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PRIME MINISTER REPLIES TO BRISBANE CONCERNING OBJECTION TO ALTERNATIVE SERVICE

The Prime Minister, Mr J. G. Gorton, has acknowledged receipt of a formal Resolution of the Synod of the Diocese of Brisbane concerning alternatives to conscription for purely military service and the treatment of conscientious objectors to military service.

The text of the Synod Resolution (which was carried by an overwhelming majority and was supported by all the C.M.F. Chaplains present) was sent to the Prime Minister on July 3 by the Right Reverend John Hudson, Bishop Coadjutor of the Diocese, on behalf of the Primate, who left immediately after the Synod to attend the Lambeth Conference.

Mr Gorton's reply is dated exactly two months later — September 3 — and is signed not by the Prime Minister himself, but by Mr B. M. Szedden (see below).

The discussion in Brisbane Synod, which led to its passing the Resolution on June 13 this year, was long and comprehensive.

It is regarded in the diocese as one of the most carefully-debated motions to have come before the Synod in recent years.

Writing to the Prime Minister, Bishop Hudson set forth the terms of the Resolution and expressed the hope that it would be given "due consideration".

The Resolution was as follows: "That this Synod: 1. recognises that a conscientious objection to military service is fully compatible with the life and faith of a Christian, and accordingly springs from a genuine conscience; 2. supports all conscientious objectors in their objection to military service, and commends them where possible to the care of the clergy and members of their parish; 3. requests the Federal Government to test the testing of conscientious objection as a matter of determining fact. For this purpose, some thought might well be given by the government to the appointment of several independent assessors to assist the magistrate hearing the case in making a judgment on the facts alone, to prevent any suggestion of prejudice; 4. petitions the Government of the Commonwealth of Australia for the establishment, without delay, of a non-military organisation whose aim is to make available civil aid both for the alleviation of suffering and the development of non-military facilities in South-East Asian nations and the islands to our north, and that service with this organisation be made an alternative to military National Service for all who conscientiously object to military service either completely or in regard to the use of arms."

Mr B. M. Szedden (who is presumably a public servant), wrote on behalf of the Prime Minister in the following terms: "My dear Bishop, I refer to your letter of 3 July 1968, in which you set out in detail the national service training scheme passed by the Synod of the Diocese of Brisbane on 13 June 1968.

Under the National Service Act, a registrant who claims that he holds conscientious beliefs which do not allow him to engage in any form of military service or alternately, wishes to permit him to undertake duties of a non-combatant nature only, may apply to be registered as a conscientious objector.

As the Synod is aware, these applications are heard and determined by courts of summary jurisdiction. I note Synod's suggestion that several independent assessors be appointed to assist magistrates in determining the facts and making a judgment on

them. The issue of fact is whether an applicant does in fact hold the beliefs he claims to hold and whether these beliefs are of the kind which entitle him to exemption from any form of military service or from combatant duty only. This task has been vested in courts of summary jurisdiction to ensure that applications have the benefit of consideration by a judicial authority which is quite independent of the administration of national service. By virtue of their training and experience, and their independent position, magistrates are well equipped to perform this task. There is no reason to believe that the determination of applications would be better served by the appointment of assessors or that assessors would be better equipped to determine applications than the courts now exercising his judicial function, is constantly required to hear, sit and evaluate evidence and make judgments of this kind.

The National Service Act makes provision, moreover, for a right of appeal, to a court of review, from decisions of courts of summary jurisdiction, on these applications and the recent amendments to the Act provide that a further appeal may be made to a Full State Supreme Court, as of right on a question of law and by leave on any other ground. Turning to paragraph 4 of the resolution, the position is that a good deal of thought has been given to the possibility of evolving a suitable acceptable

scheme of alternative employment in a civil capacity for conscientious objectors to military service. However, there are practical and legal difficulties which complicate the Minister for Labour and National Service and his Department are presently considering.

Yours sincerely, (Signed) B. M. Szedden (for J. G. GORTON).

Copies of the two letters have been placed by the Registry in the files of the Minister for Members of Brisbane Synod.

SOUTH AFRICAN BISHOP HERE

The Right Reverend R. W. Howell, Bishop of Chile, Bolivia and Peru, South America, is at present in Brisbane on his way home from the Lambeth Conference.

Bishop Howell, who took his Master's degree at the University of Hull, Oxford, did his theological training at Wythlife Hall, York.

He was ordained in 1933 to a curacy at St. Mary Magdalene, Peckham, London.

In 1937 he went to Paraguay where he served in the Wesleyan Missionary Society and on to Chile in 1943, where he was appointed Superintendent of the S.A.M.S. work in Chile.

Bishop Howell was consecrated Bishop of Chile, Bolivia and Peru in 1962. He has a million square miles of his country under his feet. The population of some 30,000,000 includes the Inca, Mestizo-people of mixed Indian and European parentage — and Anglo-Saxon expatriates.

The Diocese of Chile, Bolivia and Peru was founded in 1961 although work began 120 years

ago under the S.A.M.S. To-day there are some 2,000 active communicant members of the Church, 15 national clergy and 10 lay workers (including 40 Anglican Indians), 15 expatriate clergy, 23 full-time and 30 lay missionaries.

In November, 1963, the Federation of the South African Missionary Society of Australia unanimously agreed to accept an invitation to send missionaries to work in Peru.

At present, the Anglican work in Peru is being done by two Australians now serving in Trujillo.

Their first twelve months in the country was spent learning Spanish and they have now become fluent in the language and are in contact with students and members of the rural and urban classes largely neglected by the past as far as missionary outreach is concerned.

Bishop Howell will be in Victoria until October 2 and New South Wales from October 10 to 31.

The Bishop in Chile, Bolivia and Peru, the Right Reverend R. W. Howell, who is at present visiting this country on his way home from the Lambeth Conference. (See above.)

APARTHEID: "A FALSE FAITH", SAYS SOUTH AFRICAN COUNCIL

ANGELIAN NEWS SERVICE.

CAPE TOWN, September 28 (AP) — A special commission of the South African Council of Churches, appointed a year ago, has now issued its report in which it has branded apartheid as "a false faith hostile to Christian belief."

Its report says there are "alarming signs" that apartheid has become for many South Africans "a false faith, a novel gospel", and that "the measures towards conformity within the life of the Church itself is a measure of the Church's deviation from the purposes of Christ."

Separate development, or apartheid, the commission state, has been presented as "a way towards salvation" for South Africans, and this is heretical.

The commission says that South Africans have been taught a racial identity is the final and all-important determining factor in the lives of men.

CAPE COLOURED

Among other effects, this produces "tragic insecurity and helplessness" among those whose racial classification was in doubt. This is taken to refer especially to the position of the Cape Coloureds, whose status has been destroyed by successive South African governments over the past twenty years.

The commission's report will certainly be adopted without alteration by the South African Council of Churches.

This will bring even more into the open — and may bring to head — the government's expressed determination to impose legal sanctions against the body.

Immediately after the publication of the commission's report, the Prime Minister, Mr Vorster, said that the Council of Churches should "keep out of politics", and that he would not hesitate to take measures against the churches unless they confined themselves to "preaching the Word of God."

CAPE TOWN, September 28

The Council of Churches then issued a statement claiming that apartheid was not merely a political matter, but that it contained social and theological overtones which lay in the proper province of the Christian churches.

Mr Vorster counter-attacked with a statement that he would "take appropriate measures" if the Council of Churches persisted in their course of action. He said that apartheid was a matter which had nothing to do with "Christian or Christian theology."

C.E.M.S. CONFERENCE FOR MORPETH

FROM A CORRESPONDENT (Special Service, September 28) — The N.S.W. Provincial Conference of the Church of England Men's Society will be held at the Morpeth Conference Centre, near Newcastle, on October 26 and 27.

The Federal Minister for Social Services and Aboriginal Affairs, the Hon. W. C. Wentworth, will be the guest speaker on Saturday evening.

Arrangements have been made for a tour of the local country including a visit to the Toocal Agricultural College for wives of the delegates on Saturday afternoon.

Members and their families will inspect the masonic facility at Raymond Terrace and the Council lands factory at Tomago on Sunday morning.

All items of the conference agenda should be sent to the secretary, Brother Colin Adams, by October 11.

Accommodation arrangements should also be made through him at 6 View Street, Cessnock, 2325.

REGISTRAR OF NEWCASTLE MR J. P. LANE APPOINTED

Mr John Philip Lane has been appointed Registrar and Secretary of the Trustees of the Diocese of Newcastle, the Bishop, the Right Reverend J. A. Hoesener, announced last Friday.

Mr Lane succeeds Mr F. A. Timbury who died suddenly in June this year.

