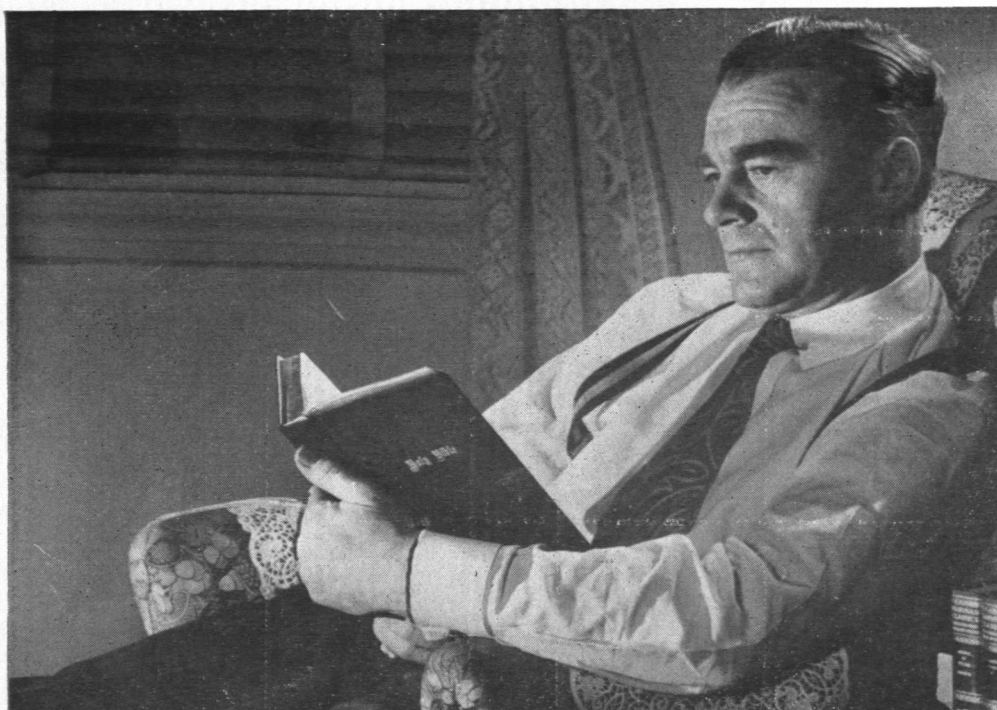


The **WITNESS**

SEPTEMBER 18, 1958

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Virginia Clergy Issue Statement Opposing Segregationists

★ A group of 43 Protestant ministers and five Roman Catholic priests, representing all of the major churches of Falls Church, Va. and suburban Fairfax County, issued a public statement that "enforced segregation in our schools on the basis of race is contrary to the will of God."

The clergymen declared their unequivocal opposition to any attempts by Virginia segregationists to evade the Supreme Court decision ordering integration in the schools "including use of church facilities as a substitute for the public school system."

The clergymen spoke out as the deadline neared for admission of Negro students in previously white schools, pursuant to a federal district court order.

Gov. J. Lindsay Almond has said that he will close public schools if this happens. Segregationists are making plans for a "private school system" which would be set up along segregated lines, making use of churches, lodge halls, and other facilities for classes.

Among signers of the statement were five Roman Catholic priests, representing all parishes in the area, 16 Methodist ministers, 6 Lutheran pastors, 4 Episcopal rectors, and ministers from 7 Southern Baptist, 8 Congregational-Christian and 2 Disciples churches.

The Rev. H. Hoover Bear, pastor of First Presbyterian

church, Herndon, Va., who served as secretary of the group, said that the clergymen acted "to put us on the record, to avoid any misunderstanding of our attitudes due to silence on our part, to exert leadership in this explosive matter, and to confront the people of this county with the necessity of making decisions in the light of God's will."

He said that the statement represents the thinking of "a group of ministers and priests of Fairfax County who have been meeting together for several months out of a common concern over recent developments in the field of human relations."

The clergymen declared in their statement that "it is inconsistent to talk to the state about its duty of up-holding 'the law of the land' if we do not confront ourselves and our people with the challenge to surrender to a higher authority, the law and will of God."

"Enforced segregation not only defies the basic law of the land, but more importantly, contradicts the very Gospel which we are called to preach," said the clergymen.

"We Christian ministers, in order to perform our tasks as pro-claimers of the Gospel of Jesus Christ, wish to make common witness to that urgent problem which involves fellow citizens and fellow Christians," they declared.

"We, as Christians, witness not only to the fact that by God's creation he made of one blood all nations, but that also through Jesus Christ and his redemption men of every race, kindred, tongue, and blood are united as one in his Church," they asserted. "We also witness to the fact that 'being a brother in Christ' has social implications, for we can only demonstrate our brotherliness in everyday life situations."

The ministers and priests confessed "our own guilt in the perpetuation of segregation by our self-love and self-concern rather than our true concern for others."

"We, therefore resolve before God and before one another," they declared, "that by His grace we will confront the Church with its challenge to abide under God's will."

The clergymen concluded with a declaration that they oppose all attempts to circumvent the law by using church facilities

CONVENTION

★ FULL REPORTS of General Convention will appear in these pages, written by the Rev. Thomas V. Barrett, the Rev. Ernest A. deBordenave and the Rev. W. B. Spofford Sr. We suggest that parishes place orders at once for bundles by sending a card to The Witness, Tunkhannock, Pa. The cost for ten or more copies is 7¢ a copy when taken for an extended time and 10¢ a copy when taken for a short period, like General Convention. The Witness returns to its every week schedule with this number.

for private schools and called upon the civil authorities of the state of Virginia "to work with all deliberate speed to put an end to this practice of enforced segregation, in accordance with the action of the Supreme Court."

The statement represented the boldest challenge yet laid down by the clergy of northern Virginia in the face of increasingly bitter criticism of the churches by segregationist groups.

Clergy vs Laity

Meanwhile in a number of parishes in the three dioceses in the state real conflicts have developed, with the clergy standing for integration and influential laymen determined to prevent it. An article on the situation in the Southwestern diocese is presented elsewhere in this issue, written by a young clergyman, McRae Werth, whom a group of laymen have tried, so far unsuccessfully, to force out of his position as vicar of two missions.

The Rev. Peter Doyle, vicar of St. Peter's, Altavista, was forced to resign at the end of July over the issue. He issued a statement at the time, setting forth official pronouncements of the Church to prove that "Since 1943 the Episcopal Church has taken specific action to warn its people against the danger of those racist theories which issue in doctrines of white supremacy." After quoting the findings of an official committee appointed by the Presiding Bishop at the request of the 1943 General Convention; another pronouncement adopted by the 1952 Convention, and a resolution passed by the Auxiliary that same year, Doyle stated that "These statements and resolutions of the national legislative bodies of the Episcopal Church should make it abundantly clear that the position of this branch of Christ's

Church is wholly against racism in any form."

Asked by reporters to comment on Doyle's statement, the senior warden of the Altavista church, L. Randolph Thompson, said that the rift between the pulpit and the pew was not entirely over the racial issue, though he did admit that it was a large part of it. He said that the laity resent the clergy's contention that they have the right "to dictate to our consciences." He also wondered where the allegation came from that the Church favors integration. "Who constitutes the Church, anyway?" Thompson asked. And he answered his own question by stating that "the people are the Church."

