
Thy holy Name within our hearts.
Knowledge and faith and life immortal
Jesus thy Son to us imparts.
Thou, Lord, dost make all for thy pleasure,
Didst give man food for all his days,
Giving in Christ the Bread eternal;
Thine is the power, be thine the praise.

Watch o'er thy Church, O Lord, in mercy,
Save it from evil, guard it still,
Perfect it in thy love, unite it.
Cleansed and confirmed unto thy will.
As grain, once scattered on the hillsides,
Was in this broken bread made one,
So from all lands thy Church be gathered
Into thy kingdom by thy Son. Amen.

Bible Reading

By Philip H. Steinmetz
Rector of the Ashfield Parishes

NO ONE article of diet is essential to life. Milk, meat, potatoes, oranges, all are good. But multitudes live without any of them. Still it is foolish to avoid any good food when it is available and very few of us do.

Bible reading is not essential to growth in love for God. Millions of people cannot read and other millions do not read it and yet many of them are vigorous Christians. Yet anyone is foolish who foregoes so rich a source of light and strength.

For the Bible is available not only in English but also with many guides and aids. And the Holy Ghost is always working as you read, opening the meaning to minds which come without prejudice and pressure, however modest their education.

No one reads the Bible regularly and with an open mind and yet fails to gain some understanding and often remarkably direct and specific help in meeting the puzzles of life. If you know of anyone who has found or if you yourself have found that faithful reading is not fruitful, I'd like to know about it. I have yet to meet anyone who has really gotten deeply into the practice of Bible reading and then has given it up because they felt they were not learning or had learned all there was to know.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Karl Barth's Church Dogmatics: An Introductory Report. By Otto Weber. Tr. by A. C. Cochrane. Westminster, \$6.00.

This is an outline or summary of the first eight volumes (almost 6,000 pages!) of Barth's *Kirchliche Dogmatik*. People who are interested will find this a time-saver (234 pages). It is said to be full of homiletical meat, and we shall doubtless be hearing even more warmed-over Barthianism from the pulpit before long. But one wonders just why Barthianism gains its wide hearing—chiefly, one suspects it is among those who have never worked through (or worked out) a complete systematic theology for themselves—say St. Thomas, or even Bishop Gore or Dr. Hall. (We do find that many of the clergy who are now completely opposed to "liberalism" were the kind of "liberals," back in the twenties, who scarcely believed any specific doctrines whatever, though they were more or less in favor of Christianity as a whole.) Barth's system is called a systematic theology; but as contrasted with the traditional systematic or dogmatic theology, it is really one long, non-historical rhapsody upon Barthian ideas and concepts. If this unhistorical version of Christian theology gets substituted for the true Christian doctrine, one wonders just how long Christianity will survive—i.e. the Christianity of the New Testament, of the early Church, and of the traditional, classical, catholic type.

—Frederick C. Grant

Agape and Eros by Anders Nygren. Translated by Philip S. Watson. Westminster. \$7.00.

Agape and Eros has been required reading for theologians since it first appeared in Stockholm in 1930. The inevitable English translation was made by Watson, who is responsible for the whole of this second English version.

The study has been available in English for so many years that a review should be confined to a physical description of the edition and a commendation of the Westminster Press for providing for a demand which increases with the passage of time. An outline may aid younger readers. The terms of the title, and the translator defines

them in a ten page preface to obviate "recurrent misunderstandings," are two Greek words for love. Agape is the Christian love first expressed in the New Testament, and Eros, despite its commonest modern derivative, is the Platonic term for the highest in human love. Book One develops the ideas implied by the two terms, the author then outlines the twofold task of the historian of Christian love (p. 243):

"First of all we must show how the primitive Christian and the Hellenistic ideas of love are fused into one . . . Secondly . . . how the specifically Christian idea of love breaks through again and shatters the artfully contrived synthesis; this is the stage of Reformation . . . Chapter One deals with the preparation of the synthesis in the Early Church . . . Chapter Two shows how the synthesis comes to a head in Augustine's doctrine of Charitas . . . Chapter Four describes the Mediaeval view of love . . . The Renaissance brings a renewal of the old Eros motif . . . in the Reformation the Agape motif breaks powerfully through . . ."

This bare outline gives no hint of rich material with which the author supports his contentions: a documented digest of the great Classical and Christian expositions of love to Reformation times. The conclusions have been challenged both within and without the Lutheran tradition, but Nygren's work will continue to be the classical study of love in Western thought for this generation.