Mr Lane is at present accountant of Carsons Northern Timber Co. Ltd. and secretary of Gloucester Buckets Mould Ltd.

He is a member of the Institute of Chartered Secretaries, the Institute of Chartered Secretaries, and of the Australian Society of Accountants.

ACCOUNTANT

Mr Lane served in the A.I.F. during the 1939-1945 war and has been in his present position for the past eleven years, following a varied career in the commercial world.

He has had managerial experience and has also been prominent in Church affairs both in his own parish at Gloucester and in the affairs of the diocese.

Mr Lane is married with a grown-up family, and expects to retire from his present position towards the end of October.

His first responsibility will be that of being in charge of the diocesan synod to be held on November 10 and following weeks.

TWO CLERGYMEN RESIGN

FROM OUR OWN CORRESPONDENT Melbourne, September 28

In April this year, two clergymen of the Diocese of Melbourne were headlined in the Australian press because of statements which indicated a professional resignation.

They were the Reverend David Pope, Vicar of St. Matthias, North Richmond, and the Reverend Peter Lane, Priest-in-charge of Holy Trinity, Kensington, which forms part of the Melbourne Diocesan Centre.

At the request of the Archbishop, both clergy submitted written statements to him, defining their theological standpoints, and after consultation with his advisers, His Grace announced that no further action would be taken.

It has now been announced that both Mr Lane and Mr Pope signed from their present appointments, and that Mr Lane has requested a General Licence to Officiate within the diocese, to enable him to carry out Sunday duties.

Mr Lane has announced his intention to seek re-ordination as a Labour Party candidate for Bundamba in the next State election. He is already a member of the Richmond City Council.

Both have been admitted as members of the Miscellaneous Workers' Union.

VELLORE COLLEGE

The Director of the Christian Medical College and Hospital, Vellore, India, is at present visiting this country, and will be in Brisbane. He joined the staff in 1953 as a paediatrician. This is the first agency should be sent to the secretary, Brother Colin Adams, by October 11. An accommodation arrangements should also be made through him at 6 View Street, Cessnock, 2325.

BIBLE SOCIETY SECRETARY IN MISSISSIPPI VISIT TO THE DELTA MINISTRY

FROM A CORRESPONDENT

The Commonwealth Secretary of the Bible Society in Australia, the Reverend James Payne, was in Greenville, Mississippi, from September 21 to 25.

A Negro Canon of Washington Cathedral, the Reverend John Walker, arranged for Mr Payne to attend the meeting of the Commission on the Delta Ministry, held in Greenville.

Accompanied by Mrs Payne he journeyed via Atlanta (Georgia), Montgomery (Alabama) to Jackson (the capital of Mississippi).

They then travelled 25 miles to road to Greenville where they were met by a Negro Episcopal priest, the Reverend Henry Parker, who is the Director of Instruction for the Delta Ministry.

At their own request, Mr and Mrs Payne were accommodated with a Negro family.

On Sunday, September 22 at 8.30 a.m. the Reverend James Payne presided at the Episcopal Church of the Redeemer which has an all Negro congregation (The Episcopal Church of Saint James, a few locks away provided for the worship needs of white Episcopalians).

NEGRO CHURCH

A 11 a.m., Mr Payne preached at the Old Jerusalem Baptist Church with all Negro congregation.

Commencing afterwards he preached in 24 years of Ministry he has never had an experience like that.

"The congregation was quite uninhibited yet there was a sense of reverence and awe along with the unbounded enthusiasm. The Negro pours out his soul in worship. His wife and I will remember the choir's rendering of the Negro spiritual, "Rock my

DEDICATION FESTIVAL FOR HISTORIC CHURCH

FROM A CORRESPONDENT

Adelaide, September 30
S. John's Church, situated in Halifax Street East, Adelaide, founded in 1839, three years after the founding of South Australia, will celebrate its 128th dedication festival in October.

The following functions and services will be held during the week-end of October 18 to 20. Dedication Day: The Eucharist and Procession, Celebrant: the Rector, Reverend Donald Wallace preacher, Father Mark Hayes, S.S.M., who will be accompanied by Brother Gilbert Sinden, S.S.M.

The entire proceeds from the Thank-offering Appeal will be for the Freeborn and Hunger Campaign, and other missions.

METHODIST SPEAKER

The Dedication services on October 20 will be 9 a.m. Song, the Eucharist and Procession. Celebrant: the Rector, Reverend Donald Wallace preacher, Father Mark Hayes, S.S.M., who will be accompanied by Brother Gilbert Sinden, S.S.M.

The entire proceeds from the Thank-offering Appeal will be for the Freeborn and Hunger Campaign, and other missions.

As 6 p.m. the Reverend James Payne presided at the Vesper Service in the Mississippi Valley State College.

More than 1,000 students worked up the congregation. He told them of the made over growing responsibilities of the Bible Society in Australia.

Afterwards the president of the college gave a reception for the Reverend James and Mrs Payne. Several students were presented to the college, heavily subsidised by the Mississippi State Government, and 2,500 students, all Negro.

POVERTY

On September 23, Mr Payne was guest of the Senior Warden of S. James' Episcopal Church, Greenville (with an all white congregation) for the "Downtowner Motel". A number of leading white Episcopalians were present.

A frank and spirited discussion ensued as Mr Payne questioned them on many aspects of life in poverty-stricken Mississippi. He was invited to attend meetings of the Commission on the Australian Church, held at Greenville, Mississippi, September 2 and 3.

The Delta Ministry is a project of the National Council of the Churches in the U.S.A. It has the support of the World Council of Churches, including the Australian Council of Churches, and of fourteen leading churches in the U.S.A. including the Episcopal Church. This specialised ministry is

concerned with the poor in the Mississippi Delta and aims to have them lead lives of hope by self-help and determination.

There is only a thin line between indigence and justice—fear and courage—malnutrition and plenty—ignorance and knowledge—despair and hope, but for the poverty-stricken people in the Mississippi Delta it is a hard line to walk.

The goals of the Delta Ministry are concerned with Welfare, Self-Help—Citizenship Education—formal Education and Economic Development.

The Reverend James Payne left Mississippi on September 25 bound for London, England, where he will undertake a project, headed by the British and Foreign Bible Society.

He travelled via Memphis (Tennessee), Nashville (Tennessee) and Washington (D.C.).

Mr Julian Garwood acted a wretched grub during a demonstration and lecture on "Survival when lost in the bush" at the Dandenong Technical School, Victoria.

RENEWAL MESSAGE FOR NOMINAL CHRISTIANS

S. John's message to the nominal Christians of Sardinia was an unmistakable exhortation to renewal, said the Bishop of Sardinia, T. Reed, in his Pastoral Address to the Synod of the Diocese in

that they had the name of being alive but were dead. "A nominal Christian is characterized by a heartless holding of the truth, by a tendency to conform to the standards of the society in which he lives and by a lack of any bold and fearless attempt to combat ignorance, error, and evil he sees around him."

The Lambeth Conference theme of renewal could well have been chosen with the great many nominal Anglicans in view, he said.

CORPORATE
The nominal Christian needed to be restored to "the state of godliness which was his when he was born again and made regenerate by adoption and grace".

The injunction was addressed to the whole Church in Sardinia; renewal, therefore, must be corporate as well as individual.

The Lambeth Conference looked for renewal through a deeper concern for the material as well as the spiritual welfare of men and nations.

"To this end such diverse subjects as the use of power, the practice of prayer, economic and social conditions."

"HEARTLESS"
"It has led many, who call themselves Christians, to become cold and indifferent to the references to the Church of God and to the teachings of Christ, and to the teaching of Christians in Sardinia of whom the Lord said

NEW AUXILIARY'S EFFORT
FROM OUR OWN CORRESPONDENT
Melbourne, September 28
A newly formed Auxiliary for the Diocesan Mission to Streets and Lanes organised a most successful function on Wednesday, September 25.

It has taken the name of Balmshrine on September 22 when about 130 parishioners and former worshippers packed the church and overflowed into the grounds.

"Back to St. Matthew's" was planned to take place on the Sunday morning at St. Matthew's Church, September 21.

A special guest was the Reverend H. A. (Jim) Cairns who preached at the service conducted by the vicar, the Reverend G. E. Gibson.

Mr Cairns was Vicar of Moe at the time the church was moved to the present site, and had a good deal of the work himself with the new foundations.

He is still remembered widely in the parish for his practical

social frustration, family planning, agrarian forms of society, the Thirty-Nine Articles, world peace, work government, youth, women priests, inter-communication, dialogue with Marxists and numerous other subjects were discussed, and resolution passed concerning them.

