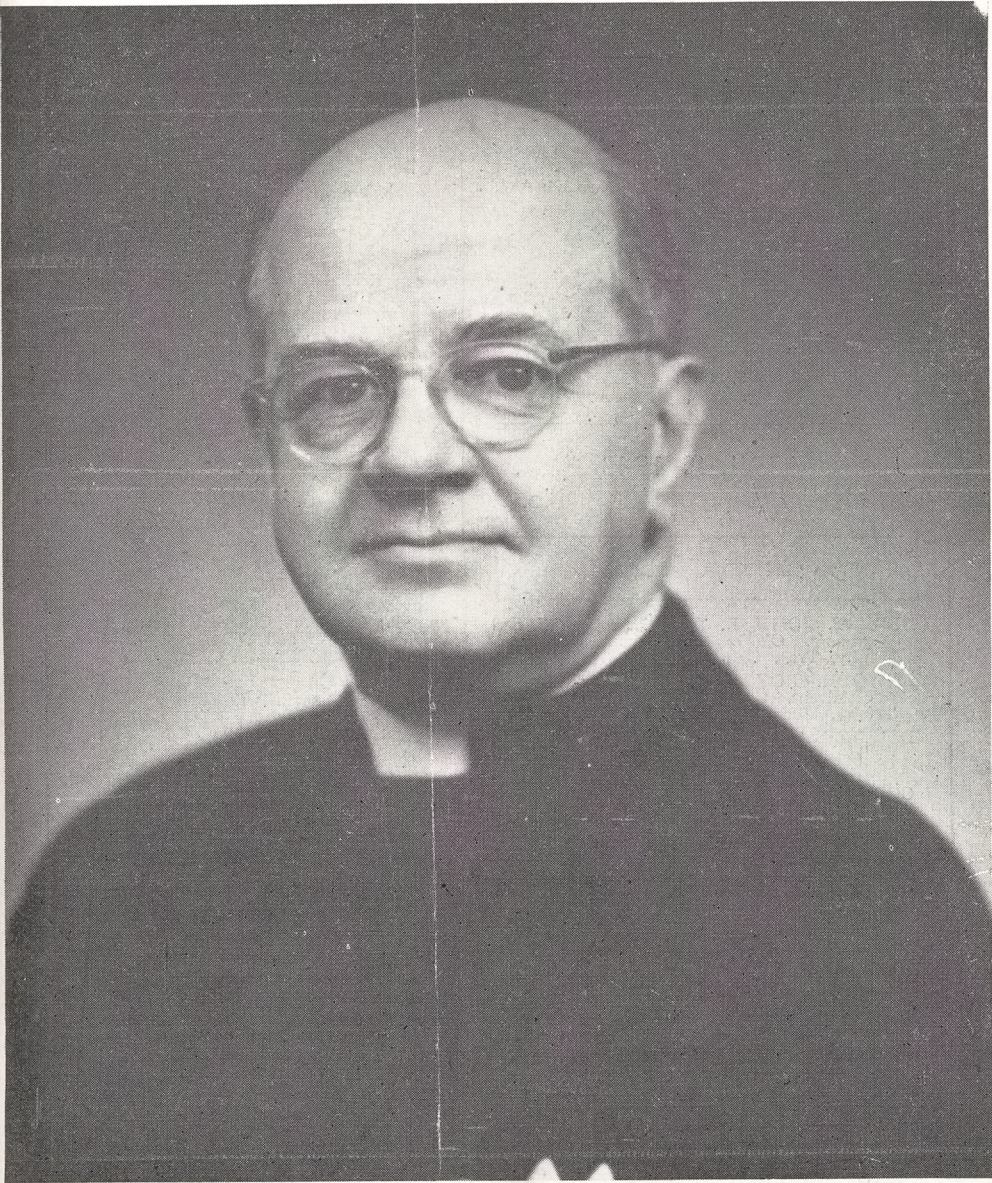


# The WITNESS

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APRIL 8, 1948

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BISHOP W. A. LAWRENCE  
WRITES ON THE WORK OF  
A BISHOP . . . . .

## The Work of a Bishop

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

### GRACE CHURCH, NEW YORK

Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8, 10 and 11 A. M. and 4:30 P. M.  
Thursdays and Holy Days: Holy Communion 11:45 A. M.

### THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street  
*Rev. Henry Darlington, D.D.*  
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Thursdays and Holy Days: Holy Communion, 11 A. M.

### ST. BARTHOLOMEW'S CHURCH

NEW YORK  
Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8:00 A. M. Holy Communion.  
11:00 A. M. Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 3:00 A. M.  
Thursdays and Saints' Days at 10:30 A. M.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
*The Rev. Arthur L. Kinsolving, D.D., Rector*  
8:00 A. M. Holy Communion.  
9:30 A. M. Church School.  
11:00 A. M. Morning Service and Sermon.  
4:00 P. M. Evening Prayer and Sermon.  
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

### THE CHURCH OF THE ASCENSION

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*The Rev. Roscoe Thornton Foust, Rector*  
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11 a.m. Morning Prayer, Sermon.  
7 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open 11 day and all night.

### ST. PAUL'S CATHEDRAL

Buffalo, New York  
Shelton Square  
*The Very Rev. Edward R. Welles, M.A., Dean*  
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Daily: 12:05 noon—Holy Communion.  
Tuesday: 7:30 A. M.—Holy Communion.  
Wednesday: 11:00 A. M.—Holy Communion.

### ST. LUKE'S CHURCH

Atlanta, Georgia  
435 Peachtree Street  
*The Rev. J. Milton Richardson, Rector*  
9:00 A. M. Holy Communion.  
10:45 A. M. Sunday School.  
11:00 A. M. Morning Prayer and Sermon  
6:00 P. M. Young People's Meetings.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A. M.; 8 P. M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

## The WITNESS

For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, *Editor*; William B. Spofford, *Managing Editor*; Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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Vol. XXXI

No. 9

### Clergy Notes

ALBERT, JOHN J., formerly rector of St. Matthew's, Cincinnati, is now rector of Trinity, Troy, Ohio.

ATWOOD, ROY M., formerly assistant at the Advent, Cincinnati, became rector of Trinity, Monessen, Pa., April 1.

BOWDEN, GEORGE S., vicar of Christ Chapel, Midland Park, N. J., becomes rector of St. Stephen's, Catsauqua, Pa., May 1.

COPE, ARTHUR B., graduate student at General Seminary, becomes vicar of churches at Greenville and Farrell, Pa., June 1.

McKEE, JOHN, associate rector of the Ascension, St. Louis, became rector of St. Paul's, Orange, Texas, April 1.

SILVESTER, CLARENCE C., rector of St. Michael's, Brattleboro, Vt., died suddenly of a heart attack on March 7.

WALCOTT, S. A., is now vicar of St. Simon's, New Rochelle, N. Y.

WHEELER, PAUL M., formerly rector of St. Andrew's, Torrance, Cal., is now rector of St. James', Newport Beach, Cal.

