

The WITNESS

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SEPTEMBER 20, 1945

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Mexican Protestants Launch A Counter Attack

There Is Bitter Religious Strife Between Roman Catholics and Protestants in State

By Jack Starr-Hunt

Religious News Service Correspondent

Mexico City:—Plans for an open counter-attack against the anti-Protestant "crusade" launched by Roman Catholic Archbishop Luis Maria Martinez, in his pastoral letter of November 13, were announced at the annual Methodist Conference of central Mexico here.

"We are suffering a tremendous persecution on the part of the Catholic Church, but are asking our preachers to pray for them and to forgive them," the Rev. Eleazar Guerra, bishop of the Methodist church in Mexico, told the delegates who included pastors and missionaries from eight Mexican states. At the same time he urged the faithful to deepen their spiritual life so as to live as true Christians. Outstanding business at the conference was the decision to declare the motives of the Methodist Church to all the nation, and the organization of a committee of seven members to draw up plans. A spokesman for the Methodists, who represent the strongest Protestant group in Mexico, said they plan to expound their attitude and to outline Methodist achievements in Mexico to date, not only in religious teachings but in their medical clinics and social work among Mexico's poor.

Funds are being raised during 1945, a spokesman said, to buy a printing shop for the three official Church papers, and for the printing of propaganda. Two new Methodist churches in northern and southern Mexico, and two new social centers, one rural, and one in Mexico City, will be opened this year, it was announced. Plans will also be inaugurated for a big 1947 celebration to commemorate the 75th anniversary of the Methodist Church in Mexico.

Since the Archbishop's pastoral letter was read in all Catholic parishes of Mexico and given wide

publicity in the press, anti-Protestant placards have peppered Mexico City, appearing on walls and in windows of private homes, linking Catholicism with patriotic Latin-Americanism, and admonishing Mexicans to repudiate both Protestantism and Anglo-Saxonism.

Twenty-two Protestant ministers, who, according to a Methodist spokesman were denied space in Mexico City's three big daily newspapers, have published a manifesto which has appeared in four "liberal" publications, including Baluarte, organ of the Committee of the Defense of the Revolution (the committee officially named by the Chamber of Deputies to take steps to safeguard the principles of the Mexican Revolution of 1910). This paper is directed by deputy Salvador Ochoa Renteria, outstanding protagonist of Mexico's officially defunct — but nevertheless alive and kicking — National Synarchist Union, strongly Catholic political movement. The manifesto also was featured in Aleria, which defines itself as "the newspaper of revolutionary defense," and whose directors are Masons.

The statement was reproduced in 150,000 pamphlets printed and distributed by private organizations and workers' syndicates. The pastors represented congregations of the Methodist, Presbyterian, Pentecostal, Nazarene, Baptist, Lutheran, Interdenominational and Christian Independent churches, the Assembly of God and the Salvation Army in Mexico City — all Mexicans. The Anglo-American congregations of Christ Church (Episcopal) and Union Church (inter-denominational) were not represented in the manifesto.

The manifesto asserts that the Archbishop, through his pastoral letter, incites disunion and violence

among the Mexican people, and says that Protestantism in Mexico is not a campaign but a natural development through its more than three-quarters of a century in Mexico, and that it counts four generations of faithful in its fold, with a present total of more than a million Protestants.

In answer to the Catholic argument that Mexico is a Christian country and is offended by propaganda which places it at the level of pagan countries, the manifesto declares that the great majority of the natives are not fundamentally Catholics since the Indian continues adoring, at bottom, his old idols; that for the Indian the saint is a fetish, even an idol, and that the moral mechanism of religion is the simple matter of making offerings to God to indemnify him or to bring his favor.

The manifesto says, "The Protestant initiative has been decisive and very fruitful in the matters of popular education, anti-alcoholism, social morality, in sports and other progressive activities. Our history abounds in patriotic deeds by Protes-



For Christ and His Church

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tant elements. The evangelical church is not pleading for tolerance, but exercising a legitimate right which the Magna Carta concedes it, and in these solemn moments through which the world is passing, and in which historic courses are being set, we make a call to the Mexican people to unite in a single effort for social betterment in which ideals of justice, fraternity, and salvation will excel for our people."

The ministers who signed the manifesto are members of the "Alliance of Pastors" who meet monthly in Mexico City to exchange opinions and arrange plans of work.

Meanwhile, following the organization of various Catholic committees to carry on the fight against the "Protestant invasion," apparently spontaneous Catholic-Protestant incidents broke out in various parts of the country. The weekly magazine *Tiempo* stated that Vera Cruz has been the scene of several religious disturbances. More than a thousand Catholics, it said, recruited from various nearby villages, and armed with stones, sticks and pistols, invaded a reunion of 300 Protestants who had assembled from towns of the district. The reason, says *Tiempo*, was a rumor that the evangelists planned to burn the Catholic church. Federal troops were reported to have disbanded the crowd. The newspaper *Novedades* published a similar account from its correspondent in Cosolapa, State of Vera Cruz, prominently headlined "Sanguinary encounter between evangelists (Protestants) and Catholics."

Millions of words of anti-Protestant statements have appeared in Mexico's newspapers and magazines. Probably the most influential and widely read of these, apart from the daily newspapers, is the strongly pro-Catholic weekly tabloid, *La Nacion*, which has been running a series of articles attacking "the Protestant invasion" which it claims is directed and financed from the United States.

Among the alleged Protestant activities in Mexico attacked are the distribution of Bibles to the army, the attempt to convert Catholic "braceros" (Mexican laborers) to Protestantism while they are in the United States so that they will convert others when they return to Mexico, and the dissemination of Protestant propaganda by Mexican radio stations, all of which activities, it is charged, are initiated, and mostly financed, by Protestants in the United States.

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La Nacion quotes a prominent Mexican as saying, "That which most hinders friendship between the United States and Mexico is that irritating presumption of the Protestants to de-Catholicize us. Let these propagandists return to their house; there they have enough to do — with something like 70,000,000 pagans in their own territory."

The Mexican government has apparently in most cases adopted a "hands off" policy toward both religious factions, which are enjoying greater religious freedom now than at any time in Mexico's tumultuous history of religious-governmental wars.



A delegation of the Russian Orthodox Church visited England in June, returning a previous visit of the Archbishop of York to Moscow. The picture shows Metropolitan Nikolai Krutitsky, a member of the Patriarchal Council, and the Archbishop of York entering the grounds of Westminster Abbey. Hat in hand is Mr. Koukin of the Soviet Embassy and to the left of the Archbishop is the Rev. E. Sergeant of the Church of England

THE PICTURE ON THE COVER

London, England: — The cover picture shows the delegation of Russian Orthodox churchmen on their visit to Windsor Castle this summer. Shown in the picture are Metropolitan Nikolai Krutitsky, a member of the patriarchal council; Arch-priest Nikolai Kolchitsky, protopresbyter of the patriarchal council; the Rev. Juvenaliy Lunin, a monk. The latter is a young man, twenty-six years old, who just recently completed his theological training at Kalenin.

