

# THE SCIENCE OF THE CHURCH HERESIES WITHIN DOGMA BEING OUSTED BY AMATEUR PSYCHOLOGISTS

"Christianity is a religion of the supernatural. We believe that this finite or natural world is created and maintained in existence every moment by an infinite Being we call "God," said the Bishop of Ballarat, the Right Reverend W. A. Hardie, in his Charge to the diocese last Sunday.

The Church was the extension of the Incarnation down through the ages. It must resist the pressures put upon it to make it conform to the world's standards and methods.

These standards were that life here was an end in itself and outside the material world there is nothing.

"This is the prevailing climate of thought every part of human society outside the walls of the Gospels," said the bishop.

"It is the unspoken assumption behind educational theory and practice, politics and statecraft, economic thought and sociology, medical science and psychology, physical science and philosophy, and the activity of every form of mass communication."

The world held that "temporal things are ends in themselves, that they are capable of providing man with absolute and final satisfactions, that they are worthy of man's devotion of his whole life and energy to such satisfactions, that from such satisfactions there arise other satisfactions, that it is in many aspects of the Church's life and activities as well as a parish pulpit, the Gospel of the Kingdom is offered through Jesus Christ is debased and distorted."

He gave as an example the abandonment of the subject matter called doctrinal, historical and biblical and historical theology in the official theological training.

Do you blame Hardie, because many people prefer the Beatles? Do you blame Hardie, because many people prefer the Beatles? Do you blame Hardie, because many people prefer the Beatles? Do you blame Hardie, because many people prefer the Beatles?

"The Church cannot expect at the same time to preach the Gospel of supernatural salvation, and also to succumb to the pressures of the world's standards."

"Group Dynamics is a Social Science based on the premises of behavioural psychology, which is almost purely materialistic in its approach to social situations," he said.

"This pseudo-science, which is almost purely materialistic in its approach to social situations, has been used by the Bishop of Ballarat to modify her attitude to marriage and divorce."

"Schools and colleges which owned their beginnings to the Church of England to teach and preach — Christian Gospel, have become secularized."

"Under the pressures of a society where materialistic ideas are secular and materialistic, and whose sanctions are economic, most of the 'Church schools' of the English-speaking world have been secularized."

"The opening evening of synod followed rather a different pattern from usual. His coadjutor, the Right Reverend the Archbishop of Melbourne, at the synod of the Diocese of Melbourne at St Paul's Cathedral on Monday evening."

"The opening evening of synod followed rather a different pattern from usual. His coadjutor, the Right Reverend the Archbishop of Melbourne, at the synod of the Diocese of Melbourne at St Paul's Cathedral on Monday evening."

At the conclusion of Even-

ing, psychological discipline, which is a materialistic and wholly secularist."

The relationship indicated were not those between man and God but to the "horizontal" relation between man and man.

"Group dynamics gave no 'common vision of the divine' but 'rather a sub-rational contemplation and release of tension.'"

"This is more like Pavlovian conditioning than religious education," he said.

"The Commonwealth Chairman of the Girls' Friendly Society, Mrs R. E. Richards of Bendigo, at the G.E.S. eightieth anniversary rally in Perth on September 27. The birthday cake, made and decorated with Western Australian volunteers by Miss Vivienne Waller, was presented to the Parkerville Children's Home in which Perth G.E.S. takes a special interest. (A report of Mrs Richard's V.A. tour will appear next week.)"

(Continued on page 8)

## WOMEN HEAR ABOUT HOME MISSION SOCIETY'S WORK

That the Home Mission Society in the Diocese of Sydney is a success story now a doubt but the first Congress for Women held at the Trocadero last Thursday morning was not arranged to underline this.

Rather it sought to enlist the help of the 1,400 women present that is still to be done.

One example of the urgency of the work was also demonstrated by Deaconess Alina McColl whose work is with girls who appear in the children's court.

She said that although there were more Anglican girls than any other denominations passing through these courts, her work with them could only involve counselling.

Do you blame Hardie, because many people prefer the Beatles? Do you blame Hardie, because many people prefer the Beatles? Do you blame Hardie, because many people prefer the Beatles? Do you blame Hardie, because many people prefer the Beatles?

Information about the various aspects of Home Mission Society work was presented in a most interesting way as Miss Catherine Ward of Television Station MABN interviewed those in charge of various branches.