### THE ANGLICAN SOCIETY

THE ANGLICAN SOCIETY (American Branch) promotes love and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, Columbia Co. New York.

## SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

### CHRIST CHURCH Cambridge

REV. GARDNER M. DAY, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.  
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

### TRINITY CHURCH

Miami  
*Rev. G. Irvine Hiller, S.T.D., Rector*  
Sunday Services 8, 9:30, 11 A. M.

### TRINITY CATHEDRAL

Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
Services  
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.  
The Cathedral is open daily for Prayer.

### ST. PAUL'S CHURCH

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

### THE CHURCH OF THE ADVENT

Indianapolis  
Meridian St. at 33rd St.  
*The Rev. Laman H. Bruner, B.D., Rector*  
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

### CHRIST CHURCH

Nashville, Tennessee  
*Rev. Peyton Randolph Williams*  
7:30 A. M.—Holy Communion.  
9:30 and 11 A. M.—Church School.  
11 A. M.—Morning Service and Sermon.  
6 P. M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion, 10 A. M.

### CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri  
*The Rev. J. Francis Sant, Rector*  
*The Rev. C. George Widdifield*  
Minister of Education  
Sunday: 8, 9:30, 11 a.m.; 8 p.m.  
Canterbury Club, 5:30 twice monthly.

### CHRIST CHURCH IN PHILADELPHIA

Second Street above Market  
Cathedral of Democracy  
Founded 1695  
*Rev. E. Felix Kломam, S.T.D., Rector*  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open Every Day

### CALVARY CHURCH

Shady & Walnut Aves.  
Pittsburgh  
*The Rev. Lauriston L. Scaife, S.T.D., Rector*  
Sundays 8, 9:30, 11:00 and 8:00.  
Holy Communion—Daily at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.

## Job Restrictions Protested By Women of Church

*Detailed Analysis of Women's Work in Church  
In Many Countries Will Be Made at Amsterdam*

Greenwich, Conn.:—Church women are puzzled by some of the job restrictions imposed on them by their churches, and would like to be judged on the basis of their "ability, experience, and education," rather than on their sex, Mrs. Samuel M. Cavert, of the study department of the World Council of Churches said here.

Speaking before 50 Church women including the elected heads of women's organizations of 19 major Protestant denominations, and representatives and observers from seven foreign countries, Mrs. Cavert stated that "leading Protestant and Orthodox Church women are asking that the goal of their full citizenship in the Church shall be explicitly recognized in all quarters, and be self-consciously adopted and striven toward."

Mrs. Cavert's report to the Church women was based on a survey being conducted by the study department of the World Council of Churches on the topic "The life and work of women in the Church." The study will be presented in final form at the first Assembly of the World Council of Churches in Amsterdam this summer, and will include a detailed analysis of women's relation to the church in 58 foreign countries.

Mrs. Cavert said the survey showed that "some progress has been made to elevate the status of women in the Church," but that many women throughout the world who "have knocked at the doors of their Churches seeking vocation, have found those doors were not opened except in a rather niggardly way."

"The result," she continued, "has been in too many quarters a caricature of the kind of woman who 'does church work' and the kind of work which she is pictured as doing. It is these results which devoted and

self-conscious Church women are trying to overcome."

Turning to reports from specific countries, Mrs. Cavert said that in Denmark where a "considerable number" of trained women theologians only lack ordination to accept pastorates, only one of Denmark's



*The Rev. John E. Large, rector of St. Andrew's, Wilmington, Delaware, is broadcasting meditations each Sunday over a station of that city*

nine Bishops has "unequivocally stated his willingness to ordain a woman."

While not as rigidly opposed to women clergy as Denmark, Churches in other European countries were pictured by Mrs. Cavert as practicing "various forms" of discrimination against women clergy. She quoted from a Swiss report which stated that "whenever a new post is created for a woman theologian or one is filled, the old doubts and objections are raised."

Mrs. Cavert emphasized, however, that women were not seeking to

launch a "suffragette movement" for the ordination of women clergy, but were simply "trying to find the best means of serving the Church in whatever capacity their abilities and skills would merit."

While noting the growth in the number of women engaged in professional and volunteer Church work, Mrs. Cavert's report showed that Church workers, "especially those in local church work are apt to feel their status in the Church is low."

One report submitted by an American Protestant denomination, expressed the view that "everything is expected of a pastor's woman assistant, from doing an incompetent janitor's job to pinch-hitting for those who fall by the way," Mrs. Cavert said.

Another report from an American Church group noted that "women in Church professional work although conforming to the general heightening of standards still find themselves in most cases without any professional recognition."

Mrs. Cavert said that reports from Oriental countries stressed the "increasing difficulty" of keeping Church women workers. Quoting from the Egyptian report Mrs. Cavert said: "It is getting harder all the time to secure professional Church workers because of competition with government, armies, and business. A drastic change in salaries and pension scales is needed."

### ELECTION TODAY IN MICHIGAN

*Detroit:*—A special convention of the diocese of Michigan is being held today for the election of a suffragan bishop. A committee to receive nominations is placing the following men before the convention: the Rev. Russell S. Hubbard, rector at Bar Harbor, Maine; the Rev. Irwin C. Johnson, rector of St. John's, Detroit, and the Rev. Gordon Matthews, executive secretary of the diocese.

At the service preceding the convention Bishop Emrich is being installed as bishop of the diocese by Bishop Ivins of Milwaukee, the president of the fifth province. The

preacher at the service is Bishop Whittmore of Western Michigan. Other bishops attending are Bishop Herman Page of Northern Michigan, Bishop Horstick of Eau Claire, Bishop Kirchoffer of Indianapolis, Bishop Mallett of Northern Indiana and Bishop Sawyer of Erie.

## CANTERBURY COLLEGE HAS DISASTER

*Danville, Ind.*:—A cyclone hit this town on March 26, doing considerable damage to Canterbury College, co-educational, liberal arts college which was taken over by the dioceses of Indianapolis and Northern Indiana two years ago. Bishop Kirchoffer of Indianapolis, who came here the following morning, reports that the storm hit at 5:30 p.m. with people telling him that "there was a roar like a freight train running into the house." President Edgar C. Cumings was ill in bed. Hearing the roar, without time to get into the basement, he and Mrs. Cumings and their two sons, ages 4 and 6, dived under a bed. The top of the house was completely lifted off, the walls all caved in, all the windows were broken, and the home left a shambles, beyond any repair.

The western part of the town was practically wrecked. The telephone building had the front taken off and how the girls on duty escaped death is still a mystery. A church of another denomination had part of its roof destroyed. The administration building of the college was damaged but can be repaired.

The Rev. L. C. Wolcott, a teacher at Canterbury, was returning from conducting a Good Friday service in Bedford and was just entering Danville when the cyclone struck. Flying roofs, fallen trees and wires made him abandon his car and he walked, ran and crawled the half mile to his home. The roof was practically gone, all the windows were out, but his family was not hurt. They turned their home into a receiving station for the injured and kept several there for the night since the houses of several neighbors were demolished. An automobile, from a private garage some hundred yards away, was deposited on the foundations of what had been the Wolcott's barn, a mass of twisted wreckage.