OFFER COURSES FOR SOLDIERS

Cambridge, Mass.: — Episcopal Theological School last week an-

nounced special courses for returning chaplains and for servicemen thinking of the ministry. The announcement for chaplains points out that the G. I. bill provides financial aid for one year of study and states that chaplains will be welcome at E.T.S. for any period from a year to a few weeks. For servicemen the announcement stresses that the school admits to full standing only those who "have had at least three years of college or its equivalent." It also states that they can enter the school not only in September but also in February and June. In addition to the regular courses, special courses will be offered by fac-

ulty members if the number enrolled warrants.

CAMPAIGN FOR CHURCH SCHOOL

Cleveland: — St. Philip's, where the Rev. George Nostrand is rector, has had a month's campaign to increase the enrollment in the Church school. Teams were organized, trained, and each assigned a district with a map showing where calls were to be made. Armed with attractive booklets giving a calendar of parish events, what the school has to offer, etc., calls were made at a vast number of homes. The campaign closed on September 16th with a service conducted entirely by the children, with an address by Mr. Nostrand welcoming the newcomers.

THE WITNESS — September 20, 1945

Church Has Great Opportunity When Boys Come Home

A Canadian Rector Presents Various Ways That the Church Can Be of Service to Men

By G. P. Gower

Rector of St. Paul's, Vancouver, Canada

Vancouver:—There are, broadly speaking, three types of Service Personnel who will need help in efforts at self-adjustment.

1. The young man who had just left school or who enlisted straight from school.

His skills and his abilities may be exceptional. Most men trained in modern warfare are remarkably adept. But he has had no experience in fitting himself into civil life.

He has found his manhood and in some cases knows how to wield authority. He won't want to be spoon fed. He is sure that life presents nothing in peacetime anymore difficult than what he has already met in war.

He will want to know that governments, industry, and society generally have done all that is humanly possible to afford him an opportunity. For him the sense of frustration must be removed.

He has been taught that it is a noble thing to die for his country. He must now be allowed to see that it is an equally noble thing to live in and for his country.

2. The older man who must be made to feel that his services are still valuable to the community. Four or five years out of a man's life at a time when he was just getting established puts him in a bad position when he comes up against the competition of men younger than himself.

The especial case is that of the married man with family responsibility who is as great an asset to the country as any, and whose children must have their chance.

The older man will want to feel that he is not presently going to be put on the shelf in a country where there are such vast possibilities.

3. Lastly — there is the casualty. The casualty is the price of war just as much as the cost of guns and planes. Whether a man is a temporary casualty or a permanent charge on the country makes no difference. It is the cost of the war and must be faced.

In this war there are, more than

ever, casualties of mind and spirit as well as of body. This is a war of terrific tensions and fierce conflicts. Out of it are coming some mental and psychological problems which will be very hard to solve. The appearance of normality in behavior will overlay many deep-seated effects of the strain.

Probably the best cure for these will be to offer an ordered life of reasonable security. The steady sweep of peace-time living in which the trivial worries are not made important by the added worries of lack of food, shelter, clothing, and medical care will carry many along giving them time to feel the convalescing effects of "home."

If the disturbance is more permanent the casualty remains even more the concern of the Church.

It would appear that the authorities have begun to appreciate the magnitude of the task. The initial steps taken by the government should be studied by any who wish to make themselves fully acquainted. Soldier settlement schemes, higher education grants, training courses, rehabilitation grants, pension schemes — all these seem to have the seal of genuine interest.

One would like to have information on a like scale from industry. If as it appears there will be a large measure of free enterprise, that same free enterprise will have within its power the effective means of providing many opportunities for absorbing and even training the "rehabilitatee."

The writer feels that free enterprise is here presented with a legitimate challenge. It must be as ready to find jobs as it is to draw profits. Certainly if enterprise is free the governments cannot interfere and it all depends on the good will of industry's leaders. Let us hope that it is forthcoming.

We should remind ourselves what rehabilitation really means. It means that men and women should be granted the privileges and protection, and share in the prospects of society, not so much as a reward for exceptional service rendered but

as a part of a birthright which can not be withheld. It also means that the recipients on their part accept the responsibilities of the society into which they are incorporated.

Indiscriminate handouts constitute a social sin and violate the principle embodied in the saying, "If a man will not work neither shall he eat."

The Church has already an organization which could be made to function. The diocesan council for social service could have its rehabilitation committee whose business would be to obtain information, maintain contact with all other agencies, correlate local efforts and provide representation on other properly constituted bodies.

It is quite obvious that if we are



The Rev. Richard Emrich will give a course on Types of Modern Theology for returning chaplains and service men at Episcopal Theological School. Others to offer special courses are Adelaide Case, Rollin Fairbanks, Joseph Fletcher, Massey Shepherd, Sherman Johnson and Dean Taylor

to be responsible for helping individual cases we must mobilize the manpower of each parish. Men's groups might do a whole lot worse than to start now and study the problem.

To do the latter means getting information. Probably the weakest spot in the Church's effort is the lack of proper information. It is so often thought that altruism and emotional drive can make the Church effective. No greater mistake can be made. This is an age of specialized knowledge. The Church must know all about the problem from a scientific, economic and political viewpoint. We must be hard-headed and better informed and ready with the correct answer.

The Church must be able to gather its material on which to work. How

many churches know what service men have already returned and are trying to settle in the locality? When a man comes home, is he given the right kind of welcome by the members of his church? Does he know that the church can be effective in helping? Individual contact is absolutely essential.

This seems to call for close co-operation and conference between all religious communions. During the bad period of relief problems many cities had bureaus acting in a supervisory capacity ensuring that no case was overlooked or receiving duplicated assistance.

All committees should consist of workers who have been carefully chosen. The returned men and women are in many cases going to be extremely sensitive, with preconceived ideas and perhaps with awkward spots in their thinking. Tact and commonsense will be great gifts.

Most service men are by this time club or canteen conscious. That is, they have been accustomed to finding recreation, companionship and inspiration in places provided for them. They will do exactly the same as they did after the last war, develop their corporate life along the same lines.

The parish or the community will have a chance of directing that tendency and making good use of it if local clubs can be formed. Probably community groups are better here and if church members can be put in positions of responsibility so much the better.

The Church will be deeply concerned about the purely spiritual side of the problem. The writer believes that the Church in this country has yet to pass through its most critical stage. It is not a question of lack of finance or of manpower. It is a question of the relevance of the Church to the need of the time.

We can not close our eyes to the fact that the vast majority of the people do not see what difference the church makes to the life of the nation. They are not convinced that its thinking is up-to-date. They are extremely sceptical of its claim to be free from protected privilege and uninfluenced by large interests in the secular field.

The rehabilitation of millions of people presents an unprecedented opportunity. Service chaplains have already prepared the ground. Having men in close knit units has afforded an opportunity of getting to know them. A large body of good-

will towards the Church has been recreated. The Church at home can "follow up." Preaching that is applicable, services that are understood of the people, sympathy of church people that is practical. If the Church is really set on doing something it will go far to avoid the resurgence of the "hobo army" of the unchurched.

