

The movement is interdenominational and aims to give children effective temperance teaching based on the findings of science and their moral implications.



## INWARD AND SPIRITUAL GRACE

---















## BOOK REVIEWS

TWO COMMENTARIES ARE  
CONCISE AND DETAILED

THE CENTURY BIBLE, NEW EDITION. General Editors: H. H. Rowley and J. A. Motyer. London: The Century Company, 1966. Pp. 1,200. 10s. 6d.

HERE are the first two in a new edition of the once familiar Century Bible.

It bears much the same relation to the old one as the new Peake's Commentary does to the old Peake.

This was issued in 1962 by the same publishers, and with the same two general editors. In both cases the contents are wholly new, and contributions have been freely included by American scholars as well as English ones.

The format has been greatly improved, and is now admirable; at the same time, the price has had to be very much increased.

In the commentary part, the text of the Revised Standard Version occupies the upper part of the page, and the notes are printed below it in smaller type. Unfortunately, the margins are not wide enough. It is not given, though the notes sometimes refer to it.

Hebrew or Greek words are freely quoted, but always translated into English; except, the amount of them may perhaps surprise some readers, who are really necessary for accuracy, particularly in the book of Leviticus, which is full of technical terms.

## COMPRESSED FORM

For this reason, when the publishers say that "the present volume is not too technical," they must be taken to mean that anyone who will take trouble to understand it, and that is true. But there is no stint of exact science in the detail in this even compressed form.

Nothing is skimmed or avoided because the reader is not assumed to have much technical equipment.

Space is not taken up with any padding or extended general discussion.

The two books may now be reviewed separately.

Dr Smith had already been responsible for creating the same two books, *Leviticus and Numbers*, in the new Peake; but this is of course a much fuller piece of work.

There is a general introduction of twenty-six pages, including an analysis of the two books into sections and divisions in the notes corresponding.

This clear and careful analysis and explanation of the ritual detail in *Leviticus*, and equally of the geographical ones in *Numbers*, makes this book one of the most useful commentaries on available in English.

It is often said that such a knowledge of *Leviticus* in particular is much needed for understanding some parts of the new Testament, especially the Epistle to the Hebrews.

RELIEF AT TUY  
HOA CAMP

ECUMENICAL PRESS SERVICE  
Geneva, June 12

Asian Christian Service, through which the East Asia Christian Conference carried relief operations in Viet Nam, reports one doctor, five nurses, one educationalist, a social worker and two administrators plus the director at work in the refugee camp in Tuy Hoa.

A clinic is held every day and home-to-home visits are made to reach those unable to walk. Over 300 people are under treatment in their homes, and an average of 20 to 30 are daily.

Other activities include distribution of relief food and midwife kits, vocational training for the disabled, and social work services.

HE THAT HATH  
EARS TO HEAR

BETTER HEARING IN AUSTRALIA. Edited and compiled by Walter Buckle, R.A. 13, Tisbury, Salisbury, Wiltshire. Published by Better Hearing, 324 Pitt Street, Sydney. Pp. 226. Price 77

FROM the preface, we learn that this book tells the story of a human endeavour to overcome one of the many limitations to which man is subject. It is the story of the Australian Better Hearing and the Story of the State Associations.

It is the story of people with a hearing loss themselves banding together to help others with similar difficulties.

The first six chapters, comprising Part I, deal with the origins of the movement in the several states before 1946.

Classes for adults were created to promote the skill of lip-reading which is "the ability to distinguish in the facial movements of the speaker, the gist or meaning of the unheard or partially-heard speech."

The value of this skill is appreciated when we read that "7 per cent of silent speech can be perceived when understood" and that "25 per cent, additional assistance" is provided for hearing-impaired people.

## LIP-READING

Further it is obvious, as the story unfolds, that lip-reading, though it is a less situation with fellow sufferers can be a means of overcoming the feelings of frustration, loneliness and isolation which often of a hearing loss.

Separate chapters deal with the history of the various branches of the association.

The novel ideas of pen-friend circles is reported in the South Australian story as a demonstration of how these circles can be used, can be means of the written word, participate in the mental intercourse here, and can bring about normal conversation.

Part 2 opens with an account of the creation of the National Association.

The objectives adopted and still held today are summarised in the preface.

The preservation and improvement of hearing.

The provision of assistance to those with impaired hearing.

The production of a national magazine is suggested by the editor as "one step which had a marked influence on the progress of the National Association."

## A TWO-WAY STREET

A DIOCESE's interest in an Eastern Region in Nigeria is a two-way street if information and understanding flows both ways.

Such an exchange is not easily effected, however, for many younger churches cannot spare the manpower necessary to interpret their work to American, Canadian, British or other "give-and-take" churches.

These obstacles did not stop the Diocese of Western Massachusetts, however, for the desire for such an exchange was present. The Bishop and the diocesan M.C.I. committee sent a priest from Pittsfield to do research and supported his fact-finding stay there.

As the Reverend Malcolm Brown, involved in an urban situation in his Pittsfield parish, came to appreciate many of the problems of the growing Nigerian seaport and to articulate his conclusions to others.

Port Harcourt is located in the Eastern Region of Nigeria on the Niger River Delta, and is one of the fastest growing from a small shipping port to a modern commercial and industrial centre. Its population has risen from 50,000 to well over 300,000 in

the past ten years, for foreigners and Nigerians from other villages have been attracted by the prospects of oil and quick fortunes.

On his return to the United States, Mr. Eckel gave a detailed picture of the needs which Nigerians have for many years, felt Americans could best meet.

The Nigerian church leadership and the leadership of the diverse, ecclesiastically run, Port Harcourt project felt that Americans could send experts to conduct sociological studies, train Nigerians in urban mission and inaugurate programmes to meet the needs of the new city dweller.

They also felt that particularly pressing needs of the city to be provided with the opportunity to study in America, England, particularly in the region of urban ministry.

Such opportunities would enable Nigerians to gradually assume leadership positions themselves.

Channels of communications have been opened by Mr. Eckel, for his observations have been shared with the bishop of the ecclesial M.R.I. commission, the clergy of the diocese and the overseas department of the Executive Council.

—Anglican News Service

## SHELLEYS' Famous Drinks

ORANGE DELITE — LEMON DELITE — LEMONADE  
KOLA — OLD STYLE STONEY GINGER BEER — FRUITJUICE  
For All Occasions — 100-5461 (61 Area)

## MEMORIAL PLAQUES

Wall of Remembrance Plates in Bronze, Chrome and Brass. Engraving.