Bishop Kirchoffer wires that Canterbury needs the interest and support of the Church to repair the great damage done.

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## DICK MORFORD CONVICTED

*Washington*:—The Rev. Richard Morford, Presbyterian, who is the director of the National Council of American-Soviet Friendship, was convicted last week of contempt of Congress. The conviction came as the result of a citation by the Un-American Committee two years ago when Morford failed to turn over files and records, including a list of contributors.

In a statement on behalf of the Council Mr. Morford declared that the conviction gives the house committee the right to smear and pillory those Americans and American organizations whose goal it is to pre-



*The Sisters of St. Helena, who operate Margaret Hall at Versailles, Kentucky, in the new white habits of their order*

serve the peace, on the only basis on which peace can be preserved: collaboration and friendship between the United States and the Soviet Union.

"We confidently expect," Mr. Morford added, "that a review of the case by a higher court will vindicate our fundamental contention that the Un-American Activities Committee acted beyond its proper scope and authority and in violation of the Constitution."

"It may sound fantastic," the statement said, "but the government's contention in the trial was that the very name of the organization was subversive because it contained the words 'American-Soviet friendship.' Another incredible argument of the government during the trial was that one of the declared purposes of the Council—to take specific action

against anti-Soviet propaganda aimed at dividing the United Nations—necessarily meant that the Council would put forward pro-Soviet propaganda which in itself must be counted subversive. Further, the government contended that any criticism of the administration's foreign policy, no matter how mild, was to be condemned as subversive and un-American."

## CHARGE BIAS FOR UMT

*Washington (RNS)*:—Public hearings on universal training before a committee of the Senate were described by 15 leaders of national organizations as "a mere formality be-

cause the committee has already made up its mind." A number of clergymen signed the statement, including the Rev. Charles P. Boss, head of the Methodist's commission on peace, and the Rev. J. M. Dawson, recording secretary of Americans United.

## COMMITTEE ON COOPERATION

*Montreal*:—Bishop John Dixon has announced the formation of a department of inter-faith relations for the Montreal diocese of the Church of England in Canada. It is headed by the Rev. John Gore, formerly a professor at the Pacific School of Religion, who stated that the purpose is to advance understanding among Protestants, Roman Catholics and Jews, as well as to serve the cause of Protestant unity.

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## Further Intrenchment

**A** YEAR ago, in announcing that our subscription price had to be advanced, we presented facts to show the necessity. The chief items were increased cost of paper and two wage increases over a twelve month period, to the union members who do our mechanical work. Those familiar with the printing industry in Chicago know that the unions asked for another wage increase on January first, the contention being that it was necessary to meet increased living costs. Many shops refused the request, with strikes resulting so that many publications either suspended until the dispute is settled or now issue miniature bulletins. The firm that prints *THE WITNESS* however met the demands so that this magazine has appeared regularly each week, with its customary size and format.

The added costs were of course passed on to us, requiring some action on our part. We are determined *not* to increase the subscription price further. Instead we will publish a sufficient number of sixteen-page issues in the weeks ahead to keep *THE WITNESS* reasonably solvent. That is, we will do what most magazines do; print the number of pages each week that are required to handle the volume of news, advertising, etc. Some weeks, therefore, you will receive a twenty-page magazine and other weeks sixteen pages, until such time as we can find a more satisfactory and permanent solution to our problem. The indulgence and cooperation of readers is urged until that day arrives.

## Votes For the People

**W**HILE Congress debates weightier matters, the citizens of the District of Columbia are working on a bill to bring democracy at home. Today, the District is governed by Congress through a 52-man commission established in 1878. Every so often, both Congressional houses have to take time off from Russia, U.M.T., price control or labor and seriously discuss whether or not wrapped straws should be served in soda-fountains in the neighboring community. Admittedly, it is absurd and, since the District citizens can't vote, it is a

negation of fundamental democracy. Now, a carefully studied District Charter Bill, receiving bipartisan support, is under discussion. It would give the District citizens the right to vote for a city council of their own choosing and exercise the same rights and responsibilities that the rest of us have. You might help by writing your senators and representatives urging passage of the Bill.

## Commandment Nine

**T**HERE can be honest differences of opinion concerning such a controversial issue as Universal Military Training. We are unalterably opposed to it, and we believe on rational, honest and realistic grounds consistent with the Christian ethic. The President of our House of Deputies, the Hon. Owen J. Roberts, is for it in no uncertain terms. Indeed, most of his time these days is spent in lobbying and testifying for it in Congress as head of the National Committee for U.M.T. In a democracy such as ours, such activity is a legitimate and even necessary component of the democratic process. Yet, there are certain standards which must be applied to the lobbying technique. One of them is honesty. In testifying on U.M.T. in Washington, Mr. Roberts, according to the daily press, said that the opposition to U.M.T. centers in the Communist Party and, for the most part, is inspired by them. Pop-

py-cock! Every Christian body in this country, including the Roman Catholic Church and the Federal Council of Churches, has at one time or another come out against it and most of them are still sticking to their position. Mr. Roberts knows this. American labor is unanimously against it as are such groups as the Progressive Citizens of America and the Americans for Democratic Action. Mr. Roberts knows this. And yet, adding to the hysteria of our time, he says the opposition is part of an "evil, subversive plot," thus following the standards of the daily press and a bewildered culture. The ninth commandment reads: "Thou shalt not bear false witness." We commend it to the immediate attention of the President of our House of Deputies!

### "QUOTES"

**I**T IS reasonably certain that man knows enough science and engineering, and has the organizational skill and experience, to provide all peoples with the fundamental necessities of life and to satisfy the principal motivating desires of normal people of all races, creeds, and colors. On the other hand, it is equally uncertain that we as a people, or the peoples of other nations, have the necessary inner spiritual qualities to build a happy world of peace and good will. All students of the human scene have eventually concluded that man-made societies must always fail unless they are composed of people intellectually free and with deep spiritual convictions that place others before self.

—FREDERICK L. HOVDE  
President of Purdue University

# The Work of a Bishop

by W. Appleton Lawrence

*Bishop of Western Massachusetts*

IN THE Form of Ordaining or Consecrating a Bishop, as set forth in our Prayer Book, a rubric provides that after the Gospel "shall follow the Nicene Creed, and after that, the Sermon." But it stops there, without mentioning the subject or purpose of the sermon, whereas in The Form and Manner of Making Deacons or of Ordering Priests, the rubric is quite different. There, it is very explicit in stating, "There shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Deacons (or Priests); how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office."

I do not believe that this difference is an accident or a mistake. I believe that it is both intentional and significant. If it had been otherwise, it would certainly have been corrected over the years. The difference seems to me to grow out of the fact that although years ago, when these services were first compiled, it might have been necessary to explain and emphasize the office of priest or deacon, the office of a bishop was assumed and accepted without argument or definition. It did not need defense or protection. It stood by its own strength and merit. Its natural assumption was as simple and as commonplace as the acceptance of night and day.