It should frankly be recognized that the Church as a body politic is in no position to offer a blue print for the rehabilitation of large groups of people. This however by no means exhausts its effectiveness or its relevance to the problem. It can be of immense value in three directions:

The Church exists to promote and support all good works. Both in its corporate capacity and through its individual members it must give every support to all efforts put forward by the state, by industry, and by local welfare agencies. The power of discernment is needed in greater degree and a more closely integrated opinion is demanded from the Church.

The Church must be free to criticize and to bring that integrated opinion to bear wherever she thinks the rights of man or the principles of Jesus are being violated. Fear of offending certain interests must not deter the expression of charitable but courageous opposition to such violation. The Four Freedoms are the charter of rehabilitation. The Church itself must be free of fear in order to promote the other freedoms among her children.

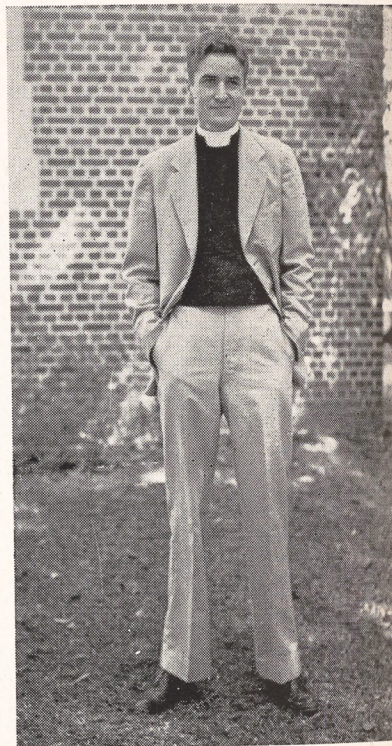
The Church must never lose sight of the fact that she has always had a plan of rehabilitation. She is pledged to the task of fitting every man, woman and child into the scheme of life. That plan has always been known as the plan of redemption. It is wider in scope than any temporary measure. It is longer in time and deeper in purpose than any scheme man can devise.

LAYMEN HOLD MEETING

Southborough, Mass.: — Laymen of the diocese of Massachusetts held a two day conference, September 15-16, at St. Mark's School here. Bishop Keeler of Minnesota was the guest speaker and preacher, but otherwise the leaders were all laymen. In the two days immediately before the clergy of the diocese held a conference directed by Bishop Sherrill.

SHATTUCK HEADMASTER RETURNS

Faribault, Minn.: — The Rev. Donald Henning, rector and headmaster of Shattuck School has returned to be discharged from the chaplains corps and was present for the opening of the 86th year on September 13. He has been on active duty in the army since June 15, 1942, serving in Africa, Corsica, Italy, France.



The Rev. James Stirling heads the work among Episcopal students at Florida A. and M. College at Gainesville

GREEK REGENT VISITS CANTERBURY

London (wireless to RNS): — Archbishop Damaskinos, regent of Greece, visited Canterbury Cathedral last week as the guest of the Archbishop. It was the first time in history that an Archbishop of Canterbury had welcomed a head of the Greek Orthodox Church.

NO MORE CHAPLAINS ARE NEEDED

Boston: — The army and navy commission has received the expected word that further commissions for chaplains will not be granted. Chaplain Webster, associate secretary, explains that only applications now in the hands of the adjutant general of the army will be considered. He thinks navy procedure will be similar.

THE WITNESS — September 20, 1945

Protestant Sunday

WE ARE fond of saying that the Episcopal Church is both catholic and protestant, though perhaps the clergy more than the laity are sensitive to the subtleties of that description. While we may have the satisfaction of possessing both characteristics in our communion, the actual fact is that the vast majority of our members think of themselves as Protestants and let it go at that. And it is something of which we can well be proud, for, as protestant and reformed, the Anglican Church sloughed off many of the abuses and errors of the Middle Ages and returned to a position much more like that of the primitive body which was its ancestor.

As we look about the world today and contrast protestant culture and practice with that which (however wrongly) is thought of as catholic, we can only be profoundly grateful that our Church bears the adjective Protestant in its name.

On October 31, 1517, Martin Luther nailed his ninety-five Theses to the Castle Church door in Wittenberg. Not all that he accomplished is above criticism, but here was a great gesture that initiated a purifying and liberating movement that we do well to remember. The Sunday nearest this date, October 28, is known as Reformation or Protestant Sunday. As those who fell heir to so many of its benefits let us celebrate this anniversary in fraternal spirit with our brethren of other branches of Christ's Church. It is not too soon to plan for interchange of pulpits—or even congregations—and union services that will demonstrate to our constituents and communities our fealty to and pride in the reformed Church.

It's Over: So Now What?

WE HOPE readers do not object to unmitigated circulation plugging on this editorial page two or three times a year. The fact is that our circulation falls off during the summer, largely through the discontinuing of bundles, so that it is our practice each fall to offer a series of articles designed to tempt rectors and others to get us back

to normal. This is a frank appeal for your help.

This fall we go at it rather blindly. Hundreds of articles have appeared in the press about what should be done for the returning servicemen. THE WITNESS ran a series on this subject last year, with all the articles by civilians. So this fall we thought it would be interesting to reverse the process. We have therefore invited a number of servicemen (chaplains, officers and enlisted men) to tell us what kind of an America and world they want, now that the war is over, and what they think the Church should do about it. Some of the articles have arrived and they are stimulating.

But we have also asked others to write whose contributions have not yet been received . . . mostly from men still overseas. So we cannot indulge in superlatives. All we can say is that we have gone at it carefully by inviting men to write who have shown concern with the subject and have a genuine interest in the Church. It is our belief that these men, of various ages and rank, who have stood the rap of a world war, must have something to say that is worth listening to and will stimulate our parishes to greater activity in things vital.

We hope that we may have the help of many between now and the publishing of the first article in the issue of October 4th. First, we ask that rectors order a bundle each week. It can be done by simply sending a postal with name and address and number of copies desired to THE WITNESS,

135 Liberty Street, New York 6, N. Y. We will bill later at 5c a copy, with the understanding of course that the bundle may be discontinued at any time. Second, if you will send us the names and addresses of a number of people you would like to have receive THE WITNESS, we will mail a copy directly to them for twenty weeks for just one dollar. We believe that there are many rectors who will be glad to do this for their vestrymen, Church school teachers or other key people. Third, if you have no discretionary fund to pay for trial subscriptions, send us names with a request for sample copies, and we will see that they are sent with an invitation to subscribe. Finally, we hope that

"QUOTES"

I BELIEVE our call and duty now is to put ourselves at the disposal of God to help the returned men and women who will need our fellowship. I do not mean pity or sympathy; they don't need that; they would scorn it. I mean friendship and real understanding in the new problems that new experience and a new age bring. We must be ready to go out from our homes and churches, and into our hospitals and rehabilitation centres and wherever returned men are found, and to share with them what may not always be the easy task of finding a place and a work in ordinary life, and a solution to things which puzzle them.