Miss Shirley Jones in charge of the "Caravan" hostel for unmarried expectant mothers at Turramurra said 150 girls were turned away last year; 85 were cared for.

Finance was urgently needed for another hostel and equipment such as typewriters and shorthand books for the present one.

The Cheston homes needed more buildings and many more Christian nurses, said Sister Shirley Conway, who is in charge of the Becroft home.

There were six homes which provided for 200 aged, sick folk but at least 50 people were unable to be admitted each week.

The manager of the opportunity shops, Mr R. Kay, had a keen eye for the new spring hats in the audience and called on everyone to ring 51-141 for the van to call for or unwanted clothes to be sold in the opportunity shops.

"Goods sold in these shops not only made a valuable contribution to H.M.S. work but helped needy families who could not afford new clothes."

Other aspects of the work shown in a film and by the general secretary, the Reverend N. J. Keen, told of the Family Service Bureau which provides new premises and more social workers; of the chaplaincies in general and psychiatric hospitals and of grants to new housing and inner-city parishes.

The total cost of this year's home mission work is £25,000.

"The Right Reverend M. L. Loane began and ended the Congress with prayer. Mrs H. R. Gough welcomed the present so that the right note of enthusiasm and friendliness was set from the beginning. Successful H.M.S. Congresses are held every year. This, the first for women should provide the society with dignity of its own, and the Holy Land doctrine of the world and

Her work was frustrated when there was no Church home to care for them.

This was already being done for 80 boys in the three Charlton Boys' Homes at Glibet, Castle Hill and Bowral, although more money and more staff would see the work expanded to take in the boys at present turned away said Mr Ray McKenzie.

TV STAR

Information about the various aspects of Home Mission Society work was presented in a most interesting way as Miss Catherine Ward of Television Station MABN interviewed those in charge of various branches.

Miss Shirley Jones in charge of the "Caravan" hostel for unmarried expectant mothers at Turramurra said 150 girls were turned away last year; 85 were cared for.

Finance was urgently needed for another hostel and equipment such as typewriters and shorthand books for the present one.

The Cheston homes needed more buildings and many more Christian nurses, said Sister Shirley Conway, who is in charge of the Becroft home.

There were six homes which provided for 200 aged, sick folk but at least 50 people were unable to be admitted each week.

The manager of the opportunity shops, Mr R. Kay, had a keen eye for the new spring hats in the audience and called on everyone to ring 51-141 for the van to call for or unwanted clothes to be sold in the opportunity shops.

"Goods sold in these shops not only made a valuable contribution to H.M.S. work but helped needy families who could not afford new clothes."

Other aspects of the work shown in a film and by the general secretary, the Reverend N. J. Keen, told of the Family Service Bureau which provides new premises and more social workers; of the chaplaincies in general and psychiatric hospitals and of grants to new housing and inner-city parishes.

The total cost of this year's home mission work is £25,000.

"The Right Reverend M. L. Loane began and ended the Congress with prayer. Mrs H. R. Gough welcomed the present so that the right note of enthusiasm and friendliness was set from the beginning. Successful H.M.S. Congresses are held every year. This, the first for women should provide the society with dignity of its own, and the Holy Land doctrine of the world and

(Continued on page 8)

## Church Standard

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.

It is probable that while he is in England, he will try to enlist the services of the Bishop of London, the Right Reverend Robert Stopford, the Church's specialist in education, to come to Australia in 1965.

Shortly after the conclusion of this visit, the Archbishop of Perth, the Most Reverend George Collier, will return to his six-week stay in England, arriving there on the 26th of October.

ARRANGEMENTS IN W.A.

From Our Own Correspondent

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.

It is probable that while he is in England, he will try to enlist the services of the Bishop of London, the Right Reverend Robert Stopford, the Church's specialist in education, to come to Australia in 1965.

Shortly after the conclusion of this visit, the Archbishop of Perth, the Most Reverend George Collier, will return to his six-week stay in England, arriving there on the 26th of October.

ARRANGEMENTS IN W.A.

From Our Own Correspondent

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.

It is probable that while he is in England, he will try to enlist the services of the Bishop of London, the Right Reverend Robert Stopford, the Church's specialist in education, to come to Australia in 1965.

Shortly after the conclusion of this visit, the Archbishop of Perth, the Most Reverend George Collier, will return to his six-week stay in England, arriving there on the 26th of October.

ARRANGEMENTS IN W.A.

From Our Own Correspondent

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.