Est. 1910 ERIC H. STEWART PTY. LIMITED  
29 Liverpool Street (Cor. Sussex Street), Sydney  
41-5282

Phone 56-2122 — Private 71-5570

## 'ROY' FURNITURE MANUFACTURERS

PTY. LTD.

MAKERS OF HIGH CLASS ECCLESIASTICAL FURNITURE

Pulpits, Lecterns, Altars

Also School and Detail Bedroom and Dining Room Furniture

Established 1880

PROMPT DELIVERY ON ALL ORDERS

366-370 Norton Street, LEICHHARDT

## A. HARTSHORN AND CO.

Established 1880

Manufacturers of . . .

"HARTX" SURGICAL APPLIANCES

PULL-FASHIONED, SEAMLESS AND

TWO-WAY STRETCH SURGICAL

STOCKINGS, TRUSSES, ATHLETIC

SUPPORTS, ETC.

513 Chapel Street, South Yarra

Phone: BJ 4498

new mil-  
year.

Working partners

One hundred per cent interest in New South Wales. That's the reason why the Rural Bank makes money as good as gold. And you can have it too. You can be a partner, too. Just because you're a bank customer!

new mil-  
year.

RURAL BANK

The Winner!

See the advertisement reproduced above. It tops our popularity poll. So? What's that for? You're a partner, too. You should, you know. Because the 'Rural' is the only bank that has a one hundred per cent interest in N.S.W. That's why the 'Rural' makes money war hardest where it does most good — for the people of New South Wales.

So, the 'Rural', and New South Wales, are literally war partners. If you bank 'Rural', you should, you know. State-wise. You-wise.

The Rural Bank does more for you.

Board of Commissioners:  
J.C. Fletcher, C.B.E. (President)  
J.C. Fletcher, C.B.E. (President)  
Sir Norman G. C.B.E., J.P., Auland.

It is hoped that this information could then serve as a basis for joint pastoral action and would spur the churches to participate in Brazilian society.

Basic aims of the inquiry would include getting the facts on all Christian groups in Brazil, learning the degree of co-operation that exists between them, as well as their attitudes toward ecumenical study and action.

It is hoped that this information could then serve as a basis for joint pastoral action and would spur the churches to participate in Brazilian society.

RURAL BANK

Board of Commissioners:  
J.C. Fletcher, C.B.E. (President)  
J.C. Fletcher, C.B.E. (President)  
Sir Norman G. C.B.E., J.P., Auland.



# THE WORLD'S LARGEST FAMILY

THE Dr Barnardo Homes have cared for children for 101 years.

The family that started in 1866 with twenty-five lads—Dr Thomas Barnardo—has grown to include them the "street urchins"—in a clouded donkey stable in Hope Place, Stepney, has now increased to over 9,000 girls and boys, children that memorize date 101 years ago more than 169,000 children have been admitted.

Dr Barnardo was himself personally responsible for rescuing from work and street, over 60,000 children before he died in 1905 at the age of sixty.

And what was the beginning of this tremendous success? On July 4, 1865, Thomas Barnardo was born in Upper Gardiner Street, Dublin.

Not far away in Grafton Street the family's lucrative business of furries was well established and stands to this day.

## WORK IN CHINA

At the age of twenty-one Barnardo volunteered for work with the China Inland Mission.

To further his education for the post he was sent to the Whitechapel Hospital in the heart of the East End of London.

He soon realised that his work lay not in China, but right in the heart of the East End, where the squallid areas where children and adults, irrespective of age, lived and died in conditions in which "you would not house a dog."

With the years, and the voluntary support of thousands of donors and helpers, the Dr Barnardo Homes flourished.

To-day there are well over a hundred branch homes, hospitals,

**BIBLES SOLD ON BLACK MARKET**

Poland last month celebrated the 150th anniversary of the publication of the British and Foreign Bible Society.

A conference of European Bible Societies took place in Warsaw, and an edition of 50,000 Polish New Testaments, printed in Poland, was distributed among the churches.

The full Bible in a revised form is now in preparation.

Scripture colportage in some areas of Poland is planned, with official permission.

Recently thousand Hungarian Bibles were printed in Hungary last year.

In Czechoslovakia an edition of 20,000 Bibles was completed in 1966, but so great is the demand that a further 20,000 are to be printed.

A new translation of the New Testament has also been published.

In East Germany, receiving approximately 30,000 Bibles and 60,000 New Testaments a year.

Religious bookshops are still permitted to function, and Scripture distribution is carried on through these as well as through the churches themselves.

In Russia, Bibles are so scarce that they cost as much as 50 roubles on the black market.

Though there has not been an edition of the Scriptures published in Russia itself since 1955, printing of 20,000 copies last year has been authorised, and this year was expected early this year.

The 1967 Budget provides for an expenditure of over £200,000 on Scriptures for countries behind the Iron Curtain.

## 275 DELEGATES TO GO TO NAIROBI

ECUMENICAL PRESS SERVICE.

Geneva, June 12. As of mid-May, 275 persons have been entered for the World Institute on Christian Education in Nairobi this July.

An analysis of participants by continents shows: Africa, 78; Asia, 25; Australasia, 11; Middle East, 16; Europe, 29; Latin America, 25; North America, 60.

The Institute is sponsored by the World Council of Churches.

Speakers will include Dr Eugene Carson Blake, W.C.C. general secretary, and Mr Robert Gardiner, head of the U.N. Economic Commission for Africa.

schools, convalescent homes and hostels.

In the United Kingdom children have been taken from their babbled and include spastics, imbeciles, chronically sick, emotionally retarded, mentally sub-normal in hotels and approved schools but the greater majority are normal healthy children.

## ALL CHILDREN

The Barnardo Organisation receives "the children of every race, colour or creed under the name of the child who is referred to admission."

All children are brought up in the Protestant faith. There is an agreement with both Jewish and Roman Catholic churches to bring to their notice children of these faiths who need help.

Barnardo's will, of course, receive them if no other arrangements can be made.

Dr Barnardo himself was a fervent supporter of the British Empire as it then was and he did much to stimulate, encourage and effect the migration policy of the British Government.

Barnardo girls and boys whom Barnardo thought would have greater opportunities away from Britain were offered the chance of migration.

Under the Barnardo scheme over 32,000 were first sent to Canada.

Migration to Australia began at a later date and was started and fostered by Sir Arthur Rickard and a group of friends.

The first party arrived in 1921 and the first girls in 1923.

Since that date over 3,500 girls and boys have come to Australia under the scheme, proving first-class citizens in the ever-expanding Australian community.