—Rev. Samuel M. Shoemaker
Rector of Calvary, New York

many lay men and women will also act on one or more of these suggestions. We will be most grateful for your cooperation.

James Arthur Muller

JAMES ARTHUR MULLER was a man of gaiety and enthusiasm. These are rare qualities in an age when so many people are tired and half-hearted. But Dr. Muller could be counted on to dispel such weariness. There is a petition in one of the Grey Book litanies which describes him well: "That thou wilt give us the gifts of Galilee, the gifts of gaiety and freedom and simplicity to make our tired world grow young again." In his many years of teaching he was always close to the lives of his students and he knew them well.

Dr. Muller taught at Boone University in China, at St. Stephen's College, the General Theological Seminary, and was for twenty-two years professor of Church history in the Episcopal Theological School. He was the author, among a number of books, of one of the best missionary biographies we know: "Apostle of China," the fascinating story of Samuel Isaac Joseph Schereschewsky.

We shall remember Jamie Muller with affection and gratitude.

A Layman's View of Unity

By

EWING EVERETT

Vestryman of St. John's in the Village, New York

WHEN a mass-circulation magazine devotes an entire editorial page to the problem of Christian unity it must be assumed that the question has reached popular proportions. Large segments of many denominations feel that Christendom is in dire need of a Dumbarton Oaks. They fear that unfettered religious competition is being or may be exploited to promote intolerance, that the veteran who caught the spirit of Christianity in a foxhole may revert to scepticism when he is returned to the niceties of doctrinal and formal differences, that over-zealous proselyting may produce more consternation than converts. They feel that if Christians are to take a leading part in paving the road towards national and international unity they must avoid the quagmires of particularities which beset their own paths.

Unfortunately every advocate of unity runs the risk of provoking a new schism or fostering an old one within his own house. Two obstacles beset his path. The major hurdle is the simple fact that the average layman is more suspicious of enforced uniformity than desirous of voluntary unity. The

second difficulty is that in religion—even within the Christian religion—one man's meat is still another man's poison, notwithstanding the fact that without food life cannot be sustained.

In our current stage of religious development there is little agreement among Christians as to even the meaning of Christian unity—much less the means of reaching such an end. At present there are four general concepts, each with its own variations and modulations. These may be roughly characterized as (1) absorption, (2) cooperation, (3) selective amalgamation, and (4) metamorphosis. All Christian groups absorb with enthusiasm, many cooperate of necessity, a few espouse selective amalgamation, with conditions and reservations, but the metamorphosis of complete and absolute unity is still beyond the religious horizon of most laymen. To a few it is a star which serves as an ideal, a secret thought to be brought out and discussed—well out of earshot of the clergy. But even those who view with approval recognize that it may shed more heat than light upon the earth today.

The mere thought of absolute unity leads the Episcopal Bishop of Long Island to eschew even cooperation, lest cooperative association pave the way to the abandonment of doctrinal emphasis. Whereupon sixteen clergymen (approximately 8%) of the diocese of Long Island register a vehement objection to the pastoral letter of Bishop James DeWolfe in which he indicated that "no priest can throw in his lot with the Federal Council of Churches in America (and the Protestant Council in New York) and remain true to the vow that he took at his ordination." A few days later a larger group of Episcopal clergymen, meeting in New York City, condemn their sixteen brethren from Long Island for condemning Bishop DeWolfe for condemning the Federal Council and the Protestant Council because they refused to condemn the Rockefeller concept of Christian unity. Before the bewildered layman adds his condemnation to the potpourri, let him remember that each of these actions was taken in a serious effort to promote the interests of unity; before he mutters "A fine kettle of fish," let him recall that group clergy action usually has the support of group lay thought; and finally let him thoughtfully observe that the unity of the theorist may and frequently does produce anarchy in fact.

It is strange, but doubtless only human, that the white light of the Four Gospels, after passing through the prism of the eye of man, should appear as a series of contrasting colors, producing a religious spectrum where truth is found only in the shade which matches the doctrine of the group.

Some might suggest that Christendom is more concerned with the prism than with the beam. I am inclined to feel that Christians are afflicted with a peculiar kind of color blindness. Our own wave-length in the spectrum always appears to be pure white. I say this with the full knowledge of the fact that it may be tantamount to heresy to suggest that the Episcopal wave-length appears to be pure white.

Inherent in any approach to the problem of unity is the question of doctrine and doctrinal emphasis. Our reactions towards absolute Christian unity, or towards unity within the Church, vary in proportion to the degree in which we lean towards the view that doctrine is truth, or towards the idea that doctrine is an attempt to perceive truth.

The *Church of the Living God* as proposed by Mr. Rockefeller, in which "denominational emphasis would be set aside" and "a life, not a creed would be the test" of admission, is merely a full adoption of the view that "doctrine" is not synonymous with "truth," that it is one of the paths cut through the wilderness of human fallibility leading towards the light. Its antithesis is the doctrine of Rome, which identifies doctrine with truth and substitutes the crystal lens of the papal eye for the prisms which are the source of all non-Roman "fallacies."

While the Rockefeller proposal refers to "a life, not a creed" it probably means the doctrinal emphasis which springs from a creed. It is the doctrinal interpretations of a creed which has fostered disunity among Episcopalians. The extent of the divergencies of doctrinal interpretations is known only too well to the clergy of our Church. I do not refer to the differences in form of worship or ritual, but to basic doctrinal differences as we observe them translated into terms of thought and action.

THE average layman hears the sound of clashing foils but frequently dismisses it with the thought that it is a friendly fencing match among the Presbyters. But anyone who has witnessed some of these "friendly" jousts will state that the buttons have been removed from the rapiers and blood has been drawn on many an occasion.

It is a fact which can be fully substantiated that even a "moderate" among the Anglo-Catholic group avoids discussions of many religious topics with a "moderate" of the Evangelical group, lest the one or the other forget the second of the two Commandments upon which "hang all the law and the prophets." The extremists of the clergy simply aren't on speaking terms in a doctrinal sense and sometimes in a literal sense.

For Episcopalians the first step towards Christian unity is the reconciliation of some of the

major doctrinal differences within the Church, at least those differences which are leading one group away from the other, and the development of a desire on the part of Episcopal groups to approach internal unity. At present there are some groups (or segments within groups) within the Church which do not even have a desire for internal reconciliation. To them ecclesiastical fratricide is the only means of achieving Episcopal unity.

Would it not be a great step towards Christian unity if the bishops and priests of the Episcopal Church in the United States (irrespective of their concepts of ultimate unity) were to adopt . . . and practice . . . the slogan "Let unity begin at home," and interpret "home" as meaning the Episcopal Church?

Under present conditions the urging of amalgamation with any non-Episcopal group can only operate to widen our intra-mural schism. While in theory a union with Presbyterians may be highly desirable, every effort in that direction fans the fire of Anglo-Catholics towards union with the Catholic Churches of the world. I am inclined to agree with Bishop Manning of New York (with whom I frequently disagree) that the "central fact is that none of the Churches, including the Episcopal Church, is yet spiritually ready for reunion."

