

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church.

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Corthell.

BISHOP IVINS AND BISHOP HUBBARD

The newly consecrated Suffragan of Michigan (right) is shown with his consecrator just after the service.

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LETTERS

Military Service

TO THE EDITOR: A hundred or more ministers—some of our own clergy among them—have appealed publicly for "A Day of Mourning" in American Churches as a protest against the beginning of selective service conscription, which they call a "dangerous and iniquitous measure." In an editorial headed "What We Should Mourn" the *New York Times* of August 10th says, "While holding in highest esteem the character and purposes of the hundred or more clergymen, including some of the country's leading Protestants, we deeply regret their action. . . . While they have taken a less extreme position than did the group of 300 ministers who advocated that American youth defy the draft in civil obedience, they nevertheless contribute to a misunderstanding of our nation's purposes, they without warrant or possible constructive result confuse the young people who are in their spiritual charge, and painfully arouse the emotions of parents whose sons may soon be called to honorable service for their country and in the cause of peace."

The action of these groups of ministers is greatly to be deplored. It will confuse the minds and mislead the consciences of some of our young people. It tends to lower the morale of the young men who are called to service in this time of world danger. And it gravely misrepresents the teaching of the Christian religion. The Christian religion does not stand for the principle of peace at any price. The Christian religion teaches that we are to stand with our whole strength, and at any cost, against the powers of evil. All who read Winston Churchill's great book, *The Gathering Storm*, will see how the influence of a well-meaning, but fatuous pacifism, in Britain, France, and the United States, led directly to Munich and to the horrors of the Second World War. As Arnold Toynbee shows in his remarkable book, *Civilization on Trial*, we must achieve world federation on the foundation of religion if we are to escape world catastrophe, but "so long as original sin remains an element in human nature" the provision of adequate force will be necessary for the repression of would-be aggressors and for the maintenance of world law and peace. And at the present time when there is a world power with such aims and principles as those of Soviet Russia, a world power which obstructs all efforts for peace, which rules by ruthless force and terror, and which seeks to dominate the world, those who desire Peace are compelled to stand armed and united in the hope and purpose of maintaining peace.

It is unfortunate, to say the least, for any group of ministers to add to the difficulties of our government at this crucial time, to confuse the minds and consciences of our young people, and—in effect—to lend their aid to the enemies of peace and freedom.

(Rt. Rev.) **WILLIAM T. MANNING**,
Bishop of New York, Retired.
Mount Desert, Maine



CALVARY CHURCH, Wilmington, Delaware
Reverend Henry N. Herndon, Rector

The problem of designing a suitable Reredos for the existing white marble Altar was complicated by the limited available space behind the Altar. Hence, a mosaic panel set in a white marble frame was decided upon. In keeping with the best traditions of mosaic art, the Calvary Group is rendered in a somewhat archaic manner, yet each figure and each detail clearly expresses its significant part in the great drama. In the Sanctuary window on the left is represented the Nativity and on the right, the Resurrection. For correct interior renovation, write

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FIFTEENTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

Assembly Organizes

After 10 years as a provisional body, the World Council of Churches formally came into existence on August 23d. A resolution constituting the World Council's first assembly also declared the formation of the World Council of Churches "to be and hereby is completed." The Archbishop of Canterbury presided at the opening session.

The first two days of the Assembly were devoted to addresses on the main theme of the meeting and its four principal sub-themes. These are: Man's Disorder and God's Design; and The Universal Church in God's Design, the Church's Witness to God's Design, The Church and the Disorder of Society, and The Church and International Disorder.

The next six days were to be devoted to section meetings on the problems on the Council's agenda. At the conclusion of these meetings, the delegates were to meet in plenary session again to take up the results of the group discussions.

EPISCOPATE

Canon Hubbard Consecrated Suffragan of Michigan

On August 24th, for the first time in its history, Bar Harbor, Me., was the scene of the consecration of a bishop. The Rev. Russell S. Hubbard was consecrated Suffragan Bishop of Michigan to assist Bishop Emrich in the administration of a diocese well known for its leadership in industrial and race relations.

At the service in St. Saviour's Church, Bishop Ivins of Milwaukee, president of the Province of the Midwest, was the consecrator. Bishops Hart of Pennsylvania and Pardue of Pittsburgh were co-consecrators, and Bishop Emrich was the preacher.

Bishop Peabody of Central New York read the consents of the bishops, and the Rev. C. M. Tubbs read the consents of the standing committees.

Bishops Loring of Maine, and Lawrence of Western Massachusetts were presenters; Bishop Whittemore, Litaniest; Bishops Van Dyck and Bennett,



Corthell.

BISHOP HUBBARD: with Bishop Loring (left), his former diocesan, and Bishop Emrich (right), his new one.

epistoler and gospeller; the Rev. H. Lewis and the Rev. J. G. Widdifield, readers of the testimonials; the Rev. J. H. Fitzgerald, registrar; and the Rev. J. Hubbard and the Rev. DeWolf Perry, attending presbyters.

His Beatitude, Mar Shimun XXII, Patriarch of the Assyrian Church of the East, was in the procession.

THE SERMON

Bishop Emrich pointed out in his sermon that the diocese of Michigan is in serious need of a great missionary bishop who can reach the diverse elements of the area, and can minister to their peculiar needs with imaginative force and personal conviction. The situation of today in a world of futility must be met by unreserved obedience to Christ's command, "Go ye," to work with new methods under a compulsion to win souls and to feed them with the truth of Christ. He mentioned that an interesting coincidence, demonstrative of the Catholic nature of the Church was taking place that very day, in that the Rev. Paul Ueda, a classmate of Bishop Hubbard at Virginia Seminary, was being consecrated Bishop of Hokkaido, Japan.

Bishop Hubbard was born in Philadelphia, September 8, 1902. He is a member of a family that can boast of a

number of clerical antecedents. His two grandfathers were priests, and his uncle, Bishop James DeWolf Perry, was one time Presiding Bishop.

Bishop Hubbard was called to St. Saviour's Church, Bar Harbor, Maine, in January of 1942. He has served as an examining chaplain and was appointed canon missionary in 1943. When the forest fire struck Bar Harbor in October of 1947, he was foremost in the organization of a Citizens' Committee organized to help rehabilitate the people of the town.

The Hubbards have made their mark in Bar Harbor as a family whose life is a distinctively Christian one. Bishop and Mrs. Hubbard (the former Anna Catharine Pratt) and their five children, Anne, 18, Jane, 16, Judith, 14, Russell, 11, and Catharine, 2, have many friends throughout the town.

Order Taken for Consecration of Dr. Barth

The Presiding Bishop has taken order for the consecration of the Rev. Dr. Theodore N. Barth, Bishop Coadjutor-elect of Tennessee. The consecration will take place in Calvary Church, Memphis, September 21st, at 10 A.M., with Bishop Sherrill as consecrator.

Bishop Maxon, retired Bishop of Tennessee, and Bishop Dandridge, the present diocesan, will be co-consecrators.

The Bishop-elect will be presented by Bishop Gravatt of Upper South Carolina and Bishop Carpenter of Alabama. Bishop Powell of Maryland will be the preacher. Bishop Mitchell of Arkansas will read the Litany.

Attending presbyters will be the Rev. Thorne Sparkman and the Rev. William W. Shearer. The Rev. John H. Fitzgerald, secretary of the House of Bishops, will be registrar.

CHINA

Dean Tsang's Consecration Date Set

A letter received by the National Council from Bishop Gilman, retired, of Hankow, asks that the Church at large be informed that the consecration of the Very Rev. Stephen Hai-Sung Tsang as Bishop of Hankow will take place in the

Church of the Holy Nativity, Wuchang, September 15th at 10 A.M.

Bishop Gilman will be consecrator and preacher. Bishops Craighill of Anking and Hsu, Assistant Bishop of Kwangsi-Hunan, will be co-consecrators, and Bishop Bevan of Eastern Szechwan will read the Litany.