In Australia the work in the homes is mainly associated with normal children from broken homes usually over three years of age.

They all remain under the care and supervision of the organisation up to the age of twenty-one years or until married to their own families or adopted.

Some of the children are orphans but greater number are from unhappy homes, cruelly

ill-treated, neglected or abandoned.

Many of the children on admission have personal problems which frequently occur in the sort of background which first brings them to the notice of Barnardo's.

The stable influence of the family group homes and professional and medical care soon works wonders.

Most now New South Wales alone there are some 10,000 children living away from their homes for a variety of reasons.

## HOMES OPEN

The State cares for about half of this number but the remainder look to the voluntary agencies.

In 1960, Barnardo's decided to open the homes to Australian-born children in need of love and affection which, in turn, brings security. There are now over 30 children in their care, the majority of whom are Australian born.

Children are still continuing to arrive from England.

# BISHOP URGES SUPPORT FOR HOME MISSIONS

FROM OUR OWN CORRESPONDENT

Decreases in funds received from parishes would seriously affect missionary work within the Diocese of North Queensland and would curtail the diocesan budget programme, the Bishop of North Queensland, the Right Reverend Ian Shevill, reported in Townsville on June 10.

The Bishop was presenting his report on the state of the diocese to the sixteenth session of Synod.

He had asked for increased effort in the teaching of Stewardship and for sound financial administration of the diocese.

He said that one of the most pressing matters before the Synod was the repeated attempts of successive bishops to inaugurate a Home Mission fund.

This leads me to wonder whether the diocese should be changed to a bishop named after two synodmen dormant on a field of "as you were," the Bishop commented dryly.

He said that the Church's mission was not confined to those overseas and that, after considering some of the smaller settlements in the country, he felt that the home situation was often more desperate than some overseas situations.

In his report, Bishop Shevill paid tribute to Sister Murray Stanley, whose pioneer work in the diocese had been the assimilation of Aborigines in the Cairns district, has now been replaced by government officials because of recent changes in government policy.

At the request of the government and after consultation with the Church, Sister Stanley had taken up a government position and would take up her duties at Woorahinda this month.

The Bishop said that the government was aware of the importance of the Church in the pioneering work of the Church was being appreciated.

## COMMUNICATIONS

Speaking about communications, so important to this far-flung diocese, the Bishop reported that there were now eighteen TV programmes per year in Townsville and twelve in Cairns, with Mackay opening up in 1967.

An expenditure of \$450 for the hire of films during the coming year, The "Middle" paper, the "Northern Churchman", had shown a decline in circulation and the Bishop urged all parishes to take steps to improve the situation.

In his discussion of youth work the Bishop noted an increase in the number of lay teachers who helped the clergy in day schools and an increase

in pupils and teachers in Sunday schools.

He said that the Comrades of St. George like youth movements, was going through a difficult time but that the Church well and happily to see an increase in the number of branches during the coming year.

Statistics for the last year had reflected an increase in baptisms, communions and adult confirmations, the Bishop said, which was an indication of continuous growth in depth of devotion and faithfulness.

The Bishop prefaced his report on the state of the diocese by briefly reviewing some of the decisions of Synod which had influenced the life of the Church and nation during the fifteen years of his episcopate.

In 1950 advocated Government aid to Church schools. This has now become government policy.

In 1965 Synod stressed the

needs of the black diocese, resulting in a \$6,000 annual training administered through B.C.A. to provide for the Diocese.

One urged that the Prime Minister has, in turn, been given to his own people living along the western railway line.

## TWO PROPOSALS

He also mentioned two Synod proposals which had since been ratified by General Synod.

One urged that the Prime Minister, in future, be chosen from all the Bishops in Australia.

The successive years Synod had asked that the name of the Church be changed to the Anglican Church of Australia.

This too, had been ratified by General Synod, the Bishop said, and now awaited only an operative agreement by each diocesan synod.

(A note on the report provided by the Church Schools Commission appears on page 3.)

# TWO CHURCHES PROPOSE UNITY IN WEST INDIES

ECUMENICAL PRESS SERVICE

London, June 12

Anglicans and Methodists in the West Indies have produced proposals for the union of their two churches which are similar to those now under consideration in England.

A report has been drawn up by the joint committee of the Anglicans and Methodists in the West Indies for study by the Methodist Conference and by the House of the Province of the West Indies.

It is expected that the report will be sent down for further study at the local level.

The report approaches the whole question of union in a West Indian context.

It recommends that consideration should be given to the establishment of inter-communion between the two churches as a first stage, after their ministries have been integrated and provision made for the consecration of Methodist bishops in a line with the historic episcopate.

During the period of inter-

communion, it is recommended that a commission should be established to deal with liturgy, initiation, an ordinal, and such other questions as arise out of the traditions of the two churches.

It also recommends the establishment of the joint co-ordinating committee to deal with liturgical issues, looking forward to the second stage for which the churches will covenant to establish organic union at some future date.

It is expected that, if these recommendations are acceptable to both churches in the West Indies, the Methodist envisaged for England will be followed here also.

The next step will be taken in the light of comments received from the diocesan districts.

## NOW READY!

# REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It will be available shortly, after binding.

Orders for this complete book should be placed NOW.

The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

MORNING PRAYER (8 pages): 6 cents each  
EVENING PRAYER (8 pages): 6 cents each  
HOLY COMMUNION (12 pages): 9 cents each  
A MODERN LITURGY (20 pages): 15 cents each  
Postage (minimum 5 cents) or freight is payable on all orders.

The following have been printed and are being despatched in strict order of priority of orders:

Baptism of Infants ..... 8 ..... 6c  
The Marriage Service ..... 12 ..... 9c  
Burial of the Dead ..... 12 ..... 9c  
Baptism of Infants (New Service) ..... 8 ..... 6c

SPECIAL NOTE: The Report of the Prayer Book Commission and the appendices are COPYRIGHT. The work may be reproduced in any form, in whole or in part, without the authority in writing of the Church of England in Australia Trust Corporation appointed under Canon No. 2, 1962, pursuant to Section 64 of the Constitution of the Church of England in Australia, in whom copyright vests.

In addition, permission in writing must be obtained from Oxford and Cambridge University Presses, and from Thomas Nelson Ltd., to reproduce the relevant extracts from the New English Bible, New Testament and the Revised Standard Version, respectively, used by permission in the appendices to the Report of the Commission.

