

# The + WITNESS

OCTOBER 8, 1964

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## Editorial

PECUSA and MRI

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## Articles

A Long Hot Week

Paul Moore Jr.

The New Morality

Benjamin Minifie

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NEWS FEATURES: Faith and Order Meeting  
in Great Britain. Launch Drive on Extremism

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## Story of the Week

### Many Problems Raised at British Faith and Order Conference

★ An argument by a leader of conservative Anglicans that the Roman Catholic Church remains outside the ecumenical movement met opposition from an Anglican bishop during the first faith and order conference in Great Britain.

The Rev. A. T. Houghton, general secretary of the Bible Churchmen's Missionary Society, maintained that there is "not the slightest sign on the part of the Church of Rome that its dogmas have been in any way repudiated or toned down."

"Rome's idea of unity," he said, "is still nothing less than the absorption of 'separated brethren' for whom the path Romewards might be made more easy and acceptable by special concessions."

Bishop John Moorman of Ripon, who heads the Anglican group of delegate-observers at the Vatican Council, countered with a claim that Catholic actions have "taken the ecumenical movement into a new dimension."

"The categories and horizons within which we were living and working three or four years ago have now disappeared," he said.

Bishop Moorman called attention to ecumenical advances as a result of the calling of the

Vatican Council, establishment of the Vatican secretariat for promoting Christian unity, the "immense ecumenical literature now being put out by Roman theologians, the new atmosphere of friendship which has been created . . ."

The bishop was critical of the discussion emphasis at the faith and order conference, which was sponsored by the British Council of Churches, an organization comprising almost all non-Catholic Churches in Great Britain.

While called to examine broad questions of Christian unity, Bishop Moorman said, the literature prepared in advance of the meeting and discussions concentrated more on local union negotiations.

Another comment on the current status of the ecumenical movement came from the Rev. John Huxtable, principal of New College at London and secretary-elect of the Congregational Union of England and Wales.

Huxtable saw progress both through local union talks and the new relations with the Catholic Church but called for added efforts toward cooperation and unity with pentecostal and conservative evangelical groups.

Discussion of the proposed

Anglican-Methodist union in Great Britain featured expressions of confidence by leaders of the two negotiating delegations that the union plan would be accepted by both denominations.

The 43 dioceses of the Church of England now are voting on the plan, with all decisions expected by the end of 1965, and the British Methodist General Conference will act on the plan in July 1965.

Anglican Bishop Harry James Carpenter of Oxford, answered with a firm "no" when asked by some delegates whether he might be too optimistic about approval of the plan.

The chief Methodist negotiator, Harold Roberts, principal of Richmond College, Surrey, said "legal complications" may delay the first stage of the union plan but expressed confidence the problems would be solved.

Merger plans call for full intercommunion between the denominations as an initial step, with complete organic union to take place as soon as details can be agreed upon by both groups.

#### Archbishop Speaks

Church union efforts in Great Britain involve not only theological and ecclesiastical changes but also a "shaking-up" of separate Christian traditions that "are now old, sophisticated and built into habit, culture, the pattern of British society," Archbishop Ramsey of

Canterbury told the delegates in a sermon.

"Such habit, culture, pattern . . . is not all sin and evil," Dr. Ramsey declared. "It belongs to the givenness of history, and through it the spirit of God has worked . . . Smash it up and — well, you cannot treat history like that!"

The archbishop called on the 550 delegates to the conference to take advantage of "lessons and the results of ecumenical work in the recent years" as they engaged in doctrinal discussions.

Foremost among ecumenical developments, he said, is increasing recognition that with-in widely separated Christian traditions "there is the passionate concern that the Church belongs to Christ and not to man — it is where Christ reigns and lives."

"In a depth below doctrinal thought and structure, heart speaks to heart," he said. "May there not be, to give another instance, a similar apartness in the realm of thought and nearness in the depth of religious meaning in the case of some of the cleavages about faith, justification and the sacraments?"

Dr. Ramsey said churchmen of different traditions are finding that "beneath any erroneous position there is likely to be some truth to be dug out and recognized.

"We have been experiencing this in our encounters with traditions which we had been wont to disparage; and how often has the truth excavated in the process been one which we had ourselves neglected! So we learn from self-criticisms, and so come to learn from one another and from God."

The archbishop also stressed growing investigation of "the great sources and treasure-stores of theology — the Bible,

the Fathers, the liturgies . . . not to justify our own positions, but to be deepened, corrected, renewed."

"What a change from the days when Churches looked to these sources to find weapons to hurl at one another," he commented. "Rather do our studies now have the character of exploring together a treasure-store, or drinking together at a deep well of truth, a well which meets the thirst of our minds only when it also cleanses our souls and refreshes them."

Dr. Ramsey cited the need for new "dynamic happenings" to "give impetus" to the search for unity and said younger Churches may stimulate ecumenical effort among older Christian traditions.

Speaking of Churches in Asia and Africa, he said: "When we exported Christianity there we exported the essence of the gospel and the Church, and we exported also those historical divisions of our own.

"But . . . there these divisions are not heavy with time or heavy with national characteristics as they are with us; and so it is no surprise when the younger Churches lay aside these weights and run the race of unity looking unto Jesus . . .

"We sent divisions out to them, so they may send unity back to us . . . It may mean that missionaries from them come to convert us to a closer following of Christ. It will certainly mean a spirit blowing from them to us."

### **Reciprocal Communion**

★ A strong plea for Churches to practice "reciprocal communion" as a way toward formal union was issued at the conference.

G. W. H. Lampe, professor of divinity at Cambridge University, told delegates and observers that holy communion is the

"chief and central means" toward Christian unity.

"I believe that if holy communion is really the heart and focus of every aspect of the Church's life," he said, "then we cannot expect to end our division unless we come together at the Lord's table so as to be made one body by receiving his body."

The Church of England theologian maintained that he does not believe Christian unity "will actually come unless our steps towards it begin from the altar as well as end at the altar."

### **Roman Observers**

Ten Roman Catholic observers at the meeting were greeted by Anglican Bishop Oliver S. Tomkins of Bristol, chairman of the conference. He said not only their presence but their "voices" were welcomed in discussions.

Bishop Tomkins told the assembly that the ecumenical movement has moved to a point where "the question before us is no longer so much 'Why should Christians unite?' as 'Why should Christians not unite?'"

He urged the conference to "take the lid off the problem of reunion, to dare look at what is inside, however much we dislike what we see, however much it shocks us, however much disagreement it provokes."

The bishop said that while the conference was dedicated to carrying forward the dialogue among member denominations of the British Council of Churches, it should also be remembered that "our dialogue is part of a wider one."

### **1980 Target Date**

Easter Day, 1980, was set by delegates to the conference as the date when member denominations of the British Council



of Churches should achieve unity.