It is probable that while he is in England, he will try to enlist the services of the Bishop of London, the Right Reverend Robert Stopford, the Church's specialist in education, to come to Australia in 1965.

Shortly after the conclusion of this visit, the Archbishop of Perth, the Most Reverend George Collier, will return to his six-week stay in England, arriving there on the 26th of October.

ARRANGEMENTS IN W.A.

From Our Own Correspondent

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.

It is probable that while he is in England, he will try to enlist the services of the Bishop of London, the Right Reverend Robert Stopford, the Church's specialist in education, to come to Australia in 1965.

Shortly after the conclusion of this visit, the Archbishop of Perth, the Most Reverend George Collier, will return to his six-week stay in England, arriving there on the 26th of October.

ARRANGEMENTS IN W.A.

From Our Own Correspondent

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.

It is probable that while he is in England, he will try to enlist the services of the Bishop of London, the Right Reverend Robert Stopford, the Church's specialist in education, to come to Australia in 1965.

Shortly after the conclusion of this visit, the Archbishop of Perth, the Most Reverend George Collier, will return to his six-week stay in England, arriving there on the 26th of October.

ARRANGEMENTS IN W.A.

From Our Own Correspondent

Perth, October 5

When the Archbishop of Canterbury visits Western Australia at the end of March next year, the Diocese of Perth will charter a plane to enable the archbishop and Mrs Ramsey to visit as many centres as possible with the minimum amount of fatigue.



ANGLICAN OF THE WEEK

BOOK REVIEWS

A GREAT BISHOP

IRVING HAZEL, F. R. Barry, S.P.C.K. Pp. 235. 6s.

My biography is to be written, how wonderful to have a friend. That is what has happened in the story Mervyn Haigh as told by Irving Hazel and then of Winchester and F. R. Barry. Friends of South Australia, through every page of the book, and a true friend at his appreciation. Mervyn Haigh at Lambeth 1948, and visited before the conference in his home at Lambeth, the writer of this note found Bishop Barry's book a sheer delight.

One remembered the hot days of Lambeth 1948, when Bishop Haigh was Secretary and might have been seen galloping with a light pattern and a velvet with a light summer short coat above.

One remembered his incisive wit, his alert analytical mind, his sharp and even with a light touch of his wit. Yes! He was a great man set an impossible task in his diocese.

He admitted to me he did not know his name, all his high church in that diocese, how much of his time was taken up in the House of Lords and in many committees on which he served.

But all the conversation revealed reserve, mirth shyness, and an assurance that some English bishops are still shown of respectivity to the "visitors" who came to Lambeth from overseas. Barry says: "You must never try to get close to him. If you did he would be hurt by your intimacy. If you keep your distance he would come to meet you." As a South Australian, I was too near to "gossiping".

To leave one's estimate at that would be grossly unfair and if

it is good indeed to have an intimate story of a really great man which reveals at the same time his human side. His sympathies in a life so often deeply frustrated by inter-tribe life marked most of all by a deep unfulfilling faith in God and His purposes and a true friend to go whether God led him. The book is a true friend to the greatness in every period of his life. His initiative, his capacity for dreaming dreams and making them come true.

What a wonderful contribution he made to the Church in the training school of Knutsford before World War I. Bishop Clayton probably dreamed the dream before Haigh but he latter played a mighty part in its realisation. What a power he was as an archbishop, his claim both with Archbishop Randall Davidson and Archbishop Cosmo Lang. His fertile brain could help to help them both.

Overseas he overran shortened his active life and he resigned Victoria in 1952 at the age of 63 and spent 10 years in retirement before his death in 1961. He left behind him a sad lot for as a preacher he served his flock.

His sermons were born in travail and were rich in beauty, teaching and inspiration, it would have been to wish to have some of them preserved. But this book, every page shining with love and appreciation. His letters are a joy to the reader, and his writing of this note, and bring your distance from the church and outstanding influence of a great man, and his love of a brother bishop who wrote so kindly, so truly and so well.

—J.R.A.

**THE PUBLIC TRUSTEE**  
EXECUTOR, TRUSTEE, ADMINISTRATOR,  
ATTORNEY OR AGENT  
THE PUBLIC TRUSTEE, 19 O'CONNELL STREET, SYDNEY  
Free Booklet and Advice may be obtained on application.