In the tract racks of Anglo-Catholic churches we find the repeated threat that: "Such proposals do not deserve the name reunion" . . . "We must do all that we legitimately can to end our quarrels with the other branches of the Church," i.e. the Roman Catholic Church and the Eastern Churches (tract on *Church Unity* by Bonnelle Spencer, O.H.C.) . . . "Any reunion scheme based on compromise . . . would lay aside all hope of future reunion with the Roman Catholic and Eastern Orthodox Churches" (*The Living Church*, March 18, 1945)—"Every effort should be made to—work for the visible union of the three parts of the Church, the Anglican, the Eastern and the Roman." (Anglo-Catholic handbook, *The Practice of Religion*, by Rev. A. C. Knowles.

There is a growing disunity within the Episcopal Church for the reason that High Church and Low Church groups have become so engrossed in the idea of selective union with non-Episcopal groups that they have failed to make any serious effort to stage an Episcopal get-together. Doctrinally they have moved away from one another and the greater the distance between them the greater will be the inclination to unite with non-Episcopalian groups. In so doing they may be in the process of destroying the bridge which spans the High Church-Low Church chasm. Before the cables be severed by advocacy of extra-mural union, whether it be with

the Roman Catholic Church, the Syrian Church, the Presbyterian Church, the Church of the Living God (as conceived by Mr. Rockefeller) or any other Church, is it too much to ask that the clergy of the "Church, according to the use of the Protestant Episcopal Church in the United States of America" (or the "Catholic Church" or the "Anglo-Catholic Church" or the "Anglican Church" or whatever name you choose to use with respect to the Church in the United States which Episcopalians attend) get on speaking terms with one another for the stated purpose of creating a desire for reunion within the Church? Certainly there is no precept in Episcopal doctrine which forbids a desire that factional groups within the Church move closer towards one another.

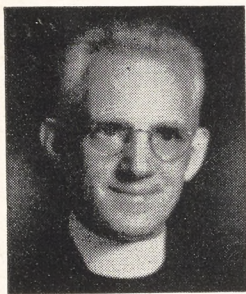
At the present time unity for Episcopalians simply means a desire for Episcopal unity and a desire to keep the Church intact even though it involves that terrifying word "compromise." Not until they have achieved that will Episcopalians be in a position to do more than make polite gestures towards any kind of Christian unity. Until they do achieve that, there will be some unchristian and untutored people who will entertain doubts whether Episcopalians have earned the right to call themselves Christians.

For Church Schools

By

WILLIAM GRIME

HOW can we improve the worship experiences in our primary departments is a country-wide question. No one has the complete answer to this difficulty. Yet because the group worship of little children is so essential and determinative we should be quick to share whatever procedures we have found of value.



The following suggestions have been found helpful in several different localities:

(1) We ought to keep in mind these children, six-year-olds to eight-year-olds, have little capacity to grasp abstract language. Sometimes these children are given symbolic language and told "you will need it by-and-by." The fact is they are not interested in the indefinite by-and-by; their time sense is poor; they are interested in the now, and if the now is dreary, their interest will lag. This means the postponing of so-called

simplified forms of Morning Prayer and frequent uses of the Offices of Instruction. They are not ready for such experiences.

(2) We should aim to teach less in our worship services and thus teach what we do teach better. In our eagerness to transmit the faith our tendency has been to go too fast and to want to give them too much. Think of the forms and content we expose these little children to—God, Christ, Jesus, Spirit, the Bible, Baptism, The Ten Commandments, Nature, the Christian year, Missions, etc. Some of us select a few facts about these truths, and repeat them over and over, giving the children chances to ask questions and to carry into action their new insights.

(3) We should endeavor to offer all prayers to God the Father. Of course this is not always easy to arrange. Still we need to often recall that these little ones become more confused than is necessary if prayers are offered sometimes to God, then Christ, then Jesus, then Lord and Saviour. Let us remember we do not lose anything valuable here if we wait until they are ready for a growing understanding of God's triune nature.

(4) We should afford opportunity for intelligent giving in their worship services. "What happens to your money after it is taken from the altar?" makes a good start here. They must be given chances for conversation whereby they can see what their money pays for in light, heat, candles, broken windows, and other budget items. This kind of giving will tend to make them feel they have a responsible part in promoting the fellowship and purpose of the Church.

(5) We should not forget that these children are becoming less self-centered and more sympathetic and desirous of getting along with other children. This means they are ready to listen to stories setting forth simple social problems, like those in *Now we are going to school*, Adams, Cloister Press. For if we make children, in less fortunate circumstances, real to them, then they are more than anxious to help.

(6) We should surely see that since these children in grades one and two can neither read or write as yet very well, therefore we shall be wise to plan from time to time for these groups to dictate a prayer or simple litany which can be used later in their worship. This objective is sound for it aims to change their sheer love of activity into significant worship experience.

These thoughts will perhaps suggest others to you for your teachers meetings. If there is reverent, careful, sustained planning there you can improve any primary worship service.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

ACCORDING to one newspaper report, General Eisenhower has stated that the movie dramatization of Ernie Pyle's Pulitzer prize-winning columns on fighting Americans, *The Story of G.I. Joe*, is the best war film he



has ever seen, topping even *What Price Glory*. I'm inclined to say that General Ike, on this issue, as on so many, is right. *The Story of G.I. Joe* is the best and most realistic treatment of the combat phase of modern warfare that has come out of any commercial studio. If it

were to be shown with the army film, *San Pietro*, as a "rider," any civilian should know what a soul-shattering, body-killing business war really is—and there would be a strong possibility that he would come out of the theater with a synthetic case of battle fatigue.

The Story of G.I. Joe, in essence, traces the development of Co. C, 18th Infantry, from the time its men suffer a crushing defeat as green troops in Tunisia to the day they help smash open the gate to Rome at Monte Cassino. The major portion of the picture deals with the weeks that the infantry is bogged down before St. Benedict's monastery, which is being used as a look-out and artillery station by the Nazis, waiting for the high command to make up its mind whether or not it would be expedient to bomb the historic building. During that time, Co. C. is bivouacked in muddy fox-holes, which are pin-pointed by the German guns, and are engaged only in routine patrols—which are anything but "routine," since half of each patrol never comes back.

I remember that at the time of the bombing of Monte Cassino many Church people were shocked and slightly out-raged that the high command should make such a decision. *The Story of G.I. Joe*, I think, shows that the only mistake made by the high command was in not opening an offensive against Monte Cassino sooner. Certainly, the balance sheet between human lives and the historic

edifice is heavily weighted on the side of the former.