I think it is too bad that in these days, when negotiations looking toward unity with other Christian bodies are in process, that there are some within our Church who seem to think that the order of bishops needs to be protected and defended by argument; that somehow it may be debased or destroyed by mere association. It would seem to me that the counsel of Gamaliel, years ago, was wise then, and is still wise and good today: "If this work (or office) be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Such dangers as may threaten this Apostolic office would seem to me to come from *within*, through secular infiltration and popular pressure, rather than from without.

To check up on this possibility, I should like to have you consider the picture of the office of bishop as set forth in the Prayer Book service, and the practice and pattern which we find quite evidently expected and demanded of a bishop by

The sermon preached at the consecration of Bishop Charles Hall of New Hampshire.

the members of our Church today—consented to and in some cases perhaps even encouraged by the bishops themselves. It is my hope that by this comparison and contrast, we may all be led to think more seriously about our part and place in the making of a bishop, and perhaps change somewhat our present conception of what we should expect bishops to do and to be today.

I doubt if you who are Church members realize what a large part and place you have, not only in this consecration service itself, but also in the days that follow, in adding to or detracting from the consecration of him whom you have called to be your bishop, by the demands you make of him and the expectations you embody. I am perfectly sure that the people of a diocese can do much to make or to break the work and spirit of their bishop. But let us proceed with this comparison between these past and present conceptions.

Immediately following this sermon, two bishops will present the Bishop-elect to the Presiding Bishop and the two bishops assisting him, after which testimonials will be read, certifying to the evidence of his election, of his ordination to the diaconate and to the priesthood, and to the consents of a majority of the standing committees and bishops of our Church. This procedure makes it quite evident that a bishop rises from the ranks of the laymen to the ministry, and through the lesser ministries to the office of bishop. It makes plain, also, the fact that he is a bishop not simply of the diocese which is to be his jurisdiction, but a bishop of the Church of God, for his election is not valid or complete until a majority of the bishops and standing committees have formally given their consent.

This bit of drama, for such it is, should certainly help us to realize that the bishop is, first of all, a human being. He has in his life the same temptations that all people face. He has the human weaknesses which beset each and every one of us. He will make mistakes, just as others make mistakes. But nevertheless, because of his proven fitness and ability, he has been the choice of laymen, priests and bishops of this Church, to serve in this office of responsibility and authority.

As a measure and proof of his loyalty and catholicity, the Bishop-elect is thereupon asked to give his "Promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church," thus bearing testimony to his immediate

and worldwide responsibilities and relationships.

The Presiding Bishop then quite naturally, one might say almost inevitably, asks for the prayers of the congregation, that the bishop may be strengthened in spirit for the task and the responsibilities ahead, for it is plainly evident that it is only by the power of God and through fellowship with the faithful, that the bishop can effectually fulfill this office. By himself, he is only a human being. It is only as he is empowered by God's Holy Spirit, invested in him by the Church through her duly authorized officers, that he can be a bishop; and it is only as he is supported by the prayers and assistance of the members of the Church, that he can do the work of a bishop.

It is well for you people to remember this. Your prayers are asked at his consecration. They are needed throughout his ministry. Every time you participate in the service of Holy Communion, or Morning or Evening Prayer, you pray for the bishops of the Church. As you do so, pray for your bishop by name. Pray earnestly, sincerely, devoutly, that he may receive the blessing, guidance, and strength of the Almighty. His is a hard task, with great demands, yet with great possibilities. It is heartening for a bishop to know that his people are praying for him; that what he does, he does not in his own right nor in his own power, but in your name, and through the grace of God.

**T**HEN, as the Prayer Book says, "In order that the congregation present may have a trial and bear witness how the Bishop is minded to behave himself in the Church of God," the Presiding Bishop proceeds to ask him eight carefully chosen and well-considered questions.

His affirmative answer to the first question gives us all assurance that he feels truly "called" to this ministration. This is important, emphasizing as it does that this office is not a mere man-made device for the better administration of the Church, but an expression of the Apostles' teaching and fellowship. It is well, however, for the congregation to notice that in none of the eight following questions which give the picture and pattern of this office as provided by this service, is any mention made of a bishop's duties as an administrator, a money-raiser, a creator of programs, a social lion or a Church dignitary. All these may have their place in life but they certainly do not need to be the work of a bishop. The very first requirement for a bishop is that he should recognize himself a servant of God and of his fellowmen.

The next two questions follow up this thought in the emphasis upon the Holy Scriptures. The bishop is to read the Scriptures. He is to seek a proper understanding of them. He is to teach nothing as necessary to eternal salvation except what may be found in the Scriptures. He is to

instruct the people out of the said Scriptures. He is to teach and exhort, with wholesome doctrine, and drive away from the Church all erroneous and strange doctrine contrary to God's word.

But how can a bishop do all these things if he must be in his office every morning? He cannot. He can only do it if priests and people not only refrain from making undue demands upon him, but actually expect him to devote himself chiefly to these more spiritual interests and activities. The Church of England still has a few bishops who are also scholars. Here in America, it would be hard to point out even one. It may be a hopeful sign that in the last three years, three men who have served as professors have been elected to the office of bishop. Time will tell. But I am sure of this: that this emphasis in the life and work of a bishop can only be restored by a change in the idea and expectations of the members of the Church as to the duties of a bishop.

The next two questions refer to the manner and emphasis of a bishop's living, "that he may show himself in all things an example of good works unto others." Please note the emphasis of the words used in the questions asked. He is to "deny all ungodliness and worldly lusts." He is to "live soberly, righteously, and godly in this present world." He is to "maintain and set forward quietness, love, and peace among all men." He is "diligently to exercise such discipline as by the authority of God's Word is committed to him."

There are hardly words which would today describe the ordinary pattern of a busy bishop's life. These several requirements might, it seems to me, be summarized into, "simplicity, serenity, and spiritual authority." But do people expect bishops to be simple, to live simply? Again, it may be a hopeful sign that by the pressure of circumstances, English bishops are being compelled to leave their palaces. Here in America, I can name several bishops who would be far happier, I am sure, and, I think, more effective, if they were allowed to live more simply, with less formal entertainment, less insistent demands to grace this occasion or to serve as "window-dressing" at that affair. Much too often, bishops are invited and expected to play the part of a Church dignitary, rather than to serve as the chief shepherd of the flock; to be a "man among men," rather than a man of God.

As for serenity. I admit my surprise when I was told that my predecessor had had no telephone in his office, and could only be reached through a message at home; but after ten years as a bishop, I know from bitter experience that a telephone and serenity do not easily mix; and now I am trying to discover a formula which will combine easy availability for real needs, with proper protection from petty interruptions. If your bish-

op is to keep his consecration promises, he must have your help in this.

