

FOR A NEW SOCIETY

(Continued from previous page)

to cope with intellectual corruption she will have to affront all those who exploit it—the politician, the press, and the more influential part of her own congregations. Therefore, she will acquiesce in a definition of morality so one-sided that it has deformed the very meaning of the word of sexual offences. And yet, if every man living were to sleep in his neighbour's bed, it could not bring the world so near shipwreck as that pride, that avarice and that intellectual sloth which the church has forgotten to write in the tale of its capital sins."

Canterbury Was Absent

No small part of the significance of the conference was that its convener and chairman was the Church of England's second ranking prelate, Dr. William Temple, Archbishop of York, son of an Archbishop of Canterbury. A famed theologian and an ardent exponent of the ecumenical (inter-church) movement, he is likely to be first president of the still-organising World Council of Churches. Said he at the conference:

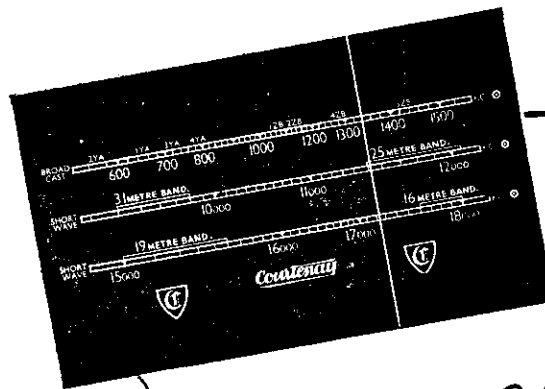
"The war is not to be regarded as an isolated evil detached from the general condition of western civilisation. . . . It is one symptom of widespread disease and maladjustment, resulting from the loss of conviction concerning the reality and character of God. . . . (We need) a new order of society—a new integration of religion, morals, politics and economics. . . . 'It is the business of Lambeth (the palace of the Archbishop of Canterbury) to remind Westminster (the houses of Parliament) of its responsibility to God.'"

Conspicuously absent from the Malvern Conference was the Archbishop of Canterbury, the Most Reverend and Right Honourable Cosmo Gordon Lang.

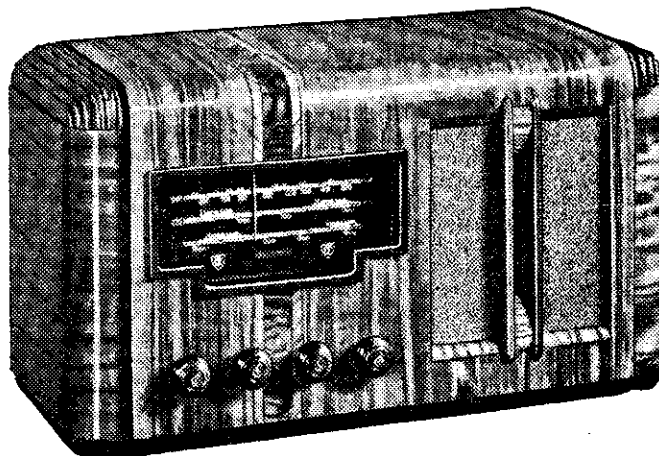
Peace Principles

Ten peace principles jointly proposed by the Archbishops of Canterbury and York, by Cardinal Hinsley, and by the Moderator of the Free Church Federal Council (the Rev. Walter H. Armstrong) were recently sent as a manifesto to "The Times." They included the following "five standards by which economic situations and proposals may be tested":

1. The extreme inequality in wealth and possession should be abolished.
2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities.
3. The family as a social unit must be safeguarded.
4. The sense of a Divine vocation must be restored to man's daily work.
5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.



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