The picture, as directed by William Wellman, who made *The Ox-Bow Incident* three years ago, contains a number of really fine scenes: the men in their pup-tents on the African desert listening to the German radio playing jazz records and giving them "inside dope" on their own strength and movements; the men in their muddy dugouts on Christmas eating soggy beans while the radio announcer from America cheers-up the home-front by telling it how well the fighting men are being fed on that joyous holiday; the shock and terror of the men when they see their beloved captain being brought into camp draped over the back of a mule. In all the scenes the emphasis is on the men who fought the war on foot—and the film is truly a worthy tribute.

By and large the picture features little-known actors. The part of Captain Bill Walker, the tough, human and conscientious commandant, is played by Robert Mitchum, who in his other appearances has been a cowboy star. Sergeant Warniki, who goes crazy with battle fatigue, is acted excellently by Freddie Steele, a former prize-fighter, and Private Dondaro, played by a true new-comer, Wally Cassell, is a fighting man by day and a Romeo by night. The part of Ernie Pyle, which is wisely kept subordinate throughout the film, is handled by Burgess Meredith who has long been one of our better actors. But, in back of these leading players, are the American G. I.'s who are continually caught in the camera lens in brief and sharp portraits and it is truly surprising the way these men of the army handle their brief lines. It is they who put much of the punch in the film.

Certainly, *The Story of G. I. Joe* could be called a great anti-war picture, since it ruthlessly points out the cost in human souls. As I was coming out of the theater, a soldier in back of me murmured to his girl: "God, I wish they would show that to everybody in this country at least once every three years." The soldier was wearing campaign ribbons from Africa and Europe. I think that he had a very good idea.

Yet in a recent number of the newspaper *PM*, John McManus announces that a number of films on the war are being held up by commercial red-tape because the timid U. S. film exhibitors think that the public doesn't want any more war in its movies. Among these films is "*The Story of G. I. Joe*"—the film that is both a tribute to our fighting men and an excellent sermon on war.

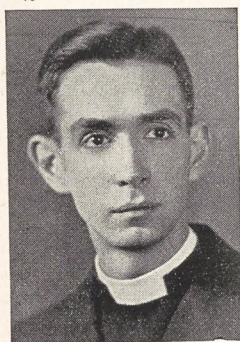
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

REVISERS BEWARE!

THE structural design of the liturgy is a species of folk art whose order and integrity of form calls for sympathetic respect from all would-be revisers. It is seldom wise to tamper with any work



of art, whether by adaptation, alteration, "pious restoration," or by just plain snipping off the rough edges. To attempt this sort of recasting and renovation as an appeasement to philistine prejudice is almost certain to do irredeemable damage. The Protestant Reformers of the sixteenth century had a per-

fect right and a plain duty to restore the traditional Western Mass to its pristine purity of doctrine by removing the meretricious accretions of the Middle Ages. But when Archbishop Cranmer, in the Second Prayer Book of 1552, disturbed the artistic form of the liturgy, he was indulging in a dangerous operation. Fortunately for us he was too sensitive a liturgist to destroy any essential elements in the design. He did not leave behind him a mutilated rite, as did his Continental contemporaries; but he did bequeath to us a somewhat disordered one.

Take, for example, the position of the *Gloria in excelsis*. In the 1552 book it was moved from its original place after the *Kyrie*. On the face of it, it might seem a happy idea to employ it as a part of the post-communion thanksgiving. But in actual practice nearly every performance of it in this post-climactic spot is tedious. Not that it is monotonous (like the fashion of some who invariably substitute "O Saving Victim"); it is simply too long. Psychologically all that is needed after Communion is a brief thanksgiving and dismissal. The *Gloria* adds nothing essential to our very apt prayer of "thanks after meals." In fact, it interrupts the quite logical relation between the petition for the assistance of grace to "do all such good works as thou hast prepared for us to walk in" and the bestowal of the blessing of peace passing understanding to keep our "hearts and minds in the knowledge and love of God, and of his Son." And what shall we say of the habit of some celebrants (and choirmasters) who without justification of either tradition or rubric insert before the Blessing further intercessions, devotions, canticles

and songs? The liturgy makes full provision for all these goodly things in their proper places.

It is often charged that Cranmer removed the *Gloria* from its traditional place in line with other rearrangements he made in the service in order to make the liturgy acceptable to the Puritans and unacceptable to the conservatives, many of whom found the 1549 rite close enough in order and spirit to the old Mass. It is possible, however, that he made this particular change as a consequence of his misunderstanding of the true meaning of the *Kyrie*. Like the medievalists he considered it penitential in tone; hence his adaptation of it as a penitential response to the Commandments. Used as such it serves as a logical link between the Law of the Old Covenant, which we acknowledge to have broken, and the Grace of the New Testament which can restore us to communion with God only if we repent. The sequence of thought and feeling here is straightforward and makes sense. To insert into it a hymn of praise such as the *Gloria* disturbs the logic and rhythm and makes nonsense. Consequently if we are to restore the *Gloria* to its early position in the liturgy, we must necessarily restore the *Kyrie* to its original function and meaning.

Kyrie eleison ("Lord, have mercy") was used by the ancient Greeks in both sacred and secular ceremonies, in both paganism and Christianity, as an acclamation by the assembled people of the sovereign who was the center of attention in whatever ritual and ceremony was going on. It was at once a huzza and an entreaty—an acknowledgment of lordship and a hope of its favor and help. The Hebrew word *Hosannah* offers an interesting parallel in meaning and usage. Its modern vernacular equivalent would be something like "God Bless America." The *Kyrie* was shouted by Christians in religious processions and litanies; and when introduced in the Roman liturgy, probably about the fifth century—with or without accompaniment of a litany it is impossible to say with certainty—it served as the solemn but jubilant greeting and acclamation by clergy and people of the Lord who would propitiously meet with them in His temple. The introduction of the *Gloria in excelsis*, immediately after the *Kyrie*, was only the extension of this outburst of exultant laudation on particularly festal occasions. It was known as the "great doxology"; its text is a collection of customary acclamations—but we must hold over until another time an analysis of its several parts. Thus *Kyrie* and *Gloria* together form, not a penitential, but a laudatory beginning of the Roman rite. Their combined effect is exactly described by a comment of a certain composer upon the opening of Brahms' First Symphony: "It comes in like God Almighty!"

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Army Chaplain Declares Church Lacks Any Program

Gordon Reese Finds the Church Interested In Buildings with No Concern for People

Edited by W. B. Spofford

Houston, Texas:—The Rev. Gordon Reese, recently returned from Hawaii where he represented the army and navy commission, stated in an address here that the Churches are mainly concerned with building programs rather than rehabilitation programs.

"I see a wonderful lot of back-patting over the fact that the Church debt has been paid during the war; that a Sunday school building is to be added to the main church; that elevators to the Sunday school rooms are going to be installed; that everything is going to be air-conditioned. But where are the rehabilitation programs for service men? I don't hear of any."

His indignation over the program of the Church—or the lack of one—was forcefully expressed with the remark that what he has seen and heard in his travels throughout the country "burned me up."