He stated further that the clergy who favor integration are younger men who "are under a sinister influence."

In the diocese of Virginia the official position on integration is being challenged by some laymen. The vestry of Christ Church, Christchurch, adopted a resolution by a 9 to 1 vote, criticizing two resolutions adopted by the diocesan convention. One adopted in 1954 upheld the Supreme Court decision and called upon Church people to support its ruling on the integration of schools. The other was adopted in 1955 and urged the elimination of "all barriers preventing free fellowship in the Church's life of people of different races."

The vestrymen urged that both resolutions be rescinded; asked that "integration at youth conferences should cease" and declared that "it is in the best interests of both races that they not mix socially."

The rector of the parish, the Rev. Charles Covell, tried to stave off the action of the vestry by offering a substitute resolution but was defeated. One vestryman, Hamilton Polk, was the single dissenter. Two were not present, General La-

tane Montague and Walter K. Myers.

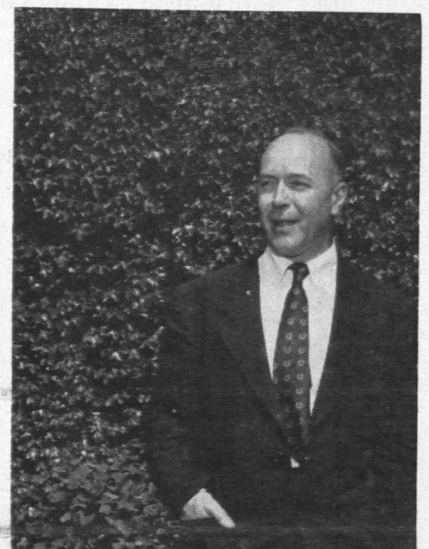
At Christ Church, Charlottesville, also in the diocese of Virginia, the vestry has voted that its facilities will be made available for class rooms if public schools are closed because of integration. It is the first church in the city to go on record as being willing to allow this use of church property. Previously 11 of 17 ministers in the city voiced opposition to such use, with the Rev. H. A. Donovan, rector of Christ Church, saying at that time that his church was uncommitted.

THE CAPITAL OF KING CROESUS

★ Discovery of the ancient city of Sardis, once the capital of wealthy King Croesus, climaxed two months of excavation by a team of American archeologists in Turkey.

Professor George Hanfmann of Harvard was the director, and one of the team was Dean Sherman Johnson of the Church Divinity School of the Pacific.

Sardis, site of one of the "seven churches which are in Asia" mentioned in the Book of Revelation, was one of the foremost cities of the ancient world. It flourished from the late



Sherman Johnson

Stone Age until its destruction by Tamerlane in 1402.

The location of the ancient Lydian city was disclosed by several large, gaily painted jars and some house walls within a few yards of the Izmir (Smyrna) — Salihli highway. Prof. Hanfmann said the discovery showed that the ancient city of King Croesus lies under the ruins of the Roman city and disposes of the old theory that it was located in the side valley of the river.

Earlier this summer, the expedition unearthed a palatial Roman home, possibly the residence of an early Christian bishop. It was named "The

House of Bronze" by the American team because of the number of bronze objects found in it. Some of these are said to establish that the house was inhabited by a Christian family in the fourth century A. D.

"The 'House of Bronze' went up in flames about the time when the anti-Christian Emperor, Julian the Apostate, tried to restore paganism as a state religion," said Prof. Hanfmann. "In the charred remains of this rich Christian residence we have tangible proof of a violent outbreak of the pagans against one of the oldest Christian communities in Asia Minor," he said.

Committee of World Council Deals With Pressing Problems

★ The World Council's central committee, meeting August 21-29 in Denmark, took a number of important actions.

★ The idea of suspension of nuclear tests by the three big powers was welcomed but with a warning that inspection and control are essential for a successful ban on atomic weapons and the reduction of armaments. It appealed to the Churches to help prepare the way for a society where people may meet freely and learn to understand and trust one another.

★ W. A. Visser 't Hooft, general secretary, said that the meeting earlier in the month with Russia Church leaders represented "only a very first beginning but we may hope it is the beginning of a spiritual process which will lead to new spiritual opportunities."

★ In Moscow, Metropolitan Nikolai who headed the Russian delegation at the meeting, said that the Orthodox Church will probably join the World Council.

He said that a conference of "sister Orthodox Churches" has been scheduled for November to discuss the matter. He praised WCC leaders. Franklin C. Fry, New York Lutheran who is chairman of the central committee, was described as a "most noble man who sincerely defends the interests of the ecumenical movement, meriting therefore deep respect." Visser 't Hooft, he said, was held in "high esteem" by the Russian churchmen. Summing up his impressions of WCC delegates he called them "all very nice people."

★ A progress report on the first three years of a five-year study of "Areas of Rapid Social Change" stated that Churches are finding great difficulty in responding to the challenge of rapid social changes in Asia, Africa and Latin America. Main fields of study include responsible citizenship, village and rural life, problems of urbanization and the impact of foreign enterprise and technical

assistance. Declaring that the churches cannot be spectators of social change, the report said "it is only after they are challenged by the fiery stream of revolution that they are willing to leave behind the stagnant backwaters of reaction." "It is our experience in the study that very frequently churches are galvanized into action by the realization that their youth are leaving the Church, sometimes because they find it irrelevant, sometimes attracted by secular ideologies," it continued.

★ All twelve members of the executive committee were re-elected as a bloc. Proposals to elect by secret ballot, made by two American delegates, were defeated. It was presumably a move to defeat Joseph L. Hromadka, Czech theologian, who was a member of the elected bloc. Hromadka, at a meeting, just prior to the central committee meeting, of the Conference of European Churches, said that the longer Eastern and Western Churches are separated "the greater is the danger of them no longer understanding each other." The Conference of European Churches is thought by some to have been set up a year ago to compete with the WCC. This was denied at the meeting last month, with two of the delegates, John Baillie of Scotland and Bishop Watkins of England stating that British Churches opposed a new permanent ecumenical organization, but would cooperate in occasional conferences.

★ Three Churches were admitted to membership: the Hungarian Reformed Church in the USA, the Iglesia Filipino Independiente, the Eglise Evangelique du Cameroon. The latter is an offshoot of the Paris Missionary Society. The Filipino Church, which broke from Rome in 1900, now has a million and a half members and cooperates closely with the Episcopal

Church. Total number of Churches in the Council is now 171.

★ Odense Cathedral was the scene of the closing service when Bishop Bell of England hailed the WCC on its tenth anniversary as "a force making for justice and peace by its very existence." Other WCC presidents took part in the service, attended by over 1,000, including Bishop Sherrill.

★ Attending the committee meeting were about 130 persons, including 73 of the 90 members, fraternal delegates and other Church leaders.

★ Bishop Sherrill, it was announced at the close of the

meeting, is to head an international committee to raise two and a half million dollars to build new headquarters for the WCC in Geneva. He will presumably move into the job on his retirement as Presiding Bishop on November 15, just after his 68th birthday. He emphasizes that the drive will be more than money-raising; it will be used also as an opportunity to inform member-Churches about the purposes of the Council.