NATIONAL COUNCIL

Fr. Barrett Resigns to be Chaplain at Kenyon

The Rev. Thomas V. Barrett, who has been executive secretary of the College Work Division of the National Council, has accepted a call to be chaplain of Kenyon College and rector of Harcourt Parish, Gambier, Ohio. Fr. Barrett held these same posts from 1938 to 1943.

After leaving Kenyon in 1943, Fr. Barrett was rector of the Church of Our Saviour in Akron.

JERUSALEM

Losses in Recent Fighting

Writing on the fourth day of the actual suspension of hostilities in Jerusalem, the Rev. Walter C. Klein, Th.D., reported to the National Council that "Jerusalem is her usual sanguine self." "Whatever may be the sentiments of the

fire-eaters, the clergy and the ordinary people of the land will be enchanted if there is no more fighting."

Dr. Klein has been trying to gather accurate figures as to losses, and believes that seven priests have been killed, three Latins, one Greek Orthodox, one Russian Orthodox, one Syrian Orthodox, and one Abyssinian. During one phase of the fighting the Anglican Cathedral, St. George's, was pelted with mortar bombs. A young servant was wounded, but is now off the danger list. The cathedral fabric was not seriously damaged. The losses of the Eastern Churches are estimated to be about \$1,170,000, with a number of churches and monasteries not yet reported.

Lambeth Conference Resolutions

[Concluding Section; Sections I to IV were published last week.]

V(A). THE CHURCH'S DISCIPLINE IN MARRIAGE

92. Faced with the great increase in the number of broken marriages and the tragedy of children deprived of true home life, this Conference desires again to affirm that marriage always entails a life-long union and obligation; it is convinced that upon the faithful observance of this divine law depend the stability of home life, the welfare and happiness of children, and the real health of society. It calls upon members of the Church and others to do their utmost by word and example to uphold the sanctity of the marriage bond and to counteract those influences which tend to destroy it. It is convinced that maintenance of the Church's standard of discipline can alone meet the deepest needs of men; and it earnestly implores those whose marriage, perhaps through no fault of their own, is unhappy to remain steadfastly faithful to their marriage vows.

93. The Church has a primary duty in the pastoral care of those who are married or are about to be married, not less than in the exercise of discipline for upholding Christian standards. To this end:

- (a) regular and systematic instruction of the congregation on the meaning and responsibilities of marriage, and particular preparation of engaged persons, should be regarded as a normal pastoral duty in every parish, and all parish priests should be equipped for these tasks; and
- (b) Church people should be urged to co-operate in the valuable work in education, guidance, and reconciliation done by many Marriage Guidance Councils and other similar bodies, which uphold Christian standards of marriage.

94. The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church.

95. Mindful of the needs of those who are in deep distress and claim the Church's sympathy, the Conference urges that provincial and regional Churches should consider how best their pastoral responsibility towards those who do not conform to our Lord's standard can be discharged.

96. Confirmed members of the Church who marry con-

trary to the law of the Church, as accepted in the provincial or regional Church to which they belong, should be regarded as subject to the discipline of the Church in respect of admission to Holy Communion. Their admission to Holy Communion lies within the discretion of the Bishop, due regard being had to their own spiritual good and the avoidance of scandal to others. It is important that the practice within each province or regional Church in this matter should be uniform. We restate Resolution 11 (b) of the Lambeth Conference, 1930, as follows.

"That in every case where a person with a former partner still living is re-married and desires to be admitted to Holy Communion the case should be referred to the bishop, subject to provincial or regional regulations."

97. Inasmuch as easy divorce in Great Britain, the United States, and elsewhere, has gravely weakened the idea of the life-long nature of marriage, and has also brought untold suffering to children, this Conference urges that there is a strong case for the reconsideration by certain States of their divorce laws.

98. The Conference earnestly warns members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept.

99. The Conference stresses the importance of building up a sound Christian tradition of family life in the younger Churches of the Anglican Communion, and therefore urges their members to observe loyally the marriage canons and rules of their provinces or dioceses.

V(B). BAPTISM AND CONFIRMATION

100. This Conference, acknowledging that the Christian Church derives all its life from God, the Holy and Eternal Trinity, and is dependent upon His creative, redeeming, and sanctifying activity, calls upon the members of the Anglican Communion to pray for spiritual renewal throughout the world.

101. Believing that one and same Spirit sustains and orders the life of the Church, the Conference emphasizes the essential

unity and interdependence of the Ministry of the Word and the Ministry of the Sacraments.

102. The Conference emphasizes the importance of thinking of divine grace in terms of personal relations between God and man, and of faith as personal surrender and adherence to Christ.

103. Recognizing that in its ministrations of the sacramental rites of initiation the Anglican Communion preserves the essential factors of Christian tradition with a proper emphasis upon their moral and rational requirements, the Conference considers that it is not desirable to change the present sequence of Baptism, Confirmation, and admission to Holy Communion.

104. While deprecating the hasty adoption of any policy which would lead to the widespread exclusion of infants from Baptism, the Conference affirms that the service of infant Baptism pre-supposes that the infant will be brought up in the faith and practice of the Church, and reminds parents and guardians that they cannot be exempted from a major share in the responsibility for the Christian nurture and education of their children, and it therefore urges the clergy to put them in mind of this duty before their children are baptized and at other times as opportunity may be made.

105. The Conference calls attention to the rubric of the Prayer Book of 1662 that Baptism should normally be administered "when the most number of people come together" and after due notice, and recommends that the Sacrament should be administered more frequently in the regular services of the Church and that notice should be required.

106. Seeing that the local congregation shares in the responsibility for bringing a new member, whether infant or adult, into the full fellowship of the Church, the Conference regards it as desirable:

- (a) that no unbaptized person should act as godparent;
- (b) that at least one godparent should be a practicing communicant of the Anglican Communion;
- (c) that, seeing that parents or guardians are sometimes unable or unwilling to invite active Church people to act as god-parents, Church people should be encouraged to offer themselves, whether as members of a Sponsors' Guild or in some other way, for definite service as godparents in suitable cases;
- (d) that one or both of the parents of an infant should be permitted to act as godparents if otherwise eligible.

107. The Conference calls the attention of all who undertake the responsibilities of godparent to the seriousness of the promises which they make on behalf of the child, both in the sight of God and of His Church. It counsels them to continue diligently in prayer for their godchildren throughout their lives.

108. The Conference recommends that a minister, baptizing the child of persons not resident in his parish or on his Membership Roll, should consult the minister of the parish in which the parents of the child reside, in order that the child and the family concerned may be the more surely linked up with the life of that congregation.

109. The Conference recommends to the clergy the system of the "Baptismal Roll."

110. The Conference recommends that care should be taken to see that before Confirmation all candidates are given definite instruction about repentance and about the means provided by God in His Church by which troubled consciences can obtain the assurance of His mercy and forgiveness, as set forth in the Exhortation in the Order of Holy Communion.

111. The Conference recommends that those who have been confirmed should from time to time be given opportunity, after due preparation, for the re-affirmation of vows and re-dedication.

112. The Conference acknowledges the faithful work which is done by the clergy generally in the preparation of candidates for Confirmation and recommends that the preparation

of candidates for Confirmation should include, from their early years:

- (a) Participation, with their family, in regular worship in church and at home;
- (b) Group instruction in the Church's faith and practice;
- (c) Training in fellowship and service through membership of a parochial society or group.

They should be led on to accept a rule of life comprising daily prayer and bible reading, regular worship, and self-discipline, including almsgiving and personal service.

V(C). PROPOSED CHINESE CANON

113. The General Synod of the Church in China having brought before the Lambeth Conference a proposal received from the Diocese of South China that for an experimental period of twenty years a deaconess might (subject to certain conditions) be ordained to the priesthood, and the General Synod having referred to the Conference the question "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order," the Conference feels bound to reply that in its opinion such an experiment would be against that tradition and order and would gravely affect the internal and external relations of the Anglican Communion.