As for authority. There is in the world today, it is true, a trend towards authority, but unfortunately it is a type of authority which is imposed from without,—often an arbitrary authority of a formal and ecclesiastical variety, almost always of man's making and man's enforcement,—rather than arising from within. The discipline and authority referred to in this service is the kind of authority shown by Jesus, when it was remarked that he taught them as "one having authority, and not as the scribes." It is a spiritual authority which must ultimately rest in the laws and purposes of God. It is the authority of truth, based on right, not on force. The Church in her historic form and present organization (of which all of you are a part), is the conserver of this authority. The bishops are charged with the responsibility of its interpretation and application.

**I**N THE next question, the bishop-elect is asked if he will be faithful "in ordaining, or laying hands upon others"—I imagine, in confirmation as well as in ordination. Here, again, is an emphasis about which many have been lax, both in providing candidates of the best quality for the ministry, as well as in setting proper standards for confirmation.

There is a great and critical shortage in the ministry of our Church today; but the Church needs better men even more than she needs greater numbers. Candidates for the ministry must inevitably come from the laity. That they have not been forthcoming should be a matter of deep concern to all of us. Do you know how many clergymen your parish has supplied in the past 25 years? Then compare that with the number your parish asked from the Church during that period? How is it with the diocese as a whole? And then, how about confirmation? How many persons have you personally brought to confirmation in the last ten years? Clergymen are not the only ones charged with this responsibility. Every Christian is called to bear witness to his faith. In the diocese of Dornakal, India, no one can be confirmed until he has brought someone else to baptism. I had a woman in one of my parishes who brought at least one candidate to confirmation every year. The care which a bishop can use in laying hands upon others is largely determined by the quantity and quality of those who are presented to him. This is as much your responsibility as his.

In the last question, the bishop-elect is asked if he will show himself gentle, and be merciful to poor and needy people, and to all strangers destitute of help. It is very unfortunate, I think, that the ordinary bishop's life usually does not deal much with such people. His dealings for the most part are with the influential, the important, the re-

spectable, and well-to-do, but it need not be so. There are opportunities in state hospitals and other public institutions, in jails and prisons, on the back roads and in city slums, where a bishop's visit might be unexpected, but, from that very fact, all the more welcome. A bishop's jurisdiction includes not simply the men and women whose names are upon the parish records. He is also the shepherd—perhaps especially the shepherd—of the poor and the needy, the lost and the lonely, the unchurched, and the "forgotten man." That is, according to the picture and pattern of the Prayer Book service.

What a bishop is called to be and do, according to the questions of the Prayer Book, and what a bishop actually is and does in most dioceses today, are, I am sure you will agree, not one and the same. But they can be much more closely approximated if you will help to make them so.

Following these questions, the Presiding Bishop leads in prayer that the bishop-elect may have strength and power to perform the duties of his office. He is then clothed with the rest of his Episcopal habit, and kneels in humble supplication as the *Veni, Creator Spiritus* is sung antiphonally. Then the Presiding Bishop, together with the other bishops present, lay their hands upon the head of the bishop-elect, while the Presiding Bishop says the sentence of consecration, in which he charges the bishop to stir up the grace of God which is given him by the imposition of hands, "for God hath not given us the spirit of fear but of power and of love and soberness." Notice, please, the word "us"—that the Holy Spirit is a corporate, not an individual, gift. Then the Presiding Bishop delivers the Bible, telling him to think upon the things contained in this Book, and "be to the flock of Christ, a shepherd, not a wolf; to feed them, not devour them; to hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." It is a solemn and significant moment. The Church, represented by her laity and ministry, through her bishops, serves as the means and channel of God's Holy Spirit to empower a bishop in the Church of God. It is an act in which each of us has part and place, as a member of the body of Christ; but it conveys a power greater than the sum total of all human action, in that it proceeds from God himself.

The natural, one might almost say, inevitable result is a spontaneous desire to give, to serve, to go out and tell others the "good news" and spread the grace and power of God. So, in keeping with this sentiment and spirit, the offering follows. Surely this offering today will be far more meaningful than most. You will place upon the alms basin not only your offering of this world's goods, but also, figuratively speaking, you will give yourself in order that, later on, after the alms have



been presented, and "the full, perfect, and sufficient sacrifice, oblation and satisfaction" has been offered at the altar, the words of the celebrant, "and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies," may indeed be your words, and you will back up those words with action in the days ahead.

The consecration of a Bishop ought also to be the consecration of the priests and people of the diocese. It is only as both consecrate themselves to God, that much of significance in the work and worship of God can be accomplished. There is tension in the world today—tension in the life of each of us. The world is making demands upon us. A spirit of secularization has entered into the life and work of the Church. I hope that what this service may do for all of us is to make us think not so much of what the world demands of us, as of what God expects of us, and of what we owe to him.

## Is It True What They Say About Henry?

By

C. E. BERGER

*Rector of St. Anne's, Annapolis*

THE Episcopal Church wastes no love on Henry the 8th of England, but because we are frequently maligned through inaccurate historical references regarding his connection with the English Reformation, we must from time to time set the record straight.

The popular libel "Because Henry the Eighth wanted a divorce he started the Episcopal Church," is utterly false. He didn't want a divorce, but an annulment, and he was born about 1450 years too late to "start" the Church. Henry was instrumental in separating the Church of England from the power of the pope, but after his death, his work was undone by his daughter, Queen Mary. The Church was restored to papal power and Parliament received papal absolution for its acts. With all of Henry's work undone, how could it be said that he started the Episcopal Church?

Ultimate separation of the Church of England (of which the Episcopal Church is a daughter) from the pope came during the reign of Queen Elizabeth. She revived certain Parliamentary acts of her predecessors. When she had contributed her part to the English Reformation, however, the Church of England still used the same buildings, had the same ministry, the same faith, and the same service (with slight alterations) that it always had had before. To say that Queen Elizabeth started the Church of England or that her father did is, therefore, like saying that an overhauled auto-

mobile is brand new.

Although he ended his days as a scoundrel, Henry the Eighth was not always in disfavor with people and pope. As Duke of York, he did not expect to become king. This prompted many to say he should be groomed for a career in the Church, since as a youth he was outstandingly pious, learned in things religious and popular with the people in general. He wrote a book against Martin Luther (who launched the Reformation), and this so pleased the pope that the latter gave Henry the title "Defender of the Faith." It is interesting that the most maligned of English Kings should have been the recipient of this papal honor.

## Travels of a Gargoyle

By

THOMAS V. BARRETT

*Secretary of College Work of the National Council*

ONE of my friends who is a top-drawer operator on a kind of intermediate level believes that if I continue my survey on the grass-root level, something vital may happen on the national level; something really challenging.

On my spring trip this year I stopped at Bloomtown to visit the Rev. Thomas E. Wangelist. Wangelist was three times my size and had muscles all over him. I thought he might have helped me with my three suitcases; it would have been a nice local-level gesture. But Wangelist had other matters in mind. He was brimming with vitality, though it was only six a.m.