Missionaries Meet

New York: — Fifty missionaries to China held a two-day meeting at St. Faith's House, September 11-12, with Bishop Roberts of Shanghai as chairman. Bishop Craighill of Anking was also present. The purpose was to re-orient the missionaries to the new situation in China prior to their return to that field. No definite plans have been made for this but it is possible that some may be able to return soon. Addressing the group were the Rev. J. W. Decker of the International Missionary Council and the Rev. J. Thayer Addison, vice-president of the National Council.

Peacetime Chaplains

Washington: — Rear Admiral William H. Miller, chief of navy chaplains, has stated that about 500 permanent chaplains will be required for the postwar navy. This is about five times as many as the navy had in 1939. The new figure is based on estimates that the navy will have a minimum postwar strength of a half million officers and men. Admiral Miller stated that a "goodly

number" of reserve officers among the chaplains desire to remain in the regular navy and he figures on little difficulty in obtaining all the chaplains needed for many years to come.

Professor Dies

Cambridge, Mass.: — The Rev. James A. Muller, for many years on the faculty of the Episcopal Theological School, died on September 5th after a brief illness. The funeral service was held in the school chapel on the 8th with Bishop Sherrill conducting, assisted by Dean Taylor. (See Editorial.)

New Secretary

New York: — The Rev. Thomas Barrett, rector of Our Saviour, Akron, and formerly chaplain at Kenyon College, has been appointed secretary of the National Council's division of college work.

Personnel Chairmen

New York: — Personnel chairmen from northeastern dioceses held a conference at Windham House on September 13 to discuss enlisting women for social work, nursing, teaching, parish work, college work, rural work. Leaders were 281 secretaries: Mrs. Arthur M. Sherman, head of the Auxiliary; Frances Young, educational department; Clifford L. Samuelson, rural work secretary; Edith Balmford, Church mission of Help; Helen Turnbull, head of Windham House; Ellen Gammack, personnel secretary of the Auxiliary; Gloria Wysner of the Foreign Missions Conference.

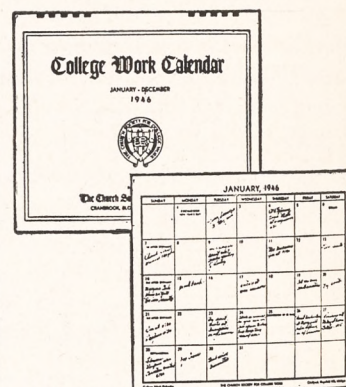
Martin Niemoeller

Frankfort, Germany (wireless to RNS): — Pastor Martin Niemoeller has denied charges made abroad that his attempt to enlist in the German navy while a prisoner was inspired by loyalty to the Hitler regime. He stated that he wanted to get free so he could take part in the plot against Hitler which he be-

lieved was being engineered by German officers and others. "None of my friends," Niemoeller stated, "understand the press campaign against me as they all know what my motivation was." (It is nevertheless a fact that Niemoeller stated to a group of Americans in 1937, several days before his arrest that he would gladly serve in the German navy if called upon to do so by Hitler.—Ed.)

Niemoeller admitted however that criticism of the traditional Lutheran teaching concerning the supreme authority of the state was justified. "I was raised a Lutheran and did not realize that the traditional Lutheran theology regarding the state was wrong until recently during a conference of Congressional Church leaders at Treysa. This was, for me, a most interesting discovery. I believe Lutheran teaching can be

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THE WITNESS — September 20, 1945

changed on this point. Lutherans can learn and they must choose democracy as the best form of government."

At the same time Ernest Zaugg, reporter for Religious News Service, sends information by wireless that the task of contacting Churches abroad has been entrusted to Niemoeller in his capacity as vice chairman of the 12-man provisional council named to direct activities of the new Evangelical Church of Germany. He came out openly in favor of a democratic form of government in Germany as opposed to totalitarianism. He said: "A government which guarantees liberties and fundamental rights is better than one which does not. Nor is this a matter of indifference for the Church." He ended the interview by calling upon Churches throughout the world to help prevent the threatened reduction of Germany's population by starvation during the coming winter. (See editorial, The Church in Germany, WITNESS, August 9).

Hotel Services

Eagles Mere, Pa.: — The Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Pa., spent August at a hotel at this mountain resort owned and managed by Quakers. He went for a quiet rest, away from the usual routine of parochial life. But a rather unusual thing happened. He was invited by the Quakers to conduct a 15 minute devotion each day immediately after breakfast. So he gave five minutes of the time each day to a meditation—28 successive talks while on his vacation. "To me it was a home-missionary privilege," said the rector, "even if I was on my vacation. And it was a rather unusual thing for Quakers to extend such an invitation to an Episcopalian."

To Direct Trips

Gladstone, N. J.: — Col. Arthur F. Cosby, former New York attorney and veteran of three wars, is to direct the field-trip program at St. Bernard's School. The plans provide for a comprehensive series of trips to industrial plants, farms, welfare and other agencies, aimed at a greater understanding of American life and the meaning of democracy.

Record Membership

New York:—Church membership in the United States totals 72,492,669

according to the Federal Council of Churches. It is a figure arrived at from reports of 256 religious bodies. It represents 52.5 per cent of the population, now estimated by the bureau of census at slightly over 138 million. Protestant and Eastern Orthodox denominations reported 44 million; Roman Catholic, 23 million; Jewish congregations, four and a half million. Methodists have over eight million; Southern Baptists, five and a half million and Northern

Baptists, four million. The Episcopal Church is down for two and a quarter million, with the Presbyterian Church in the U.S.A. having slightly less.

Benson Y. Landis, editor of the year book presenting the figures, warned against confusing official reports of membership with reports of attendance, pointing out that these figures imply nothing as to people's activities or financial support.



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The Rev.
Herman S. Sidener, S.T.D.
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THE WITNESS — September 20, 1945

Seek a Million

New York: — The City Mission Society of New York is celebrating its 115th anniversary with an appeal for a million dollars. William M. Chadbourne, chairman of the campaign, declares that the money will be used to relieve the strain of administering aid, with inadequate facilities and insufficient staff, to dependent thousands regardless of race, creed or color. The Rev. William E. Sprenger is the director of the society. More about this later.

Clergy Conference

Vicksburg, Miss.: — "The minister must be in politics as a Christian citizen, though the Church must not be," the Rev. A. T. Mollegan, professor at Virginia Seminary, told the clergy of the diocese of Mississippi, meeting here at All Saints' College for a four-day conference. He spoke on labor, the United Nations conference, and other lively subjects.

Clergy Conference

Pawley's Island, S. C.: — Bishop Quin of Texas was the principal speaker at the clergy conference of the diocese of South Carolina, meeting here September 11-13. Brief periods were led by the Rev. Henry D. Bull of Georgetown; the Rev. Richard C. Patton of Darlington; the Rev. George H. Harris of Bennettsville and Bishop Thomas N. Carruthers.

Returns to Japan

St. Paul, Minn.:—Major Paul Rusch, former missionary to Japan, has left Fort Snelling for a post in Japan where he spent eighteen years. He does not know what his duties will be but says that he has a hunch it will be a share in reeducating Japanese youth to the ways of democracy. "Before we can think of taking Japan back into the world family we must exterminate, and not forgive, the military clique which has damned a great people in the eyes of the world."