★ The next meeting will be held in 1959 on the Island of Rhodes upon the invitation of the Greek Orthodox Church and the Greek government.

may be born without a likelihood of starvation."

Sterilization and abortion, the Conference said, were "only justified when they are imperative medical necessities. It said that artificial insemination "other than by the husband raises problems of such gravity" that the committee reporting on the issue "cannot see any possibility of its acceptance by Christian people."

Nuclear Weapons

Declaring that war "has become more vile through hideous weapons of destruction which man's ingenuity has placed in his hands," the Conference urged the abolition of "nuclear weapons of indiscriminate effect and destructive power" by international agreement as an essential step towards abolition of war itself. (See Witness, 9/4).

The bishops said use of atomic weapons is "repugnant" to the Christian conscience. "Some of us would go further and regard such use in any circumstances as morally indefensible," they said, "while others of us with equal conviction would hold that so long as such weapons exist there are circumstances in which to use them might be preferable to political enslavement."

But, the bishop stressed, "we are united both in hating war and in pressing for its abolition."

They appealed to all Christians to press through their governments for the banning of nuclear weapons, "accepting such limitation of their own sovereignty as may be required to ensure inspection and control so that no government may make them."

"We urge governments," the bishops said, "to devote their utmost efforts towards comprehensive international disarmament."

(Continued on Page Seventeen)

THE WITNESS

Resolutions of Lambeth Conference Get Praise and Criticism

★ The Lambeth Conference this year marked the first time the Anglican communion had considered "family planning by scientific means", as reported here September 4th.

On family planning, the bishops said that "the responsibility for deciding upon the number and frequency of children has been laid by God upon the conscience of parents everywhere."

Pointing out that "it has long been held that the primary obligation of a Christian marriage is that children may be born within the supporting framework of parental love," the prelates declared, however, that "we believe the procreation of children is not the sole purpose of a Christian marriage."

"Implicit in the bond between husband and wife is the relationship of love with its sacramental expression in physical union," they continued. "Because these two great purposes of a Christian marriage illumine each other and form focal points

of constructive home life, we believe that family planning in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God."

A report of the committee which studied family problems said: "The means of family planning are in large measure matters of clinical and esthetic choice subject to the requirement that they be admissible to the Christian conscience. Scientific studies can rightly help, and do, in assessing the effect and the usefulness of any particular means; and Christians have every right to use the gifts of science for proper ends."

The Conference condemned abortion and infanticide, but said methods of birth control "medically endorsed and morally acceptable" may help the people of overpopulated lands plan families "so that children

SOUTHWESTERN VIRGINIA: Challenge to Church

By McRae Werth

*Priest in charge, Good Shepherd, Lynchburg and
Christ Church, Brookneal, Va.*

DESPITE wide coverage in secular and Church press, neither the crucial event of the council of this diocese last May, its full implications for the diocese, nor its challenge to the whole Church, have been set forth.

No less an event that a traumatic renunciation of apostasy was made, with full recognition by all concerned that a point of no return had been reached, with visible and invisible costs to be exacted. Indeed, we must pray that those who renounced the apostasy realize this half as well as those who oppose them. Else they would have been mere fools, and not fools for Christ.

To understand the depth of the change, and what it portends for the future, a portion of the resolution of the vestry of Christ Church, Martinsville, whose senior warden is chief justice of the supreme court of appeals, sets the key. The resolution opposed the position of the Anglican Communion and the Episcopal Church that there should be no exclusion on account of race, as applied to the diocesan youth conference. "... Whereas, the history of the Episcopal Church in Virginia from its inception has been on a segregated basis . . .".

It is possible to argue that the polity, doctrine and practice (at times) of the Church in Virginia proves such a statement false. But in the sense that it was asserted it was and it is woefully true. For what the chief justice, and like minded disintegrationists, mean is that their general experience and observation in Virginia shows them this:

Congregations have been and are disintegrated. (Exceptions are recent, undercover, minor or mere anachronisms.) The bishops, clergy and white lay leaders recognized and honored as such by the congregations, diocese, and the church have never sought out for baptism, confirmation, the Eucharist, and inclusion into white congregations, their fellowship and organizations, any person who God made a Negro. Any Negro (baptized, communicant, or not) who presented himself to a local white congregation was either rejected outright, or barely tolerated, and then only so long as he "kept his place". The

state of Virginia is full of graduates of Episcopal Church Institute for Negroes Colleges who are baptized-confirmed. They are either in Baptist or Methodist, etc., churches, or completely unchurched. In this diocese five missions are officially classed as "colored", and the rest are white, and the Negroes know how ironclad the rules.

This rule is so rigidly observed that no price is too great to prevent any Negro from making "the mistake" of acting upon the Gospel and the canons of the Church, and presenting himself for inclusion into a "white" congregation. The chief justice knows this. St. Paul's, Martinsville, one of the official "colored" missions, was established because a persistent Anglican seemed about to upset the allegedly divinely appointed and ecclesiastically approved color scheme of Christ Church. It is a \$50,000 plus monument to this policy of exclusion. Since it was established in 1942 no Negro communicant has ever been invited to Christ Church for any event, even the brilliant lectures of C. H. Dodd on Christian agape. Evidently no member of Christ Church heard him either. When the mission is without a Negro priest, as it has been for some time, it never passes the mind of priest or laymen of Christ Church that at the very least all communicants of St. Paul's should be invited to any celebration of that eucharist which is generally necessary for salvation.

This practice at the congregational level is reflected in diocesan institutions. The classic example is Virginia Episcopal School, wholly controllable by the diocese, and where, in addition to lessons learned in the congregations, many of the most disintegrated lay leaders were taught that disintegration is the Christian way. It is not presently financially supported by the diocese, though it has received large sums in times past through the diocesan structure. Its total operation as a school is based upon exclusion of Negroes, though it boasts of its "toleration" in the diocesan travel folder in that it "is open to boys regardless of Church affiliation." The presence of a Negro Episcopalian is considered so contaminating that even the summer

diocesan youth conferences held there were not permitted to have Negro youth communicants.

A Deacon's Task

THIS writer's first task as a deacon was to explain to a Negro communicant, age fourteen, why the school thought him so contemptible that it required the diocese to exclude him. In view of the fact that the diocesan, the president of the standing committee (a priest), the head of the department of Christian education (a priest), and the head of the department of Christian social relations (a priest), were members of the board of trustees, with clergy as headmaster and as chaplain, I wasn't able to do it. All of those listed had the good sense and grace not to even try, for none ever wrote or contacted this boy for whom Christ died, into whose body he had been engrafted by baptism, and the Church considered worthy to receive the body and blood of Christ. I will always remember two things about that shameful episode. The first was the quiet laugh of the mother of this boy when I mentioned in passing that the chaplain taught a course in Christian ethics. It was a terrible laugh. But more terrible was to find out that the meaning of disintegration, the meaning of the cost of being colored, was for the first time fully driven home to the boy, and it was the Church that taught him.

All other diocesan institutions operate on the same basis. Despite their acceptance of people "regardless of creed, nationality or residence" and the boastful reports to the council about Muslims, Jews and pagans being entered, nothing so base as a Negro Episcopalian is admitted. The only touch of color that none reject are diocesan dollars which are thoroughly "mongrelized." Evidently such dollars don't carry sickle cells!