"Good morning, good morning," he boomed, leading me to a Ford sedan. "My, it's good to be up and about this lovely morning—and so good to see you." He clapped me on the back cheerfully as he opened the door of his car; the blow sent me hurtling into the tonneau on top of an old inner tube, sixteen copies of "The Nonchurchman," and a tricycle. I climbed out after my luggage, and tried to hide my natural, early-morning gloom.

"I see you've been distributing religious literature," I said.

"Oh yes," he replied, watching me struggle with the suitcases, "I always carry some with me. But nothing will save men today except man-to-man evangelism. We need to witness our faith publicly, don't you think?"

His eyes glittered with eagerness to be off witnessing somewhere.

"We need more personal conversion," he went on. "Commitment; our religion has no buoyancy; we don't pray enough."

"I guess you're right," I said, trying to pray as we rounded a corner buoyantly.

"We pray in church, but do we go out and ask people to pray with us?" He glittered at me so

brightly I had to squint my eyes. "How long since you prayed with your secretary?"

"Months," I confessed gloomily, "even years. On the national level we're not oriented to the life of prayer. But she types very well, and . . ."

"As I was saying," Wangelist went on radiantly, "personal evangelism is the cure for the world's troubles. Spiritual Resuscitation is the key-note for our time. A Prayer a Day keeps Communism Away. Don't you think we owe a lot to the Booktermites?"

"Probably so," I answered casually, gazing out the window at the unresuscitated face of a policeman, "but I could wish they were a little more bookish."

"We've had too much intellectualism," glittered Wangelist. "You must meet Joe Brazil. Unlettered, but he does God's will in the baggage office at the depot. If only more people would witness publicly to God as Joe does. He's thoroughly re-born." Wangelist looked at me till I felt pretty sodden. Only once-born I guess; I didn't seem to have any glitter at all.

"What do you think of Staasen?" I asked sliding the question edgewise through the glitter.

"If we could only get our statesmen to ask the Master's guidance. . . ." Wangelist began.

"How do you know they don't?" I interrupted.

"They don't witness publicly to their conviction," he objected.

"I was always under the impression," I said, feeling somewhat hurt about the suitcase episode, "that a man's work, and how he does it, is a sort of public witness."

Wangelist looked as if he hadn't heard me, so I brooded for awhile silently, trying to work up some glitter. We had breakfast and went around to the Parish House. Wangelist said he and the staff always had morning prayers, and he would be glad to have me join them.

"This morning we are having our devotional time in the organ chamber," he went on smiling happily. "The organ tuner is here; we would like to draw him into our little circle."

"What if he would prefer to be left alone with his tuning problem?" I asked, loathe to disturb a man at work.

"We must give him an opportunity to commit himself; to make his surrender," Wangelist said.

I wasn't quite habituated to Wangelist's orientation. As I followed the staff to the organ chamber I couldn't help recalling a piece of verse I read somewhere,

"Beware of coming too much to the surface

And using for apparel what was meant

To be the curtain of the inmost soul."

Probably just a once-born poet.

I knelt down over a six-foot piccolo stop, while the organ tuner banged around a diapason. The

prayer service was sincere and intimate; I hadn't got so intimate with myself for years. But the tuner didn't pay much attention, far as I could see. Obviously not interested in second birth. The fellow lacked glitter.

During lunch we had a discussion about the evangelism college students were doing. I said I thought they should spend their time studying, and Wangelist thought they'd all probably had enough brain work and ought to be seeking the lost, and confessing their spiritual resuscitation. As the day wore on I began to get the feel of Wangelist's approach. It was simple once I got it. It's mainly a matter of forgetting intellectual dilemmas, and the problems of society, and the modesty of the soul, and just surrendering yourself to the Lord especially when there are lots of people around so you feel like Cornwallis at Yorktown.

Before I left, Wangelist and I prayed all over the place, and witnessed in front of a clerk in a cigar store, and three men painting a lamp post. I was getting more buoyant by the hour. Wangelist dug up Joe Brazil when we got to the station. Joe said he'd check my suitcases. He preached me a short vital sermon, and lost himself so completely in his witnessing that he put two suitcases on the wrong train. But he was cheerful about it and told me not to worry about possessions. "Lay not up for yourself treasures on earth," was the way he put it. He took the other suitcase and hurled it into a truck twelve feet away. The suitcase broke and released my household equipment.

"Change and decay in all around I see," chanted Joe.

"Shall we pray for guidance?" asked Wangelist.

I gave Joe a tip which he put in a portable alms box hanging from his belt. I got on the train with a glittering smile of farewell.

"A prayer a day. . . ." I reminded Wangelist, and waved good-bye. Taking out my Bible for guidance, I opened it. Never seem to strike a relevant passage.

"And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men . . . but thou when thou prayest, enter into thy closet. . . ."

That would never do in an atomic age. I went into the smoking room at the end of the car. Some men were talking about the economic situation. Apparently wheat or something had dropped somewhere.

"It's all the fault of this darned administration," one man said.

I knelt down under a wash-basin and let my eyes glitter up at them,

"Shall we pray about it?" I asked smiling buoyantly.

# The Society of Friends Resents Charge of Owen Roberts

*Other Religious Groups Testify on Universal Military Training Before Senate Committee*

Edited by Sara Dill

*Philadelphia:*—A charge by the President of the House of Deputies of the Episcopal Church that the "organized core of opposition to universal military training centers in the Communist Party" was strongly resented at the annual meeting of the Society of Friends (Quakers) meeting here. The statement was made by Owen J. Roberts, former Supreme Court Justice, who was elected head of the House of Deputies at the Philadelphia General Convention and thus became the first layman to hold the office.

Richmond P. Miller, executive secretary of the Friends' central bureau, said that "we resent such statements," while Mrs. Esther Holmes Jones, chairman on a committee to draft a resolution on the international situation which is being sent to President Truman, declared that "Friends consider themselves part of the 'organized core' in this issue. Sharing with us are a number of official bodies and boards of the Catholic and many Protestant Churches, including Methodist, Presbyterian and Lutheran."

Also in Washington, where representatives of a number of Churches testified before a committee of the Senate on the U.M.T. bill, a number spoke feelingly about Justice Roberts' remark.

Paul Goering, Washington representative of the Mennonite Central Committee on Armed Services, that Roberts' statement was an indirect attack upon his denomination's 400-year-old opposition to all forms of peacetime conscription.

He added that the remark was "likely to prove damaging to the anti-UMT cause and might frighten those who have to date held views opposing the measure."

Ora Houston, of the Church of the Brethren Service Committee, said he believed Congressional leaders would not be unduly influenced by Roberts' statement.

"As I view the situation," he said, "Congressmen who have not decided

finally on their personal position with respect to UMT are looking to the grass roots for their cues."

At Baptist headquarters here, Roberts' view was labelled a "loose generalization."



*The Rev. Albert Render, the rector of St. Mark's, Havre, Montana, in a moment of relaxation*

## Hits Foreign Policy

*New York:*—Methodist Bishop G. Bromley Oxnam charged March 30th in an address here before 800 persons that President Truman has not done everything to avert war with Russia and urged that "every possible step be taken that can keep this catastrophe from mankind." He warned that "a foreign policy based upon the erroneous assumption that an ideology can be contained by force leaves the initiative in Communist hands, directs our attention to the building up of military might, and creates the impression that war is inevitable."