114. The Conference reaffirms Resolution 67 of the Conference of 1930 that "the Order of Deaconess is for women the one and only Order of the Ministry which we can recommend our branch of the Catholic Church to recognize and use." It also approves the resolution adopted in 1939-1941 in both Houses of the Convocations of Canterbury and York "that the order of Deaconesses is the one existing ordained ministry for women in the sense of being the only Order of Ministry in the Anglican Communion to which women are admitted by episcopal imposition of hands."

115. The Conference is aware that in some quarters there is a desire that the question of ordination of women to the priesthood should be reconsidered. The Conference, recalling that the question was examined in England by the Archbishops' Commission on the Ministry of Women whose Report was published in 1935, is of opinion that the time has not come for its further formal consideration.

116. The Conference desires to draw attention again to the wide and important range of work which may be entrusted to deaconesses by the constituted authorities of any province of the Anglican Communion; and recommends that in all parts of the Anglican Communion the work of deaconesses should be encouraged and their status and function defined.

V(D). ADMINISTRATION OF HOLY COMMUNION

117. The Conference affirms that the giving of Communion in both kinds is according to the example and precept of our Lord, was the practice of the whole Catholic Church for twelve centuries, has remained the practice of the Orthodox Churches, and has been universally upheld by the teaching and practice of the Anglican Communion since the Reformation.

118. The Conference holds that administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion; but is of opinion that there is no objection to administration of both kinds by the method of intinction where conditions require it, and that any part of the Anglican Communion by provincial regulation according to its own constitutional procedure has liberty to sanction administration by intinction as an optional alternative to the traditional method, and that the methods of intinction to be adopted or permitted should not be left to the discretion of the individual priests.

Correspondence from Central Europe

Prague, August 19, 1948.

CHRIStIAN people, says the 1948 Lambeth Encyclical, "cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many, both in the West and in the East, who do not necessarily share its atheism or its doctrine of injustice. To them Communism . . . seems to have inherited a concern for the depressed and downtrodden which is — wherever it is true to its vocation — a glory of the Church. In a very real sense, there is here a judgment on Church and on society."

In order to examine this "disciplined response," and to see what has happened where Christians have accepted Communism and where they are still fighting against it in Communist-dominated countries, I have come to central Europe to observe as much as I could, and to talk with as many leaders in Church and State as possible, in the two weeks intervening between the Lambeth Conference and the Assembly of the World Council of Churches. I have therefore come to Czechoslovakia and Hungary, to keep my eyes and ears open and to learn as much as possible. I cannot claim any expert knowledge on the basis of these brief visits; but I have had exceptional opportunities to talk with people in many walks of life and of all shades of opinion, and I hope to pass on to readers in America some of the things I have personally observed, or that have been told me in interviews with reliable people, in the hope that at least I may be able to present some first-hand data on the vitally important subject of Church-State relationships in two small countries behind the so-called "Iron-Curtain."

In this letter I shall confine myself to observations in Hungary, from which I have just returned. In a subsequent editorial letter I shall try to do the same for Czechoslovakia.

First, let me clear the decks by saying that I have *not* been the official guest of any government or of any Church. I was offered the full hospitality of the government in Hungary, but I declined it, together with any restrictions on my movements or findings which it might imply. I was therefore left entirely free to make any appointments, to see anyone I wished, and to go anywhere I desired. The government coöperated by making appointments for me with specific persons, particularly in the government, and extended press courtesies to me when requested. Also, they gave me a dinner, at which Count Karolyi, one-time president of Hungary and now Hungarian Ambassador to France, was the host and two of the top Communist leaders were guests.

The American Minister, Mr. Chapin, also extended similar courtesies to me and furnished a translator and "background man" for me. Without these courtesies, from my own government and the Hungarian one, I could not have seen and done what I did in the short time at my disposal.

HUNGARY is a land of contradictions. I arrived at the airfield in Budapest (literally a field, with no runways, since the paved airport was a war casualty) with Dr. John Torok, vicar general for foreign work in the diocese of Long Island—Hungarian-born, with an intimate knowledge of the country and language which was to prove of inestimable value to me. Recognizing his clerical collar, the military guard greeted him with a snappy Communist salute! We drove in a taxi through the war-devastated streets of old Buda, turning aside slightly to see the ruins of the former royal palace in a section that is still cluttered with the rubble of complete destruction, thence to the Gellert Hotel. From the balcony outside my very comfortable room I had a view that was a parable of modern Hungary: atop a towering cliff, the imposing memorial to the heroes of the anti-Nazi underground; at the base, a busy street corner with traffic being directed by a uniformed policeman with a carbine slung on his back; between, in the entrance to a cave in the cliff, an outdoor Roman Catholic chapel with Benediction of the Blessed Sacrament in progress! And for my entire stay in this Communist-dominated country I was to look out upon this visual evidence that the Church is free to conduct its services openly, for



Acme.
BUDAPEST: A pre-war view of Hungary's divided capital, now a battleground for ideological divisions.

there was a steady cycle every morning of Masses, with the tones of the organ coming through the open doors of my balcony.

But freedom of worship is not the whole story of religious freedom. Elsewhere I give a faithful account of my interview with Cardinal Mindszenty, Primate of Hungary and the implacable leader of opposition to Communism and all its works. Nor is freedom to move about without restrictions the whole story of civil liberties, for many a time I was to notice someone who was talking with me in my room stop in mid-sentence when the telephone was picked up, or glance over his shoulder furtively and remain discreetly silent when a waiter or maid entered the room. And on several occasions when I asked a taxi driver why he was wearing a Communist lapel button he would emphatically deny that he was a Communist (if he was sure no Hungarian was listening), and then would shrug his shoulders and say, "No button, no job."

On the other hand, there are those who have found it quite possible to live and work with the regime, even in the sphere of religion. There are Roman Catholic priests and Protestant ministers who are members of the Communist party, and many more who are members of other parties in the coalition known as the Workers' Party, in which the Communists admittedly pull the strings though four parties make up the coalition. Along with the Communist leadership, there is a strong Calvinist influence in the government; and in my interview with Bishop Beretzky I have tried to cover the way in which the Calvinist leadership has worked out a *modus vivendi* with the government, with the avowed object of achieving "a free Church in a free State."

NO, the situation is not easy to analyse, and it is full of apparent contradictions and inconsistencies. As one American correspondent said to me: You could come into this country and prove any preconceived case you might wish, from the example of a genuine people's democracy (as it appears on the surface to be), to the existence of a virtual reign of terror barely hidden under the surface. But neither picture would be right; for Hungary is neither the mere puppet of atheistic Communism that is pictured in most of the American press, nor the people's paradise that is set forth in the reams of government press handouts I was given. It is somewhere in between — and it has the possibility of going in either direction.

On the feast of the Assumption, as we drove along the country highway, we passed a dozen or more processions of peasants, dressed in their colorful Sunday costumes, carrying a crucifix and singing litanies as they went — most of them barefoot and carrying their shoes prudently in their hands or slung on their backs, until they should arrive at the church

that was their destination. And we stopped and bought cookies strung in the form of rosaries at crowded wayside bazaars. These people appeared to be happy and carefree as they carried out their centuries-old picturesque religious observances; certainly no police, open or secret, were restricting them in any way. But five days later, on the great national holiday festival of St. Stephen, the traditional procession and outdoor mass meeting in Budapest was called off because of the dispute between the Cardinal and the government.

There is an opposition press, and there are opposition parties in Parliament. But while I was there I learned of the imprisonment of a Hungarian representative of Reuter's on the charge of writing "false and misleading" stories for the foreign press. And I was shown the sights of Budapest by a former Member of Parliament whose entire party representation of fifty members was excluded because it was too strong an opposition; and who had since found it strangely impossible to get any work except manual day labor, though he is a Doctor of Laws.

The vast land holdings of the Roman Catholic Church have been confiscated by the government; but many churches in the countryside have been rebuilt by the bands of roving workmen recruited and directed by the Communist party. The Cardinal has excommunicated Catholics who took part in the government, even though they were not members of the Communist party; but the Communist-dominated government pays the salaries of the Cardinal and his entourage, which a member of the government told me were greater than those of the President and his cabinet. In fact, the government pays generally the salaries of the clergy (through diocesan grants) and the maintenance and repair of church buildings and properties. And the government requires and subsidizes the teaching of religion in the schools, now entirely state-owned.