The motto of congregations and diocesan institutions seems to be the text from John Kasper's Bible (The Dead Sea version): "In our Father's House are many mansions, most for white, a few for colored, and it had better stay that way." When there is only one mansion in a cure, its naturally for whites. The doctrine of massive resistance, symbolized by that incredible figure, a hairy bird, was learned from the Church. St. Peter long ago responded to a question about fellowship with the Gentiles, by saying "who am I to withstand God?". It is not exactly clear as to whom white disintegrationists think they are to withstand God, but they evidently have no problem. The state for many

years had a policy of separate and unequal schools, but it has been a piker compared to the Church, which has one called separate and non-existent.

No clergy except a fool for Christ would violate the conditions of his call by a congregation or his commission from the diocese if a missionary priest. Both call or send him upon the basic condition that he is to seek out only those of the race of the congregation. It doesn't have to be written. Everybody knows it. Chief Justice Whittle knows it. This is why the statement of the vestry of Christ Church is so true.

No Compromise with Evil

THE above being true, perhaps it can be seen why the action of twenty-four clergy is in fact so extraordinary. And what makes it more startling is the temptation to compromise that was repudiated. The baited booby trap offered by the disintegrationists was this: There should be two identical sets of youth camps, one open to all Christians, and the other limited to disintegrated whites. The temptations were both subtle and blackmail. First, the disintegrationists tacitly agreed that they would not cut the financial juglar vein, an open threat at the council. Secondly, the clergy could claim that the principle of integration was official policy. And thirdly, (and the power of this one was unbelievably enticing,) everyone could occupy that sweet, reasonable, but totally non-existent haven, "a middle of the roader". (I do not believe that anyone can realize how tempting the flight to such unreality is until they have been face to face with evil and heard it called good. Two weeks before the council under that kind of pressure, the writer was seduced by such a false appeal. But then he celebrated the eucharist with Negroes, and the sickness was cured.)

The temptation was so great that of 44 clergy who had voted before, 12 swallowed the bribe hook line and sinker, and 8 apparently took refuge in the final flight into the womb by not voting at all. Only 24 stood firm.

Of course, aside from the fact that it is axiomatic that once you give in to blackmail that you are just setting yourself up for more, "the hidden agenda" made such a compromise impossible. (One dolt said he voted for it cause he loved his people and they loved him. He's in for a big surprise, for actually he's afraid of his people, and they have only contempt for him. What blackmailer ever respected his victim?).

The "compromise" also would have done the following things, which explains the fantastic pressure brought to bear to have it adopted:

First, it would have officially declared, for the first time in the history of the diocese, that disintegrated camps based upon racial origin are both rational, Christian education, and moral. That which had been permitted because of the hardness of hearts would have been elevated to a new sanctity.

Second, it would have given sanction to the continuance of disintegration at every diocesan institution.

Third, it would justify the continuation of the practice of excommunication from the sacraments and the fullness of the body of Christ of any Negro unless the diocese set up a separate congregation a la Martinsville.

Fourth, it would have repudiated the stand of the Episcopal Church.

Fifth, it would have been equitable, if not legal fraud, on the Negro communicants who for three years had relied on the statement of the bishop that the camp would be available without discrimination, and whose money was intermingled in the dollars used to purchase the camp. It would have said to Negro communicants, now you must keep coming so that this diocese will have that color of Catholicity, but since you don't have the money or the power, you must accept the insult intended in the establishment of a disintegrated camp.

The Implications

★ An Anglican is said to seek the will of God from Scripture, the traditions, with reason and the guide of the inner testimony of the Holy Spirit. But until what the Church asserts to be the will of God is acted out, until it becomes incarnate, the average Christian learns The Way from the congregational, diocesan and clergy practices. When instead of The Way he follows the way of racial idolatry that logically concluded in Buchenwald in Germany, and apartheid in South Africa, the solution does not lie only in resolutions and sermons. To say that it does lie only in such is not to agree with certain sacristy mice who assert that the national Church has spoken, therefore the local clergy should be quiet as to their "personal and private" views. They must continue to preach and teach directly, except that they must "remythologize" their sermons to say "God so loved the world . . . and Negroes . . . that he gave his only begotten Son,

etc.", for a white racial idolater in the congregation thinks the world is white only. But they must also fulfill their vows and act it out in the sacraments.

★ The National Church, the synods, every congregation must continue to insist through resolutions and statements, that the Church must be Catholic, and that unless it is, it is nothing. As the warden of the College of Preachers has said: "Christ, we are told in the Bible, died for all men. The relationship of sinners forgiven which he brought us must be for all men—white, black, rich, yellow, poor, good, bad. . . the Church is Catholic or nothing."

Regardless of their sins in this or other areas they must not let up. The fruits of such continued pressure were seen at the council. Clergy of real status in the diocese and national Church waged a tremendous battle behind the scenes, before, during and after council, first for no integration at all this year, and then for the rejected compromise.

For although these men have every intention of continuing to fight for exclusion and excommunication of Negroes as both moral, and the principle of operation of their parishes, institutions and diocesan programs, they never once, openly or privately, gave this as a reason for their action. Their total argument was based on the position that the loss of white communicants and financial ruin were in the offing, and that we can't "ruin" our structure for the 125 Negro communicants out of almost 10,000 in the diocese. But not one took the floor of council to advocate this position, although it would have guaranteed them white communicants in their whited sepulchres, and money for their churches, institutions and programs. But they also knew that the Judge Lemley type priest isn't exactly a possibility for bishop anywhere.

The Church must recognize that it isn't a question as to whether one who follows the Church or one who is a disintegrationist is more or less Christian. The issue is this: Is it possible for intelligent Christians to, in effect, excommunicate people whom you have never seen, by the particular policies set up by a few people, just because they are Colored? Can the Church scandalize the cause of Christ to the ends of the earth by adopting a policy of exclusion to satisfy a few whites with money, power, and who worship a biological doctrine of the master race?

★ The Church must thank God that he sent his annointed the Supreme Court to be a prophet

to the Church. But it must repudiate the success prophet concept of "deliberate speed." The Gospel knows only the command "follow me" and one response "straightaway". Nathan did not objure Davis to cease adultery and murder with deliberate speed. The Southern simony in which the sacraments are sold for white power and money must cease, now.

★ The Church as a whole must be ready to help pay the financial cost. Chief Justice Whittle and the vestry at Martinsville, resolved to oppose sending any more money to the diocese or National Church which would tend to end disintegration. The vestry of St. Paul's Church, Lynchburg, revoked the appropriation of the Easter offering to the diocesan capital fund (which helps pay for the conference center, but also all other capital needs.) And the Woman's Auxiliary of that same congregation tabled for a year a \$300 appropriation therefore made, for the same reason.

The chancellor of the diocese wrote the Virginia Seminary at Alexandria that he couldn't send any more money to them in view of the views of their "products".

The diocese owes \$40,000 on the conference center, and in order to "kill" it, it is the announced purpose, as St. Paul's, Lynchburg has shown, to cut the whole juglar vein of the capital funds and missionary program of the diocese. A number of individuals and vestries have made these threats, though only the above openly, for the children of darkness are wise enough to know that the diocese couldn't bow to open threats, it would be too humiliating. But if they are made, and kept secret, the diocese might give in. And issue that most pious of all humbugs—"For the good of the Church"—which being interpreted means "in order to have white money, white communicants we will continue to excommunicate Negroes."