Bishop Oxnam urged that the U.S. invite Stalin to conference, "to sit at the table and there seek to work out some understanding that will avert war." He suggested that the President should "send a delegation of the best minds of this nation to that conference, tough minds, democratic minds, religious minds."

"If we made such an effort," he said, "and gave it proper publicity throughout the earth, and the peoples of the world knew that the United States of America, facing the threat of war, had done all in its power to avert it, that result alone would justify the conference. But I believe greater results might follow."

He also proposed that delegations representing religion, science, art, labor, education, business should go to Russia at once to confer with similar representatives there, "solely for the purpose of coming to understand each other," and that similar delegations should come here. Bishop Oxnam urged the President to send a delegation of religious leaders to confer with church leaders of the world. This delegation would express to them the President's "sincere desire for peace and his prayer that religious leaders everywhere may seek to develop the public opinion essential to peace."

The Methodist leader questioned whether the President has made "full use" of the United Nations. He urged Mr. Truman to instigate the summoning of a special UN session "to present the whole issue and there to seek solution." Declaring that "the Church has a stake in all this," the bishop stressed that "the churchman must speak; the churchman must act to the end that this nation takes every possible step to avert war, to build democracy, to maintain peace."

Also speaking at the luncheon, which was given in honor of Bishop and Mrs. Oxnam, were Presiding Bishop Henry K. Sherrill and the Rev. Ralph Sockman, pastor of Christ Methodist Church, New York.

## Relief Given

*New York:*—The Presiding Bishop met with his committee on all locations of the Presiding Bishop's fund for world relief, and in view of pressing, urgent needs, forwarded

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\$348,807, for immediate use, leaving out \$5,000 as the fund's balance. This allocation was of money received since the beginning of 1948, the largest part since February 29, when Bishop Sherrill's radio appeal was made.

Most of the undesignated money was allocated through Church World Service, for its relief program which averages 50% to Asia and 50% through the Churches of Europe. Included are such items as aid for the Finnish Orthodox Church, for the Bulgarian Orthodox Church, for the Serbian Theological Seminary (for displaced persons) at Dorchester College, in England, and the emergency fund of the American Bible Society which is filling vast demands for Bibles for the use of Churches in Finland, Greece, the Philippines, China, Russia, replacing Bibles destroyed in the war.

Other uses being made of money contributed by Episcopal Church people include the shipment of clothing, food, agricultural supplies, and the program for displaced persons.

### Clergy Salaries

*New York:*—A higher proportion of parish income goes towards the rector's stipend in the case of smaller parishes than is true of larger parishes. This fact is brought out in a study just published by The Church Pension Fund. Parishes with annual income of \$3,000 to \$3,500 pay out about 57% of this as stipend to their rectors, on the average. Parishes with \$25,000 to \$30,000 income apply about 20% as stipend.

Graphs are given in the leaflet relating the size of parishes and missions to the stipends they pay. The size is measured by two yardsticks, namely the number of communicants and the annual income. Data for 1,966 congregations were used, ranging in size up to communicant groups of 1,500 people and up to annual income of \$40,000. Only congregations served by one clergyman were studied. The sample was considered a definitive one for the purpose.

The Pension Fund in 1947 published a fairly complete study of the ecclesiastical income (salaries) of

clergymen. This new study focuses on the congregation as a unit, and what it applies as stipend, rather than on the clergyman and what his total stipend, often from several different sources, may be.

Compensation of \$3,500 a year, including rectory rental allowance of one-sixth of the cash salary, is typical of what parishes with 300 to 400 communicants and parishes with \$7,500 to \$10,000 annual income pay their rectors, according to the report. The earlier study brought out that the average stipend of the whole group of active clergy runs about \$3,450 a year.

### To Meet Methodists

*Boston:*—Presiding Bishop Sherrill is to speak at the quadrennial general conference of the Methodist Church when it meets here, April 28-May 9. Trinity Church also is to be loaned to the Methodists for a service of Holy Communion. Top speakers during the sessions are to be John Foster Dulles, Congressman Walter H. Judd, who is an ardent sponsor of the nationalistic government of China, the Rev. Louie D. Newton, president of the Southern Baptists. Bishop G. Bromley Oxnam of New York is to deliver the episcopal address which presents the composite convictions of all the Methodist bishops, similar to a pastoral of the Episcopal bishops.

About 800 elected delegates, representing 150 annual conferences, 66 bishops and 92 overseas delegates are expected to attend the conference.

### Good Friday


*Buffalo (RNS):*—Nearly 2,000 stores, offices and plants gave employees time off Good Friday to attend church services. At the request of Protestant and Roman Catholic leaders, many business places closed during the three-hour period. Cooperation in the interfaith effort was urged by the committee for Good Friday, composed of Protestant

and Catholic clergymen and laymen. Started four years ago, the observance has received increased backing each year and is one of the most effective channels of interfaith cooperation in this city.

Business places that agree to participate are given posters for display purposes. The posters bear the inscription, "Attend Church Good Friday — A Worshipping Community — We will close 12 to 3 p.m., Good Friday."

### Negroes Brutally Treated

*Washington (RNS):*—A charge that Negroes in the South are being subjected to "a campaign of police brutality and intimidation" was



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made in a letter addressed to Attorney General Tom Clark by Rev. W. H. Jernagin, director of the Washington bureau of the Fraternal Council of Negro Churches of America. Jernagin declared the situation "out-ranks anything that has happened to my people in many years." He asserted that the campaign "is being deliberately played down by the newspapers in most instances and generally is not even treated by the press at all."

"The majority of these cases appear to involve Negro veterans, and generally in those communities where Negro veterans and other citizens have dared to speak out, thus facing the mob and possible lynching," Jernagin said. He added that a "factual report" in his possession spoke of "two lynchings and two near-lynchings involving Negro veterans within the last three months, one of them having taken place last month."

"It is my feeling," his letter to Clark continued, "that this is a deliberate drive being conducted by southern white leaders to discourage passage of Civil Rights legislation, including the anti-lynching bill, which has been advocated by the President and you as attorney general of the United States."

Jernagin urged Clark to act immediately "to bring the full weight of your office and the department of justice to investigate and bring to justice those responsible for these denials of civil liberties to Negro citizens in the South. I do not believe that our government can long tolerate a situation which comes close to being the same as that we cry out against in the so-called police states of Europe."

### Deportations Condemned

**New York:**—Several church people are among the fifty or so persons to sign a letter addressed to President Truman, protesting against the arrest and proposed deportation of aliens who have been active in the labor movement and the Com-

munist party. The letter gives the opinion that "the attempted deportation of non-citizens on the ground of political opinions is a violation of the Constitution of the United States and of the Bill of Rights. The activities of the justice department in carrying out these arrests, and their attendant newspaper publicity, are therefore political in character and not legal. We condemn these arrests as endangering American democracy and the rights of all of us, citizens as well as non-citizens, since they provoke hysteria and discrimination. We are alarmed by the attempt that is thus being made by the attorney general of the United States to use his high office to further political persecution and for partisan political purposes."