MUSIC RECITAL AT BURWOOD

A recital of choral and instrumental music will be held in S. Paul's Parish Church, Burwood Road, Burwood, N.S.W., on Friday, October 11, at 8.15 p.m.

The music has been chosen to reflect some of the finest moments in both the English and Roman liturgies.

There will be items from the works of Palestrina, Purcell, Mozart, Vaughan Williams, Kabra and Howells.

Artists will include the Ten Centuries Choir conducted by Michael Dyer.

The S. Paul's choir and professional orchestra will be conducted by the Musical Director of the church, Graham Russell.

"BACK TO S. MATTHEW'S" AT COALVILLE, GIPPSLAND

FROM A CORRESPONDENT

Moe, September 27
Coalville, Victoria, seven miles from Moe, observed its seventy-sixth anniversary in perfect Spring sunshine on September 22 when about 130 parishioners and former worshippers packed the church and overflowed into the grounds.

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SCHOOL'S \$100 FOR BIAFRA

FROM A CORRESPONDENT

Melbourne, September 27
A demonstration and lecture on "Survival when lost in the bush" on August 22 was part of a fund-raising campaign in aid of the Biafran Appeal at the Dandenong Technical School, Victoria.

The demonstration was given by a member of the Biafran Appeal, Julian Garwood, a member of S. Luke's Church, Frankston.

He created much interest by eating a wretched grub alive.

This, he says, is what the Aborigines do: the taste is similar to walnuts whereas when cooked they are more like scrambled eggs.

On the appeal day, staff and pupils were charged ten cents for the privilege of wearing other than traditional school clothes.

Those in uniform were "fined" thirty cents.

More than \$100 was raised for Biafra.

"TOGETHERNESS" IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, September 27
The Roman Catholic Archbishop of Adelaide, Dr Gleeson, presided at the E-Week (Congregationalist) spoke on September 18 at the first public meeting sponsored jointly by the Roman Catholic Church and the South Australian Council of Churches.

The meeting, in the new State Government Building, Victoria Square, was the first of six in a programme called "Togetherness"—an exercise in ecumenical understanding.

Each churchman will speak and answer questions about the major denominations, ecumenical work, and ecumenical movement during the series.

FOURFOLD

"At no stage does the Vatican Council have any intention of indicating any weakening of our belief that the Catholic Church is the true Church founded by Jesus Christ," Dr Gleeson said.

However, it is envisaged that the Holy Spirit was at work in the church and communities by giving the visible line of the Catholic Church.

The decree, therefore, gave a fourfold programme of consideration, dialogue, co-operation and fidelity on which to base ecumenical work.

Three men "in absentia" greatly influenced the Vatican Council. They were Dr Franklin Clark Fry, Dr Martin Luther King, and Pope Paul.

With the official observers from the Vatican, Uppala became the largest ecumenical gathering of Christendom in more than 900 years, he said.

SYDNEY SYNOD

The Synod of the Diocese of Sydney commenced its sessions at the House of S. Andrew's Cathedral on Monday, October 14.

AT COALVILLE, GIPPSLAND

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THE ANGLICAN

Incorporating the *Churchman*

THURSDAY OCTOBER 3 1968

SOME MATTERS OF PROPRIETY

Socially suggestive allusions are inappropriate from the pulpit. Are we hopelessly Victorian in holding them similarly inappropriate from the floor of the Parliament? If so, may we suggest that if not then we are bound to comment upon certain things said last week in the House of Representatives and set forth at Page 11 of this edition.

The facts are as follows. The Member for Evans, DR M. G. MACKAY, improperly abused that high privilege of almost absolute free speech, hardly won by all Members by the sweat and rock-like courage of their predecessors since the Stuarts, in the exercise of which none — not the Queen herself, her Judges or Ministers — may stay them, under cover of which they may uncover abuses, correct injustice, expose oppression and right all manner of wrongs in words which, used outside Parliament, might render them liable to serious criminal or legal processes, to make an ill-bred, nasty, despicable attack upon the character of a priest of the Church of England who, whatever his deficiencies in theological knowledge, reflects in his everyday life the compassion of Christ for all men and women.

THE SPEAKER, THE HONOURABLE W. J. ASTON, gave a patently wrong ruling. He refused Mr MACKAY to proceed with character assassination under the guise of a Question. That ruling contravened the Rules of Parliament and the spirit of the parliamentary process. Mr ASTON enjoys the reputation of being a decent enough fellow who genuinely strives to display dignity and fairness in discharging his duties — as he sees them. Our doubts about Mr MACKAY centre not on his heart; but on his head. Bluntly, it seems to us that the Speakership demands just a little more intelligence, and a wider background knowledge of the history and practices of the British Parliaments, than Mr ASTON seems to possess. If, unlike his distinguished fellow-Speaker of the senior Parliament of the sovereign State of N.S.W., he is not prepared to cease altogether from presiding, for example, then his appropriate place were not the Chair, but those back benches where he came.

THE ATTORNEY-GENERAL, THE HONOURABLE N. H. BOWEN, acted in a manner which would alarm his better friends and strengthen the gloomiest fears of those who, having watched his performance recently deteriorate from the truth to a far lesser level, have grown to doubt his suitability on the grounds of political integrity and personal stability of character to hold an office for which complete integrity and absolute attachment to the truth are essential prerequisites. It is a reasonable inference that DR MACKAY'S Question was a "Dorothy Dix" pre-arranged with Mr BOWEN. If so, that arrangement was more than improper: it was downright immoral.

MR BOWEN'S actions, regretably, cannot be left there. He is no hick from the bush who has struggled creditably (at the taxpayer's expense) through the strait-jacket of some barristers' admission examination and gained admittance to some provincial Bar. One of the too few Members qualified by sound academic background and professional training firmly to grasp the nuances of the Standing Orders. It is simply inconceivable that Mr BOWEN could have been unaware of the improper nature of DR MACKAY'S Question. Similarly, he knew full well that the Speaker's ruling was wrong.

Nor is this all. This man is Chancellor of the Diocese of Canberra and Goulburn. He resides in the footsteps of that greatest of Australians, that most faithful Anglicans, that purest and most truthful of souls, SIR ROBERT GARBAN himself. Whatever his aims and disgusting language Parliament is prepared to admit, the Church can condone no attack on those standards she is bound to maintain. The question is whether Mr BOWEN can with propriety continue to remain Chancellor of his Diocese. We think not. His proper course seems to us crystal clear.

In all this sad business there was one splendid, heartening deed.

The Member for Warrington, Mr EDWARD ST JOHN, with superb courtesy for any consequences which might ensue from his Party Establishment, showed the Parliament and the people of Australia how a man of honour and integrity would conduct himself in upholding the high dignity of Parliament. Here, thank God! was a true son of the Rectory, a descendant worthy of him who defended Hampden! Mr St JOHN again put trust before party knowledge. He, like Mr BOWEN and others on their side that the Speaker had erred, but unlike them prepared to stand up for principle, he crossed the floor, along with Government members, to vote against the Speaker's ruling.

THE CHURCH AND STATE

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Parliament and Prostitution

While it is not argued that the more stringent action proposed by the New South Wales Government in its sweeping drive over the carpet, it may reasonably be hoped that more permanent good will — and particularly by punishing and otherwise discouraging those who derive ill-gotten gains from organising traffic in vice. It is inconceivable that much-needed, particularly murder, has its basis in under-worlds arising from this traffic. It will be expected, therefore, that progress in clearing up this traffic will be reflected in some abatement of recent criminal activities.

The New South Wales Government has been cited by some Labour critics, notably the Opposition leader, Mr P. D. Hills, in office until the change in Government in 1965, did nothing to tighten the laws dealing with this problem, which has not suddenly erupted.

The legislative proposals which have now been produced may not be perfect, but they are at least with "the old profession" and those who seek for their own ends, to be a step towards the better. But the proposals to provide for a "closed" system of prostitution, it is to be hoped that all States Parliaments will not emulate. The Government's bill into a workable weapon for reform without trying to score too many cheap political points in the process.

Dull Thinking On Memorials

In view of Dame Zara Holt's criticisms of the Federal Government's proposal to erect a fountain in Canberra as the memory of her husband one wonders whether her wishes were privately ascertained before the decision was taken. It would seem

Wales that this week was justified. We base this view not so much on any industrial merit the post-graduate may have, but as on its unfairness to school-leavers or may be stage of the year with examinations looming. Like doctors and nurses, teachers have a special responsibility toward those in their care. Even more than doctors and nurses school teachers should feel obliged to set an example in behaviour because they are required to discipline those in their charge.

We share the concern about defects in education, particularly perhaps a post-graduate building many areas and in the university side of classes. The fact that teachers from New South Wales and Victoria, in particular in Canada also suggests that the salaries of teachers call for review.