**MEMORIAL PLAQUES**  
Wall of Remembrance Plates in Bronze,  
Cheame and Brass. General Engraving.  
Est. 1910  
ERIC H. STEWART PT. LIMITED  
39 Liverpool Street (Cnr. Sussex Street), Sydney  
61-9582

**The Pied Piper of PEST CONTROL**  
White Ants — Bores ERADICATED — ALL Insect & Rodent Pests DESTROYED  
**AUSTRALIAN PEST SERVICES PTY. LTD.**  
52 Pitt St., SYDNEY, Ph. 27-3584  
753A/2

**S. T. NOAD & SON**  
ORGAN BUILDERS  
Tuners and Repairers, Sydney Town Hall Organ (50 yrs. exp.)  
● Organ of Distinction, with Fine Tone and Beautiful Craftsmanship.  
● String or Extension to any specification.  
● Rebores.  
● Maintenance.  
● Any Class Organ.  
Phones: PRIVATE, JM 6559; WORKS, TX 2284  
17 CREEDWOOD STREET, CONCORD

**A. HARTSHORN and CO.**  
Established 1880  
Manufacturers of . . .  
"HARTSHORN" SURGICAL APPLIANCES  
FULL-PASHIONED, SEALABLE AND  
TWO-WAY STRETCH SURGICAL  
TRUSSES, STOCKING, ATHLETIC  
SUPPORTS, ETC.  
513 Chapel Street, South Yarra  
Phone: BJ 4498

**INSURE WITH THE SOUTH BRITISH**  
INSURANCE CO. LTD.  
for All Fire, Marine and Accident covers and ensure prompt settlement of your claims.  
SYDNEY BRANCH:  
CNR. HUNTER AND O'CONNELL STREETS  
Represented in Country Centres and Branches in all States.

**INSURE CHURCH PROPERTY**  
with the CHURCH'S OWN COMPANY  
ALL the Profits, ALL the Capital and ALL the Reserves belong to the co-operating Dioceses that place their business with this Company.  
**THE CHURCH OF ENGLAND INSURANCE CO. OF AUST. LTD.**  
MON. DIRECTORS:  
Col. Sir Henry Rigg, B.S.O., D.S.O., Chairman  
Alan C. Mathias, C. V. Barry, B.A., J.C., F.R.S.  
The Right Rev. R. R. Kemp, B.A., Th.B., D.D.  
C. E. Smith (President), Alexander Cameron, G. O. Griffith, Th.B., G. K. R. Binky, O.B.E., T.D., L.L.B. (Adj. Secy.),  
A. H. S. B. O'Brien, T. R. Miller.  
HEAD OFFICE:  
1211 Floor, 21 Pitt St., Sydney  
Telephone: 23-29-09  
Sydney: Cnfr, 6ndn

Our Anglican of the Week is the Venerable Michael Hodgins, Archdeacon of Hackney, in the Diocese of London.

In this capacity he is the financial and administrative secretary of the diocese and has been so for some eighteen years. The Diocese of London with 4,000,000 people in five hundred parishes is possibly the largest in the Anglican communion. He was mainly responsible for the reconstruction of the bombed churches in the city of London.

There were three other archdeacons in the London diocese, he said. One was a canon of St. Paul's and the other two had parishes. Archdeacon Hodgins has, over the years, acquired a good deal of experience in the financial work of the diocese. He has held a number of posts, he relied too long on endowments. Endowments invested in shares held in Western Australia for long and prevented inflation.

He is from Western Australia at the invitation of the Archbishop of Perth who was a former Archdeacon of London, and of his diocese of the province, to assist them in the best use of their resources in planning for future needs. During his time in Western Australia he will be in close touch with the diocesan trustees, leading laymen and children of schools.

Interviewed last week, Archdeacon Hodgins said that at the State of Western Australia expanded their financial problems and the Church had to develop and use its resources to the best of its ability. In the hope that he could give some useful information that he had accepted the invitation to visit this province. Gradually he was getting a picture of the situation in his mind. He had great admiration for what had been done here with the help of the Government. A great deal remains to be done, he said, "and time is not available just now." He said that his sources were not available just now. They were required to hold a special opportunities could be perhaps missed for ever.