Church people to sign the letter were Miss Sarah Cleghorn of Philadelphia; Prof. Vida D. Scudder of Wellesley; President Benjamin E. Mays of Morehouse College and vice-president of the Federal Council of Churches; the Rev. Lee H. Ball, New York Methodist; Bishop G. E. Curry of Jacksonville, Fla.; Rev. Armand Guerrero of Chicago.

### Peace in Hungary

**Budapest (RNS):**—Hope for more friendly relations between Church and state in Hungary was expressed by speakers at Lutheran gatherings here attended by the nation's top-ranking political leaders. Presiding at services in the Central Lutheran church commemorating the centenary of Hungarian independence, Bishop Bela Kapi, president of the Hungarian Lutheran synod, read a declaration calling for an end to "regrettable tension" between Church and state.

"We are anxious that this tension should disappear," the declaration stated, "and appeal to the government to start negotiations toward this end as soon as possible."

The congregation who heard this appeal included President Zoltan

# Year of Destiny 1948

Many vital, worldwide issues, will be resolved this year and influence the entire earth for generations.

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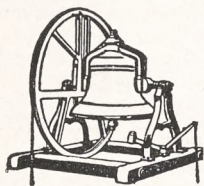
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Tildy of Hungary. Communist Premier Louis Dinnyes was the "star" guest at services conducted by Bishop Louis Ordass to mark the reopening of a Budapest Lutheran church rebuilt through a state grant after having been destroyed during the war. He told the congregation the Church ought to use its "highly respected" influence "to ensure in conformity with the Gospel, that the working people of Hungary would enjoy more rights after their many sufferings."

Meanwhile, the Communist newspaper Szabad Nep (Free People) paid unusual tribute to the Hungarian Lutheran Church and especially to the declaration read by Bishop Bela Kapi. It said that the Lutherans' "positive attitude and sincere good will" toward Hungarian democracy "evoked the sympathy of followers of other churches."

**Spare Jerusalem**

London (RNS):—A demand that Jerusalem and its surrounding towns and villages be "kept inviolate" in the present Arab-Jewish conflict was made in a joint appeal here by the Archbishops of Canterbury and York, Britain's top-ranking Anglican leaders.

"Is it impossible that now at this late hour, but still before it is too late," the appeal asked, "that all parties to the conflict shall determine that this area shall be kept inviolate till it can be handed over at the earliest possible moment to the Trusteeship Council?"

"Let the future of the rest of the country be fought out, if it must be, elsewhere," the appeal added, "but not in the Holy City."

Declaring that decision in the matter must come from within Palestine and that it rests primarily with political leaders, the archbishops urged at the same time that religious leaders of the Christian, Moslem and Jewish faiths "demand, in the name of the three religions, and of the God to whom they all look, a holy peace in Jerusalem."

It was announced that Dayan Harris M. Lazarus, Acting Chief Rabbi of Britain, has given his "unreserved" support to the archbishops' joint appeal.

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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.*

Mr. G. K. JONES  
Churchman of New York

THE WITNESS has presented vital facts about China. With our government now prepared to give added billions to support civil war in that country I hope that you may continue to do so. I have just read a statement by Mr. Edgar Snow, an authority on the Far East, who says that "there is nothing more stupid on the record of our foreign policy than present American support for the dictatorship of Chiang Kai-shek, in war against the Chinese people. Nothing less than a major American military operation, carried out by American troops and costing billions of dollars, to end in making a colony of China, can save this hopelessly corrupt regime. Even General Marshall knows that. Then why are we wasting more millions on a cause we know is indefensible? Is it the road toward world leadership in peace and progress to line the pockets of Chinese gangsters, profiteers and black market operators? We must stop adding to the misery of people who never did us any harm or we shall surely suffer for it in a day of reckoning."

We need to heed these words of Mr. Snow.

\* \* \*

Miss Winifred E. Hulbert  
Churchwoman of Westwood, Mass.

Being unable to attend the Maundy Thursday celebration of the Lord's Supper, I tuned the radio hoping to find music other than saxophone swing. Here is what I picked up in five minutes in a tour of the dial.

"Mr. Keen, I know Isabel was murdered. Jim Stanner was standing right by."

"Now you wait right here in the living room"—in Gracie's best baby-talk—"and don't let my husband see you."

"Mr. Queen"—man's voice shaking with fright—"I've never had part in a bank robbery before. I'll lead you right to him." Knocking and a stern voice demanding, "Open in the name of the law."

"Now Mr. Barnes, what talent brings you to our unusual musical show?" Mr. Barnes answers, "I make musical instruments out of plumbing fixtures."

Jazz music at a dozen stations, most of them jostling and blurring each other, drowning out another half dozen speakers all wanting to be heard. A faint, far-off orchestra, like a breath from the south, playing Mendelssohn's Spring Song, which the jazz obliterates.

Gracie's husband has evidently discovered the other man. "I'll tear him to bits. He's working my territory." A wild shriek. A shout, "Go out and tear that wolf to pieces, Bill."

A sponsor is talking fast about "the slacks that give the finishing touch to the costume" and a hair's-breadth further on the dial I learn that "Among thousands of brands, people flock to our coffee."

Mr. Queen apparently has discovered a body. "Look where his hand touched the wire. Mingo's been dead two days. Somebody else robbed the postoffice."

Another voice: "Every minute an accident happens on some highway in this country. Start being accident-conscious today."

A five-minute news summary: more money needed for France; meat packers strike and pickets are arrested; the coal stoppage; Senator Somebody insists that the oleomargarine bill will be re-introduced; a constitutional amendment for something or other.

Much clapping, a burst of so-called music, a jovial voice: "Introducing Bugs Bunny. Mamma, mamma, I just ran in to remind you that kids love Chuckles..."

Another burst of sound, frantic clapping, and a cheer-leader pep-boy announcing, "Nine o'clock. Time for Willy Piper."

Finally, at the bottom of the dial, a super-Sinatra croons intimately, "Love is funny, or it's sad; or it's quiet, or it's mad; it's a good thing, or it's bad..."

All this during the hour which commemorates the Last Supper, after which love in human form prepared himself for the immortal sacrifice. Is this the "Voice of America" on whose decisions in the coming hours rests the fate of nations?

\* \* \*

Miss E. R. Taylor  
Churchwoman of Miami

The Church is in your debt for the excellent series of articles during Lent on the issues to come before the Lambeth Conference. All of them were excellent. I want to tell you also how much I have enjoyed the Travels of a Gargyle by Mr. Barrett and I was delighted to see the announcement that more are to follow.

\* \* \*

Mr. E. A. Harris  
Churchman of New York

I was indeed surprised to find THE WITNESS quoting Candidate Robert Taft with approval. Maybe there is some hope for the magazine yet.

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