A much-debated resolution urging the conference to call on member bodies of the British Council, which represents nearly all non-Roman Catholic Churches in the country, to agree to the Christian unity "timetable" was passed by a considerable majority.

The action was strongly supported by a group of younger delegates who expressed impatience with the pace of the ecumenical movement in Great Britain and urged the conference to take some definite action to speed the process toward Christian unity.

One proponent of the resolution commented after its passage that "Britain now has joined the ecumenical revolution."

Among those speaking against the resolution was Anglican Bishop Sherard F. Allison of Winchester. While expressing sympathy with the aims of the action he suggested it was "unrealistic" and would be interpreted as an attempt "to dictate to the Holy Spirit."

Similar opposition was voiced by Maurice Creasey, British Quaker leader, who said the Society of Friends "had found it impossible to timetable the Holy Spirit."

Another resolution calling for greater cooperation and participation in joint projects by member bodies of the British Council of Churches was overwhelmingly passed. It was pointed out that the action does not bind the Churches to cooperative activity.

In addition to plenary sessions, the conference divided into workshop groups to discuss faith, worship, membership and the ministry "in each place."

During a press conference,

the Rev. Kenneth Slack, general secretary of the British Council, discussed a suggestion that theologians are holding back a strong desire among the laity for greater unity.

This is "completely untrue," Slack said, but agreed that some theologians and clergymen feel they are being pressured to ac-

celerate the Christian unity effort.

"But," he added, "on the other side is that great apathy of masses of lay people and the degree to which masses of lay people are unwilling to unite even two churches of the same denomination which are cheek by jowl with each other."

## Civic Responsibility Council Launches Drive on Extremism

★ Several religious leaders joined in the formation of a new "Council for Civic Responsibility" launched as a nationwide, continuing effort to combat an "ominous" increase in the "radical reactionary propaganda" being disseminated by the John Birch Society and related organizations.

The Council, sponsored by the non-profit Public Affairs Institute of Washington, D.C., immediately will start radio programs on some 100 stations in the midwest and western states and open a broad campaign through the mass media to counteract "misstatements" and "distortions of fact" by ultra-conservative groups, its originators said.

Council spokesmen said that detailed research into "ultra-right" organizations has placed 12 groups in an "interlocking directorate" with the John Birch Society.

Among those listed were some with "Christian" titles and other religious orientation, including the Christian Crusade of the Rev. Billy James Hargis; Edgar Bundy's Church League of America; and the Christian Freedom Foundation.

In its program, it was stated by Dewey Anderson, executive director of the Public Affairs Institute, the Council will lean heavily for support on the ma-

jor religious groups in the country.

Leading Protestants, Roman Catholics and Jews for years have denounced the tactics of extremist groups, Dr. Anderson said. But, he added, there has been a break in "communication" between church officials and churchgoers.

He expressed hope that the new Council might help "bridge this gap."

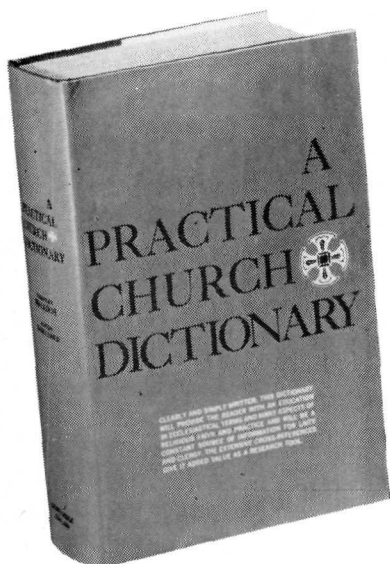
Among the 117 initial members of the Council — from business, science, education, law, labor and public affairs as well as religion — were: Bishop Reuben E. Mueller, president of the National Council of Churches; Presiding Bishop Arthur Lichtenberger; Bishop James A. Pike of California; Methodist Bishops Lloyd C. Wicke of New York and A. Raymond Grant of Portland, Oregon.

Chairman of the Council is Arthur Larson, law professor at Duke University, former adviser to President Eisenhower and a former director of the U.S. Information Agency.

Announcing the project, Larson said that with "many Americans" he thought "for years . . . that the best way to treat the radical reactionary movement was to ignore it."

Many of these are now

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"changing their minds," he said, because "radical reactionary propaganda has reached the point where it is now going far beyond the function of merely reassuring the reactionary prejudices of a small fringe group."

He said that groups linked in various ways with the Birch Society are now spending some \$20 million annually in propaganda efforts, including more than 7,000 weekly radio and television broadcasts in all 50 states.

Larson expressed alarm that "radical, reactionary propaganda is producing an impact even on large numbers of people who, themselves, are in no sense extremists or sympathetic to extremist views."

"When day after day they hear distortions of fact and sinister charges against persons or groups, often emanating from organizations with conspicuously respectable-sounding names," he said, "it is no wonder that the result is confusion . . . stimulation of latent prejudices, and creation of suspicion, fear and mistrust in relation not only to their representatives in government, but even in relation to their neighbors."

To be financed by public donations, the Council is expected to have an initial budget of some \$500,000 annually, Anderson said. He stressed that the activity was non-political, has been in the planning stage for an extended period and will be a long-range effort.

Dr. Larson, referring to "extremist" attacks on "good citizens," introduced a Lutheran clergyman, the Rev. John Simmons, whose home in Los Angeles was bombed while he was making a public address on extremism at a North Hollywood synagogue.

(Continued on Page Fifteen)

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# EDITORIAL

## PECUSA and MRI

MUTUAL Responsibility and Interdependence in the Body of Christ, the manifesto issued by primates and metropolitans of Anglican Churches in Toronto last year, assumed, by implication, a fresh theological outlook on the Church and the world.

Beyond this it made a few concrete proposals and requested that each of the several Churches make "a study of its structures, of its theology of mission, and of its priority of decision."

The continuing committee on MRI, of which Bishop Wright of East Carolina is chairman, will make recommendations to General Convention on October 15 for the implementations of the manifesto by the American Church. What these will be cannot be anticipated, but Bishop Wright has mentioned some areas in Church life which should be subject to examination.

There is first the area of organized missionary activity. Here the manifesto and the studies behind it look for a shift in structure. Whereas at present this activity has been supported and conducted by the individual Anglican Churches — the "provinces" — or unofficial missionary societies within them, what is sought instead is a more or less unified structure acting for all the Churches as one communion. Dr. John Heuss, the rector of Trinity parish, New York, has spelled this out by calling for an international council of the Anglican communion composed of archbishops and representative presbyters and laity. The council would supervise a department of mission and a department of education. Funds and expenditures now going through some eighteen or more separate bodies would be channeled through these. There would be an executive head — the Archbishop of Canterbury or some one else.