Finding Life at It's Best

JUST a few days ago, I was purchasing a daily paper at a newstand, when a lady beside me said: "I hate to open a paper any more, for there is nothing but bad news." I imagine that her sentiments will bring a corresponding echo in many of our hearts, for there is not very much to encourage us in the casual reading of our daily newspapers. This is a rather sad commentary on the habits of a people which boasts of having the highest living standards in the world. If a visitor to these shores were allowed to read only the news in our press as to the morals and conduct of our people, would he feel that our standards were so high as we think they are?

We see so much of life at its worst today that I am afraid there is a grave danger that we come to believe that all life is bad. We may well stop and ask ourselves this question: In the face of all we see, read, and hear, has life anything but its seamy side? I make the suggestion that we join together in seeking to find life at its best, for the old proverb, "The eye sees only that which it brings with it the power to see," still holds; and to keep our eyes fixed on the worst results sooner or later in our being unable to see the best. Those who can still "see beauty where it lies" should be vocal in pointing it out. Please do not misunderstand me. I do not think for one moment that we should close our eyes to the world; that we

By Terrence J. Finlay

Rector of St. Batholomew's, New York

should seek some ivory tower of escape, or bury our heads like the ostrich and refuse to admit the evil that there is in the world. But we dare not, in these days of unrest, suspicion, and threat of war, lose the power to see the good.

I find that the Bible is a source of great comfort, for its writers saw their world as it was; saw men as they were; and yet, behind it all, the goodness and justice of the living God. Few men have shown a more vivid sense of the struggle that goes on within man than St. Paul. In the early chapters of his remarkable Epistle to the Romans, he gives us a picture of life at its worst and seeks to draw men to higher levels by revealing life at its best. This twelfth chapter is one of the finest, in giving us his conception of how we may overcome evil with good; he sees no hope for man apart from God. He knows the ceaseless struggle within the heart and soul of man, between good and evil: "The good that I would, I do not; but the evil which I would not, that I do." We all know that to be so true of ourselves. Listen to these words of Edward S. Martin, one of our modern-day poets:

"Within my earthly temple there's a crowd.

There's one of us that's humble; one
that's proud.

There's one that's broken-hearted for
his sins,

And one who, unrepentant, sits and
grins.

There's one who loves his neighbor as
himself,

And one who cares for naught but fame
and pelf.

From much corroding care would I be
free

If once I could determine which is me."

It is Christianity that gives man the power to discover his true self. It may be that, like the Prodigal, we have to undergo the hammer blows of misfortune before we really "come to ourselves"—our true selves. There are people today who live as though you could have a morality divorced from religion. I have the feeling that a morality which does not have its origin and inspiration in religion will not last very long. I came across the following, which is said to have come from the writings of Ralph Waldo Emerson; I think it is worth repeating to you:

"The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads, and tanned their hides, like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views."

Life At Its Best

TO FIND life at its best we must have a clear conception of God's purpose for us, and as I

see it, holiness in character and life is the end he seeks to achieve. It is this standard that Christ sought. Life in terms of its highest possible quality and its noblest possible ministry—that is life at its best. Here is the end: "To live the fullest and most expressive life for which we were created"; or, in the words of St. Paul, "That ye may prove what is that good, and acceptable, and perfect will of God."

Will you note that he describes the will of God as good? It is good for us and good for the world. Nothing better can be conceived. Now when we pray, "Thy will be done on earth," we are seeking the highest quality of life for the world. Think of this when you consider the will of God, for frequently we have the idea of something harsh and rigid, submitted to grudgingly. But the will of God is something to be gloried in and rejoiced over.

To find life at its best we must, therefore, learn to appreciate and cultivate the best. Some one said to me, just before coming to New York, that it was indeed a great metropolis and—I quote—"Here you can find the best or the worst." It is a tragedy when people come seeking only the worst, when there is so much here that is fine and wonderful, decent and true. Certainly there is infidelity; but the great host of homes where men live in trust and honor with their wives, far outnumbers those who reach the pages of our press. Certainly there is murder; but there is so much more kindness and understanding in this great city, far outweighing the hate and the lust. It depends on your own eye, on your own mind. It depends upon what you are looking for.

We must heed St. Paul's admonition: "Be not conformed to this world, but be ye transformed." How? "By the renewing of your mind." What we think, makes all the difference. You sow a thought, and you reap an act. You sow an act, and you reap a habit. You sow a habit, and you reap a character. But it all begins in the mind. That is why we are fighting the great battle of ideas today. It is in the mind that our motivation takes place. In his Epistle to the Philippians, after telling them of the difficulties and troubles, St. Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

There must be a transforming of our thinking

with regard to our values in life, so that we see ourselves as God's creation rather than as men and women living for our own ends and desires. St. Paul beseeches us: "That ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." If we do this, we shall find life at its best.

Don Large

Rectors Wives

SINCE one of our associate clergy is about to take unto himself a wife, I'd like to devote this column to a listing of three types of wife a wise girl might like to avoid becoming, when she finds herself with a parson for a husband. So (with a generous sprinkling of quotations from Dr. Halford Luccock, who inspired these categories) here goes our open letter to Dear Joan:

The Solemn Saint: This model used to be a widely distributed one, but requests for it have fallen off sharply. Please don't mistake me, however. I like saints. The more the merrier. Which is just the point. Sainthood is basically a matter of inward joy which shows through the personality and rubs off on others. A saint is therefore one who is merry in spirit. I have no time—and I strongly suspect God doesn't either—for professional saints, nor yet for saints-by-compulsion. Personally, I favor saints like St. Theresa. That is, saints with a quietly bubbling sense of humor and a temperament generously laced with a love of the kindly fruits of the earth. It was this girl, you'll recall, who voiced that lovely litany, "From sullen saints, good Lord, deliver us!" You see, the ladies of the congregation used to think that the preacher's wife must be a pure spirit whose presence hovered over each meeting of every organization. Whereas the poor parson's lady might occasionally have preferred seeing a foreign movie or saying her prayers or window shopping along Fifth Avenue. And this inability to feel, at least once in a while, like a free soul made the pathetic paragon sullen—and therefore a weak candidate for sainthood.

The Wifely Pastor's Assistant: This favorite model used to be very popular with those Churchmen who sought the Large Economy Size. This meant getting two workers for the price of one.

This style is still in limited production, but it's encouraging to note that the demand has begun to fall off. The notion that their priestly spouses want them "right in there pitching all the time." The truth of the matter, however, is that the patient parson might want to do some of the pitching himself—or perhaps get off the diamond entirely for a few hours, instead of having his ear bent for the umpteenth time over the current crisis in the Cradle Roll.

The Protective or Motherly Model: This particular style is also out of fashion this season. You see, it was the model religiously devoted to protecting the beloved rector from taking any risks in God's name. It sheltered him from all dangers, whether by land or by sea or by phone. The bride grew into a put-on-your-rubbers girl. With unseemly anxiety she was always admonishing him, "Now don't go out on a limb, George. Stay back nearer the trunk where it's safer!" The result was that she sometimes succeeded in transforming his bark and his bite into something like the nervous yip of a trembling Pekinese. This is the girl who, across the years, has unwittingly struck the strongest blow for celibacy.