Yet it is difficult to see how the unpetitions of the teachers by a strike (although euphemistically advertised by the Teachers' Federation as "striking from duty") can achieve any of the objects for which this action was taken.

Brian Booth Makes Another Stand

"Dare to have his purpose firm and dare to have it known" — those words from a familiar hymn come to mind when we read the news that former Australian test batsman, Brian Booth, would be available for first-class cricket this season.

Mr Booth, a regular churchman, will not play cricket on Sunday. He has been playing in Queensland and Western Australia. He has been playing in the "big cricket" programmes, including matches in Australia (touring West Indies team will be involved). Mr Booth will play in grade cricket in New South Wales but not include Sunday play. He believes that he will know cricket. Mr. Johnny Martin, is likely to take a similar stand.

Not so long ago Rugby Union and cricket were the two main games whose controllers refrained from Sunday play. Rugby Union, in spite of occasional exceptions, seems likely to make a practice of Sunday games. But clearly, cricket administrators, after "feet" in some States feel convinced that it will be commercially advantageous to extend the practice. The dilemma involved in bringing inter-colonial cricket to Australia for a world championship double wicket tournament, including Sunday play, is a view which has widening support.

CLERGY NEWS

DR DONALD REDDING, Rector of Gulgong, Diocese of Bathurst, has been elected Moderator of All Saints' Cathedral, Bathurst, for the year 1968-69. DR COLLE, the Reverend H. J. Rector of St. Marks, Diocese of Bathurst, has been elected Moderator of St. Andrew's, Gulgong, Diocese of Bathurst, for the year 1968-69. DR J. W. Rector of St. Mark's, Diocese of Bathurst, has been elected Moderator of St. Andrew's, Gulgong, Diocese of Bathurst, for the year 1968-69.

AWARD FOR W.C.C. FILM

ECUMENICAL SERVICE FILM, Geneva, September 20. The National Film Festival in the Netherlands has awarded special award to "Homo Homini" a film produced under the supervision of John T. Brown and W.C.C. service for film and video. The award was presented by the Uppala Assembly.

ONE MINUTE SERMON

NO CHOSEN PEOPLE

Read Romans 2:1-6.

St Paul has argued that the visible degradation of pagan life proves that the wrath of God is poured out on those who have sinned. It does not mean that the Jew is more righteous than the Gentile. Does it mean that those who have sinned are more deserving of moral discipline to escape condemnation and don't need the Gospel? (Dr Barrett says that St Paul seems to address his readers directly, almost "My good man" as though he was debating the matter face to face.)

Whoever judges someone else, shows that he knows what is right and therefore judges himself for he practises the same conduct. It does not mean that the Jew practices moral pervasions such as that we have seen. The Jews were known for their moral purity.

But behind all their sins lies the sin of idolatry which shows man's eagerness to put himself in the place of God.

It would seem that the Jew with whom St Paul argues says that we have no favouritism in it but he, the Jew, is rather the object of God's kindness and he does not think that he is better than other people's minds applies to him at all.

The Jew feels that he is superior to the sins of idolatry and that he is not a nation. He belongs to the people of God. But God looks to lead in his love. His kindness is intended to lead in his love. He is not a nation boasting but to humility.

One wonders whether some of the modern sects of the day, in their spirit of salvation do not share the same pride. The same spirit and common danger of hardness of heart, and of storing up wrath for themselves. It is a day of judgment. It will be a day of righteous judgment and therefore the measure is for all a time for repentance; using God's time of mercy as a time for repentance; gratitude to God for His forgiveness. Today there are no chosen people. There is not a nation privileged in the day of judgment. God will render to each one of us according to our works."

DR DONALD REDDING, Rector of Gulgong, Diocese of Bathurst, has been elected Moderator of All Saints' Cathedral, Bathurst, for the year 1968-69. DR COLLE, the Reverend H. J. Rector of St. Marks, Diocese of Bathurst, has been elected Moderator of St. Andrew's, Gulgong, Diocese of Bathurst, for the year 1968-69. DR J. W. Rector of St. Mark's, Diocese of Bathurst, has been elected Moderator of St. Andrew's, Gulgong, Diocese of Bathurst, for the year 1968-69.

BISHOP REDDING IN HOSPITAL

Bishop Donald Redding of Adelaide who, while on holiday in Queensland last month, suffered a slight heart attack, is a patient in the Queensland General Hospital, Greenlands, Brisbane.

CHURCH CALENDAR

October 6: Trinity 7.
October 8: St. Ignace and St. Mary's.
October 9: St. Basil and St. Mary's.

RELIGIOUS BROADCASTS

Services which are conducted by Anglicans are marked with an asterisk.

- SUNDAY, OCTOBER 6: 8.00 A.M. — THE CASTLE OF SHAMON; 8.30 A.M. — ENCOUNTER; 8.45 A.M. — HEBREW DIVINE SERVICE; 9.00 A.M. — THE CHURCH BELONGS TO YOU; 9.15 A.M. — INQUIRIES AND PLACES; 9.25 A.M. — MONDAY; 9.30 A.M. — THE CHURCH BELONGS TO YOU; 9.45 A.M. — THE CHURCH BELONGS TO YOU; 10.00 A.M. — THE CHURCH BELONGS TO YOU; 10.15 A.M. — THE CHURCH BELONGS TO YOU; 10.30 A.M. — THE CHURCH BELONGS TO YOU; 10.45 A.M. — THE CHURCH BELONGS TO YOU; 11.00 A.M. — THE CHURCH BELONGS TO YOU; 11.15 A.M. — THE CHURCH BELONGS TO YOU; 11.30 A.M. — THE CHURCH BELONGS TO YOU; 11.45 A.M. — THE CHURCH BELONGS TO YOU; 12.00 P.M. — THE CHURCH BELONGS TO YOU; 12.15 P.M. — THE CHURCH BELONGS TO YOU; 12.30 P.M. — THE CHURCH BELONGS TO YOU; 12.45 P.M. — THE CHURCH BELONGS TO YOU; 1.00 P.M. — THE CHURCH BELONGS TO YOU; 1.15 P.M. — THE CHURCH BELONGS TO YOU; 1.30 P.M. — THE CHURCH BELONGS TO YOU; 1.45 P.M. — THE CHURCH BELONGS TO YOU; 2.00 P.M. — THE CHURCH BELONGS TO YOU; 2.15 P.M. — THE CHURCH BELONGS TO YOU; 2.30 P.M. — THE CHURCH BELONGS TO YOU; 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LETTERS TO THE EDITOR

Reference is made in the Editor do not possibly refer to any question or controversy raised in the letters, should be possible, the Editor would be glad to insert a letter and to do so. Preference is given to correspondence in the form of "letters" which are of a "public" nature, and requests for publication of letters may be limited.

MINISTRY OF WOMEN

THE "THEOLOGICAL OBJECTIONS"

TO THE EDITOR OF THE ANGLICAN STAR.—I have no wish to discuss "witch's broomsticks" or "Wiccan" wands" for that matter, but there are a few points to be made on a more intelligent level on the matter of the ordination of women to the ministry.

Most of the "theological objections" seem to spring from an anthropomorphic habit of thought by which we give to the Father male characteristics. The analogous title "Father" is based on the creatorhood, in human terms, of the patriarchs. It is not based on a specifically masculine role in creative life, the analogy of the procreation of children it is important that the male member to create with, not the female member. Procreation requires both the male and female members. This is quite obvious of course, but we seem to lose sight of it in this context.

The significance of the fact that Jesus was a male human being is often misunderstood. It is the idea that Jesus was male, not that he was male, that is aberrant to the Christian mind, yet the Gospels are conspicuously lacking any recognizable indications of Jesus' masculine sexuality, except in the assumption of the fact. In fact the signs of sexual polarity that normally follow are denied, they are not there. There is going into the tomb that follows the deathwards people, but the indications of a human love was not sexually polarized.

On a more theological level, the titles of Christ in the New Testament is the less familiar, and more carefully, R.I. seem a little more seriously. It means a sign, rather than a teacher as an imposition, rather than a sign of our education. It is important; as important as English, Latin, Mathematics, etc. for its given direction.

It is at about time teachers were forced to say in class, "I don't know, but I will look it up and let you know." We have more respect for the teacher or priest who is humble enough to admit that he has his limitations. In some cultures this is not a "walking encyclopedia." I hope that something positive comes out of all this.

(The Reverend) R. H. EDWARDS, Plumstead, C.P., South Africa.

however to labour this point with informed people, and use the masculine (male or female) because they are not equal. There are mere facts; they rely on intuition.