# A LITURGY FOR AFRICA

Our limited stocks of this work have already sold out. Further stocks are on order from England, expected July. Advance orders should be placed now with—

The Book Department,  
THE ANGELIC,  
G.P.O. Box 7002, Sydney.

Price: 16 cents (plus postage, 4 cents)







## SENIOR BIBLE STUDENT

### WHAT DO WE BELIEVE

#### VII. INTELLECTUAL UNDERSTANDING

By WINIFRED M. MERRETT

"Who do men say I am?"

(Mark 8:29)

It cannot be denied that the spiritual life must have an intellectual side, that the activities of the God-given human mind have a part to play in its Divine purpose.

God is a God of truth, the offering of the intellect to God means, therefore, that it must be directed by truth and to the truth.

As soon as the spiritual life reaches the conscious stage, a Christian will inevitably begin to ask himself certain questions.

"What do I believe about God?" about Christ? about the Sacraments? about myself? Do I accept such and such positions presented to me by the Church or not?"

Sometimes these questions induce a period of doubt, anxiety and uncertainty of considerable intensity.

With some Christians doubt is a recurring experience. But little by little there should emerge a state of mind in which the question is able to say, "I believe, and this."

And at that moment faith has come into possession of some part, at least, of her intellectual heritage.

It is no less to be held, on the considered judgment of the Church, that faith transcends reason in its most important particular.

All can attain to faith, but all cannot control the extent of their mind.

Human minds are constitutionally inept at understanding the subtle, necessary for the testing of religious truths by the reasoning every human mind is liable to err. A few people have the very rare time to devote to the matter, and so great is the pressure as to perceive in a comprehensive survey the intelligibility of the Christian Church's position.

Every human mind is not omniscient, and it is idle and foolish in the extreme for the Christian to wait for full "proof" of all that is offered to his belief.

The highest truth, though spiritually provable, lie beyond the reach of even the most sensitive intelligence.

In our disoriented, sceptical days, the Christian needs a positive proof of Christian faith. Near the standpoint upon which lies the New Testament.

When faith is defined as "the substance of things hoped for, and the evidence of things not seen," it must be regarded as something so far in advance of reason as even to appear almost opposed to it.

Yet reason is one of the same great gifts to the Christian, and should be accepted, not as a primary basis, but as a powerful reason can and ought to be employed to examine, establish or confirm the intellectual position taken up by faith.

For the Christian is not required at any given moment to be able to justify the full contents of his faith on purely rational considerations.

The modern scepticism of finite human beings demanding in advance scientific proof of everything they are invited to believe, including things beyond the grasp of the human mind taken together, is an exhibition of twentieth century scepticism.

The proof of Christianity is revealed, not in scientific formulae, but in living in the faith with its teachings.

The real Christian experiment involves the immersing of one's self in the full practicing life of the follower of Christ, and the exercising therein of as much application of the intellect as is prepared to expend upon the attempt to locate scientific proofs of Christianity. As the intellect is prepared to make this exacting experiment, and faith is not condemned untested. Paradoxically, proof is given to the believer, not to the unbeliever.

## ROCKS

THE "Rocks" historical gallery is housed in a building built in the 1840s.

Fifty years the Garrison Church Hall, in Argyle Place, Sydney, was a parochial school and remained so until the beginning of this century.

Edward J. Hall, first Prime Minister received his primary education at the Trinity School.

The gallery has been established in association with the Garrison Church and already is housing a collection of items among those who value Sydney's historic heritage.

The name known as the "Rocks" was settled very early in Australia's history.

**SETTLEMENT**

It formed the ridge of the peninsula which extends into Sydney Harbour and terminates at Dawes' Point, where the southern portion of the harbour bridge now stands.

Bounded on the east by Sydney Cove and on the west by Darling Harbour.

By the turn of the century it was one of the most densely settled districts in Sydney.

One of the main reasons for the clearing away of many buildings, homes and churches was the building of an enlarged drawing at the entrance is able to say, "I believe, and this."

The exhibition is divided into seven sections, depicting different stages of the history of the area.

Section A deals with the area as it is today.

Visitors and tourists are constantly discovering the old world charm of the Georgian houses in Fore Street and busy city centre.

Section B contains pictures of the early days of settlement, the clearing away of many buildings, homes and churches was the building of an enlarged drawing at the entrance is able to say, "I believe, and this."

The object of the Cut was to provide an easier thoroughfare for the traffic from the rock to Darling Harbour.

The pictures recall the convict era of early Sydney. Near the corner of Harrington Street

### CHURCHES PRAY FOR PEACE

ECUMENICAL PRESS SERVICE  
Geneva, June 12

Dr Wilhelm Niesel and Dr Marcel Prévost, president of the World Alliance of Reformed Churches, have called on the W.A.R.C. and all Christians to pray for peace.

The W.A.R.C. will guarantee to every nation its right to peace.

The W.A.R.C. has agreed here on June 5, they said: "In the Middle East and Israel, the Arab states and Israel, the W.A.R.C. express their concern over the direction events have taken."

"We are convinced that war can never solve political conflicts, no matter how difficult they may be."

"We call on member churches and all Christians to unite in prayer for peace, and to guarantee to every nation its right to live."

### PROFESSOR SPEAKS AT ABBEY SERVICE

ANGLICAN NEWS SERVICE  
London, June 12

Professor J. P. M. Tizard, Professor of Paediatrics at London University, gave the address at the service at Westminster Abbey on Sunday, June 11, marking the opening of Invalid Children's Week.

## HISTORICAL GALLERY OPENS

THE "Rocks" historical gallery is housed in a building built in the 1840s.

Fifty years the Garrison Church Hall, in Argyle Place, Sydney, was a parochial school and remained so until the beginning of this century.

Edward J. Hall, first Prime Minister received his primary education at the Trinity School.

The gallery has been established in association with the Garrison Church and already is housing a collection of items among those who value Sydney's historic heritage.

The name known as the "Rocks" was settled very early in Australia's history.

**SETTLEMENT**

It formed the ridge of the peninsula which extends into Sydney Harbour and terminates at Dawes' Point, where the southern portion of the harbour bridge now stands.

Bounded on the east by Sydney Cove and on the west by Darling Harbour.

By the turn of the century it was one of the most densely settled districts in Sydney.

One of the main reasons for the clearing away of many buildings, homes and churches was the building of an enlarged drawing at the entrance is able to say, "I believe, and this."

The exhibition is divided into seven sections, depicting different stages of the history of the area.

Section A deals with the area as it is today.

Visitors and tourists are constantly discovering the old world charm of the Georgian houses in Fore Street and busy city centre.