On another level, in Dr. Heuss' proposal, the international council would be the body through which all the constituent Churches in the Anglican communion would carry on their ecumenical relations and negotiations for union with other Churches.

Just to mention the proposals is to conjure up the obstacles. It has been said that railroad presidents do not let themselves be merged out

of jobs. The missionary societies and the several missions departments have history and tradition behind them, to say the least, which will make it difficult to dislodge them. The most that General Convention can be expected to do on this is to authorize some study.

The diocese is another area for examination. The great disparity in size of the dioceses is at once apparent, ranging from 30 parishes and missions to 200, with a corresponding number of clergy. There is no consensus on the best size for a diocese, but there can be no doubt that when it gets above a certain point the diocesan structure breaks down and the church is episcopal in name only. When a diocese consists of masses of clergy and congregations episcopal pastoral relations become pro forma, and therefore cease to exist, no matter how many suffragan bishops there may be. Relationships and communications between clergy and among laity become impossible, and the diocese becomes fragmented. The use of talents above the parochial level becomes limited to a small proportion of the whole, since about the same number of positions, such as deputies to General Convention and membership on standing committee and council, exist in a large as in a small diocese, and interest in and concern for the functions represented by these offices is replaced by indifference on the part of the large number of clergy and laity who can never participate in them.

### Lack of Reality

ANOTHER WEAKNESS in the diocesan structure in the American Church is the rigidity of diocesan boundaries and their lack of correspondence to social and political realities. An obvious example is New York City, half of which is in one diocese, half in another, and each half has a vast suburban area tacked on to it. The two dioceses have a total of six bishops between them. A sensible distribution of areas and of bishops would provide population areas with common concerns, such as making one diocese for the city, and at the same time make possible pastoral relations and communications between bishops, clergy, and people.

Here too, to mention the problem is to bring up the difficulties of solutions, since changes in di-



ocesan lines are even harder to come by in the Episcopal Church than in the Roman Church. But General Convention can make a beginning by at least removing any apparent canonical obstacles.

### The Provinces

THE THIRD AREA for structural examination is not unrelated to the preceding one. This is the organization of provinces in the American Church. For the most part they have been functionally pointless and useless. But there have been exceptions. Bishop Warnecke has pointed out that one of the weaknesses of the provinces results from the inappropriate grouping of the dioceses within them. Thus Philadelphia is in one, Camden in another. Connecticut goes with Maine—supposedly because they are in what is called “New England”.

One of the effects of the disparity in the size of dioceses is that some of them have resources available which others do not. The large ones have full time directors of education, social service, chaplains, and administrators of one kind or another. The small ones have none. If the services of these functionaries are really needed and

desirable then it is a gross inequity when only parishes and people which happen to be in large dioceses may benefit from them, a cruel inequity indeed when it is seen that diocesan lines are often arbitrary. But whether the sizes of dioceses remain as they are or are equalized these services could be made available equally to all if they were set up on a provincial basis, assuming, of course, some rationalization of provincial boundaries and areas. In this way the provinces could have a valid set of functions and also be the vehicle for equal service throughout the Church.

Large dioceses may have too much pride in their establishment to be willing to yield functions to bodies outside their immediate control. But serious consideration of steps in this direction are definitely in order. Mutual responsibility and interdependence in the body of Christ runs in all directions, vertically and horizontally.

The main thrust of MRI may not run along these lines. But they cannot be ignored for the simple reason that the organized Church has to live with them and deal with them. The shape they take will determine whether they becomes vehicles of, or hindrances to, the mission of the Church.

## A LONG HOT WEEK

By Paul Moore Jr.

*Suffragan Bishop of Washington*

CHURCH IS AT THE PLACES WHERE  
THE TROUBLE IS, AS MEDIATORS,  
PASTORS AND FIGHTERS FOR JUSTICE

REAMS have been written about the racial happenings of this summer, but much has been left unsaid, unemphasized, if you will. Perhaps a few vignettes from the week of July 27 which I spent in Mississippi and ended, almost by coincidence, in Jersey City are worth presenting to churchmen.

The scene is the basement of a Negro church on the outskirts of a Mississippi town. There gathered is an audience of about one hundred Negro children, thirty-odd ministers and Rabbis, some assorted teachers, librarians, doctors from the north, and a dozen college workers from

C.O.F.O. (Council of Federated Organizations, consisting of C.O.R.E., N.A.A.C.P., S.C.L.C. — Martin Luther King Jr's Organization — and S.N.C.C., Student Non-Violent Coordinating Committee, which provided the initial impetus and follow-through). The front of the room is the stage and In White America is about to be presented in a dramatic reading by some local colored teen-agers as part of the C.O.F.O. Freedom School program. The play is a series of dramatizations of Negro history and has had a long off-Broadway run in New York.

We arrive in time for the second act. The Civil



War has been won, but the battle continues in the Senate. Up stands Senator Tilghman of South Carolina to describe the imagined horror of the rape of a white girl in the back woods of the south by a Negro. The speech is melodramatic in the high rhetoric of the period and ends with rage overcoming the father of the imagined girl and his shout KILL KILL KILL. The part is taken by Johnny, a fifteen year old Mississippi Negro. And because somewhere from his depths he found the power to re-enact this part with violent feeling a great moment of theater occurred.

Equally moving was a scene from Little Rock . . . . . the quiet clear-voiced girl approaches the soldiers for protection and finds cold steel. A local quiet clear-voiced girl speaks this part knowing that she too may meet cold steel for even being part of this innocent evening. The scenes are interspersed with Freedom songs, and we close as always with We Shall Overcome, hands joined, bodies swaying together, eyes wet, and a prayer requested and given over the humming of this Freedom National Anthem.

### A Walk With Johnny

HERE is a morning scene: Walking down a road with our friend Johnny as the guide. Talk of what he wishes to do . . . probably engineering. Talk of how he would handle one of those police dogs if one of 'em ever got after him. Bravado. Humor. Occasionally boy-like he leaned over and grabbed a rock to throw down the dusty road. Johnny is very black and has a nice slightly ugly face where humor and vitality sparkle. We step up on a porch and then down where the porch isn't. Up again we step to the door. Knock. A lady, well dressed, lets us in, asks us to be seated. I open my mouth to talk but Johnny beats me to it. Laid forth in clear language came an explanation of the Freedom Democratic Party, the necessity of voting, the need not to fear . . . "doing this will mean we won't have to be afraid ever again".

Johnny is not unusual. Children like him crowd the Freedom Schools, enthusiastically dive into chemistry, English, history in a hundred degree heat. Something, and for lack of a better word, I shall have to call it a smell of freedom, has touched them.