—William S. Schneirla

The Greatest Faith Ever Known. By Fulton Oursler and April Oursler Armstrong. Doubleday, \$3.95

In the Spring of 1947, John Masefield, the Poet Laureate of England suggested to Fulton Oursler, that he write an account of the Acts of the Apostles. The Author of *The Greatest Story Ever Told* and *The Greatest Book Ever Written* had considered completing his trilogy of the Bible. The suggestion of John Masefield clinched the matter and work on the present book was started.

Fulton Oursler died before finishing the volume and the work was completed by his daughter, April. Eighty-six of the chapters are the work of Fulton Oursler, and the remaining fifteen are the work of his daughter. She follows carefully the style and the sentence structure of her father.

The Greatest Faith Ever Known, retells the story of The Acts of the Apostles, and gives the background of the writing of the Epistles. The story is told reverently, factually, and readably. No attempt is made to explain or to interpret. The events are so presented that the reader catches the continuity which is sometimes difficult from a reading of the Book of Acts. The volume is for popular, rather than professional reading.

—G. H. MacMurray

Eberhardt's Bible Thesaurus. Exposition. \$5.00.

An arrangement of texts from the Bible (King James Version) under various headings, designed to simplify the work of preachers looking for texts and also as an aid to Bible readers in their meditations. The principles of interpretations presupposed are completely antiquated. Under "Jesus Christ, His Coming Described," is the verse

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from Psalm 34: "He keepeth all his bones; not one of them is broken." What advantage the mystical or allegorical interpretation of the Bible enjoys in such a rearrangement of its contents is not clear. It is a pity that the money spent on this book was not used in circulating the Bible itself.

—Frederick C. Grant

Christian Realism and Political Problems, by Reinhold Niebuhr. Scribner's, \$3.00.

This anthology is subtitled *Essays on Political, Social, Ethical, and Theological Themes*. The essays, six of them reprinted from various journals, treat of faith in a number of aspects, love and law in protestantism and Catholicism, and such political subjects as world government, socialism and communism, foreign policy and liberalism and conservatism. As always in Niebuhr, faith and politics are not unrelated fields. In the covering essay he says that, "though the essays are on a variety of themes, they have a unity because they

seek to establish the relevance of the Christian faith to contemporary problems, particularly to ethical and political ones." (P. 1) The essays recognize and accept the reality and inevitability of sin in personal and public life, and point to a Christian solution as realistic as the problem but without pessimism. A must for the Niebuhr disciple, a good introduction for the curious by-stander, and a valuable and provocative book for the preacher.

—William S. Schrneila

The Hope of Jesus: A Study in Moral Eschatology. By Roderic Dunkerley. Longmans. \$3.50.

This is one more of the books on the "if only" theme—from John Hutton's *The Proposal of Jesus* on down. If only the Jews had accepted Jesus, the new age would have dawned in the first century. If only Christians would be truly Christians now, the new age would dawn within a generation. If only Christians would obey the Blessed Virgin and say their rosaries (so runs the current propaganda for Our Lady

of Fatima), Russia would be converted and World War III would be averted. And so on. Dr. Dunkerley has read his English Bible carefully, and many books (in English), and has thought long and deeply upon the problem of the eschatology of the gospels. (He has apparently never heard of any American books on the subject.) And he concludes that all previous theories are at fault, all the way from "thoroughgoing eschatology" to evolutionism, and that Jesus' prophetic teaching balanced the predictions of judgment and disaster upon an inspired condition: "unless ye repent . . ." There is much that is good and thought-provoking in the volume, and it will doubtless contribute something to the discussion of the theme at Evanston next August.

—Frederick C. Grant

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YOUNG CHURCHMEN MAKE PLEDGE

★ A pledge of \$15,000, to be made over a period of three years, to the Crane Memorial Fund of the diocese of Los Angeles, was made by the House of Young Churchmen at the annual convention, held at St. James', Los Angeles, Jan. 9.

The Rev. Robert M. Crane, youthful Episcopal chaplain who formerly served in Southern California churches, was killed in Korea, March 11, 1952, just after he had conducted Holy Communion services for men in the front lines. As a memorial to him a chapel is to be built in the diocese of Tohoku, Japan, where Crane had planned to take up missionary work after leaving the army.

The diocesan memorial fund now totals more than \$1,000. To it has been added a fund of \$5,060, contributed in Crane's memory by the officers and men of his regiment. About \$17,000 in all will be needed to complete the chapel.

After pledging their \$15,000 support of the fund, the 600 delegates voted to start the project immediately by donating the \$84 offering presented at the Holy Communion service which opened the day-long session.