Section B contains pictures of the early days of settlement, the clearing away of many buildings, homes and churches was the building of an enlarged drawing at the entrance is able to say, "I believe, and this."

The object of the Cut was to provide an easier thoroughfare for the traffic from the rock to Darling Harbour.

The pictures recall the convict era of early Sydney. Near the corner of Harrington Street

and Essex Street stands the site of the "Gallows Hill," but there is nothing there now to betray those terrible days.

Section C of the exhibition shows the "Rocks" between 1838 and 1840. During this period many of the closely settled streets degenerated into slum areas.

These streets wandered the crests of hills from all over the world, from Europe, America, China, the East Indies and the South Sea Islands.

### MANY CHANGES

When Governor Macquarie arrived in 1810, he determined to make Sydney a decent and orderly town.

He tried to reorganise the winding streets and to give them dignified names.

Pitt Street commemorated the Prime Minister, Sergeant Major's Row became George Street, after George III, Charlotte Place after his Queen, Charlotte of Mecklenburg.

To the east, the streets were named after the governors; Philip, Hunter, King and Bligh.

To the west, they were named after the nobles; Macquarie, Frederick, Duke of York, Clarence after William, Duke of Clarence, who was later King William IV, Kent after Edward, Duke of Kent, and so on.

Cumberland, Cambridge and Gloucester.

Cumberland Street and Charlotte Place have disappeared, as have large sections of York, Gloucester and Cambridge Streets.

The construction of the bridge in the 1930s swept away many a land mark in the area.

Section D deals with Circular Quay, the west side of the city. The first permanent settlement was made at Sydney Cove in 1788.

In 1836, on top of the hill, the first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

The first permanent settlement was made at Sydney Cove in 1788. The first permanent settlement was made at Sydney Cove in 1788.

always be associated with the Church. A surgeon of the 4th Regiment and later superintendent of Sydney Hospital, he lived at "Camden Place," a mansion in Camden Street, Sydney.

Section G is mainly concerned with the history of the area.

The Battery was demolished in 1930 to make way for the bridge.

### THE OPENING

The Gallery was officially opened on Thursday, June 8, by the Archbishop of Sydney, the Right Reverend M. L. Lane, in the presence of the Lord Mayor of Sydney.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

## BOARD COMMENTS ON BRITISH SEX REPORT

FROM OUR OWN CORRESPONDENT

Brisbane, June 12

The Brisbane Diocesan Board of Social Responsibility has issued its first official statement on the report on "Sex and Morality," compiled by the working party appointed by the British Council of Churches.

The board commended the report as a valuable basis for discussion of the subjects of sex, marriage and the family.

The board particularly commended the recommendations at the conclusion of the report; in so far as they applied to Australian conditions.

The report recommended that courses on human relations should be made part of the curriculum of all schools and should be developed at appropriate points up to and including the sixth form.

The report urged universities and other tertiary training bodies to provide courses on human relations which secondary teachers could pursue, perhaps for a recognised qualification.

It further recommended that courses for teachers specialising in sex education should include training in social science, psychology, and other related subjects.

Churches should ensure, the report stated, that ministers and clergy receive adequate training in all aspects of sex education, especially in the art of preparing couples for marriage and helping those faced with marriage difficulties.

The report recommended that Churches should, where necessary, take the initiative in bringing together those who are concerned with personal relationships.

The report recommended that governments should make themselves responsible for sex and co-ordinated research into the effects of mass media on the maturation of young people.

More effort should be made by governments to bring the law which affects sexual conduct into line with informed public opinion.

At the same time, the board pointed out, all New Testament teaching on the subject of the report has not been stated in the text of it.

In the early days a cannon was fired to alert the town when a ship was sighted off the Heads.

Section E is devoted to famous people who have lived in the area.

Edmund Barton was born in Gloucester Street, Robert Campbell, who was later King of the South Sea Islands, was born in Gloucester Street, Sydney.

James Mitchell's name will always be associated with the Church. A surgeon of the 4th Regiment and later superintendent of Sydney Hospital, he lived at "Camden Place," a mansion in Camden Street, Sydney.

Section G is mainly concerned with the history of the area.

The Battery was demolished in 1930 to make way for the bridge.

The Gallery was officially opened on Thursday, June 8, by the Archbishop of Sydney, the Right Reverend M. L. Lane, in the presence of the Lord Mayor of Sydney.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.



The Garrison Church, in Argyle Place, Sydney, where the "Rocks" historical gallery was opened on June 8.

drawings of the houses in the area by students of the School of Architecture at the University of New South Wales.

Section G is mainly concerned with the history of the area.

The Battery was demolished in 1930 to make way for the bridge.

The Gallery was officially opened on Thursday, June 8, by the Archbishop of Sydney, the Right Reverend M. L. Lane, in the presence of the Lord Mayor of Sydney.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.

A charge of 25 cents for adults and 10 cents for children will be used for the restoration and preservation of the church.

The exhibition will be open to the public from Saturday, June 10, from 2.30 to 5 p.m., and at other times by special arrangement with the Rector, the Reverend A. Yuill.



# THE NAME—THE MESSAGES OF CONFLICT

**M**ONTH by month we are becoming accustomed to the war in Viet Nam and its logic becoming increasingly obvious and inextinguishable.

We discover after all our analyses about the faults, wrongs, the aggressors and defences, the justifications and injustices, that they are, in a very real sense, irrelevant.

The ultimate motive for the war is not amenable to factual information or reasoning process.

In the last analysis this war is the response of a provoked fear and a challenged faith. The fear is that of the "yellow peril" under the guise of "communist China."

The roots of this fear lie in racial prejudice identified by acknowledged feelings of guilt as the part of the Western world for the exploitation of Asia in the nineteenth and early twentieth centuries.

## FEAR

This fear will not be dissolved by historical comparisons such as that between nineteenth century U.S., which in fifty years ruled in territory the size of the empires of France, Spain, Mexico and Britain, and the newly independent China, which in the last seven years has been guilty of an irresponsible foray into Korea, the annexation of Tibet and a series of relatively insignificant border incidents.

Now will the fear be dispelled by the clear evidence stated as Bernard Fall says — "Peking, while shouting a great deal, religiously abstains from getting embroiled in the war."

Evidence of lack of evidence for the U.S.A. and Australia, equally an indication of oriental policy deployed in the name of cause of dominating Asia.

This type of fear can be dispelled, in the last analysis, by laying bare its roots in our dealings with the East as by a process of national psychoanalysis.

The more immediately prominent task is that of analysing the political faith which is challenged in Asia.