Truly, Hungary is a nation of amazing contradictions, especially to Western eyes!

Matyos Rakosi

THE most fascinating and unique event of my visit to Hungary was a three-hour conversation with Matyos Rakosi. He is the Deputy Prime Minister of the country; but his real importance stems from the fact that he is one of the five leaders of the world-wide Cominform, an intimate friend as well as disciple of Stalin, and one of the most powerful Communist leaders in the world. He is short and bald; Hungarians call him "Old Hammer Head"—but not without looking about to see who is within earshot. He had 10 years of the rigorous training Moscow gives its top Communists, and the discipline of 16 years of Nazi imprisonment. But he is amazingly well informed on a variety of subjects, and is inclined to quote the Bible and Shakespeare to back up the points that he makes in argument or in his speeches.

Although there were a dozen dinner guests, Rakosi singled me out after dinner and talked with me steadily the entire evening. This was the more unusual because he says he gave up seeing American journalists eight months ago because

they always misrepresented what he said. I assured him that while I disagreed totally with the position for which he stood, I would try to interpret him accurately.

Rakosi began by a long historical dissertation on the Hungarian Calvinists, and their struggle for political and religious liberty, first in the Holy Roman Empire and then in the Austro-Hungarian Empire. However, he said, when a measure of liberty (or at least self-government) was achieved after the First World War, they "grew fat," and so many of them were an easy prey to the Nazis. Others, however, maintained their liberalism, and a new leadership grew up within the Calvinist Church. Today there were many Calvinists in the government, and in the Communist party. Communists were thus able to build upon the foundations of a people's democracy, largely laid in Hungary by the Calvinistic Protestants.

For the Lutherans, Rakosi had little respect. He appears to regard them as closely allied to the Germans, and as potential if not actual Nazis in their hearts.

But it is for Cardinal Mindszenty that Rakosi reserves his greatest scorn. I quoted to him the Cardinal's remark about him: "His deeds speak louder than his words," and you cannot harmonize the two." Rakosi, who has a keen though perhaps rather cruel sense of humor, chuckled, and said he regarded that as a great compliment, considering its source. He confirmed the withholding of the Cardinal's passport extension, to enable him to visit Cologne. "Why should we help him go outside the country to attack us?" he asked.

PRESS "TOO FREE"

I brought up the question of freedom of the press in Hungary; Rakosi expressed himself as thinking it was "entirely too free." The press should forward the interests of the people and not obstruct them. The American press, he said, was far from free; only in America the control was exerted by the capitalist advertisers. But journalists were free to write as they wished, so long as they told the truth and stuck to the facts. The Hungarian journalist now in jail awaiting trial was the first that had been arrested in two and a half years; at his trial the nature of his offense would be revealed to the world.

I asked about foreign journalists, and asked why there were so few in Hungary, and why their visas were always short ones which might or might not be renewed. He said that actually they were given full liberty while they were in Hungary and were not subjected to censorship of any kind; but that they invariably abused this privilege. It was,

he said, well known that foreign correspondents served also as spies for their governments. I told him that this was not the case with American journalists, and assured him that I had received no instructions whatever from my government and that the only reports I intended to make were those that would be published in THE LIVING CHURCH.

Rakosi spoke with pride (as do all Hungarians) of the fact that their team took third place at the Olympic Games in London, and mentioned that 12 of them were members of the Communist party, thus proving that Communists were good sportsmen. Unfortunately it was not until the next day that I learned that six or eight members of the Hungarian team chose not to return to



MATYOS RAKOSI: "His deeds speak louder than his words." *Acme.*

Hungary, so I could not mention that to him.

POLITICS AND ELECTIONS

I asked Mr. Rakosi whether in his opinion the recent election in Hungary was a free one, and he replied that it was. I told him I had heard that the so-called "blue ballots" for absentee voting had been greatly abused; that truckloads of Communists went about from one polling place to another casting perhaps 40 or 50 ballots each, and that police who interfered with them were instructed to let them go. He asked me if I was so naïve as not to have heard of corruption in American elections, and asked me about President Truman's connection with the Pendergast machine; also about Mayor Hague of Jersey City. In the latter point, I had to admit he had me.

Mr. Rakosi said that a long time ago he had learned how the peasants in any country vote. Lenin had told it to him, and he had since observed it himself. If the peasants are contented, they raise

grain and bring it to market freely; if not, they withhold it. This, he said, was the powerful way the peasants have of expressing their views. And in Hungary today, as I could see for myself, the peasants were bringing their produce freely to market. The harvest this fall is a very good one—not quite so good as in some previous years, but much better than anticipated, so that it was a problem to find enough warehouse space.

Conversation then turned to the candidacy of Henry Wallace, for whom Rakosi seemed to have a considerable amount of admiration, even though Wallace is not a Communist. He predicted that Wallace would get five million votes in November. I challenged him on that, and also said that even five million votes would not be enough to swing the election. He replied that that was true; but that the Communists were weak in Hungary four years ago, and perhaps in four years Mr. Wallace might have more success.

Rakosi said that events had proved him to be a pretty good prophet; and he prophesied that America would in time become Communist, though he declined to indicate how many years he thought it might take to accomplish that (to him) desirable object.

"NO WORLD WAR"

Since he felt himself to be a prophet, I asked him what he thought were the chances of war. He said that while there might be local wars and revolutions, there would positively not be a Third World War in the immediate future—not for perhaps ten years, anyway. I asked him whether that meant that the Communists were planning a World War ten years from now. He replied that the Communists were for the people, and the people do not want war.

I certainly hope Mr. Rakosi is right about war. In Budapest, where men, women, and children were crowded into filthy cellars for weeks while the Russians and the Germans fought hand to hand, street by street, the memories of war are fresh and bitter. Surely no one who has been through this kind of war can want it again. But unfortunately it is not the people who have the choice between war and peace, and it is not in Hungary that the die will be cast.

COMMUNISM AND RELIGION

It was growing late, and Mr. Rakosi glanced at his watch. But there was one other matter about which I wanted to ask him, so I brought the discussion back to the subject of religion. Did he think that it was possible for Church and State to live in amity and work together in a Communist country? It was a ques-

tion I had asked of many whom I had met, and to which I had received widely varying answers.

Mr. Rakosi replied that the agreement just worked out with the Calvinists bore witness that they could live in harmony, if the Church confined itself to religious activities and did not engage in political activities. He himself had suggested the 20-year adjustment period, and he believed that by the end of that time the problem would be solved. He would be glad to work out a similar plan with the Catholics if they would abandon their political fight against the government.

I recalled to him the persecution of the Church and terrorization of the clergy by the Soviet government in the years between 1917 and 1941. He replied that Communism had learned much from the Russian experiment, and that it was not necessary to repeat history when one could learn from it and take up where past experience left off. He himself disliked terrorism and hoped that it would never be necessary in Hungary.

My interview with Mr. Rakosi was a rare experience. Here there was no confusion of misunderstanding as to where either of us stood. He spoke as an avowed Communist leader; I as a religious journalist definitely anti-Communist, as I had told him at the beginning. Yet I felt that he talked frankly and freely, not trying to idealize Communism or gloss over its ugly spots, but with the earnest conviction that it is the best way of life for all men. In short, he had the enthusiasm of a strong and burning religious faith—only his religion was the false one of Communism rather than the true one of Christianity.