These idle little musings are not meant to discourage any girl from marrying a clergyman. It can be the most fruitfully rewarding life imaginable. But then, having put her hand to the ecclesiastical plough, she should never look back upon these three obsolete models. Rather, let her remember that in the clerical life—if not in the Chrysler models themselves—much virtue resides in The Forward Look.

Pointers for Parsons

By Robert Miller

THE Deanery was meeting, and the discussion had to do with the new curriculum.

"I think these new courses ask a lot of the teacher," said Tompkins.

"And of the rector," added Hazleton.

"And of the parents," said Gilbert Symeon.

"I wonder if that isn't a good thing," remarked Buffers. "It might have been simpler when you just asked somebody to take a class and gave them some lesson notes or a book, and did no

more. But what was taught?"

Nobody knew what was taught.

"When I was a boy," said Gilbert, "I had to learn my catechism before I was confirmed. I think now that that was a good discipline. But who learns the office of Instruction?"

"My mother," observed the Dean, "not only knew her catechism but she knew her collects too. And she knew the Bible."

"There were some splendid churchwomen in our parents time," Gilbert reflected. "But in those days they went to church twice and to Sunday School too. And they had family prayers and Bible reading."

"Yes, but where will you find that today?" asked Tompkins. "I think that tv and radio and the children's social engagements have just about ended family prayers and Bible reading."

"It isn't merely that," put in Emerson. "I admit that what I call modern distractions make the task of religious education harder rather than easier. There seems to be less time and more things to do. I feel that the new curriculum may do for us today what the religious atmosphere of our parents time did for them."

"That would mean it helped to restore the religious atmosphere," said the Dean.

"Well, I think it does," said Emerson. "Take the idea of the family service at 9:00. In the old days it might have been thought that 11 a.m. was the divinely ordained hour of worship."

"But people go off in cars," came a voice.

"Why shouldn't they go off in cars. The family service gives them a chance to worship first, and as a family."

"But you tend to get an 11 o'clock congregation of the elderly."

"When you've always been used to 11 o'clock you don't like to change," said the Dean.

"But there has to be change," argued Tompkins. "Group dynamics, not group statics."

"I think," said Gilbert, "that Tompkins is right. 'The old order changeth . . . ' It is only Jesus Christ who is the same yesterday, today and forever."

"The Seabury series merely uses a new and better approach to that fundamental truth," declared Tompkins.

"And it calls on the congregation to do more than it did," said Buffers.

"I think it asks more of us all," was the Dean's opinion. "But how will the Church ever survive unless it asks much from us all."

"How can it ask anything of the sceptical and the unchurched?" Tompkins wanted to know.

"It must challenge them," was Buffers' opinion. "That is where ritual is such a help."

"It must offer a sound apologetic," I said. "A true defense of the faith."

"Isn't it ironical that the Pope named Henry VIII Defender of the faith?" asked Black who was our historian.

"I think," said the Dean, "we must leave these problems to our next meeting. I see the ladies are ready to serve lunch and I am sure you all have appointments."

Several consulted their little appointment books.

At lunch the talk was lively and animated but it had veered away to the World Series and the Yankees and the Braves.

"No apologetic needed now," I whispered to Gilbert.

"Be quiet, Rusty," said Gilbert with that dry humor. "First things first."

The Loaves We Offer

By William P. Barnds

Rector of Trinity, Fort Worth, Texas

"And Jesus took the loaves." This statement is from the account of Christ feeding the multitude with the loaves and fishes which a young lad had offered. The boy's offering given to our Lord, and blessed by him, was enough and more to feed the throng of people.

Our Lord does not disdain any offering we make, provided it is a sincere and honest offering. The boy's offering of loaves and fishes was trivial. It was, no doubt, all of his lunch, but he was willing to entrust it to Christ. The widow's mite was small in the eyes of the world, but it was big to her because it was her living.

The gifts we can offer Christ may not be great as the world counts greatness. The money we offer may not be much to others, but it may be much for us. The time we offer may not be much to others but it may be to us. Our abilities may not seem great to others, but if they are our best, then they are acceptable to Christ.

He takes the loaves we offer. He uses them for his work, and they are multiplied many times by his power. "Jesus took the loaves". Do you offer him yours?

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Teaching The Church's Children by William W. Reed. Morehouse-Gorham. \$2.75

A well conceived handbook for parents and teachers who wish to know precisely what and how to teach the Christian faith either to children or to grown-ups. It is evidently the result of considerable personal experience in the art of teaching and of a sound knowledge of the faith. Regardless of what course of Church School lessons a parish is using, this book can be of valuable help to teacher or parent.

The Book of Tobit. Tr. and ed. by Frank Zimmermann. Harper, \$5.00

Tobit is one of the best known short stories in the world. It has everything—a love story, a dog story, a fish story, buried treasure, a journey to foreign lands, and many other motifs. For years I have told my students there were fourteen, and demanded a list of twelve in exams. But the new edition claims twenty-four!

This is the 7th vol. in the new series, *Jewish Apocryphal Literature*, being produced by Dropsie College. It is most appropriate that Jewish scholars should edit the apocrypha; heretofore it has usually been Christians. Dr. Zimmermann believes the author lived in Antioch, and that the last chapter was a later addition. The date of the book was probably around 165 B.C. The best manuscript is Sinaiticus, and the curious reason given by the angel in 6:12 (for Tobias's marrying Sarah) is that in primitive Hebrew law the nearest of kin—not merely the deceased husband's brother—must be *levir* and marry the widow.

The volume is a welcome addition to a growing library of works on the Apocrypha, to which the new RSV translation, let us hope, has aided in stimulating wider interest. There

are a few infelicities in the use of English which the editors should have ironed out before publication.

—Frederick Grant

Christian Education Books. Seabury Press.

Materials for Christian education prepared at the direction of General Convention have been published by the Seabury Press for use during the coming Church School season. Some of this material is new and some revised from former issues.

There is a series of interesting pamphlets for teachers, explaining the principles and practice of all the grades, from Nursery and Kindergarten to Senior High School. A Handbook of 80 pages counsels leaders of adult classes how to do their jobs effectively. A useful bibliography is included. There are elaborate Teachers Manuals for Grades 1 and 7 and a Resource Book for teachers and students in Junior High School classes. This is an especially practical book of 200 pages devoted to explaining many of the words and phrases appearing in the Prayer Book. It would be very useful also in any family's library. It is a revised edition of the book first published in 1955.

A series of 64 Nursery cards are cleverly done and should be fascinating for little tots and suggestive for their teachers. Two paper bound children's novels seem to this reviewer to be of doubtful effectiveness. They are much too pious and liable to be boring rather than stimulating to youngsters.

Two obvious difficulties that marketing all this carefully prepared material will encounter are the heavy expense involved which is prohibitive for most small parishes and missions, and the amount of preparatory study necessary for any teacher who expects to use the material successfully. Also one may

reasonably question whether there are in the average parish many men or women with cultural background adequate to cope with the material offered.