On the corner of a suburb of another town in Mississippi is a little white neat frame house. We drive up to it, C.O.F.O. headquarters. Something is wrong, looks sort of queer. My Lord, it's the

living room, you can see the inside of it from the street. My driver, seeing my expression said, "Yeah, that's where the dynamite went off." Very interesting spot it was, combining the feel of a college dormitory, an urban church summer program, and a Marine Corps combat command post. The first conversation I heard was a vigorous, heated argument over which was the archetypal Greek hero, Odysseus or Achilles. This ran its course through the ecumenical movement, over to race, back to Homer or Edward Albee. In the background strummed a guitar, hummed a freedom song. On the kitchen table the coffee pot. At the sink a neighboring lady who had volunteered to help. She did not look brave but she was, just to be there.

Other conversations . . . the edge of violence in the Freedom Movement, how far away is it? Can a man's moral development continue under the constant strain of such a campaign or need he go away for a time? What's the worst county in Mississippi? How many registrations do we actually have? C.O.F.O. meetings, Lord are they long; we have to reach a consensus about everything, just like a bunch of Quakers.

### The Students

ABOUT TWENTY college and graduate students, men and women — there were two houses — colored and white made up this spot. It was a place of laughter and energy. A wandering dramatic troop came through and entertained with an impromptu night-club act at eight in the morning outside until we ached with laughing, while we waited for transportation to the convention at Jackson. It was a place of unrelenting hard work and deep seriousness. Three men had already lost their lives. Fifteen churches burned down, including three in one week at the time the dynamite went off here. These young people knew what the stakes were, but they too had smelled freedom. It had sort of busted open inside them. The movement had them and their lives were really given. Christians they were, some of them. Many were proud agnostics. A great many Jewish young people, too . . . thank God the Church was there. The National Council of Churches program, run effectively by the Rev. Warren McKenna of our Church, traveled the same roads, by invitation, and humbly served as minister counsellors under the leadership of the students.

Those of us who came down there thought we might help in a small way so that the Negro

people there would have more freedom. And we were accepted on that basis. "We are glad you came. It may be worse when you leave, but we are glad you came. Mississippi will never be the same again." Written crudely in the concrete of the shower of the ministers' dormitory in Hattiesburg were these words, "Thank you for helping us win freedom. We will never forget you." But strangely enough it was we who found the freedom.

The ministers project at Hattiesburg, run by a seemingly easy going Presbyterian minister, Bob Beech, was the only point of communication between the white and Negro community there. Bob deployed his clergy with careful skill, creaky denominational executives, eager young firebrands with romantic notions, respectable suburban middle-aged pastors, Jewish rabbis, and overseas missionaries, allowing us our initiative and desire as to the kind of work we did, but never wasting a moment.

We would visit a colleague at the university, or a white minister of the same denomination; we would respond to the needs of a voter registration team; we would help man a recreation center; we would talk, talk, talk, and talk, until about midnight. Laid out like sardines on mattresses on the cement floor, this motley assortment of the ordained would snore the night away with visions of rednecks dancing in their heads. Without being sentimental, let me say that the Holy Spirit inhabited this improbable tabernacle, and the ecumenical movement thrived there beyond the hopes of the most optimistic. As the days passed we found that we had received more freedom than we had begun to give. We were shaken loose by the freedom songs, played through the day, clapped out through the long hot afternoons.

### Place of the Church

WHAT WAS the Church doing there? It was not in a leadership position . . . the movement would have gone on without the Church. Clergy contributed in some cases protection from the unleashed violence of local groups, in some cases a mature steadying word of advice, in some cases needed man-power. But, our true role there, I think, was symbolized by a celebration of the Eucharist the last Sunday I was there. The altar was an ironing board, the congregation assorted Roman Catholics, Methodists, Disciples of Christ, lay and ordained, local and northern; the reredos was the blasted out side of the Freedom Headquarters; the gospel began, "And when he was

come near, he beheld the city and wept over it. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes."

We were there to weep with him. More deeply though, we were there to celebrate with him the glory of his kingdom as it appeared around us in courage, in patience, in love, in fire, in faith. We were there just to be there, just to say this is the Church, these purposes are of God. Through these young people, whether they know it or not, the Holy Spirit is working.

For when all the registrations are counted, when the significant political repercussions of the Freedom Democratic Party are assessed, the most important thing will be that once again a small group of people in this nation shook loose from its affluent society, and a few southern Negroes shook loose from a century of enforced paralysis, and together, Jew and Gentile, colored and white, they gave a shout for freedom. And freedom lived in the houses and dormitories, freedom traveled the cars and stood naked in the sun as a couple of canvassers walked long down a weary road. May it touch our hearts.

I hesitate to comment on Mississippi itself. The simple courage of the Negro people has been told. But there are courageous and compassionate whites there, and many of them, clergy and lay, are, I am proud to say, members of the Episcopal Church. Several non-Episcopalians told me that our Church had the best record there. It is hard for a northerner who has not visited the south to conceive of the narrow tighrope the clergy travel, the short distance between providing trusted leadership and, with one false move, losing communication and facing exile. In some ways this enervating, complicated, and patient ministry is the hardest of all. Sometimes one wonders whether it is possible for the Church as a Church to exist when it is so bound. But I take my hat off to those who are wrestling with this. I dare not spell out what they have done, for this would hurt the cause. It is incredible that in America any society must live in such fear that the telling of simple Christian deeds might jeopardize the doer. But that is the way it is in some places. Phones are tapped, cars are followed, vigilantes are often in control. Thank God that the gospel still is allowed to be spoken and in the darkness still shines.

### Jersey City Experience

I ARRIVED in the Newark airport from Jackson to read of the Jersey City riot. Having worked

there so long my wife and I went over to Grace Church to lend a hand. Fear came on with night-fall. What began almost good-humoredly became, to a large extent because of the bad handling of the police, a vicious and fearful experience. Over the years, resentment had been building up because of repeated acts of unwarranted brutality. It blew open the night before, as a policeman arrested and allegedly roughed up a drunken woman.

The night I was there, the violence and terror was intensified by repeated charges by the police, night-sticks waving, needless roughing up of innocent bystanders, the firing of pistols, and the disregard by the mayor of a highly responsible delegation of Negro young people, clergy of all faiths including the Roman Catholic, and civil rights leaders who sought early in the game to be mediators. A conference with the mayor elicited no statement, but, "I will meet force with force", and a promise that he would investigate any cases of alleged brutality. Since this had been said for years with no results, it turned the young people and the others back upon their own

resources and soured them once more on the method of working through ordinary channels.

But, as in Mississippi, there were some memorable moments. The center of Grand St., deserted except for police and reporters milling around in the darkness, and clergy, known to friends, not enemies, free to move without fear amongst the rioters. A civil rights leader, part of one of our churches, talking, talking, talking a crowd out of their anger with humor and understanding, channeling the resentments of the evening into political channels . . . registration and petition.