It could be that one of the sources and foundations of the present conflict is a political ideology which is dominating national behaviour and especially our foreign policy.

An ideology is a closed system, an absolutizing of a partial aspect of reality into a total system.

It can be a fully developed and explicit system, an unreflected attitude of mind or a racial or nationalistic mood.

The important thing is that an ideology is not open to, nor capable of assimilating new data which is able to be modified as a result of new experiences.

In this way a political ideology is different from a religion or philosophical principles, which are different from a political theory which is a descriptive study capable of recommending itself in the light of new evidence.

## A "MODEL"

The latter is provisional, a "model" to be modified as new information comes to light.

The former takes on the character of a political faith which dominates and determines national attitudes and political behaviour.

The nature and the structure of the communist political ideology are well known.

There is no need to stress that during the Stalinist era the Marxist political threat was hardened, almost irrevocably, into the political faith of a political faith, in spite of an "aggression" among leading Marxists, the faith still dominated the attitudes and policies of most communist and communist countries.

This leads many of them to see their dealings with the west only in terms of a direct or indirect crusade against the class enemies and, what they regard as, the irredeemable exploitation of one class by another or one

country by another in the capitalist system.

What we do not generally recognize, however, is that the U.S. is also dominated by a political ideology.

The U.S. political faith is less easy to describe and analyse for its roots go further back into history and, unlike the single dominant ideology of the communists, ramify among the philosophical influences of British, American, Hobbes, Locke and Mill.

It has been claimed that U.S. policies lack firm philosophical foundations. But though difficult to trace separately and systematically because they are no longer consciously held, the various factors nevertheless converge in the institutionalized American way of life.

The U.S. ideology seeks to rescue the nations of Asia from the menace of communist world domination and bring it the unquestionable values of the American way of life and the American way of doing things. This tends to invest in its basic assumptions with the quality of absolute good and the quality of absolute evil.

In the first place the investing of communism, or of a communist system, with the quality of absolute evil, and a country with this character of evil, is a gross distortion and justification of almost any means of achieving its ends.

It develops a relativism which can result in the enormous destruction of human life as an indispensable and justifiable means to a justifiable end.

It results in a double standard of values for judging, and, respectively, for speaking about similar events.

## STUDENTS DISCUSS A "NEW THEOLOGY"

FROM AN CORRESPONDENT

The National Conference of Anglican Students was held this year at Neranwood on the Gold Coast, Queensland, from May 20 to May 27.

This is the third time such a conference has been held and students reported that they found it stimulating.

The theme of the conference was "Communication", and we were concerned about transmitting and communicating the experience of God we had each experienced to others.

An introductory talk was given by Brother Illyd, S.S.F., the first night of conference, in which he clearly delineated the failure of the Church in the holding even the middle-classes, and the seeming utter irrelevance of the Church to many people today.

The second night of conference was devoted to a "CONFRONTATION" with the "New Theology" of Edmond Bonhoeffer, giving a very clear account of the different stages and forms of communication an advertiser has with the public.

The real meat of the conference came in the next two days when the speakers, who were almost all clear-headed and intelligent, dealt with the relation to "Communication" and "The Content of the Gospel."

Mrs Barbara Thiering and Paul Barnett spoke on both topics.

Mrs Thiering gave a refreshing insight into the hard-core thoughts and ideas of Bonhoeffer.

AID TEAM TO GO TO HONG KONG

An Inter-Church Aid work team will visit Hong Kong from June 1 to June 10, 1967. The team will consist of a layman and a priest, and will be made up of members both to allow Hong Kong as a tourist and to allow Hong Kong people to see their own churches in Japan similar to their own in Australia.

It is estimated that the total cost of the trip for each team member will be \$500.

This is the abbreviated text of an official statement made by the "Pac" committee on Viet Nam, delivered to the "Pac" conference on May 7. Recommendations are made for action to be taken from discussion held during the convention were reported in "The Anglican" on May 18.

Thus, the U.S. consistently describes the fundamental communist ambition as "world domination." This is not how the communists describe it.

When communists agents seek to influence events this is "subversion," when CIA agents engage in similar operations it is "counterintelligence" or "counterespionage."

## DOUBLE VALUES

When the Viet Cong kill Saigon imposed village chiefs it is a "terror." When the U.S. forces kill communists cadres it is "pacification."

North Viet-Nam came close to fight with fellow Viet Nam against a Saigon regime which has always used violence and oppression and an agent of "flagrant aggression from the North," then that the North Viet-Nam is a nation with the most overwhelmingly superior moral position in the world.

While both sides continue to appeal to two sets of values and use two systems of language in relation to identical forms of action, the moral distinction is possible.

While there is lack of communication between the two sides, it is not a lack of communication.

Fear of these physical destruction has led both the U.S. and the Soviet to settle for "peaceful co-existence."

But, given the ideological conflict, this cannot be considered "peaceful co-existence" in the most meaningful use of the word. This is why "cold war" is still a better description of the prevailing situation.

The Moscow-Peking rift may give a specious sincerity to the present Moscow-Washington detente, but the conflict remains.

Each side believes, and gives the right conditions and fair circumstances, that its world view will prevail, not just as a matter of metaphysics.

Both believe in the inevitability of the historical process; both believe that its world view will prevail, not just as a matter of metaphysics.

But the insistence on fair competition as a condition for the resolution of the inevitable results in the Berlin wall and militant opposition to communist influence in South Vietnam.

What, then, is the solution to the impasse?

For Pope John XXIII, speaking at the "Pacem in Terris" convocation, "to behave in accordance with the natural law is nothing else than to exist rationally and freely in the principal conclusion is that the right relation between man and behaviour cannot be simply deduced from ideas. It is to be deduced from reality.

It is to be deduced from reality, not just as a matter of metaphysics.

There can be, or at least there should be, no relations between states, as between individuals, should be regulated not by the force of arms, but by the light of reason.

The result is that the force of justice and of active and sincere co-operation."

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

## PAMPHLET "HOPEFUL" ON MIXED MARRIAGE ISSUE

ANGLOMAN NEWS SERVICE

The S.P.C.K. has published a pamphlet on mixed marriages between Anglicans and Roman Catholics which, in the view of "The Times", is in the eccumenical mode of religious pamphleteering.

In a Leading Article last week the Church of England's pamphlet "eschews polemics is courteous throughout, and is a most welcome contribution to the subject."

It also puts a more hopeful construction on the brief Vatican instruction on the subject than other pronouncements from the Anglican side have tended to do.