Cardinal Mindszenty

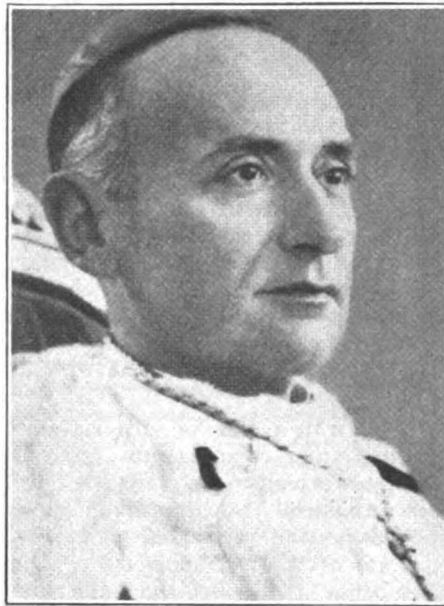
MY MESSAGE to Americans is this—that they remember that they prepared and signed the Atlantic Charter. America should not forget that its prestige in the eyes of the world is bound up in this great document, which is seldom mentioned today. Even in the treaty of the peace which it foreshadowed, this Charter, so cherished by the small nations of Europe, has been forgotten."

The speaker was Joseph Cardinal Mindszenty, Archbishop and Primate of Hungary, and his eyes flashed as he emphasized the words.

Striking in physique, strong but spare, with a lean body disciplined by fasting, Cardinal Mindszenty looks like the reincarnation of the medieval prince-bishops who were his predecessors. Like them he is a fighter, and he knows how to dramatize his fight and to win the

enthusiasm of his people. When the Nazis arrested him, during the latter days of the war, he went in procession to their prison, dressed in his episcopal vestments and attended by his clergy; upon his arrival he gave a blessing with his manacled hands. Today he stands four-square against the Communist-dominated government of his country, using the full force of his dynamic personality in defense of the faith of the Church and the welfare of his people, as he understands them. Unfortunately, he also stands for the ecclesiastical totalitarianism of the world-wide hierarchy of the Roman Catholic Church.

If the Communists want to make a martyr, Cardinal Mindszenty is ready



RNS.
CARDINAL MINDSZENTY: *If the Communists want to make a martyr, he is ready.*

to accept that bloody crown—and that may yet be his fate. But the Communists do not want to present the Roman Catholic Church in Hungary with a martyr, whose name could serve as a rallying ground for counter-revolution. Instead they are busy assuring the world that there is really no conflict between Church and State in that country, except such as comes from the obstinacy of that same Cardinal.

PERSECUTION BY FEAR

And on the surface, the Communists have a good case. Churches are open everywhere, and services are well attended. Crosses and wayside shrines still dot the Hungarian landscape. People in trams and busses still cross themselves when they pass a church. The clergy wear their cassocks in the streets. In the country, gaily dressed peasants hold innumerable religious processions. There is no overt persecution of the Church, Catholic or Protestant. But underneath

is a much more subtle and effective form of compulsion, the tyranny of fear. And fear is a cruel but effective task-master.

It was my privilege to have a two-hour interview with the Cardinal, August 17th, in the historic palace of the Hungarian primates adjoining the basilica at Esztergom, the picturesque town on the great bend of the Danube which was once the royal city of the kings of Hungary. Now, just across the river, one can see territory that formed a part of Hungary and that is still populated by its people, but is now incorporated into Czechoslovakia.

The Cardinal, wearing a black cassock with red sash and skull-cap, received me graciously and answered my questions through an American interpreter. One or two questions he parried, or answered with an off-the-record remark; but to most of them he gave a brisk, positive, and quotable reply.


I began by asking the Cardinal whether there was any persecution of the Church or the clergy by the State, openly or secretly; asking him, if so, to give me specific examples. Before he could reply we were interrupted by a secretary, who gave the Cardinal a brief message and withdrew.

OBSTRUCTION

"Here is your example," said the Cardinal. "I have just received word that the government now says we may have the procession of the right hand of St. Stephen around the Basilica of Budapest as we did in 1946; but it is now too late. The plans have already been cancelled, because of the government's delaying tactics."

The feast of St. Stephen, first King of Hungary and the national saint, is a great day in this country. On it the sacred relic, believed to be the very right hand of the saint, is carried in procession and used for blessing the multitudes that gather in the Millennial Square, the only place big enough to accommodate them. Last year the throng was estimated at half a million persons, who had come from all parts of Hungary for the purpose. Now, after temporizing for months, the government had given permission only three days before the holy day for the procession to be held, and for the great square to be used.

"It was a long time ago," the Cardinal recalled, "that we notified the government of our intention to hold the usual procession and outdoor meeting on August 20th, the festival of the saint. After many delays, we were notified that the Church could not utilize the Millennial Square because the Workers' Party (the coalition of Communists and other parties that follow the same line) had made arrangements to hold a meeting at the same time and place. It was



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the first time that any such party meeting had been scheduled. The government offered permission for the Church to use another route, but not to any place large enough to accommodate the crowds. Next day even this permission was withdrawn, and a third route was specified, to the fortress, which can be reached only by narrow and relatively inaccessible streets. We therefore cancelled the procession. The Minister of the Interior then said he would give us the right to use the second route. We decided not to accept this offer, however, because past experience had led us to believe that there would be more changes, and we should probably have had to be pushed back to the third, and entirely unsatisfactory, route. Now they tell us we may have the streets around the Basilica, and they will announce this to the public, especially for foreign consumption—but it is too late. The procession will not be held this year.”

On June 13th, added the Cardinal, a similar but smaller procession, for which the Franciscans had obtained permission, was scattered by armed police. But the St. Stephen’s Day procession would not have been similarly broken up, because of the presence of foreign diplomats and press representatives.

TREATS

In reply to a question, the Cardinal indicated that many such festivals, which are common in Hungary, had been forbidden. At a little mining town near Esztergom, a parish planned to celebrate its 200th anniversary. One week before, 200 police and soldiers occupied the village square, prepared to remain. Officials called on all villagers having German names, and threatened them with the deportation of their families if they attended the meeting. Miners were told they would be dismissed from their jobs; others were told that if their families attended, some member was likely to be interned. When the Cardinal heard these things he announced that he would not appear. Then, again two days before the time scheduled, the Minister announced that permission was given to hold the meeting, and the police were withdrawn. But this permission, said the Cardinal, was also for foreign consumption, as it was too late to reinstate the plans.

“For two months,” said the Cardinal, “I have not been allowed to use loud speakers for outdoor meetings and services. In Szeged recently more than 100,000 persons attended a meeting, but only a fraction could hear because of the forbidding of loud speakers. This is religious liberty in Hungary!”

The Cardinal had been planning to attend the celebration of the 700th anniversary of Cologne Cathedral this

month (August), but the government had refused to extend his passport. Thus the Cardinal was kept a virtual prisoner within the country.

THE RELIGIOUS PRESS

My next question seemed to amuse the Primate. Was there, I asked, any censorship of the Church press, or of religious news in the secular press. The Cardinal smiled when my question was translated to him, and went into the next room, returning with what seemed to be a year book.

“Before the war,” the Cardinal said, “the Catholic Church in Hungary had 12 dailies and many weekly and monthly periodicals. At present the whole country has only 60 dailies and 149 weekly and other periodicals — of which one weekly general newspaper and one weekly religious paper are all the Church has. We have often applied for more. The Prime Minister even shook hands on this, promising that we should have a daily paper the next week—but it was never authorized, and no paper was ever furnished for it.”

Even in the existing papers, many articles that are scheduled simply do not appear. No law or official censor prevents them; but members of the State-controlled trade union do not find it convenient to set them and make them up. Moreover the paper, which is supplied only by the government, is often sufficient only for a limited edition of four pages.

“No,” said the Cardinal, “there is no official censorship. But the Church has only two small weekly publications for six million Catholics, while the government has 60 daily and over 100 weekly periodicals to publish its messages. And the articles on religious subjects in the government papers are sharp and common—and getting more so every day.”

LAND REFORM

On the question of land reform, the Cardinal noted that in May, 1945, when landed estates were broken up and distributed among the peasants, the Church in a pastoral letter sent its blessing to all who received the gifts of land. But for the Church, this meant that almost all the basis of its financial income was cut off.

“Nevertheless,” said the Cardinal, “the Church did not disapprove the idea of land redistribution; but the manner and goal of the redistribution were judged and found wanting.”