A summer worker, on our return to the rectory, asked why the clergy were there. And the answer was the same as in Mississippi. These were our people, this was where its clergy must be . . . as at a deathbed, which it nearly was, or at a baptism, which in a sense it also was. The Church does not advocate violence, yet the Church has always had chaplains at the front.

I was proud of our clergy and lay people again. They were at the place where the trouble was, as mediators and as pastors and as fighters for justice.

## THE NEW MORALITY

By Benjamin Minifie

*Rector of Grace Church, New York*

### NO LAW IS AS DEMANDING AS CHRIST'S COMMAND TO PUT FIRST THE OTHER PERSON'S GOOD

I'M SURE that all of us have been hearing and perhaps talking about what goes by the name of the new morality. The latest bit of it has to do with topless bathing suits, one further step and a radical one from the situation of some fifty years ago when bathing suits for both men and women were absurdly voluminous and all-embracing. That, too, posed a moral question, it seems to me.

Or again, surely the majority of us have read about or listened in on discussions going the rounds in this country and in England pertaining to pre-marital sexual relations. Some voices, yes, even churchmen's if we have heard them aright, have condoned the same under certain circumstances, and this has caused a good deal of eyebrow-raising and head-shaking among us.

Perhaps another aspect of the so-called new

morality concerns a subject usually very much hushed up. Now-a-days we speak more freely and more openly about it, about homosexuality. It is on the increase in our cities, and we are learning to regard it not as an unmentionable crime, but as a kind of emotional sickness or arrested growth in a psychological sense whose victims are to be understood and helped instead of being ostracized and castigated. At any rate, there is a much more, shall we call it, liberal, non-judgmental, attitude toward the subject than there was a few years ago.

To some people, the so-called new morality is not new at all. It's just the old pagan licentiousness, as old as the race, older far than Christianity, that is being revived in our generation. They would say it's all part of a general breakdown of morality, a sloughing off of standards men and



women have lived by for decades and centuries. It's of the decadence of a world which no longer honors the Ten Commandments or believes in God. Now this is the way, as I've said, some people regard and react to the new morality. And can we not all understand how this should be?

But there are others in our time who take a different line. They themselves are solid citizens, they live lives which are moral and lawful in the best sense. But they would encourage us to try to see the new morality, at least some of it, as an honest seeking after a truth and goodness beyond mere moralism or legalism. Some of the spokesmen for the new morality are serious people who cannot be dismissed as merely permissive, and theirs, I believe, is an honest effort to rethink and to define the Christian ethic in terms both consistent with the mind of Christ and acceptable to the 20th century.

### Bishop Robinson

MANY OF YOU, of course, have heard of Bishop Robinson of England who belongs to this second group. He has been attacked as an atheist and as one who would pull down the moral pillars of society. And at the same time he has been widely praised for his candor and forthrightness in speaking his mind about controversial matters such as banned books and pre-marital sexual relations.

As we think about this matter, we are reminded that Jesus himself was very much misunderstood on similar grounds. On the one hand, he insisted that he had not come to destroy the moral law. To the contrary, he had come to fulfill it. And yet the people in Israel who were the most zealous in their observance of the law of God, the Pharisees, the most devout and pious members of the synagogue, came to hate and vilify him because, as they saw it, he took the law into his own hands. He interpreted it in his own way, which was not the orthodox way. He differentiated between the letter and the spirit of the law.

Remember how he horrified the Pharisees by healing the sick on the Sabbath. This was in violation of the strict laws governing the sacred day. On the Sabbath a faithful Jew must refrain from work or labor of any kind. There were six other days in the week for even this kind of humane work. It was not that Jesus was lawless, that he did not respect the ancient tradition of the holiness of the Sabbath. It was that he believed human need takes precedent over cere-

mony, that the law of love comes before every other law, and that when there is a choice to be made, you act accordingly.

As we read the gospel, this was his emphasis, this was his insistence over and over again. It made him suspect with the Pharisees who felt he was encouraging disobedience, even anarchy, in not keeping God's law word for word. It is always this way with the legalist to whom there can be no deviation from the law just as it's written.

And yet here was one, Jesus of Nazareth, absolute in his commitment to the will of his heavenly Father, who in some situations dares to set aside or go beyond the letter of the law. He uses the argument that love, genuine caring for another person, a wholehearted regard for another's happiness and welfare, is the fulfillment of all the laws and commandments, and that in the name of this kind of love one is justified to break lesser laws.

### What Does Love Demand?

JESUS was saying, in effect, was he not, that the moral law is a guide to us and worthy of our wholehearted respect and reverence. But he was saying, too, that in some circumstances moralism or legalism alone can be even defeating of the will of God, that now and then one must be guided by the question, What does love demand of me in this instance, truly to care for the other person?

And so it was that in the name of charity or caring Jesus healed the sick on the Sabbath, and contrary to custom he, a teacher of God, ate with people of doubtful character and reputation, and he was merciful to sinners instead of being full of condemnation.

Taking off then from the example of Christ, can we not say three things as we consider this matter of what is called the new morality? Firstly, as men and women who stand in the tradition of the Bible, of Moses and the prophets and our Lord himself, we believe there is a moral law in the universe ordained by the living God. It is not merely custom and convention, it is of reality itself. Hundreds and thousands of years ago the gist of it was set down as the Ten Commandments, and they remain as binding today as yesterday, and will ever be so.

There are restraints written into life, fences and boundaries beyond which no man can go with impunity — thou shalt nots. Someone once said, the universe will not tolerate a lie. It is so ordered



and structured that that which is false is bound to be exposed and found out . . . Yes, we believe there is a moral government above all the governments of men because we believe in God, the holy God who is the judge of the world.

### Mixed and Complex

BUT SECONDLY, don't we have to allow that life is often too mixed and complex and subtle to be ruled in every instance by absolute laws? Take, for example, the law in the Bible governing marriage and divorce. In the New Testament, it is well nigh an absolute one in which divorce is altogether ruled out. Any person who looks upon marriage in the light of Christ, that is, as a holy estate and a sacramental relationship, is going to be committed to this doctrine. But what of a marriage, not one where two people are completely worldly-minded and couldn't care less, but one where two people have entered into it seriously and prayerfully and tried and tried again, but which proves to be a tragic mistake or where there is a hopeless incompatibility. Is it the will of God that they should go on and on destroying each other and their children, too?

Hasn't Christ himself taught us that in dilemmas of this kind the final question is one of what love, love again in the sense of really caring for the other person, of a genuine concern about the other's good, requires? By this test, it could well mean in some cases that two people would remain married, the difficulties notwithstanding. I think of a woman who stood by an alcoholic husband through several years of hell on earth, and in the end her love was the strongest factor of all in his becoming a man again. And, incidentally, the wife once said to me, I won that victory on my knees in church. It was there I got the grace to persevere and to care enough to enable John to believe in himself. And yet there are other cases where love might dictate that two people should separate once and for all. I have known of such, they are rare and occasional, but there they are.