The House of Young Churchmen also voted at Convention to offer any services needed, in unskilled labor, in the coming months to expedite construction of the new Camp Stevens, now getting under way at the newly acquired 66-acre site in the Cuyamaca mountains near Julian in Southern California. The youth organization hopes to conduct a regular schedule of youth camps at the new site throughout the coming summer months.

Bishop Francis Eric Bloy was celebrant at Convention's opening service of Holy Com-

munion, assisted by Bishop Donald James Campbell, suffragan, and the Rev. Ivol Ira Curtis, rector of the host parish.

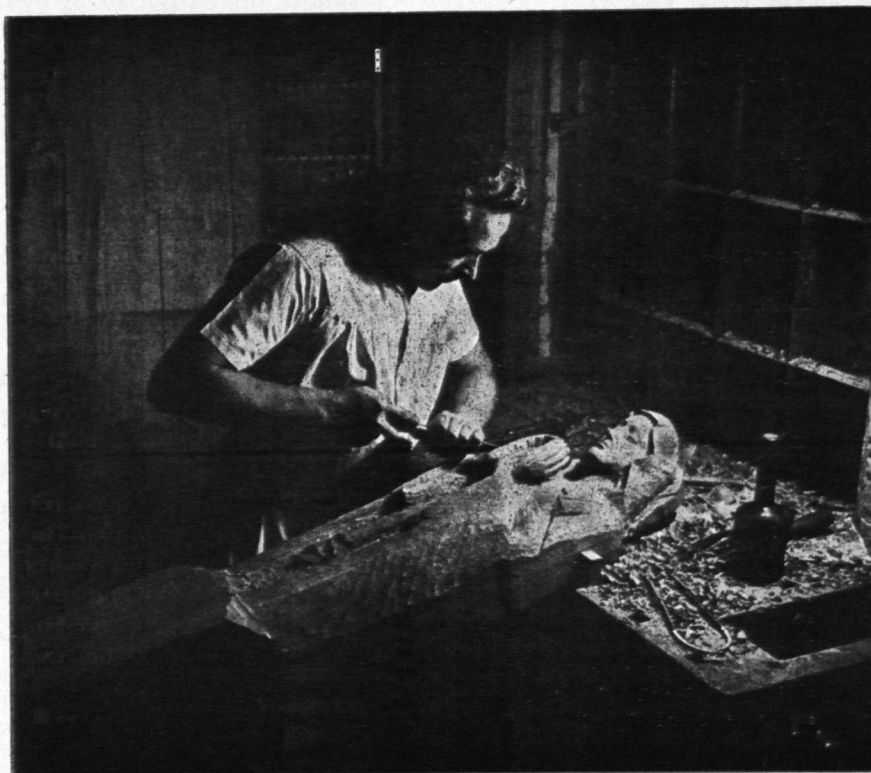
The Rev. R. N. Rodenmayer, professor of pastoral theology at Church Divinity School of the Pacific, delivered the main address at the morning plenary session, stressing the importance of Christian integrity in a world of confusion.

LOUISVILLE RECTOR NOW A SHERIFF

★ The Rev. E. D. Alston, rector of the church of Our

Merciful Savior, Louisville, Ky., is now also a deputy sheriff. With three other clergymen, he has been assigned a badge and the privilege of entering the county jail at any time, night or day, to help prisoners. They are also to study conditions at the jail as an advisory committee to the sheriff.

The four said they plan to make frequent unannounced visits to the jail, study prisoners problems, pool their information, and offer suggestions.



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Bishop Nash Finds No Basis For Committee Charges

★ Following is the complete text of a release dated January 18th and signed by Bishop Norman Nash of Massachusetts:

In recent weeks it has been my duty, under the canons or laws of the Protestant Episcopal Church in the United States of America and of the diocese of Massachusetts, of which I am bishop, to investigate reports and charges concerning two clergymen of the diocese, the Rev. Dr. Joseph F. Fletcher, professor of Christian ethics at the Episcopal Theological School in Cambridge, and the Rev. Kenneth DeP. Hughes, rector of St. Bartholomew's Church, Cambridge.

I have read, I believe, every mention of these clergymen in

the published proceedings of the so-called Velde Committee (the House Committee on un-American Activities) and the Jenner Committee (a sub-committee of the Senate Committee on Internal Security), and I have also conferred with them. Both orally and in writing they have denied that they are or ever have been, or desired to be, members of the Communist Party or under its discipline. I believe them.

They both recognize that the Christian faith, as professed by our Church, and to which they fully adhere, is inconsistent with an atheistic Marxian communist philosophy. They both reaffirm their loyalty as

citizens of our country. I believe them sincere in both respects.