Existentialism And Religious Belief by David E. Roberts. Oxford. \$5.00

This a book, published a year ago, which filled a need for a not-too-technical treatment of the possible relationship of the Existential philosophy to Christian faith. It undertakes this not easy task by considering the philosophical positions of the outstanding representatives of Existentialism, beginning with Pascal for a background and including Kierkegaard, Heidegger, Sartre, Jaspers and Marcel. The author is the late David E. Roberts of the Union Seminary, whose manuscript was edited by Roger Hazelton of the Andover-Newton Theological School. For philosophically minded clergy this is a suggestive and valuable book.

Below The Surface by Alice G. Hazeltine. Abingdon. \$3.95

This is a fascinating anthology of various dramatic accounts of daily jobs and occasional adventures below the surface of land and water in diving, mining, archeological exploration, etc. Of especial interest to the general reader are the chapters on the discovery of ancient Troy, diamond mining, the life of the sand hog and the great barrier reef off Australia. The book should be ideal for summer reading.

They Teach Us To Pray by Reginald E. O. White. Harpers. \$3.00

Here are some samples from the books of the Old Testament showing the conditions and need of sixteen Hebrew leaders and their nation and how they each resorted to realistic and fervent prayer to carry them through, by God's help, the trying

times which their own or their nation's sins had brought them to. One may wonder why this famous Welsh preacher included Jabez, Solomon and Jehoshaphat in his list of notable pray-ers when he had much more notable prophets to illustrate his theme. The conclusion of the book consists of two chapters describing our Lord's teaching and practice of prayer.

The State And The Church In A Free Society by A. Victor Murray. Cambridge University Press. \$4.50

The substance of this book first appeared as the Hibbert Lectures by the president of Cheshunt College, Cambridge. The author is a religious educator and scholar and in this treatise has set down in simple language his convictions about the right relations between the Church and the state in any future free society. His conception of the Church is an ideal society challenging all existing religious bodies. So the state too is more than any particular government, but rather the whole organization of secular affairs which touches every citizen intimately.

The author in his preface summarize his thesis very clearly in these words: "In these circumstances the pattern of the free society which all progressive communities have, or ought to have, before them is that of the Christian family, a society in which tensions are neither avoided nor exploited but resolved".

It is to be regretted that this concept of the family, which the author declares is or must be the basis of any really free society, receives no adequate study and analysis in the book—less than a dozen pages in all. The "State", the "Church", the "Community" are studied intensively through the entire first half of the book and the French revolutionary slogan, "Liberty, Equality, Fraternity" is dealt with in detail through the second half. It gives this reviewer the impression that the author has attempted the impossible task of building an elaborate, top-

heavy super-structure upon a flimsy foundation.

The underlying point of view throughout this really very interesting study is the basic rightness and creative power of Christian Protestantism, set over against the totalitarianism of Roman Catholicism with its theological and philosophical principles and practice. The author seems inclined to rate Anglo-Catholics in the same category and of course "Communism" seems to him to be the perfect yoke-fellow, ideologically, with Rome. It would appear that he is not adequately equipped to deal fairly and convincingly with the economic aspect of much of his material, which is particularly obvious in his casual dicta on Marxism and Capitalism and the present condition of Soviet Russia. However, in spite of the evident liabilities, the book is stimulating, well written and well worth careful reading.

Pointing The Way by Martin Buber. Harpers. \$4.50

Here is a collection of Martin Buber's essays and lectures which cover a period of 45 years and so are in some measure indicative of the growth of his thought. They have to deal with the most abstruse problems of philosophy, but also with the most practical and contemporary concerns of society and politics. In them all, one sees the expression of Buber's "I-Thou" philosophy. But the forms of his thought are so unique that the translator has more than ordinary difficulties in rendering with precision and clarity the author's spirit and intent for the English reader. The translator and editor of these essays has more nearly overcome these difficulties than some of his predecessors.

The final section of this book, *Politics, Community and Peace*, will be readily intelligible to a larger circle of readers than the first half of the volume, which deals with the subtleties of psychological and philosophical problems. The chapter entitled *Society and the State*, is of particular interest and importance

for statesmen and for religious thinkers concerned with such concepts as the Kingdom of God and they will be reminded of the thorough-going treatment of the subject by Harold J. Laski a generation ago in his *Problem of Sovereignty* and the book of similar import by Bishop Figgis.

Surprise Summer by Harriet Weed Hubbell. Westminster. \$2.95

This is one of those rare books written for teen-agers which succeed in talking the language of youth because the author understands the problems and difficulties of young people. It is in the form of a novel whose plot is cleverly worked out and whose characters are described with fine understanding. The heroine is a seventeen year old girl with bumptious self confidence and rebellion against the stodginess of the country town where her father is rector of the local parish. Her parents' fine comprehension of her eager mind and the events which plunge her into new activities, to-

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gether bring the youngster to a fresh attitude toward life. The climax of the story is convincing and dramatic. The book is so appealing and realistic that grown-ups will read it, as well as teen-agers, with real enjoyment and satisfaction. One may guess that there are few books in junior parish libraries which are so much worth while.

Jeremiah; Prophet Of Courage And Hope by J. Philip Hyatt. Abingdon. \$2.00

The author of this book is a distinguished Old Testament scholar who has specialized in the study of Jeremiah for the past twenty years. This book is a popularly written biography of the prophet and a description of the times in which he lived. As the title indicates, it is the central purpose of the author to convince his readers that the common notion of Jeremiah as the Cassandra of the Old Testament is a mistaken idea and he succeeds pretty well in substantiating his claim. The reader of the book of Jeremiah has great difficulty in getting any clear picture of the Prophet and his times because of the hit-or-miss fashion in which the text was put together. Dr. Hyatt has made this difficulty less by an appendix which gives a chronological arrangement of the whole text. The book should be useful to all students of the life and thought of one of the greatest Old Testament prophets.

PEOPLE

JAMES A. DOUBLEDAY has resigned as rector of Grace Church, Kirkwood, Mo., and ARTHUR R. STEIDEMANN is temporarily in charge.

VOCTOR S. ROSS Jr., formerly rector of St. James, Mt. Airy, Md., is now rector of Emmanuel, Staunton, Va.

BYRON E. UNDERWOOD has retired as rector of St. Ann's, Revere, Mass., and from the parochial ministry. He is now living at 267 Broadway, Arlington, 74, Mass.

DAVID LOEGLER, formerly on the staff of the diocese of Ohio, is now dean of Trinity Cathedral, Cleveland.

New Fall Books

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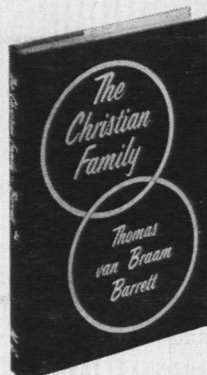
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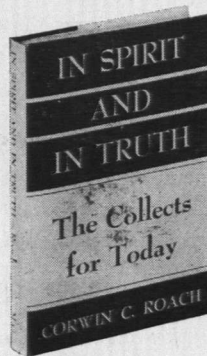
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BERTON S. LEVERING, has retired as rector of All Saints, Detroit, and is now rector emeritus. Address: 20838 Greenview Ave., Detroit, 41.

RALPH W. PARKS, formerly in charge of church extension in the diocese of Michigan, is now rector of All Saints, Detroit.