The Cardinal flatly denied the claim of the State that the Church is still today the largest landowner in Hungary. Today the State, through its confiscation of forest lands, owns 1,200,000 acres of timber alone, while even before the war Church holdings of all kinds throughout

Hungary did not exceed 850,000 acres.

One of the strangest things, to an American, about the whole confusing Church-State relationship in Hungary is that the Communist-dominated government, heir to the traditional practice of previous governments, pays the salaries of the clergy and makes appropriations for the maintenance and repairs of Church buildings. By so doing, however, it maintains the ultimate control, for "he who pays the piper calls the tune." I therefore asked the Cardinal whether these payments were adequate. He replied:

"The government in its last budget appropriated 41 million forints (about \$4,500,000) for the support of all religious organizations, and 3,700,000 forints (about \$400,000) for rebuilding war-damaged Church property, not including schools. The government always cites its generosity in this respect, but these sums are not adequate, especially for rebuilding, because of the great extent of war damage. So the sum is increased by contributions of the faithful, who in Budapest alone gave over a million forints (\$110,000) in a year."

NATIONALIZATION OF SCHOOLS

But the subject on which the Cardinal was most vehement was the nationalization of Church-controlled schools. Under a law passed June 16th of this year, all schools are to be maintained and controlled hereafter by the State. As it has been vacation time, this law has not yet taken effect, but it will do so in September when the schools are reopened.

In Hungary many of the Church-controlled schools, both Catholic and Protestant, have been among the nation's finest; though it was also true that some in the smaller places were very inadequate. Some 64% of the schools were denominational—approximately 42% Roman Catholic, the rest Calvinist or Lutheran, with a few belonging to Jewish or minority Christian bodies. In the Roman Church there are several religious orders devoted primarily to teaching, and these maintained exceptionally high academic standards.

I asked the Cardinal his attitude toward nationalization of the schools formerly controlled by the Church. His answer came in an explosion of words that flowed so rapidly that it was difficult for the translator to keep up with them.

"The Church will not surrender its God-given right to teach, nor yield to the State the natural right of parents to send their children to a school of their own choosing," the Cardinal exclaimed. "The denominational schools are the result of centuries of sacrifice, and the Church insists on respecting the inten-

Things Begin in September

We all know, of course, that the Church Year begins with Advent. We know, too, that most fiscal years with churches begin with January—but, also, there is no doubt that the beginning of things for children, our hoped for successors in The Church, is in our Church Schools, which begin in September.

The Episcopal Church has not been dazzlingly successful in the education of Her children. Certain neighborhood churches in the cities, and the churches in smaller towns, do a good job. Downtown city churches simply CAN'T. But we are terribly concerned about Christian education in those churches where "unenergetic" priests stall by saying the Church School is a thing of the past, and lay-people simply WON'T accept the responsibility of becoming teachers. No one suggests any workable plan in its place, and that means children are allowed to flounder and con-

firmation classes are the smaller therefore.

Rarely do teachers materialize without priestly leadership, but priestly leadership cannot be successful without lay-people who love Jesus enough to put in time in His service. Who taught YOU and YOUR children in Church School? Suppose your teachers had not accepted Jesus' call to serve Him in your Church School.

Then, remember that there are certain children who never will get taught because YOU fail to face up to your call to become a teacher. And if we fail to teach the children available to us, who will succeed us in The Church in the years to come? The hey-day of The Episcopal Church will have been past, and we'll start the downward trend on the day our Church Schools are allowed to fold up—our alleged experts to the contrary notwithstanding.

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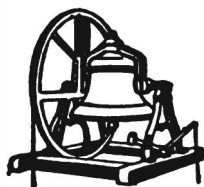


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tions of those who founded them. The great majority of Hungarian opinion supports this view. The government did not dare to hold a plebiscite on this subject, claiming instead that there was no need to do so, because Parliament represented the people."

The answer of the Church to the government's nationalization policy was to withdraw all members of religious orders from the faculties of the schools. Monks could not be permitted by the Church to teach under these circumstances, said the Cardinal, for four reasons: (1) Because the law denies the Church the right to teach in the schools, though permitting the clergy to do so in fact; (2) Because it renders impossible the natural right of parents to exercise a choice for their children; (3) Because the monks and nuns would be teaching in confiscated buildings; (4) Because on principle the Religious could not participate in materialistic education.

Curiously enough, however, the clergy will continue to teach religion (but not other subjects) in the nationalized schools—and the Communist-dominated government will continue to pay them to do so. Neither side seems to think that there is anything surprising in this. But to American eyes this looks like one of the strangest of many paradoxes in this strange and unhappy struggle between Church and State.

"The Church will find new uses for its religious orders," declared the Cardinal, "for it regards the continuation of its orders as one of the holiest of its tasks."

YOUNG PEOPLE

As to work among young people, the Cardinal said that the Catholic Youth Organization was disbanded in 1946, and the Boy Scouts this year. Even if these organizations were allowed, they were (he said) made practically impossible, and all boys' organizations had been merged into the government-controlled Pioneers.

Of the methods of the Communists, who control Hungary now completely, though there is ostensibly a four-party coalition government, Cardinal Mindszenty said: "The Church does not see among them any unwillingness to use the same methods as those employed by the Nazis. In words they condemn the Nazis sharply, but in deeds they do not refrain from following their example."

Of Matyos Rakosi, Deputy Prime Minister and one of the recognized leaders of the Cominform, the Primate said: "His deeds speak louder than his words, and you cannot harmonize the two."

It was then that the Cardinal spoke feelingly of the Atlantic Charter, and the special responsibility of the United

States to see that its principles were not forgotten. As an example of their neglect, he cited the plight of Hungarians in Slovakia, now in Czechoslovak territory, though just across the river from where we sat, and in sight of the Cardinal's basilica, once their own Cathedral also.

"It is impossible," said the Cardinal, "to reconcile what is happening in Slovakia with the human rights guaranteed by the Atlantic Charter. There the exiled Hungarians, both Catholic and Protestant, are receiving treatment inconsistent with its provisions. In their churches these Hungarians do not even have the right to hear sermons in their native tongue, nor to have it taught to their children in the schools. Men are deported from their homes solely because they are Hungarians. Do the Americans, who with the British gave us the Atlantic Charter, know these things are going on? Do they care?"

CHURCH AND STATE

As I left the Cardinal, after thanking him for the frankness and cordiality of his interview, I wondered about these things. Do Americans understand what is going on in Central Europe today? Do I understand them, even on the spot?

No, frankly, I don't. I think it is not as bad as some sections of our American press indicate, particularly in regard to the Church and education. In the long run it may even be a good thing; we have felt for 150 years that Church and State should be separated. But here in Central Europe there is no tradition of separation without persecution.

And Cardinal Mindszenty? He is a hard man to evaluate, not because of his complexity but because of his simple directness. He has the zeal of a fanatic, the hallmark of a martyr. There is no doubt that he is tremendously popular among the people (though few of them would dare say so openly), because he is the one man who can say the kind of things he said in this interview—and which he says publicly on all occasions—and get away with it. How long he will continue to get away with it is another matter.

But Cardinal Mindszenty and his attitude cannot be judged solely in the light of the situation within Hungary. They are a part of the world-wide struggle between the Vatican and Moscow; between a Church that claims special privileges and exclusive prerogatives and a secular order that is built upon materialism, and that likewise claims the exclusive right to the allegiance of its subjects. The real issues are going to be settled in the wider arena of world history. Meanwhile, however, Cardinal Mindszenty stands as the living symbol of resistance to Communism

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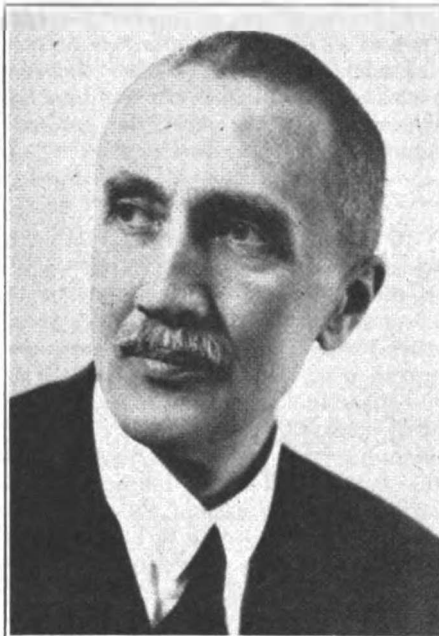
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within Hungary; and as such he is a hero to many who would not endorse the ecclesiastical fascism for which the Roman Catholic Church so often seems to stand.