Both of them have been members of various organizations which have been listed as subversive by the Attorney General of the United States, and both of them have been active in movements in which Communists have also participated. They justify their membership and activities of this sort as motivated by their obligations as Christian ministers to work for social justice and for international friendship and peace. I believe them

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9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

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Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45

to be sincere, though I consider that they have not always been wise in espousing these activities. Neither they nor I believe in "guilt by association," but I consider that the Rev. Mr. Hughes' activities as a member of the Progressive Party of Massachusetts and the Rev. Dr. Fletcher's activities in connection with certain unofficial international conferences for peace have been unwise because of Communist influence in these movements.

The published testimony of Mr. Philbrick concerning these two clergymen at an executive session of the Velde Committee was stated by him to be hearsay. He added a statement of his personal belief that certain persons were not "true ministers of the Gospel." It is not perfectly clear to me after studying Mr. Philbrick's testimony whether he was referring to these two clergymen, but if he was, I do not agree with him, for, in my judgment, they are "true ministers of the Gospel."

Mr. Gitlow, testifying before the Velde Committee, quoted from a published article by the Rev. Dr. Fletcher on Marxism, and nearly if not quite charged, on the basis of this article, that its author is a Communist. I have compared the quotations with the full text of the article, and find that, as so frequently is the case, the quotations taken out of their context are misleading, and that Mr. Gitlow's conclusions are not warranted.

In my judgment there is no basis in the reports and charges I have investigated for canonical proceedings against either the Rev. Dr. Fletcher or the Rev. Mr. Hughes.

BERKELEY ALUMNI REUNION

★ The midwinter reunion of alumni of Berkeley Divinity School is being held January 27, with Dean Hirshson of Christ Church Cathedral speaking at the dinner on the centennial of the school which is being observed this year.

Other speakers are Professor MacLennan of the Yale Divinity School who spoke on preaching at a forum meeting, and the Rev. Howard F. Dunn, lecturer in homiletics at Berkeley.

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PEOPLE

CLERGY CHANGES:

FREDERICK C. HAMMOND, formerly vicar of All Souls, San Diego, Cal., is now rector of St. Andrew's, San Bruno, Cal.

JOSEPH S. DORON, formerly archdeacon of San Joaquin, is now rector of Christ Church, Sausalito, Cal.

HARRY B. LEE, rector of Grace Church, St. Helena, Cal., has been appointed associate dean of St. James Cathedral, Fresno, Cal.

GEORGE H. ZIEGLER, formerly vicar of St. Matthews, Auburn, Wash., is now vicar of St. Stephens, Newport, Ore., and St. James DeLake.

LOCKETT F. BALLARD, formerly rector of St. Philips, Garrison, N. Y., is now rector of Trinity, Newport, R. I.

PETER CHASE, in charge of Trinity, Newport, R. I., has been accepted for a year's work at St. Augustine's College, Canterbury, England, starting in July.

DONALD T. OAKES, formerly professor and chaplain at St. Paul's University, Tokyo, is now rector of Calvary, Cincinnati.

WILLIAM F. SCHULER, former Presbyterian minister of Zanesville, O., is now ass't at the Advent, Cincinnati.

BENJAMIN AXEROAD, formerly of the city mission staff, Newark, N. J., is now chaplain at the

Veterans Hospital, West Side, Chicago.

ROGER S. MARXSEN, formerly curate at St. Matthews, Bloomington, is now in charge of the Transfiguration, Palos, Ill.

ROBERT E. BLACKBURN Jr., formerly in charge of the Transfiguration, Palos, Ill., is now ass't at the Redeemer, Chicago.

INSTALLATION:

BISHOP BURRILL, formerly suffragan of Dallas, is to be installed bishop of Chicago at St. James, Feb. 11. Bishop Mason of Dallas will preach and the service will be attended by the Presiding Bishop and the bishops of the midwest province.

ORDINATIONS:

HARRY S. FINKENSTAEDT was ordained priest by Bishop Kennedy, Jan. 6, at St. Elizabeth's, Honolulu, where he is ass't.

MILLARD G. STREETER was ordained priest by Bishop Block, Jan. 1, at St. Paul's, Oakland. He is vicar of St. Patrick's, El Cerrito, Cal.

RICHARD A. HENSHAW was ordained priest by Bishop Hobson, Jan. 3, at Christ Church, Cincinnati, where he is ass't.

DAVID R. FORBES was ordained priest by Bishop Block, Jan. 6, at St. Luke's, Los Gatos. He is

ass't at Grace Cathedral, San Francisco.

DEATHS:

ROLAND DIGGLE, 69, organist and choirmaster at St. John's, Los Angeles, died suddenly of a heart attack, Jan. 13. His symphonic composition, "The Fairy Suite," was recently played by the Los Angeles philharmonic orchestra. He was a frequent contributor to music publications.