But is the Church's ministry in the present day? The weight of emphasis in the New Testament is on the other side, not on the ruling but on the servant role. And the weight of emphasis in the New Testament are not what we are used to. The weight of emphasis in the New Testament are not what we are used to. The weight of emphasis in the New Testament are not what we are used to.

The value of women in the ordained ministry would only very slowly emerge as emotional reaction and prejudice subsided. The practical problems of enabling women to participate in other activities than housework are being met in other departments of life that religion, and these are not theological problems.

The primordial fear of sex that even to the Divinity is gradually fading in the light of day, of the fact that the monotheistic and monogamous religions have lost their hold on the human mind. It would not be inappropriate for the Church to be a part of our darkness in this also.

(Brother) WILLIAM S.F. THE FRISK, Qld.

MEANINGFUL R.I.

TO THE EDITOR OF THE ANGLICAN STAR.—I have read with interest the article in your August 29 issue on the subject of "The Meaningful R.I."

I agree that reasons should be given for discussion for the simple reason through dialogue we are more likely to learn from each other. The child and the adult are not equal in human being. The method of going into the classroom, giving the child a lesson, rather than a sign, rather than a teacher as an imposition, rather than a sign of our education.

It is important; as important as English, Latin, Mathematics, etc. for its given direction. It is at about time teachers were forced to say in class, "I don't know, but I will look it up and let you know." We have more respect for the teacher or priest who is humble enough to admit that he has his limitations. In some cultures this is not a "walking encyclopedia." I hope that something positive comes out of all this.

(The Reverend) R. H. EDWARDS, Plumstead, C.P., South Africa.

SHOW OPENING ON SUNDAY

TO THE EDITOR OF THE ANGLICAN STAR.—Recently in the Melbourne daily press there was an announcement made on behalf of the Anglican Church by the Bishop of Melbourne, the Rt. Rev. John Dwyer, that there was an objection to the Melbourne Show being open on a Sunday.

The objection was based on the fact that the show is a secular event. It is important; as important as English, Latin, Mathematics, etc. for its given direction. It is at about time teachers were forced to say in class, "I don't know, but I will look it up and let you know." We have more respect for the teacher or priest who is humble enough to admit that he has his limitations. In some cultures this is not a "walking encyclopedia." I hope that something positive comes out of all this.

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able us to get to grips with the meaning and cost of our Faith, and to share with you some of the things that are so conscientiously being brought about by the work of the present statutory holiday scheme.

It is a relief to hear objections concerning the mis-use of the holiday scheme. It is a relief to hear objections concerning the mis-use of the holiday scheme. It is a relief to hear objections concerning the mis-use of the holiday scheme.

Yours sincerely,
DENIS A. VARDON
Knoynah, Victoria.

THE CHALLENGE OF THE CULTS

TO THE EDITOR OF THE ANGLICAN STAR.—This Parochial District was recently visited by a conyoy of Jehovah's Witnesses. They had travelled nearly an 100 miles to make their witness. They had this kind of trip on a regular basis. We must admire their zeal.

In a book called "The Four Marks of the Church" by the Rev. Dr. M. J. C. White, the author lists ten of the number of cults increases to 100. The number of cults increases to 100. The number of cults increases to 100.

1. Definite Convictions: The Mormon Seventh-Day Adventists have very definite convictions, and they believe that their convictions are the only ones that count. The importance of holding these convictions. Two often these people are very definite convictions, and they believe that their convictions are the only ones that count.

2. Zeal for Witnessing: e.g., the Jehovah's Witnesses. We may do well to note that we must not admit their zeal and success. In contrast, John E. Krueger writes that the zeal of the Christians can be silent about in all respects.

3. Use of the Printed Word: The Seventh-Day Adventists have produced a vast amount of literature in 220 languages. They claim to have distributed more than 17 million copies of their literature. No Protestant church or organization can be silent about in all respects.

4. Sense of Urgency: The Jehovah's Witnesses believe that the Battle of Armageddon is very close. Anyone who does not join them they claim will be destroyed and never be raised from the dead.

We cannot imitate them here but as Charles S. Braden writes in "One could well believe from much of the preaching that he hears that it would be nice if men were to become Christians, but that really there is nothing urgent about it."

5. Role of the Layman: The Jehovah's Witnesses are a layman than the churches. More than 220 countries. The Christian Church must be more and more not less dedicated.

6. Definite Testimony: The Jehovah's Witnesses volume "Qualifications of a Christian" sets out such matters as methods of study, modes of speaking, methods of conducting Bible studies, etc. The people in the Church are told that they must have a definite testimony to enable them to do this.

7. Endure Suffering: They are not to share with you some of the things that are so conscientiously being brought about by the work of the present statutory holiday scheme. It is a relief to hear objections concerning the mis-use of the holiday scheme. It is a relief to hear objections concerning the mis-use of the holiday scheme.

FD LIKE TO KNOW...
A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

"Have you read?"

Well, that's how the question started, even if I'm going to use it to write a book. I'm going to use it to write a book. I'm going to use it to write a book.

An autobiography has a major role in his autobiography. He does not stand in his own light. If his egoism, as with Dean Inge in his "Diary of a Dean," is too pronounced, a genuine appreciation of the man is not possible. Not so in Dean Hewlett Jones' "The Search for Light."

There are however many sad notes in his autobiography. He has with other English Deans and resident bishops, a very interesting comment on the "cold hostility of the Cathedral crowd" where "at best, the members of the Chapter were coldly correct."

Soon after his return to Canterbury, he invited the Canon, one of the members of the great Indian leader, Mahatma Gandhi. "They were highly critical," and the result was a "friendly invitation"; and as he remained Dean for another thirty-five years, the effect upon social relations in the Close was pronounced.

Hewlett Jones was not alone. The Indian preachers, the warm enthusiasm of Dick Sheppard, beloved by the people, "did not help matters." He wanted every man to be a Christian, and he could not tolerate the stiff formalities of the Close.

Dean Sheppard's attitude toward the Archbishop (Compton) is clear, intelligible, and frank. He got along with the Palace butler. The relation between religion and health. Perhaps we are too strongly influenced by the Church's role in healing men's bodies and souls.

5. Sense of Urgency: The Jehovah's Witnesses believe that the Battle of Armageddon is very close. Anyone who does not join them they claim will be destroyed and never be raised from the dead.

Yours sincerely,
(The Reverend) A. V. MADDICK, Camberley, Victoria.

CHRISTMAS CARDS FOR AFRICA

TO THE EDITOR OF THE ANGLICAN STAR.—Season's Greetings to you when the spirit of peace on earth and good will to men shall be supreme, begins this year a few days after the 20th Anniversary of the Declaration of the U.N. Universal Declaration of Human Rights.

It would be a pity if our thoughts on both occasions should be millions of Southern African people who are denied these rights and whose protests are met with savage punishment.

About 10,000 are believed to be incarcerated in South African prisons. The "crimes" against apartheid. Nearly 400 are under house arrest and another 700 labour in the mines and in Vorster's police state.

It would be a pity if our thoughts on both occasions should be millions of Southern African people who are denied these rights and whose protests are met with savage punishment. About 10,000 are believed to be incarcerated in South African prisons. The "crimes" against apartheid. Nearly 400 are under house arrest and another 700 labour in the mines and in Vorster's police state.

Readers are invited to submit questions for answer in this weekly column. Letters should be addressed care of the Editor, "FD Like to Know," 22 Elder Street, Adelaide, South Australia. The Editor will accept no responsibility for the return of letters, but will endeavour to return them if possible.

Archbishop though it might not be decorous. Sheppard acted again, was refused to see the Archbishop in the Cathedral, but he went. It was as again refused, would lead the Archbishop to the eyes instead of into the choir. Needless to say, he won his point.

When Johnson became Dean of Manchester in the twenties, he determined on the two emphases of his ministry—the reading of the Bible in the light of modern critical studies, and the fellowship in life in place of mere competition. This latter emphasis, developed under his increasing allegiance to the minister way of life, absorbs the greatest part of his book.

As Dean of Manchester, he was invited to dine with the Archbishop at the Midland Hotel. Arriving there, he was ushered to another dining room, a fresher part of the guest of an archbishop. Invited to speak, he apologized for being at the wrong dinner, but said that "The purpose of my visit is to perform a service to hear Sir Ernest Casson's interesting principles diametrically opposed."

His other emphasis was that of interpreting Scripture; and how clear it was a fresher part of the very real joy of any Christ at Evening Prayer. It is a performance to hear Sir Ernest Casson's interesting principles diametrically opposed.

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Yours sincerely,
ALF WATT, Hon. Secretary, Friends of Africa, 150 Dexter Bay Road, Oyster Bay, N.S.W.