Ohio Meetings

Cleveland: — Regional vestry meetings are being held in ten centers in the diocese of Ohio to hear of the work of the church in the world and in the diocese. Speakers are the Rev. Clifford Nobes, missionary to the Philippines, the Rev. Daniel McGregor, national secretary of religious education, Council's treasurer, Lewis B. Franklin, Bishop Beverley Tucker of Ohio.

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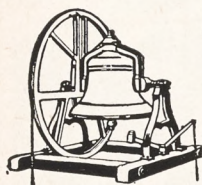
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CLERGY NOTES

BOWIE, WILLIAM C., formerly of St. Mark's, St. Alban's, W. Va., is now assistant at St. Paul's Cathedral, Detroit.

COLBY, JAMES R., formerly in charge of churches at East Tawas and Au Sable, Mich., is now in charge of churches at Romeo and Dryden, Mich.

CROCKER, GEORGE R., formerly of St. Paul's School, Concord, N. H., is now the rector of Grace Church, Norwood, Mass.

DUNBAR SPENCE A., formerly in charge of St. David's, Washington, D.C., is now the rector of St. Andrews, Fort Pierce, Fla.

ELLIOTT J. E., rector of St. Luke's, Washington, D.C., died of a heart attack on August 16th.

FENDERSON, ARTHUR L., has resigned as rector of the Good Shepherd, Wareham, Mass., because of illness.

HEIM, EUGENE A., rector of Trinity, West Pittston, Pa., has resigned and now lives at Wyncote, Pa.

HOADLEY, SIDNEY A. 3rd, formerly rector of St. John's, Green River, Wyo., became the rector of St. Paul's Evanston, Wyo., Sept. 1st.

KANAGA, MILTON S., rector of Trinity, Coshocton, Ohio, becomes bishop's vicar of San Joaquin on Oct. 1st, with residence at Tulare, Calif.

LUND, A. GODFREY JR., formerly curate at All Saints, Brookline, Mass., is now the rector of the Good Shepherd, Wareham, Mass.

MORGAN, GEORGE M., formerly in charge of St. Paul's, Bad Axe, Mich., is now the rector of St. John's, St. John's, Mich.

REDENBAUGH, ROBERT M., formerly rector of Christ Church, Canon City, Colo., is now the rector of St. Thomas, Denver, Colo.

RIDLEY HENRY E., rector of the Ascension, Detroit, retired from the active ministry on Sept. 1st.

SEITZ, OSCAR I. F., in charge of the Advent, Medfield, Mass., has resigned to pursue further studies.

SHARP, WILLIAM M., rector of St. Philip's, Garrison, N. Y. and a WITNESS editor, becomes rector of St. John's, Georgetown, D.C., on October 1st.

STARRATT, ALFRED B., rector of St. Anne's, Lincoln, Mass., has resigned to devote his time to study. He is an accepted candidate for the China field.

VALLIANT JAMES, formerly in charge of St. James, Indian Head, Md., is now the rector of St. John's, Mt. Rainier, Md.

WILMER, R. H. JR., formerly vicar of St. John's, Mt. Rainier, Md., is now a navy chaplain.

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BACKFIRE

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

THE REV. HAROLD C. GOSNELL
Chaplain in the U. S. Navy

Receiving THE WITNESS has been a real pleasure and privilege out in these Pacific wilds. Usually a bishop has been consecrated by the time that I get the copy telling of his election, for magazines don't filter through the mail sacks very rapidly, but at least I'll have a general idea when I get home of who is where! Out here we more or less lose our Church identity and the ties with dear old Pecusa are all too rare, especially when for sixteen or eighteen months you have been the only Episcopalian chaplain on any island or ship on which you have been. Therefore the news of the Church at home and abroad which I have gotten from THE WITNESS has been doubly pleasurable and valuable. Thanks a lot!

* * *

HENRY I. BOWLES
Layman of Richmond, Va.

Interesting as an expression of the English Church attitude towards one of our almost fundamental social difficulties is the short bit by Canon Guy Rogers which recently appeared in THE WITNESS. To me the pacifist is a psychological problem, and should be treated as such. I recall, as a boy, being in a boat off the Maine coast, when a male passenger nearly wrecked the craft through fear of "shipwreck," and afterwards boasted to his friends how he succeeded in saving the group in the face of tremendous opposition. Annals of the war are filled with this sort of thing on the part of the "conscientious objector" so-called, really a species of fear or inferiority complex. I presume they are psychologically ill, and involve many angles of mental disease. I am glad to see the good Canon is able to take such a wholesome attitude towards this human phenomenon.

As an editor, I am besieged with requests to eliminate Westbrook Pegler from my columns. I wrote one person recently the story of the mosquito, without which a good man would die of dry rot. I included these lines:

The poor weak-minded Moron,
He does the best he can.
I'd like to be a Moron.
Good Lord! perhaps I am.

So perhaps infinite wisdom and infinite patience are needed not only with our Morons, but with ourselves.

* * *

THE REV. HOWARD HARPER
Rector of St. Paul's, Jackson, Mich.

For some time I have been interested in the growing interest on the part of some of our clergy in the incorporation of the psychoanalytic philosophy into pastoral counselling. Two facts within my own observation cause me to believe that the clergy in general must become acquainted with modern methods of helping troubled people discover the hidden and unconscious sources of their maladjustments to life: 1. Having used depth-psychology methods myself over the last two years I have demonstrated to my own satisfaction that such methods provide a new channel of God's grace, and one of hitherto unsuspected potentiality. 2. Psychiatrists and psychoanalysts in their therapy

stop short of the Christian adjustment to life, which, as we believe, is the only realistic, and therefore the only permanently satisfactory, adjustment.

Because of these two facts I have been hopeful that a group of clergymen with the proper interest and experience could be brought together under adequate professional leadership for a conference, the purpose of which would be at least the beginning of some definitive statements on 1. the relationship of the Christian ministry to mental hygiene, and 2. the adaptation of psychotherapeutic techniques to the pastoral relationship.

It is unfortunate that the Church is not equipped to encourage the incipient gropings of those of us who have this sort of interest and help us to get together and progress beyond the groping stage.

I am writing this to you in the hope that if you see fit to publish it, it will strike a response among enough of your readers that we may constitute ourselves an informal group within the Church and proceed to some organized pioneering in this field.

* * *

THE REV. DONALD C. ELLWOOD
Rector at Avon, New York

I am a little skeptical about a Mrs. John Gardner who with her husband claims to be a circus performer and who asked me for financial aid. I think she is the same red-headed woman who touched me for money in Odessa five years ago. Will you kindly ask any of the clergy who have been approached by her to communicate with me. Mrs. Gardner and her husband and six children are touring the country in a dilapidated 1934 Packard sedan bearing a Nebraska license. I want to do what I can to stamp out rackets among the gullible clergy.

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