WILLIAM C. HOUGHTON, newly appointed missionary, is now on the staff of Brent School, Philippines.

ROBERT M. DEMERY, newly appointed missionary, has taken an assignment in Central America.

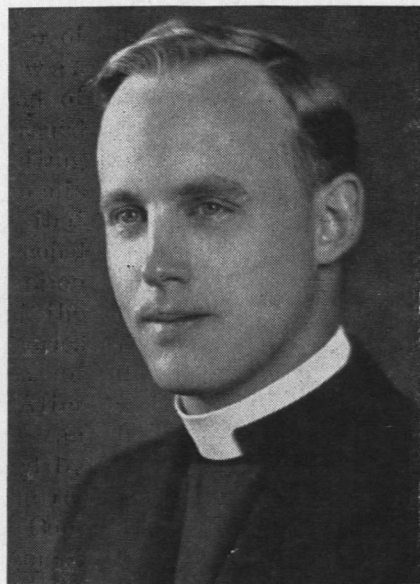
HARRY W. HANSEN, following an extended furlough for graduate study in New York, has returned to his post at Hokkaido, Japan.

HONORS:

CLAIRE E. OGEN, missionary in the Canal Zone, has received the Order of Vasco Nunez de Balboa, from the Panama government in recognition of her work with children at Bella Vista Home, an Episcopal Church institution.

GEORGE EASTER TAKES JOB IN ENGLAND

★ The Rev. George H. Easter has resigned as rector of St. John's, Buffalo, N. Y. to be-



George H. Easter

come curate of the University Church of St. Mary the Virgin, Oxford, England, and deputy chaplain of the St. Catherine's Society at the University. He will also do graduate work in theology.

LAMBETH CONFERENCE

(Continued from Page Six)

Race Relations

Urging that in multi-racial societies members of all races "be allowed to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life," the Conference condemned discrimination of any kind on grounds of race or color (See Witness, 9/4).

Divorce

In another resolution the Conference declared that "no husband or wife has the right to contemplate even legal separation until every opportunity or reconciliation and forgiveness has been exhausted." Divorce, the bishops said, "is granted by secular authority in many lands on grounds which the Church cannot acknowledge."

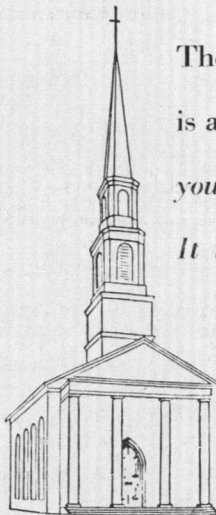
Admitting, however, that "in

certain cases, where a decree of divorce has been sought and may even have been granted, there may in fact have been no marital bond in the eyes of the Church," the Conference commended to the Churches and Provinces of the Anglican communion "a procedure for defining marital status."

Saints

The resolution on recognition of saints gave four principles as a guide in their selection: 1) Scriptural saints should be commemorated "in terms which are in strict accord with the facts made known in Holy Scripture;" 2) The choice of other names "should be limited to those whose historical character and devotion are beyond doubt;" 3) In choosing new names "economy should be observed and controversial names should not be inserted until they can be seen in the perspective of

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history;" 4) "The addition of a new name should normally result from a widespread desire expressed in the region concerned over a reasonable period of time."

"Recognition of a saint by a Church synod," said the report on sainthood, "is akin to that more frequent task of the individual bishop—that of recognizing that a candidate for ordination is truly called according to the will of Our Lord Jesus Christ."

Other areas dealt with in the resolutions included: an acknowledgement of the Bible's relevancy to the modern world and its truths which "are the key to the world's predicament," endorsed discussions between Anglicans and Presbyterians and between Anglicans and Methodists, and a request for a study of the Church's Eucharistic Rite.

The Conference delegates recommended that an Anglican Congress be held possibly in 1963, preferably outside English-speaking countries as a "salutary" reminder that the Anglican communion is "something greater" than merely an English fellowship.

Criticisms

A number of Church leaders in Australia, including Bishop Hilliard of Sydney, objected to a statement in the resolutions which criticized that country for "its unwillingness to accept non-white immigrants." Malcolm Mackay, Presbyterian, called the statement "impertinent", and said racial policy in Australia was "solely" their own affair. Bishop Hilliard said, "we are

perfectly justified in preserving our racial distinctiveness."

In England there was criticism of the insistence of the "historic episcopate" in any unity talks. Norman H. Snaith, president of the Methodists, said the resolution has created "real difficulty" for Methodists but added that unity conversations would be continued and said the Lambeth report in general was "very good, very sensible and practical." The Baptist Times said editorially that those outside the Episcopal Churches "will not find much to encourage them in the Lambeth emphasis on episcopacy."

Bishop Sherrill

Presiding Bishop Henry K. Sherrill preached at the closing service held in Westminster Abbey. He said that the Church must develop a temper of mind which, with due reverence for the past, has the courage to be contemporary,

and no teaching by rote or academic superiority, fancied or real, will meet the situation.

Concluding, he said that he thought an immediate and permanent result of the Conference, was the building of Christian love across differences of race, color and nationalities.

THE TYPO ERROR OF THE YEAR

★ Maybe the linotype operator was "subversive" and did it on purpose. Anyhow late in July the New York Times reported that, because of the disintegration of the Baghdad Pact, Mr. Dulles had hastened to London in an effort "to hold the Past together."

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BACKFIRE

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Dr. Fey's article on *THE TASK of the CHRISTIAN PRESS* (8/21) is a real contribution. Appreciation of the Christian press is too infrequent among many liberals.

However, one statement is certainly questionable, to say the least. To assert that the fundamentalist view of the Bible raises few embarrassing questions for modern industrial America and with a 'guilt by association' technique link fundamentalist and secularist as does Dr. Fey makes one wonder if the Editor of the Christian Century shouldn't move in and live a few days with some fundamentalist families I might mention.

That the whole-cloth fundamentalist view of the Bible is unacceptable to many of us is agreed. Such a view may even be in certain areas misleading.

But to say that one can be a fundamentalist and raise few embarrassing questions in modern America is something else again. In fact, these folks are raising some uneasy moments in the lives of many church people including some liberals who may not wish to admit it.

For instance, what old line or liberal church can match the 'giving' of some of the fundamentalist sects? Some of the smaller sects are putting to shame the 'better' churches in their medical missionary zeal. A story in Chicago Daily News indicates that at least one fundamentalist body may be embarrassing even the Christian Century staff in its concern for some of the under-privileged nearby.

Nor can I forget that with all of their sometimes irritating postures insofar as liberal and old line church may be concerned, they are quite in the vanguard of those who are determined that our government shall not be blind to religious intolerance in other parts of the world. And, as I recall, some of them died not long ago in attempting to really cross the color line.

If some of these folks have blind spots, do not we all? If some of the blindness of Billy Graham, for instance, appears in the realm of race relations as I believe Dr. Niebuhr once suggested, it may serve to remind the liberal that there are present other problems than that of race and color.

Whatever may be the errors of the devoted fundamentalist who loves the Lord Christ as he knows him, even Dr. Fey cannot dismiss him by bedding the secularist down with him. There are far too many liberals in the secularist camp for that!

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