LAYMAN PREACHED AT ORDINATION

ANGLICAN NEWS SERVICE, London, September 27

A diocesan lay reader, Commander J. M. Bayley, preached at an ordination in Ripon Cathedral on September 22. The Bishop of Ripon ordained five deacons and six priests at the service.

"PEOPLE AT RISK"

ANGLICAN NEWS SERVICE, London September 27

The latest issue of the "People at Risk," arranged by the National Association of Mental Health. By means of captioned photographs, the effect of mental illness on individuals and their families is shown and explained.

ASSIST YOUR CHURCH MISSION

BUY YOUR MONEY HELPS THE CHURCH CANTERBURY BOOK DEPOT 22 ELDER STREET, ADELAIDE, SOUTH AUSTRALIA

he was greatly concerned by his capacity to read because of the fact that he had to read a greater care over his preparation, an essential for anyone desiring to read a book.

Johnson believed in the prestige of the Bible. His leading even in the small things. He was a man of letters. He quotes from Sanday's Lectures on Biblical Miracles, "Let a man through a long life strive to live a life which God approves, look back over the years, and he will become conscious that steering hard has influenced the course of his life."

The Dean added, "That guidance became clear to me as the years passed... this sense that nothing happens haphazardly or without purposeful guidance designed to grow with my years and that I have had to face and encouraging sense when expanding had difficult tasks to have to face."

Entirely different is Dr. Stanley Jones, "Song of Ascents" (London 54/6).

The "reality and the God quest for the kingdom of God" has spent most of his life in India. He has been as strongly attracted to the East as Johnson was by Communism. His autobiography is a study in the Jewish pilgrim sang as they ascended the hills from the Jordan valley to the holy city itself. He has something to say about the "reality and the God quest for the kingdom of God."

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THEOLOGICAL BIBLES • BIOGRAPHIES • GEN. LITERATURE • PRAYER BOOKS • NOVELS

BOOK REVIEWS

THE CONFLICT OF LAW AND SPIRIT

THE FUTURE OF CATHOLIC CHRISTIANITY. Edited by Michael de Bonis. Pp. 267. 2s.

The future of the Catholic Church must inevitably be one of conflict, the age-old conflict between the Church as an organisation whose task it is to preserve the letter of the law of the Church of the Spirit which is life in Christ — in God.

The conflict will not be resolved until the world is ruled by that law of love which the Lord, meantime the battle lines are clearly drawn in the book under review and brings the conflict to the surface of the life of the Church.

It comprises ten essays by liberal progressive theologians and what they say, because it stems from sensitivity to the promptings of the Spirit inevitably harmonises the harmonious conservatives of the Church.

Naturally the letter react violently to this challenge for instinctively they realise that the Church as an organisation in its present form will eventually cease to exist if it does change and all their hopes and fears are wrapped up in its retention of the status quo.

SO did the Scribes and Pharisees react to Jesus.

"The Wisdom of the Spirit" by E. I. Watkin is possibly the best essay and demonstrates how the Spirit, working within the Church, will eventually cause it to ascend above the letter of the law to the Spirit bringing into being the dispensation of the Spirit.

"Love and Morals" by John M. Gold is written in a spirit of Christian love and sensitivity. It deals with a deep insight into human problems and needs, as is indicated by the following: "Morality is not essential, but putting into effect of rationalism or is prescribed by authority. It is a loving response to the needs of others."

A spice of humour is to be found in the essay by Archbishop Thomas Roberts, "Ask-

A SENSITIVE ISSUE

CONFESSION IN AUSTRALIA. By Forrest and Bob Rezer (Eds.). University of Queensland Press. Pp. 24. 4.6s.

The University of Queensland Press is warmly to be commended on publishing this first book in a proposed series on challenges which Australia faces to the bases of our cultural, political, social and religious life, under the collective heading of "Contemporary Australian Social Problems".

The General Editor, the learned Peter Wertheim, writes in the series, which will deal with "the most central and sensitive issues of our national life," will depend on whether "Australia has, as yet, a profound enough intellectual life from which to draw writers capable of treating such issues in depth."

If the circulation of journals like "Nation" or of such religious newspapers as the Melbourne "Advocate" and "The Anglican" is any indication, it might seem that Australia lacks a sufficient number both of creative writers and capable readers to justify any optimism. This book is more than a ray of hope. It is a shaft of bright light on a scene that most would regard as a dark gloom.

There are fifteen contributors in all, ranging from academics to writers and apostles who speak in detail the history of censorship and its effect upon civil rights, its military implications, the attitude of the political class, the position of international law, the anti-conscriptive movement, and the attitudes of the churches since Federation.

The will be of closest interest to most Christians. Max Chararworth, the prominent Roman Catholic who is a Reader in Philosophy in the University of Melbourne, contributes an excellent survey of attitudes within the Roman communion in Australia, and the book

N.T. DICTIONARY

EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS. By James Murdock. Pp. 138. 3s. 6d.

First published in 1940, and reissued in one volume in 1952, and recently revised, this unique expository dictionary is a veritable mine for the Bible student whose knowledge of Greek is elementary.

Each Greek word is listed under the English equivalent, and is separately listed in the appendix — significant occurrences are noted, and then a commentary is provided on the varying uses of the word. Both A.V. and R.V. are used.

The great richness of the vocabulary is again the English enables the non-academic student to appreciate the nuances of thought.

In his foreword, Professor F. B. Bruce puts tribute to Vine's scholarship which was "wide accurate, and up-to-date and easily understandable." To his thorough mastery of classical idiom, the author added a close acquaintance with the Hellenistic vernacular.

—A.V.M.

FLOWERS FOR THE CHURCH YEAR

FLORAL ART IN THE CHURCH. By James Ashburn. Pp. 72. 5s. 6d.

Many decorators in both large and small churches will welcome this book with its 84 designs, both written and illustrated, of the creative use of flowers and symbols for every Sunday in the Christian Year.

Each season is specially introduced, and among the supplementary information provided is a section on the care of equipment.

—A.V.M.

TOWARDS A NEW UNITY?

Andrew Boyle emphasises the declaration of religious liberty proclaimed by Vatican II, a proclamation which is causing acute embarrassment to a considerable number of Catholics and even the general theme of the book.

Thought provoking and creative in its approach, the book by Yvonne Luback: "The Future of the Female," Bernadine Bishop: "The Broken Church," Magdalen Goffin: "Economic Planning in America," Daniel Callahan: "and "Local Planning in the Church," all contribute to the making of a book which can do nothing but enrich the life of the Church, a book which divides the liberal outlook, courage and spirituality of Pope John and expresses the honesty of his thinking which is becoming increasingly apparent in the Roman Catholic Church and could be embraced with profit by Catholic and Protestant alike.

—S.R.W.

FUNDAMENTAL PRINCIPLES ARE CONSTANTLY DENIED

FREE AND EQUAL. O. FROST. Noida, West Coast Council of Churches, Geneva. Pp. 81. 5s.

TWENTY years ago, at the Third Session at Paris in 1948, the United Nations General Assembly adopted a historic and unprecedented "Universal Declaration of Human Rights."

"Article I declared: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

This booklet tells something of the history of that declaration.

THE COMMON MARKET

AFTER THE COMMON MARKET. By Sir Peter Hall. Pp. 120. 10s.

Mr. Hall was an important Minister in the Wilson Labour Government in Britain and this book represents his special pleading against Britain joining the Common Market.

His thesis includes an indictment of the Common Market system, a note on the irreversibility of the Treaty of Rome, and a forecast of a larger Free Trade Group.

He has let the cat loose among the economic pigeons but many of what he says will appeal to a wide range of Government and to the Country Party. —J.T.

—J.T.

LAMBETH REPORT

Both the official and the "popular" reports of the Lambeth Conference were published in London on September 28.

The official report of the Conference 1968: Resolutions and Reports" (S.P.C.K.) and the "Popular Report" (S.P.C.K.) are available for sale.

It has read Article 23 at the morning tea break, his female colleagues at work. "Everyone, without any discrimination, has the right to marry for equal work."

Let him read Article 25 while sitting in the stocks called dealing with fifty innocents in First Grade. "Love shall be directed to the full development of the human personality, in which the old word who lurches on poverty and time on charity in

various and tensions which compare. Dr Charlesworth's own viewpoint on publishing this first book in a proposed series on challenges which Australia faces to the bases of our cultural, political, social and religious life, under the collective heading of "Contemporary Australian Social Problems".

The Anglican communion, by contrast, has never been reduced to a mere minority group within or outside it, however strongly some minority groups argue as before, it should be so. This is the line taken in a chapter from the distinguished pen of that eminent of our brothers, Mr Francis James, in a gem of balanced compression "The Anglican View on Conscriptive and Conscientious Objection."