The "Times" notes two small "concessions" by Rome which, it adds, reflect the understanding of the Council decrees on ecumenism and declaration of intent in the VIIth ecumenical council.

The first of these is that the non-Roman Catholic partner in a mixed marriage is not to be upbraided of the issue of the marriage verbally instead of in writing.

determined empirically and creatively.

It will probably be some time before we can see the ecumenical approach of John Harveycism, but in his hands any such approach will have to be to peace both in terms of attitudes and in terms of action.

It is impossible to determine the place and role of what is the most suitable form of government, or how the civil authority can most effectively fulfil their respective functions.

"In determining the structure and operation of government... great weight has to be given to the historical background and circumstances of given political communities, circumstances which will vary at different times and in different places," he wrote.

PRAGMATISM

In other words, we must accept a pragmatic, relativist and empirical approach to the problem of positive co-operation between the emerging nations of the world and no other.

One of the sources of conflict between the two sides is the belief of many Catholics in communist regimes that because communist policies are ultimately deduced from or based on a materialistic and atheistic, they have, therefore, been bound to expose or at least to co-operate in these policies no matter how socially or economically beneficial they may be.

Pope John says that the principle of the "new theology" is to be deduced from reality, not just as a matter of metaphysics.

It is to be deduced from reality, not just as a matter of metaphysics.

There can be, or at least there should be, no relations between states, as between individuals, should be regulated not by the force of arms, but by the light of reason.

The result is that the force of justice and of active and sincere co-operation."

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

Certainly, anything less than positive co-operation will result in, at best, the continuation of the cold war, and at worst open conflict calculated to intensify and solidify the present attitudes.

The implication is that co-existence is not a sound foundation for a positive co-operation between the east and the west is demanded.

in the situation which faces us at the moment Christians are living in the world.

First of all we must "recalculate" our own political attitudes and institutions, and our affinities with Marxist political attitudes and institutions.

The process of secularisation entails the emancipating of our minds from the domination of metaphysical assumptions which are the basis of an underlying political order.

"The Christian must be what Harvey Cox calls a 'cultural ecumenist', anxious to be rid of the domination of the past or the complacency of the present in the interests of openness to others and to the future."

In the second place we have to take positive steps to co-operate. In relation to Viet Nam, the first step would have to be the cessation of fighting and the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.

If the communists did then gain control of Viet Nam, the only long-range alternatives would be the holding of free elections, with the real possibility of a communist victory. The U.S. intervened in the first place because it feared that the communists had long since won the sympathy of the people, and that any election would result in their victory.



VIET NAM AND  
CHRISTIAN

(Continued from page 1)

Bishop Shevill supported his summary of the history of the Viet Nam and the current war with more than sixty references to public documents and statements and appended to his comments a bibliography of diverse attitudes and sources of information found useful in attempting to "penetrate the mists of propaganda."

Having dealt with the actual and historical background to the war, the bishop went on to discuss the implications of the conflict for the Christian.

He surveyed the principles which should underlie a Christian's decision in the light of the facts.

Anglicans, he said, by virtue of the 7th Article appended to the Prayer Book "find themselves explicitly directed, in the Latin version, that it is lawful for them to take part in a *Iusta Belli*, a just war."

The criteria of a just war set forth by Thomas Aquinas are such that it must be waged by a legitimately authorized leader, against an enemy who has deserved punishment, with the prospect of good should be promoted and evil removed.

## BALANCE

In addition, Calvin states that a just war is one in which a just undertaker to combat another nation which has embarked on a murderous and marauding enterprise.

An unjust war was one inspired by cupidity. He said, "It is against these wars that the Christian has to make his decision, balancing murder, carnage and destruction against the outward glacial march of an unwieldy atheistic philosophy which believes that religion 'is the opiate of the people,' and that wars against religion are almost weekly reported in the news."

"He must also balance the apparent preference in the Viet Nam of other nations with the realization that three out of every five Christians in this planet live in Asia, which to Australians is not far east but 'near' north."

He added that, "Christian recognition that war is simply the exhibition on the largest and most destructive scale of those fierce and anti-social passions which lie behind all acts of cruelty, and that justice and tolerance are totally opposed to the Christian spirit of love."

## TWO LEVELS

"The more Christian a man is, the more he is shocked by the horrors of war, but only because the whole world is Christian can we hope that war will cease."

In the modern world, the Bishop said, a Christian had to work on two levels.

"As a Christian, he believes that evil can never be conquered by evil, but as a Christian who accepts the protection of the state for his own personal safety, he cannot refuse to help the state to defend itself against external enemies."

"In a fallen world, this dual standard is unavoidable."

Summing up, the Bishop said, "The Viet Nam war presents every Australian Christian with the twofold challenge of decision and prayer."

He must decide whether this is a just war, and having made his decision, be prepared to take his share of the consequences.

"The Christian has a second but inseparable obligation to pray in prayer for the peace of God's world."

Bishop Shevill prefaced his remarks by saying that his purpose was not to produce a "pre-fabricated answer to a national problem," but to "help the Christians to make a moral decision."

He concluded by saying that the two Christians must meet their two obligations of decision and prayer "at a time when we must be wrestling with fire and blood, but are caught up in a personal collision of the politics and powers, while in the shadows stand the rulers of darkness in war."

CHRISTIAN PAVILION  
AN EXHIBIT '67

THE Christian Pavilion at Expo '67 is far from what the name implies.

He won't find the traditional Christian symbols, and the name is misleading.

Instead, he will become a part of the Expo '67.

The theme of the pavilion is "The Eighth Day," man's day on earth. It is a Christian vision of reality, presented as a total environment in which the visitor becomes involved, just as he is involved in everyday life.

Through the use of photographs, motion pictures, light sound and personal action and reaction the visitor is confronted with the problems of humanity. It is hoped that he will then recognise his responsibility to his fellow man.

## THREE ZONES

The entrance to the pavilion is a placid garden, reflective of man's beginnings. From this garden, the visitor goes into the first of the pavilion's three zones.

This zone is a "mirror" of our own world. Hundreds of photographs show man in his goodness, his inhumanity, his joy, his suffering, his interests and his boredom.

From this first zone he descends into the second zone, where he is confronted with what man does when left on his own.

All degrees of man-created evil are shown in this zone.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

From this third zone he descends into the third zone, where he is confronted with what man does when left on his own.

problems, ranging from childish quarrels and unneighbourly conduct, to the violence of the present, poor housing and undernourishment to the great moral issues of the world, such as racism, sexual deviance, drug addiction, slavery, and religious and racial prejudices and destruction of man by man through war and genocide meet the visitor.