I admit there are dangers always involved in this kind of thinking. It can be too subjective, too ready to make excuses, and yet if one is really guided by the law of love and all that it means to put first the other person's good, no law could be more demanding.

Nevertheless there are dangers, as in the argument even by some Christian leaders today that in exceptional situations a young man and woman might well be morally justified to ex-

press their love for each other completely before marriage, a situation, for example, where for reasons entirely beyond their control they cannot marry each other for a year or more. The test would again be one of love, of not using another person just as a means of self-gratification, of considering thoroughly the effect of this on the other, of possible later regret and remorse of a crippling kind, or of other results for which neither person is prepared to assume responsibility.

Let me confess, I respect the candor that refuses to blink at a situation which is almost a universal temptation among young people in their courting days. Better this kind of candor than a refusal to face facts which gives youth the impression the church has nothing to say but the language of moralism.

### Obvious Dangers

AND YET it seems to me that the dangers of seeming to condone, yes, unchastity, of trying to be so understanding as to be too permissive, are very obvious here. For will not every couple be tempted to believe that theirs is a unique case, and theirs is verily a true love and act accordingly regardless of Christian morality? The Christian viewpoint says this is not an end in itself. This belongs in a context of the total sharing of life together. This is expressive and symbolic of our total commitment to each other in a relationship where we have openly declared our mutual responsibilities each to the other, in other words, in the relationship of holy matrimony. Better it seems to me that in this area of human life Christian moralists should make the case for chastity and reverence for marriage, and a good case can be made.

However, the fact remains, as we said before, that the issues of life are not always so simple as to be covered by a law. One thinks of the matter of telling the truth or not doing so to a person with a malignant disease. Experience leads me to believe that there is not a simple, always yes or no answer to that question. Much depends on the age of the sick person, his readiness to hear the truth, his maturity.

This leads me to say again and finally that under Christ love, love in the sense of really caring for another person, love which puts myself in the place of my neighbor, is the ultimate law and guidepost for those who call themselves Christians. It is a much harder way than straight legalism which lives absolutely by the law, thou

shalt, thou shalt not. It is a dangerous way, for one can deceive himself about the meaning of love.

However, there's nothing soft about it. It can and frequently does mean self-sacrifice, and as we have said, there is nothing more demanding. St. Augustine once put it in all its freedom and danger and cost, love God, he said, and then do as you please. Love God, that is, obey him, live as his child, seek first his kingdom, let his spirit dwell in you, and then do as you please.

## The Letter Killeth

By Robert L. Curry

*Headmaster of Lenox School*

"WHERE WERE YOU? Why were you there? What did you do?" A month in New York City this summer, found us with enough time to be tourists, and to do many of the things we had never had time to do before in New York.

One Sunday afternoon we took the famous 5¢ ride on the Staten Island ferry — the best bargain in New York. As we passed a closed Ellis Island and the Statue of Liberty, my mind floated lightly over the millions who had come to our shores (including some of my ancestors) in hope and expectation. They came from poverty, a tight class society, from persecution. I didn't wonder with what fear and trembling they faced the immigration officers on Ellis Island, for I had never come here — I had always been here, a free man, in a free society, free to come and go.

A month later I was called out of a Saturday night meeting by one of our new masters to learn that his wife and daughter were being held at the immigration office in Vermont, denied entrance into the United States for they had no documents to let them through, and were told that the husband and father was in the country illegally.

I called the immigration office to say all was in order according to letters from the American consulate in Winnipeg, letters which had come through my senator's office, for in trying to foresee just such an event as this, I had asked my senator to check. He checked, he double-checked.

The immigration officer had called his supervisor and was told not to admit the people but to investigate it. I called the supervisor, gave him all the facts that we had — after all to be har-

boring an illegal entrant was not good for the school or its headmaster — and he promised further inquiry. It was a Saturday night — offices are closed until Monday — a mother and daughter were upset on the Canadian border, an outwardly calm father upset inwardly on foreign and alien soil.

As the immigration officer went on in an official voice telling me all the things which were wrong in this case, all I could think of was Steinbeck's "Travels with Charley", and finally asked the officer if he had read the book. He had, and that ended that conversation . . . why is it that so few government officials have any sense of humor? There should be something in the education of our officials which have to do with more than regulations and the book—"the letter killeth but the spirit giveth life".

I gather that all of this will be cleared up when officials can talk with officials on Monday when official offices open in Canada, but the heart of the matter is not discussed — dealing with human beings.

When I could get nowhere to secure entry of a faculty family — or part of it — and get them home for the night, I hung up with reluctance "loving all people but hating all governments", and the master stood in front of me and sighed.

"What a problem to get this visa, to get any visa to move from one country to another. 'Why were you born in Russia? What were you doing there? How can you be a German and have been living in Russia'?"

What a burden to be suspect because by the accident of birth you are involved in war, capture, escape, flight, and even in the chance to rebuild a new life there are questions, always questions, forms, and more forms, delays, red tape, government officials.

I am sure that the immigration official who had read "Travels with Charley" did not know that the women he stopped has lived through the hell of war, destruction of home, flight before the oncoming Russians — nerves are shattered and life will never be the same again. That official had no way of knowing that a husband and father was unnerved by the border being closed to his wife and daughter. Other borders had been closed in other lands.

Why were they in Canada today? To put on board a train the oldest son, the baby with whom the parents had fled through East Germany,

leaving everything behind in order to find freedom, and that sense of being able to go freely to and fro, yet this will never be their freedom, or can we give it to them? This boy, now a young man, is on his way to Oregon to teach history — hope he gets in at that immigration point.

Where are the visas? On their leisurely way

from Winnipeg to Montreal, then forms and more forms, and eventually we hope legality to teach in the "land of the free".

My evening of being grateful for being a "free" man, is tinged with sadness that so many are not free, and they are not all black or behind the iron or bamboo curtain.

## LAUNCHES DRIVE ON EXTREMISM

(Continued from Page Six)

The home of the Rev. Brooks Walter, a Unitarian clergyman taking part in the same meeting, also was bombed.

Mr. Simmons, a parish pastor at the time of the incident and now a Lutheran hospital administrator in California, said that ultra-conservative elements are splitting congregations in "community after community" across the nation.

Propaganda attacks on the National Council of Churches in particular, the clergyman said, seem to be "on the increase" and have created much dissension among churchgoers.

### ADL Gives Report

Groups on the "racial right" — several of them having religious titles — have been spending over \$14 million annually in an "assault on democratic progress" and may almost double that expenditure this year, it was charged in New York.