Francis James is normally at home in the dead zones of some raging storm, and everything he has written up to now has tended to provoke controversy which instantly becomes bitter and deep.

His supporters and opponents are equally divided on the passionate objection to his views. He sets forth a concise case for the Thirty-Nine Articles and the history of their use, and the bare facts about most recent developments.

His paper and informed Anglican laymen must read this book. —J.R.T.

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VELLORE: A GREAT HOSPITAL VAS ONE WOMAN'S VISION

FOR the first time in South-East Asia, the Department of Cardio-thoracic Surgery of the Christian Medical College Hospital, Vellore, South India, on March 21 this year carried out the difficult transplantation of a calf's valve in a human heart.

The successful operation was performed on Jayaraman Ganathan, a local rickshaw-puller.

The operation was unique in the sense that the patient had damaged his aortic valve, which resulted in "acute heart failure".

The doctors who attended him said that normally an alternative artificial valve would not only be very expensive but would mean special blood examination every two weeks for which facilities existed only in "large cities".

Since the operation, the patient who had been ill for three years, is quite healthy.

This is a highlight, of course, of the work done at Vellore but it shows how this missionary hospital started by an American hospital doctor, Dr Ida Scudder, in 1900 has grown to be a centre of healing, teaching and research.

At the request of the Australian Vellore Board, which has branches in all States, the Director, Dr John Webb, is at present visiting this country.

He arrived in Perth last Sunday and will successively visit Adelaide, Melbourne, Hobart, Canberra, Sydney, New Zealand, Brisbane and New Guinea.

For the last two years, of the six foreign members on the 17-member Executive Committee, two of them have been Australian Anglicans.

RURAL AREAS

Dr John Cranwick, a son of a former Bishop of Gippsland, who works at the Church of South India Hospital, Nagari, a one of those who is teaching Vellore intern doctors the realities of the practice of medicine in the rural areas of India.

Eighteen of these young doctors came to his hospital last year for intervals of from six to twelve weeks; 20 have come already this year.

This task in the future will be to take over the work of the hundreds of mission hospitals in India as the last of the foreigners withdraw.

The Christian Medical College and Hospital, Vellore, began in 1900 in a one-room clinic in a missionary bungalow.

Back in the final decade of the nineteenth century, a young American woman who came to spend her holidays at her missionary parents in Vellore, saw three Indian women die one night in child-birth at the hands of unlettered mid-wives, at that time precluded Indian women from being seen by men doctors.

The girl, Ida Sophia Scudder, went home to study medicine so that she could come back to help Indian women and her medical missionary father.

When she returned in 1900 qualified as a doctor, her father died and she was left alone with her mother to start the clinic.

After initial difficulties—lack of funds, prejudice and ignorance—she attained at first, a clinic big to swell.

In 1902, through the donation of a hanker in New York, she built the Mary Taber Scheel Hospital (the present Eye Section) with 40 beds.

"Four years later she was able to extend her services to the sick in the villages around about."

With the help of a co-ordinator of today, care, the organised weekly "Roadside Clinic".

Present, these clinics, organised under the Community Health Department, are bringing to rural areas not only curative but preventative and social medicine as well.

The deep concern of Dr Ida Scudder for the poor is reflected in the following:

"The service was conducted by Dr John Cranwick, a son of a former Bishop of Gippsland, who works at the Church of South India Hospital, Nagari, a one of those who is teaching Vellore intern doctors the realities of the practice of medicine in the rural areas of India."

"The charge that the Church's teaching on sacraments verges on 'magic' is neither new nor particularly surprising."

"We have often hidden much of their simplicity under a cloud of 'hocus-pocus'; even the description in the Catechism almost reads as if from a fairy tale."

"To talk about unself-realised through their effect on some physical form can sound very mysterious."

"In fact, it is only a description of such an ordinary thing as the wind, or the presence of love, anger, fear, joy, peace. All of these are real forces, yet none is itself visible."

"Love is manifested by its effect on the attitude, expression, action or voice of a tangible person. That same body can also show when any one of these other strong emotions is present."

"The principle that vital aspects of life are in themselves unseen, and are not to be thought of as either other body is not a theory of magic but a description of life."

"All life is sacramental. All communication between persons is sacramental."

"Communion between man and God and God and man is also, and quite natural, sacramental."

"All we know of God has been revealed to us through visible, tangible events and persons."

"God has always shown Himself to be Self-revealing and Self-expressing, simply in the Christ, but at most key points in the history of man's growing relationship with God, with Moses and the burning bush, with Jesus on the Damascus Road, in the Resurrection experiences."

"Christ has always expressed Himself through the same sacramental principle."

"At key points in our lives as members of the Church—the Sacramental Body of Christ—we show our faith and act out our experience on God as we know. He offers Himself to us for us."

"At Baptism, Confirmation, Marriage, Ordination, we proclaim our faith as we mark new beginnings for new stages in life against the Church."

Scudder for the people of India gave her an ever-widening vision. In her later career, she realised that only by training Indian women as doctors and nurses could the need for adequate medical care be met.

Today, Vellore has a College of Nursing affiliated with the University of Madras and offering several courses of training. It has 200 nurses, 100 diploma students and degrees annually.

In 1918 Dr Scudder, almost single-handed, established the Licensed Medical Practitioners' Course for women.

In 1942 the medical school was raised to the status of a university college and women students were admitted to the M.B. B.S. course.

In 1947 it became co-educational in order to fill the need of the Church in India. Sixty medical students are now accepted yearly.

MANY CENTRES

A one-room clinic in 1900 became a 267-bed hospital in 1924; today there are 1,427 beds.

As well, Vellore treats more than 1,800 out-patients a day, and employs a staff of 315 doctors, 305 nurses, 273 paramedical workers and 1,471 administrators and other staff who come from nearly every State in India as well as from the U.S.A., U.K., Australia, Canada and Europe.

Outposts of the main hospital include an eye hospital, a mental health centre, a rural hospital, a rehabilitation centre for leprous patients, and a centre for paraplegic and other disabled people.

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MORE EXPANSION

As set forth in its constitution, the objective of the Christian Medical College is to impart to men and women "education of the highest grade in the art and science of medicine and nursing, or in one or the other of related professions, to equip them in the spirit of Christ for service in the field of suffering and the promotion of health."

Vellore has expanded with the help of its friends over the world; this help is more than ever needed.

There is no endowment or government grant to bridge the gap between expenditure and income in running the hospital.

Capital projects are also financed primarily from gifts and donations received from abroad.

Dr Webb will set gathering in every State that amount of Vellore's special needs at present.

There are many and varied; you can, for example, endow a bed, donate an operating theatre, or provide shoes for a leprosy patient.

CHARGE THAT SACRAMENTS ARE MAGIC IS ANSWERED

FROM A CORRESPONDENT

Melbourne, September 27

The Reverend J. R. Kainey, Youth Officer for the General Board of Religious Education, on September 22 gave the fourth of the Bishop Broughton Memorial Addresses at S. Luke's, Yarraville.

The service was conducted by Dr John Cranwick, a son of a former Bishop of Gippsland, who works at the Church of South India Hospital, Nagari, a one of those who is teaching Vellore intern doctors the realities of the practice of medicine in the rural areas of India.

"The charge that the Church's teaching on sacraments verges on 'magic' is neither new nor particularly surprising."

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Holy Union, we act out our (re)commitment to God and His Kingdom. We act out our response to His love and His grace. We act out our faith in God's action in our lives.

There is no suggestion that His action is limited to these sacraments; He is in all life. He is particularly known to be present in these acts of His Church.

Again, there can be no suggestion that our action makes Him present; He is present and seeking to offer Himself.

What we can do is deny ourselves the benefits of His Grace, like the wedding guest who came late to the banquet without preparation and was unable to participate.

We can make our outward forms empty. This does not deny the efficacy of sacraments, it merely highlights the fact of a twofold action making the sacrament. We act and God acts.

We express the reality of our unseen faith and dependence in our action. God's presence through those same actions.

Sacraments are not magic. They reflect our understanding of the God who is present and active in all life, and that His presence is expressed in the same way that so many other realities are expressed—through visible action.

"CHURCH TEACHER" NEW LOOK

The October issue of the American News Service, London, September 27, brings a new look to the Church "Teacher", the monthly magazine published by the Church of England Children's Council for Sunday school teachers and other leaders and all interested in voluntary religious education.

The October issue will have a slimmer shape, a contemporary type face and a new design. It will include the first of an important series of articles by the Dean of Liverpool, the very Reverend Edward Pacey, on understanding the message revolt against the Church.

SOME BOOK

BARGAINS

THE ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

PAPERBACKS IN PRINT, 1968. 702 pages. This invaluable guide lists every title at present available in paperback form.