Bishop Beretzky

QUITE a different picture of the Church-State situation was given me in an interview with Bishop Beretzky, of the Hungarian Reformed (Calvinist) Church. I saw Dr. Beretzky, newly raised to the office of bishop, on the eve of his departure for the Amsterdam Assembly—and the very fact that he had obtained a passport with no difficulty shows that the government



RNS.

BISHOP BERETZKY: He obtained a passport with no difficulty.

considers him in quite a different category from the Cardinal. (Incidentally, the government refused a passport to the Lutheran bishop, so in protest the Hungarian Lutherans are not sending any delegation to Amsterdam.)

Dr. Beretzky, to whom I had a letter of introduction from the Rev. Herbert Waddams, of the Church of England Council on Foreign Relations, has long been active in the Ecumenical Movement. He is a quiet, attractive man, with greying hair and mustache, and he gives the impression of unquestionable integrity and sincerity. He is no Communist, yet he expressed himself as being "fully satisfied and pleased" with the nationalization of the schools, and with the attitude of the government generally toward the Protestant Churches.

CONCORDAT WITH GOVERNMENT

The Reformed Church has entered into a concordat with the government,

SCHOOLS

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Under Sisters of St. John Baptist
An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses, Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address: THE SISTER SUPERIOR, Headmistress, Box 56, Mendham, New Jersey

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Carleton College
Northfield Minnesota

NOTICES

MEMORIAL

MOORE—In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

CLASSIFIED

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WANTED—Assistant for St. George's Church, Maplewood, New Jersey. Single man, to take charge of the Church School and to assist in the services of the Church. Apply, Rector, **St. George's Parish House, Maplewood, N. J.**

WANTED: Director of Religious Education for Parish Church. Salary \$2,400 per year. **Reply Box P-170, The Living Church, Milwaukee 3, Wis.**

WANTED: Refined woman to take care of 2 motherless children, ages 10 and 6. To take complete charge in attractive modern home. No washing. Address: **Lee F. Raney, Highland Terrace, Aspinwall, Pittsburgh, Pa.**

POSITIONS WANTED

RECTOR of Midwest parish desires parish on west coast. Age 35. Present salary, \$3,000. **Reply Box O-156, The Living Church, Milwaukee 3, Wis.**

WANTED: Position as Housemother by cultured woman trained for the work. **Reply Box M-168, The Living Church, Milwaukee 3, Wis.**

EXPERIENCED ORGANIST — Choirmaster, Churchman, 33 years old. Full-time position desired. Boy or Mixed choir. Can assist in Parish Secretarial work. Excellent recommendations. **Reply Box V-160, The Living Church, Milwaukee 3, Wis.**

WELL-EDUCATED, middle-aged widow wants position as companion to older woman. healthy, has sense of humor, good cook, good bridge player, good typist. References. **Reply Box P-169, The Living Church, Milwaukee 3, Wis.**

RADIO HOUR

ANGELICAN CATHOLIC Hour — Sundays 5 P.M. Station **WJMJ** (Philadelphia, Dial 1540) Speaker: **Rev. William H. Dunphy, Ph.D.**

RELIGIOUS BOOKS PURCHASED

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EDITORIAL CORRESPONDENCE

providing for a twenty-year period of diminishing government financial support, after which the Church will, it is hoped, be fully self-supporting—a unique position for the recognized Churches in Hungary, which have always been State-supported. Bishop Beretzky gave the following points as the highlights of this concordat:

(1) The State recognizes the right of the Church to propagate the Faith in churches, schools, the press, the radio, and through other media. This right is guaranteed by the State.

(2) The State also guarantees to the Church the right to collect moneys and to use them in its discretion, to conduct social and charitable works, and to maintain its institutions (except the schools).

(3) The State recognizes the principle of a free Church in a free State.

Under the terms of the concordat, each church will have the right to levy its own taxes, to offset the gradually diminishing State subsidies.

THE SCHOOLS

In regard to the nationalization of the schools, the Reformed Church—which in the past has conducted some of the finest schools in Hungary—fully recognizes the action of the government and agrees to it. Under the terms of the nationalization law, the Reformed Church has, however, received permission to maintain its four seminaries and also the colleges. The government voluntarily offered to exempt these from nationalization, according to Dr. Beretzky. In fact, he said, every institute for training in ecclesiastical work maintained by the Reformed Church will be exempted from nationalization, so that the Church will have a free hand in the training of its ministers, deaconesses, and lay workers.

"The real issue," said Dr. Beretzky, "is not one of religion but of power politics. The Reformed Church accepts the idea of a free Church in a free State, but the Catholic Church rejects it."

WORLD COUNCIL

Turning to the subject of the Ecumenical Movement, Dr. Beretzky expressed high hope for the World Council of Churches; but also some apprehension as to the way in which Amsterdam might act in regard to political and economical developments. "My fear is," he said, "that Amsterdam may not only fail to cope adequately with the world situation, but may itself let down the Iron Curtain."

Nevertheless, Dr. Beretzky expressed hope that the Assembly, particularly in Committee IV (the Churches and International Relations), would not represent an Eastern or Western but a truly

ecumenical and truly Christian view. Similarly from Committee III (Social Problems) he looks for a clear-cut program on the task of the Church, tempered with public penance for the sins of omission in past centuries.

In regard to Communism, Dr. Beretzky made an interesting observation: "If the Church says nothing, it will be bad; if it says something bad, it will be worse. My hope is that Amsterdam will do public penance for its lack of social consciousness, and for its identification with capitalism and with other previous orders. At the expense of the masses, the Church has neglected the direction of Christ. It is the duty of the Church to defend the full and complete freedom of the individual, but at the same time it must not lose sight of its social duty to the masses."

FREEDOM OF INDIVIDUAL

In response to the question whether Communism protects the freedom of the masses, Dr. Beretzky replied:

"On the basis of personal observation in Hungary, I believe the individual has more freedom today than in the capitalistic society of former days. The trade unions give him greater protection than he had in the past. In the socialistic order, the Church could find her task. In the socialistic State, the Church has the full right to evangelize, to promote Christian fellowship, to conduct her charities, and to direct the souls of men toward the Fatherhood of God.

"It is difficult," he continued, "for foreigners to understand the Hungarian attitude. In 1944, under the Nazi rule, I lived the life of a hunted animal. I had daily baptisms of some 800 Jews, on the average. For this I had to flee for my life. Now we have liberation, and life is good again. Of course for those who agree with the Nazis it is different; they long for the old days."

Asked if he had no fear of atheistic Communism, Dr. Beretzky replied in the negative. "I have Communists in my presbytery," he said; "Why should I fear them? It is my belief that Christians and Churches who are afraid are neither true Christians nor true Churches. God is still here, and He rules."

Bishop Beretzky says that today he preaches over the radio more than ever in the past, and that there is a good response to this type of evangelism.

THIS, then, is Hungary—a land of almost incredible contrast. It is a highly religious country, but with a Communist-dominated government. On the surface it is calm and peaceful, and it is doing a truly magnificent job of reconstruction. But underneath there is a tremendous social, political, and religious struggle going on; and Hungary is, as

always in its history, a pawn in the power politics of the world. In the religious sphere, it is the Vatican and the Roman Catholic hierarchy throughout the world—not least of all, Cardinal Spellman—who are the power behind Cardinal Mindszenty. In the political sphere, the fate of Hungary depends upon the decisions and events in Moscow, in Belgrade, in Berlin, and in Washington.