Dore Schary, national chairman of the Anti-Defamation League of B'nai B'rith, made the statement at a press conference called to discuss a four-year survey by the League into operations and aims of ultra-conservative organizations.

Some of the country's "most public-spirited corporations and foundations" provide the major share of the \$14 million, he said, together with some 250 individuals who have given at

least \$500 each and "hundreds of thousands of one-to-five-dollar givers who have been frightened by the propaganda barrage . . ."

Schary said total expenditures this year may reach \$25 million and other "lunatic fringe" organizations, which he described as including religious and racial bigotry in their extremist views, will add about \$1.5 million more.

The survey, being published as a book called "Danger on the Right," lists several groups as being either "radical right" or "extreme conservatives" but does not specifically identify "lunatic fringe" organizations.

Among those placed in the survey's "radical right" category were the Christian Anti-Communism Crusade of Dr. Fred C. Schwarz; the Christian Crusade of the Rev. Billy James Hargis; the 20th Century Reformation Hour of the Rev. Carl McIntire, and the Church League of America of Edgar Bundy.

Authors of the report on the survey were Arnold Forster, the ADL's general counsel, and Benjamin R. Epstein, ADL national director. They stated in the report that "our democracy needs a conservative faction" but added that "those who say they are conservative should abandon once and for all the radicals with whom they too readily fraternize . . ."

"The lunatic fringe," Schary commented, "while it cannot be classified as part of the radical

right, and certainly not of its conservative supporters, nevertheless joins the bandwagon and adds the extra noxious ingredient of racial and religious bigotry."

The report was being published as part of the ADL's public service program.

### DEAN SAYRE PREACHES ANOTHER SERMON

★ Dean Francis Sayre of Washington Cathedral went back to the election again in his sermon on Sept. 27, elaborating on his Sept. 13 discourse reported here Oct. 1.

He clarified his initial remarks by saying: "Just because the American people are caught in a tide of pettiness and cynicism does not mean that there is no real choice to make in a national election."

He then talked about "friendship for other peoples on this planet", "survival of mankind", "dwelling in peace", and, domestically, "reaching out to help the poor."

On all issues in the campaign, he said, "moral neutralism is impossible."

### WHAT WITNESS PLANS FOR CONVENTION

★ News From Around the World is a rather ambitious heading for information about how we plan to report General Convention. But you will find our line-up on page sixteen with a suggestion about getting bundle orders in at once.



# Church News from Around World

**TV Networks** are spending millions on computers, each hoping to be first with who won the election. One of them already has a battery of them humming away, being fed data to find out how accurate its answers are. So early election evening, by sampling a tiny percent of the votes cast, the result will be announced — doubtless correctly.

**The Witness** plans to take it a bit easier in getting you reports of General Convention which opens this coming Sunday in St. Louis. Our team there will be Fred and Helen Grant, John Krumm, Roscoe Foust, Bob Curry, Bill Spofford Jr. The other Spofford will stay right where he is, in a print shop in Tunkhannock, Pa., to hand to

printers news and articles received from this team and to get copies into the mail as fast as possible. Just a bit about the team, though they are so well known that even a brief paragraph is hardly necessary:

**Fred and Helen Grant** are to rove about, writing about whatever they please. There will be a lot of events which go under the heading of "ecumenical" so that Prof. Grant, as an expert in this area, will certainly write about these. Helen Grant will write about the doings of women and anything else that such a keen observer thinks important.

**John Krumm**, chairman of our editorial board, will do an edi-

torial appraisal of the whole show which will, as now planned, be in our November 5 issue.

**Roscoe Foust** of Seamen's Church Institute, New York, and a Witness editor, has agreed to send us tid-bits that he picks up as he wanders about as a free agent, unassigned to any particular job on any of the numerous convention committees.

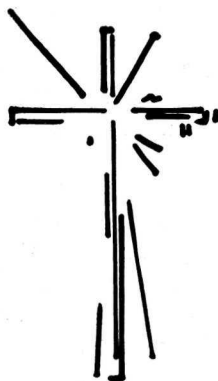
**Bob Curry**, headmaster of Lenox School and a deputy, will report from St. Louis as he did so acceptably from Detroit three years ago — sending us daily bulletins and allowing the managing editor to put them together for his weekly story.

**Bill Spofford Jr.**, also a deputy, will huddle daily with Curry, so we are counting on these two to be our straight-news men. This reporter has been on his way to St. Louis for a week. He left Boise, Idaho, by motorcycle, puttering along at a 250-miles-a-day clip. Strapped to the machine is a sleeping bag and general gear (whatever that is) and he is sleeping outdoors or in parish houses on route if weather makes it necessary.

**This Adds Up** to four issues largely devoted to the convention, starting with the next number, dated October 15. A bundle of ten copies (more if you wish at 10¢ each) can be had for \$4. Time is short so send your order at once to Tunkhannock, Pa. and if you will enclose your check it will save bookkeeping.

**Patriarch Alexei** of Russia was hailed in Geneva by W.A. Visser 't Hooft, head man of WCC, for his "decisive contribution" in helping develop Orthodox ties with the world organization. The Russian Church, said the Council leader, is convinced

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We suggest you check fields of interest and return to one of the following at: 20 Exchange Place, New York, N. Y. 10005  
Visit our Booth at General Convention where inquiries will be cordially received.

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the cause of unity is closely connected with the work of WCC for the welfare of mankind and the cause of universal peace. The Patriarch and his party were on their way to England, at the invitation of the Archbishop of Canterbury, for a five day visit.

**Dean George Selway**, formerly of Trinity Cathedral, Phoenix, Arizona, was consecrated bishop of Northern Michigan on Oct. 1. Consecrator was Bishop Craine of Indianapolis; co-consecrators, Bishop Harte of Arizona and Bishop Page, former diocesan.

**Arthur Lelyveld**, rabbi of Fairmount Temple, Cleveland, had his contract renewed, although the pulpit committee has recommended that he be fired. He was beaten up in Hattiesburg, Miss. this summer and delivered a eulogy at the funeral of Andrew Goodman, one of the three civil rights workers who were murdered. The trustees turned down the recommendation, with one of them saying, "he is literally a giant in the American rabbinate."

**Community of Divine Praise** is a new order of contemplative nuns in the PEC. Located in the diocesan house, Albany, N. Y. as a temporary convent, three young women were invested in the habit of the new order by Bishop Allen Brown. PEC now has 17 religious orders for women and 10 for men.

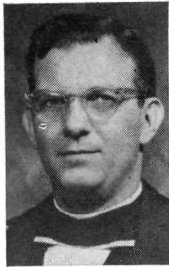
**Sheltering Arms**, Episcopal day school and research center for mentally retarded children in Minneapolis, got a grant of \$59,600 from the US public health service to further develop its training program.