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BACKFIRE

JOHN KREMER

Layman of Philadelphia

After reading Backfire (12/17) it is a stimulus and privilege to re-read Archdeacon Johnson's excellent article on Absentee Communicants (10/22). Its timeliness is the more apparent. In my parish instruction on the Sacrament is constant and thorough. We are taught that failure to attend the service on Sundays and certain Holy Days, when able to attend, is sin.

CHARLES McMULLEN

Layman of Baltimore, Md.

I am interested in the union of the Methodist and Protestant Episcopal Church and crave your support. First, the Wesleys, founders of Methodism never left the Church and airways preached against schism. Before his death John wrote a special book why they should not leave the Church. In these days when the union of Churches is going on in all countries, it is most natural that the straying Methodists, founded on Bishoprics, Deacons should unite with us. The union of an Episcopal with a Presbyterian in the diocese of Southern Ohio by its ultra Protestant Bishop is far more incongruous. I saw Sussanah Wesley's grave in London saying she was the mother of 19 children, of which only 10 grew to maturity. All the boys became priests of the Church, and nearly all the girls married priests. Charles Wesley had 8 children. Two became noted musicians, and none ever even as much as joined a Methodist Society. I believe that the Wesleys in Paradise, would rejoice if they knew that the breach in the Church, that they so unwillingly brought was at last to be healed. The union of the two Churches would also be the means of reviving an interest in Church history. Many of us are woefully ignorant of the doctrines and the teachings of the Church. There are thousands of Method-

ists to whom the origin of their Church means nothing, and many members of "The Church" who know nothing of the Apostolic Succession.

Last summer, I saw the First Methodist Church in Oakland, Cal. Every door was open wide,—one of the teachings of the Anglo-Catholic Church, so the Church was really more advanced than St. Paul's, numerically the largest Church in the diocese, whose doors were closed.

I have the union very much at heart.

PAUL T. LEE

Layman of Washington

I am sure many of your readers are as grateful as I am for giving us that remarkable Christmas poem by the Rev. Thomas V. Barrett. It is difficult for me to understand how the same person can write the delightful adventures of Mr. Ent-whistle and a poem as profoundly stirring as his Adam Where Art Thou in your Christmas number.

H. R. KUNKLE

*Rector of St. Andrews,
Fort Scott, Kan.*

What a pity we did not have the article "The Divinity of Christ" by the Rev. Theodore P. Ferris (WITNESS 1/14) before Christmas. My people and I could have saved ourselves the exhausting effort of a whole series of services. We did this because we were then under the naive idea that the religion of the Bible and the Prayer Book taught the Incarnation without shadow of doubt. Now we know better!

It's too bad that simple souls

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like C. S. Lewis still string along with Paul in such quaint ideas as found in the first chapter of I Corinthians—you know, the "stumbling block and foolishness" chapter. Further application of negative higher criticism will liberate him from this Johannine and Pauline bondage.

Possibly the Church needs still one more periodical; one that is by no means Tory as to politics and economics, but still is evangelically orthodox in its theology.

LENA G. NOURSE

Laywoman of Philadelphia

You should be careful about getting out numbers of fewer pages. I have just received the 12 page issue of Dec. 31 with nothing but news and I think I like it better than the regular numbers with articles. It is news of the churches that I want, presented briefly but adequately, and I think there are many others like me.

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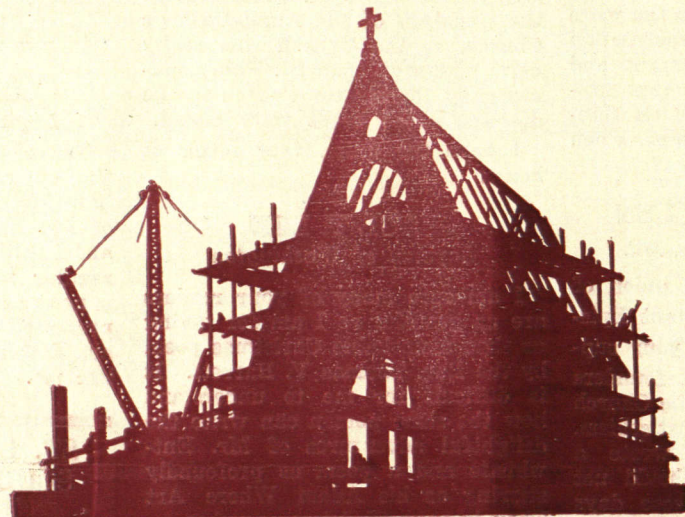
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