I began with a quotation from the Lambeth Encyclical in regard to Communism as a judgment on the Church and on society. Let me conclude with a quotation from one of the Lambeth resolutions, in regard to the challenge of Communism:

"The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man, and which elements are a true judgment on the existing social and economic order."

That is what I have been trying to do in Hungary, and in Czechoslovakia. I shall have more to say about it in future editorials.

CLIFFORD P. MOREHOUSE.

DIOCESAN

CHICAGO

First Parish Elementary School to Open

St. Edmund's parochial school, the first elementary school to be established by a parish in the diocese of Chicago, will open September 7th with kindergarten and classes from the first through the fifth grades.

St. Edmund's new plant on Chicago's south side, purchased last year from the Greek Orthodox Church of St. Constantine for \$175,000, consists of a basilica-type church seating more than 900, an eight room school, a chapel and a fenced-in school yard.

In addition to the regular elementary school curriculum one half hour each day will be devoted to religious instruction and there will be a service in the church every Friday for the pupils. All of the faculty members are communicants of the Church. According to the rector, the Rev. Samuel J. Martin, the school will add one additional class each year until it offers a full eight-year curriculum.

CHANGES

Appointments Accepted

The Rev. Edward L. Aldworth, formerly associated with the Veterans' Administration, Atlanta, Ga., is now coordinator of related job training for veterans in the department of adult and veterans' educations, Lake Worth, Fla. Address: Box 568, Lake Worth, Fla.

The Rev. Francis H. Ball, formerly rector of St. Luke's, Grants Pass, Ore., is now a missionary in the diocese of Oregon.

The Rev. John H. Battle, recently ordained to the priesthood, is now priest in charge of Grace Church, Pontiac, and St. Andrew's, El Paso, Ill. Address: 206 N. Main St., Pontiac, Ill.

The Rev. John C. Boggis, formerly curate of Trinity, Tulsa, Okla., is now a curate at St. Luke's, Germantown, Philadelphia, Pa., and may be addressed there.

The Rev. Richard A. Cartmell, rector of St. Paul's, Newton Highlands, Mass., will become a master at the Dexter School, Brookline, Mass., and a member of the staff of the Church of the Redeemer, Chestnut Hill, Mass., October 1st. Address: 11 Solon St., Newton Highlands 61, Mass.

The Rev. Edward Leith Mellow, formerly deacon in charge of the Church of the Ascension, Silver Spring, Md., is now curate of St. Thomas', Washington, D. C., and will be an instructor at the Virginia Theological Seminary while doing graduate work. Address: St. Thomas' Church, 18th and Church Sts., Washington 6, D. C.

Resignations

The Very Rev. F. William Orrick, dean of St. Pauls Cathedral, Springfield, Ill., is resigning September 1st.

The Rev. Thomas John Williams, rector of St. Pauls, Carlinville, Ill., resigned August 1st.



Church Services near Colleges

BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

BUFFALO UNIVERSITY NEW YORK STATE TEACHERS COLLEGE

ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, r; Rev. Harry W. Vere, c
Sun 8 & 11; Tues & HD 10:30

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL NEW YORK CITY
Sun MP and Ser 11; HC 9 & 12:30; Daily (except Sat) 12 noon; Tues, Wed, Fri, HC 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

HARVARD, RADCLIFFE

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hockett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C. Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

UNIVERSITY OF NEW HAMPSHIRE

ST. GEORGE'S MISSION Durham, N. H.
Rev. Rondall C. Giddings, Chap
Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3 Thurs 6:30

NEW PALTZ STATE TEACHERS

ST. ANDREW'S Rev. J. Marshall Wilson
New Paltz, New York
Sun 8, 11; Tues & HD 9:30, Thurs 8
Canterbury Club Sun 5:30

NEW YORK STATE AGRICULTURAL AND TECHNICAL INSTITUTE

ST. THOMAS' Rev. W. Robert Hampshire, r
Farmington, L. I., N. Y.
Sun 8 & 10 HC; Daily: As posted.

PRINCETON UNIVERSITY

PROCTOR FOUNDATION Rev. H. B. Cannon, Chap
Services in the Marquand Transcept of the University Chapel
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion
Weekdays Tues & Fri 7:45

TRINITY CHURCH Rev. John V. Butler, D.D., r;
Rev. Haig J. Nazgesian, c
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

SULLINS COLLEGE VIRGINIA INTERMONT-COLLEGE KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10:30

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
Rev. Joseph Harbo, r; Miss Lucy Phillips, S.W. (Student Worker)
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY Rev. H. Paul Osborne, Chap
Kingsville, Texas
Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE

ST. GEORGE'S Rev. Darwin Kirby, Jr.
Schenectady 5, N. Y.
Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

VASSAR COLLEGE

CHRIST CHURCH Acad. & Barclay, Poughkeepsie, N. Y.
Rev. James A. Pike, J.S.D., r; Rev. Walter A. Henricks, Jr., Barbara E. Arnold
Sun 9, 11, 7:30; Daily 10; HD 7:15 & 10
College supper-discussion, Fri 6

UNIVERSITY OF WASHINGTON

CHRIST CHURCH SEATTLE, WASHINGTON
Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap
Sun 8, 11, 6:30 Ev; Wed & HD 7

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

WELLESLEY COLLEGE

PINE MANOR, DANA HALL
ST. ANDREW'S Wellesley, Mass.
Rev. Charles W. F. Smith; Rev. Ward McCabe;
Miss Elizabeth Eddy
Sun 7:30, 9:50, 11; Thurs at College Little Chapel
7; Canterbury Club Fri 5:30



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5-5:30, 8-9

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11 & daily; Holy Eu Mon, Wed &
Sat 10, Tues & Fri 7, Thurs 8

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr. canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller; Rev. Frank Bozarth
Sun 8, 10 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr; Daily:
7, C Sat 7:30-8:30 & by appt

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Greser
2015 Genarm Place
Sun Masses: 8 & 11; Daily: 7:30 ex Mon 10; C
Sat 5. Close to Downtown Hotels.

ST. MARK'S Rev. Walter Williams
E. 12th Ave and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs, Fri & HD,
HC 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7, Wed 10

ELMIRA, N. Y.

GRACE CHURCH
Rev. Frederick Henstridge, r
Sun 8 and 11; HD 9:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Weekdays MP 6:45, HC 7. Also
Fri 7:30 (Requiem) Wed & Saints' Days 10; HH
& B 1st Fri 8:15; C: Sat 4:30-5:30, 7:30-8:30 &
by appt

GETTYSBURG, PA.

PRINCE OF PEACE Rev. W. R. Doyle
Baltimore & High Sts.
Sun 8, 10:45; Wed & HD 7:30

HIBBING, MINN.

ST. JAMES'
Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

Key—Light face type denotes AM, black face, PM; anno, announced; app, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton M. Kellogg, S.T.D., r; Rev. Wm. B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW HAVEN, CONN.

EPIPHANY Rev. James L. Hayes, S.T.M.
153 Forbes Avenue
Sun 9; HD 10 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP;
5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt



CHRIST CHURCH
HOUSTON, TEXAS

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C
Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D.,
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC,
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming D.D.
Broadway & W 6th St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

OGDENSBURG, N. Y.

ST. JOHN'S Rev. George A. Palmer, r;
Rev. Eric W. Veal, ass't
Sun 7:30 & 10:30; Thurs & HD 7:30 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.; Rev. Francis Voelcker, D.D.
Sun: Holy Eu 8; Mat 10:30; Cho Eu & Address 11;
EP 4; Daily: Mat 7:30; Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30,
HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, Thurs 8:30

RIDGEWOOD, (Newark) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry Street
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. Victor Hoog, D.D.,
assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

UTICA, N. Y.

GRACE
Rev. Stanley Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10, Fri HC 7:30

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r,
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
MP & Ser to 11; 11:45 Low Mass to 12; Daily:
7 Low; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Horning,
ass't, Rev. Walter Morley
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30