**Roger L. Shinn**, prof. at Union Seminary and an officer of the

United Church, declared in an official magazine of the denomination that Senator Goldwater "has set himself against the overwhelming consensus of Christian social doctrines enunciated by the church." Layman Daniel Bryant, Los Angeles business man, said "consensus" represented only "members of



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Bishop of New York



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Thomas A. Fraser, Jr.  
Bishop Coadjutor of  
North Carolina



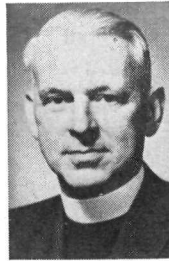
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church hierarchies" and that such views do not represent the "rank and file of our lay members, whose consensus is never ascertained, whose opinions are never polled."

**Ecumenical Conference** on worship is being held Oct. 8 for Delaware churchwomen of all faiths. Three leaders — RC, Presbyterian, PEC — are celebrating the eucharist according to the rites of these churches. Questions are to follow. Later in the day the three clergymen led a discussion of the meaning of worship in actual living.

**Rejected Juveniles** in Mecklenburg county, N. C. are to be helped by a project run by PE churches there. Trained workers are living in slum areas in order to identify themselves with the people, and together they will work out whatever programs seem most helpful. The Rev. Thom Blair, rector of Christ Church, Charlotte, said "rejected juveniles" were those "who either will not or cannot function in group programs such as the Y's, scouting, schools or churches." The committee has worked closely with juvenile and domestic courts, police and other agencies.

**Bishop Reeves**, formerly of Johannesburg, now assistant bishop of London, has launched a drive among C of E students to take a strong stand against segregation policies of the South African government. Students are urged to have their churches examine their investments abroad and to avoid investing in

South African companies. The campaign also includes seeking the end of discrimination in England's universities.

**Radio Liberty**, with Herbert Hoover, Harry S. Truman and Dwight D. Eisenhower as honorary chairmen, has 13 transmitters in West Germany, Spain and Formosa, its programming center being Munich. It tells USSR citizens what's going on. A Leningrad paper jumped on the "Truly Orthodox Christian Wanderers", saying that they use the cover of darkness to congregate at private homes for all-night prayer sessions, where "moaning, crying and countless bows to the ground accompany the spontaneous praying." Sect-member N. V. Ivanova taught this "religion" to her five-year-old daughter. The Leningrad paper called on Soviet youth "to rescue the child before the fanatics have ruined her life." Radio Liberty, which broadcasts in 17 languages to the USSR, tells people there that "Truly Orthodox Christian Wanderers" are all right.

**Methodist Church** in Cuba now has 22 clergymen, 13 in seminary and 11 ministers who hold

"on trial" status. At a general conference in Sept. 8 ministers were admitted, including 3 women, the first in Cuban Methodism.

**Patrick Barron**, Anglican priest who was born in South Africa, has been named suffragan bishop of Capetown. He is rector of an integrated parish and has long been a critic of apartheid.

**Nuclear Energy** for peaceful development should be given to emerging nations, according to Leslie Cooke, associate general secretary of WCC. He said it is a tragedy that two-thirds of the world starves while there is enough wheat in US granaries to feed 450 million persons for a year.

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# --- BACKFIRE ---

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**Walter Mitchell**

*Bishop of Arizona, Retired*

I did not attend the great meeting in Toronto but, judging by the reports, it looks like the Anglican communion caught fire there — “got religion” and that a long sustained and very able effort has been made since in the hope that a like result will happen to our Church during the coming General Convention in St. Louis.

This letter is to express the hope that in every congregation special prayer (which I assume every diocesan has already sent out) will be used at every meeting and that a special group will be formed to pray more frequently than just on Sunday, that the Holy Spirit may really take over in St. Louis.

This idea is not original with me. Prior to the General Convention in New Orleans in 1925, the Church was in a bad way. The National Council was, as I remember, in debt to the tune of \$300,000 and there was no official proposal to do something about it when General Convention met in New Orleans. But, as usual, some devoted women, under the leadership of Mrs. Monteagle of San Francisco, decided that at least they could pray about it and they met regularly for that purpose.

When the matter came up at a joint session of both Houses, Bishop Manning of N. Y., gave such an inspiring and determined lead, that the entire amount was underwritten then and there. That gave the Church such a lift, such confidence in itself, that more ambitious programs became the rule. One of the interesting sidelights was that when Mrs. Monteagle, attending the Wom-

ans' Auxiliary Triennial meeting, told Bishop Manning afterward, that it had come to her prayer group that he would have something to do about it, he was much surprised and told her that, before going into the meeting he had not had an idea of doing anything. Just shows how the Holy Spirit can work when we give him the chance.

The purpose of this letter is to say that what the Church did then, it can do again, provided the ground work is laid in prayer and, as should be always the case, this time a vastly more important thing can happen to us. So, let's all of us in our personal prayers, in special prayer groups and in every public service, do our best to free the Holy Spirit for the great advance that is possible for us.

**Theodore Weatherly**

*Rector at Homestead, Pa.*

We hear and read about a “white backlash” as a potential factor in the coming election. The term sounds menacing: raw, brutal, unreasoning. It indicates a poor opinion of at least some of the white race. It is curious that this slur is most widely believed, or at any rate most broadly published, by those who seem to be most confident of the intellectual, emotional and moral superiority of white people.

If one were to interpret the riots in Harlem, Rochester and elsewhere as evidence of Negro morality — a form of “black backlash” for treatment received — then the “white backlash” would have to be seen as evidence of white morality: one would be depressed by such findings.

The truly disturbing thing is that there are some who would ignore the questions of morality and seek to exploit the backlashes for political gain. It

would be more reasonable (our founding fathers deeply believed that the Creator's supreme gift to man was reason, and they based our form of government on this belief) to search out the grievances, real or imagined, that underlie any backlash, to deal with the issues uncovered, and to point to our more rational and creative responses than to blind backlash moments.

Such a course might require more patience and humility than most of us are gifted with, but if we still believe in that Creator who endows man with the great gift of reason, we can pray that he may also give us an extra measure of patience and humility, that reason may become effective.

**Jack E. Reak**

*Churchman and Professor  
of Muncie, Indiana*

Enclosed is a check for \$4.00 so that I may continue to receive *The Witness*. I am a member of Grace Church, Muncie, Indiana where the rector has seen fit no longer to permit this publication a place in its literature distribution.

I am particularly disturbed because censorship of this kind is not in keeping with the traditions of the Episcopal Church, and particularly is it not appropriate for a church which serves faculty and students of a large college community.

The history of democracy in Europe has many sad pages recording a silent church and a silent church press when the issues too were very clear. Our church press should do no less than you have done. You are to be commended.

---

**\* ADDRESS CHANGE \***

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