The visitors then move into an area called "The Aftermath" which contains only a few pictures illustrating the results of what man has wrought.

From the second zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

From this zone, the visitor is led upward by a dim light into the third and final zone where he is surrounded by light and openness.

response are the words of Jesus, bringing the world and man's sinfulness into focus.

The message of the pavilion is not obvious, the visitor must think through what has participated in and will probably leave the pavilion with questions as he entered.

## BUILT BY

Perhaps as important as the pavilion is the fact that it was built by churches representing 95 per cent of all Christians in Canada, the Roman Catholic Church, the United Church of Canada, the Anglican Church of Canada, the Presbyterian Church, the Lutheran Church, the Baptist Church, the Greek Orthodox Church and the Canadian Greek-Orthodox Church of Canada.

The reaction of those leaving the pavilion is itself the fact that was a wasted hour. The Gospel was not ever presented.

Located on Ile Notre-Dame, between the pavilions of Israel and Greece, the Christian Pavilion reminds one, in the midst of an artistic display of man's creativity, that this is also a world of many and almost overwhelming problems.

—Antonia News Service

DR BLAKE SPEAKS AT  
PACEM IN TERRIS II

ECUMENICAL PRESS SERVICE

Geneva, June 12

Churches today give promise of becoming part of the "new vision and new motivation" needed to establish a stable peace, Dr. Eugene Carson Blake, general secretary of the W.C.C., told a distinguished group of world leaders attending the international convocation "Pacem in Terris" in Geneva on May 28.

Conceding that church men have been "inert and feeble" in the "spears of change" they begin to see, Dr. Blake said, "the churches, as in the past, must begin to show themselves not only among leaders of the movement but also among members."

Churches which a large part of the secular world had come to believe were sterile relics of the past, said Dr. Blake, "give some promise of becoming a modern part, at least, of the new vision and the new motivation demanded to establish that sense of world community upon which alone a just and stable peace can be built."

Speaking on behalf of the World Council of Churches, Dr. Blake was scheduled to share the platform with U.N. Secretary General Thant and with Charles Cardinal Journé of the Vatican.

He will arrive on August 2, and will conduct the Confirmation service at Fribourg, Switzerland, on August 14. He hopes to visit schools in the diocese during his stay.

DR COGGAN SPEAKS AT COLLEGE

ANGELICAN NEWS SERVICE

The Archbishop of York, Dr. Donald Coggan, will be the principal speaker at this year's Presentation of the Cross at the London College of Divinity, which will be held on Wednesday, June 14.

The Archbishop was principal of the college from 1944 to 1949.

Fribourg, Switzerland, delivering a message to establish community and peace.

Other religious leaders to take part in the meeting were Professor Joseph Weyers of the Concensus Theological Faculty at Bonn, Germany, and Archbishop Marina Justinian of the Greek-Orthodox Church of Constantinople.

"POSITIONS"

Dr. Blake advocated several "positions" on international questions to be discussed by the Pacem in Terris participants.

It is imperative that the fundamental rights of smaller nations be respected in a true international community," he said.

Having sold its Church site to the University of Toronto, the Anglican Diocese of Toronto is now developing a community, it is now worshipping in the Ringwood Methodist Church.

For at least a year, pending the development of S. Paul's new 6 acre site in Warrandyte Road, the two congregations took forward, using the same suite of buildings, and a large measure of joint activity.

The evening service combines both and obvious desire for co-operation of the Methodist congregation, the first Church of the Anglicans have two celebrations at 10 a.m. and 9 a.m.

Part of S. Paul's Church school meets at 9 a.m. in the State school, but at 11 a.m. in the Methodist hall.

The evening service combines both congregations taking Evening alternate weeks with the Methodist.

## DIOCESAN NEWS

## BRISBANE

## BRISBANE SYNOD

Brisbane Synod, which will be opened on S. Luke's, when the Archbishop will deliver his presidential address.

That same evening, St. Event's Cathedral at 8 p.m., at which the Archbishop will deliver his charge.

The Sacred Eucharist and Corporate Communion will be in the Cathedral, St. Luke's, at 7.30 a.m. and the Sacred Synod will be in the Cathedral, St. Luke's, at 7.30 a.m.

On Wednesday morning at 7 a.m. in the Cathedral, the Liturgy for Africa will be celebrated.

## ART EXHIBITION

## GARDEN PARTY

The A.B.M. Women's Auxiliary Garden Party, which will be held in the grounds of Bishopscourt, Hamilton, on Saturday, July 1, coincides with the Torres Strait Island Festival known as "The Coming of the Light."

This festival celebrates the landing of the first Christian missionaries on the island.

A social feature of the Garden Party will be an exhibition of Torres Strait handicrafts and other art forms, arranged by the Reverend John Bayton.

## MELBOURNE

95TH ANNIVERSARY SERVICE  
The Archbishop of Melbourne, the Most Reverend Marcus Loane, will be in Melbourne to celebrate the 95th anniversary of the founding of the Anglican Diocese of Melbourne.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Melbourne, on Sunday, June 11, at 11 a.m.

the Most Reverend Frank Woods was the guest preacher at the evening service, which was held on the occasion of his 95th anniversary.

QUEEN'S BIRTHDAY SERVICE  
The Governor of Victoria, Sir Robert Menzies, will be the guest of honor at the Queen's Birthday service, which will be held at St. Paul's Cathedral on Sunday morning at 9.45 a.m.

Contingents from state and public schools will be invited to the service, which will be held at St. Paul's Cathedral.

The Archbishop of Sydney, the Most Reverend W. Hastie, will be the conductor for the diocesan clergy reciting before him later this morning.

It will take place at the Retreat House, Chesham, from Monday evening, June 19, until the following Friday morning.

CLERGY RETREAT  
The Bishop of Ballarat, the Right Reverend W. Hastie, will be the conductor for the diocesan clergy reciting before him later this morning.

It will take place at the Retreat House, Chesham, from Monday evening, June 19, until the following Friday morning.

NEWCASTLE  
ARCHBISHOP VISITS UNIVERSITY  
The Archbishop of Sydney, the Most Reverend Marcus Loane, will be in Newcastle to celebrate the 95th anniversary of the founding of the Anglican Diocese of Newcastle.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.

The Bishop of Newcastle, the Right Reverend Charles Catterick, will be the preacher and the service will be held in the Cathedral of St. John Woodhouse, Newcastle, on Sunday, June 11, at 11 a.m.