He certainly seemed to him, in an expanding industry such as obtained in Western Australia, that there was a great need to some part of the assets of the

**S. PAUL'S FAITH**  
A MAN IN CURRENT, from the Series, Hodder & Stoughton, Pp. 235.  
In this series, Hodder and Stoughton reports on the paperback form great books of the past 20 years ago. For this series, the publisher has been nominated. Latest in this series is Professor B. R. Inge's "Theology of the Apostles S. Paul". The author, who has long held his Church's highest office as Moderator of the General Assembly, is both an accomplished preacher and an erudite scholar. His understanding of the message Paul's personal faith and the traditions built on him, from the days of the apostle Paul to the present, is a real eye to the understanding of both the man and his message.

Some of the highlights of this book after thirty years should receive a warm welcome.

—A.V.M.

EXISTENCE AND NATURE OF GOD

MUNNA THEOLOGICAL, Thomas Aquinas, Volume 2, "Existence and Nature of God," Thomas M. Thomas, pp. 64.

MANY people to-day are in the water which is the effect of this platform. S. Thomas can't see his rational defence of the existence of God. Most readers of the book would be aware of the five ways which S. Thomas gives to prove the existence of God. The appendixes do help us to see that in S. Thomas' mind the ways were to be seen rather as a whole and not as discreet and separate approaches. The author goes to great pains to show the integration of S. Thomas' defence of a rational proof of the existence of God.

However, there is a criticism that can be levied against the appendixes in this volume. In the water which is the effect of this platform. S. Thomas can't see his rational defence of the existence of God. Most readers of the book would be aware of the five ways which S. Thomas gives to prove the existence of God. The appendixes do help us to see that in S. Thomas' mind the ways were to be seen rather as a whole and not as discreet and separate approaches. The author goes to great pains to show the integration of S. Thomas' defence of a rational proof of the existence of God.

When the reply to this question involves an analysis of such terms as being, existence, causation, the nature of judgement, categories, etc.

From this he launches into the meaning and nature of existence and causality which are the two main points of presentation of the five ways of S. Thomas.

It will come as a surprise to most readers that the word "existence" is untraced in the following terms: "Existence is inferior to causation, the action of having a nature and being determined as to existence, so to speak, within an action in the exterior looking at the object as it exists. Action is exterior to existence. It is an external act, playing out in public, what is a thing?"

Married to this is the following quotation: "Casuality, then, should not be given its modern reading as involving a sequence of two changes. It is a single change in the object as seen from the cause."

S. MARK'S REVIEW

ESSAYS from Toronto form the basis of ten stimulating articles in the current "Review". Canon Condrake, chairman of A.R.M., has been criticised in response to the M.R.I. document, under the title "Mission Backlog". With appropriate statistics he shows how the Australian Church faces a backlog of one day's work, the concept of mission.

Let us hope we won't be overwhelmed in the waters of Toronto. In 1946 the Society of the Sacred Mission opened its college for the House of St. Basil, to train men for the priesthood and since then 64 men have been ordained to the priesthood in Australia and in the "mission field" of one day and the term in this (Toronto) age.

The Reverend P. F. Ridge,

EXISTENCE AND NATURE OF GOD

Thomas M. Thomas, pp. 64. Thomas is concerned, one not level any criticism at his own rational defence of the existence of God. Most readers of the book would be aware of the five ways which S. Thomas gives to prove the existence of God. The appendixes do help us to see that in S. Thomas' mind the ways were to be seen rather as a whole and not as discreet and separate approaches. The author goes to great pains to show the integration of S. Thomas' defence of a rational proof of the existence of God.

However, there is a criticism that can be levied against the appendixes in this volume. In the water which is the effect of this platform. S. Thomas can't see his rational defence of the existence of God. Most readers of the book would be aware of the five ways which S. Thomas gives to prove the existence of God. The appendixes do help us to see that in S. Thomas' mind the ways were to be seen rather as a whole and not as discreet and separate approaches. The author goes to great pains to show the integration of S. Thomas' defence of a rational proof of the existence of God.

When the reply to this question involves an analysis of such terms as being, existence, causation, the nature of judgement, categories, etc.

From this he launches into the meaning and nature of existence and causality which are the two main points of presentation of the five ways of S. Thomas.

It will come as a surprise to most readers that the word "existence" is untraced in the following terms: "Existence is inferior to causation, the action of having a nature and being determined as to existence, so to speak, within an action in the exterior looking at the object as it exists. Action is exterior to existence. It is an external act, playing out in public, what is a thing?"

Married to this is the following quotation: "Casuality, then, should not be given its modern reading as involving a sequence of two changes. It is a single change in the object as seen from the cause."

—C.M.G.