Price: £2.60 (plus postage, 25 cents).

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.

Price: £1.50 (postage included).

VOTING IN DEMOCRACIES, by Enid Lakeman and J. D. Lambert. (Slightly shop-soiled dust jackets. Ordinary retail price \$3.90.)

Price: £1.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soiled jackets. Ordinary price \$6.00.)

Price: £3.00 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Loane.

Price: £1.00 (postage included).

THE DEPLOYMENT AND PAYMENT OF THE CLERGY, by Leslie Paul.

Price: £3.90 (postage included).

HONEST TO GOD AND THE DEBATE, by John A. T. Robinson. Library edition.

Price: £2.10 (postage included).

THE NEW ENGLISH BIBLE New Testament—Library edition (Oxford/Cambridge University Press).

Price: £3.50 (postage included).

THE MAN WITH THE DONKEY—John Simpson Kirkpatrick, the Good Samaritan of Gallipoli, by Sir Irving Branson.

Price: £1.90 (postage included).

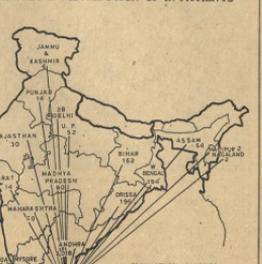
OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

Price: \$0.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

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ANGLICAN LEADERS DO NOT C.E.M.S. CONFERENCE SOCIAL PROBLEMS

ANGLICAN NEWS SERVICE

London, September 27

Many social problems were debated at the Church of England Men's Society conference held at Exeter University this month.

The need for increased care and after-care of prisoners was emphasized by the Chaplain-General of Prisons, Canon Lloyd Rees.

There was a risk, in a prisoner who was not treated as a real person, of his leaving prison after his sentence morally weaker than when he went in.

Christians had a task of always questioning and probing the right way to care for an offender.

"The Church is always seeking to do this by means of its chaplains, and experiments are being placed in a missionary situation, a frontier situation, between men who are inside and those who are outside into half-way homes.

"Men do come out, some to help, some and good friends and vicars, they get a good job and sometimes a new home. Some are absorbed into half-way homes.

"But many men are discharged into nothing more than a big question-mark, with the orthodox judge who gave five years but the world inflicted a life sentence."

There were divided opinions in the conference on marriage and divorce.

MARRIAGE
The Bishop of Crediton's address emphasized the indefiniteness of Christian marriage.

Group discussion on this question reported that it believed that a marriage between parties of different Church of England denomination or between believer and unbeliever had within it the seeds of mental disharmony, and a cause of friction greater than any color and age as great as the State could handle.

AGAINST UNITY SERVICE
Responding to a questionnaire circulated by the Evangelical wing of the Anglican Church, 230 clergymen have indicated they would not be willing to take part in the Anglican Methodist service of reconciliation proposed when the two communions unite.

Some 3,600 Evangelical clergymen were polled, 1,200 replied, and 850 said they could not take part in the service.

TWO TASMANIAN LITURGICAL CONFERENCE

Although organized on behalf of the Roman Catholic and Anglican Christians of other Communities will be welcomed.

TALKS will emphasize pastoral communication and scriptural aspects.

SEMINARS will be concerned with liturgical reform, specifically

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NEW DIRECTIONS IN PHILOSOPHICAL THEOLOGY

TRADITIONALLY the task of Philosophical Theology has been threefold:

1. To provide a framework for religion, that is, to establish a system of concepts or a metaphysics of the world that would link religious concepts can at least be said to be not contrary to the way the world is.

Examples here would be proving the world needs to be created, that men have souls, that it is possible for spirits to exist independently of bodies, or that purely philosophical grounds.

It is thought that one could do this then one has a sensible and logical framework for theological talk about the Creator, salvation of souls, grace, etc.

2. To show that this framework was relevant to the occupation and life of many by linking faith, or opposing, the current philosophical views of the time.

3. To demonstrate that this framework is relevant to the practical religion of people. Hence one could say the traditional task of Philosophical Theologians is a metaphysical task.

That is to say they sought to show by reason that the world is made up in such a way, and that this way was not alien to common religious experience, and that given that the world is made up in such a way then talk about the theology is at least sensible, if not necessary.

These traditional aims have been more than a little modified in current philosophical thought.

There are now two major schools of thought in the area. Those that want to retain some link with metaphysics or that metaphysics is essential to their task.

Within this group there are two broad divisions. (a) Those that want to use metaphysics to demonstrate the traditional religious beliefs.

(b) Those that want to use metaphysics to demonstrate the contemporary metaphysics, and to arrive at a revised concept of God.

METAPHYSICS

Of the two divisions there is the more influential at the moment. They include such people as Paul Tillich, John Robinson and C. G. Moussier.

2. The second major school of Philosophical Theologians are those that want to scrap metaphysics altogether.

The extreme view in this school is represented by Karl Barth. He rejects in toto the traditional tasks of natural theology and claims that the only philosophical problem which Philosophy is relevant in is reflection upon revelation.

That is that all theory has to

await upon the fact of revelation. The usual objection to this school is that we need to have some way of knowing how to recognise revelation as revelation.

Also without a prior knowledge we cannot know what we are looking for. The concepts found in revelation mean. We acquire the meaning of the terms only when we have had the experience of it.

In this paper I wish to suggest the possibility between these two purely philosophical grounds.

MAJOR PROBLEMS

The basis for this suggestion can be found in my two articles in "Sophia" journal of 1966 and 1967, and also in such works as Don Evans: "The Logic of Self Emvolvement".

There have been two major problems about God in both ancient and modern Philosophical Theology.

1. The problem of God's nature. If it is axiomatic or basic to religion that God is removed from the world, the sense that He is other than what the world is, then the metaphysics for the God of the Hebrews, Muslims and Christians is not axiomatic.

logical problems about the particular deity, or how would one speak about God in such a way that He is usually had two aspects. (a) Knowledge of God's nature, action, etc., etc. as to how He deals with the world.

(b) Knowledge of God's dealing with the world. If we say that we have the same metaphysics, then we are committed ourselves to a crude anthropomorphism. The meaning of God, if we have problems about the knowledge of these new metaphysics.

The traditional solution to this problem is to describe God in terms of more and more abstract nouns, such as infinity, immutability, etc., etc.

There are two more abstract nouns become the more devoid of content they become. The traditional analogy of terms has also been used to overcome the problems of infinity, without success.

2. This is the meaning of terms predicated of God is different but analogous to their meaning when predicated of things in the world.

2. The problem of the relevance and religious significance of a God described in abstract terms. A religious problem compared with the first philosophical problem.

A religious reaction can be seen in God so described can be such people as Thomas Aquinas and John Calvin.

toral Policy and Plan" and "South Bank" new structure for the University of Liverpool. "Sociology and Pastoral Planning" by the late Rev. Canon Ronald J. Briggs, lecturer in architecture at the Birmingham School of Architecture. "Some Aspects of the Relationship between Liturgy and Society", by Canon Ronald J. Briggs, chairman of the Church of England Liturgical Commission.

3. Gilbert Cope, deputy director of the Institute for the Study of Worship and Religious Architecture, University of Birmingham, will speak on "Liturgical Architecture: the Revolutions of William Leakey, lecturer in art at the extra-mural department of the University of Liverpool. "Cathedral building in the twentieth century".

During the conference there will be an exhibition of drawings, etc., etc.

This is a summary account of a paper given to the inaugural meeting of the Sydney University Theological Society on September 19 by Dr John Murdoch.

in medieval times in his "Imitation of Christ". The great Kierkegaard in the nineteenth century was one of the most important. Also Pascal and hosts of modern people express this same problem.

Pascal writes: "The God of the philosophers is not the God of the philosophers." For instance, how can such concepts be reconciled with God who acts in history among the Jewish people.

Modern approaches to this religious tradition have tried to speak about God in terms of particular notions and concepts. And these concepts have been derived from science, sociology, literature, etc., etc. as to how they are relevant to man today.

KNOWLEDGE OF GOD

However, the major problem in this area is the method of knowledge. How about how to establish the particular deity, or how would one speak about God in such a way that He is usually had two aspects.

(a) Knowledge of God's nature, action, etc., etc. as to how He deals with the world. (b) Knowledge of God's dealing with the world. If we say that we have the same metaphysics, then we are committed ourselves to a crude anthropomorphism.

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Now one modern attempt to provide this framework can be seen in efforts to revise the ontological argument for God's existence.

However, it is a slightly different ontological argument from that used by St. Anselm.

The attempt can be seen in such people as Norman Malcolm and D. Phillips.

The new argument is put somewhat in the form of: "If religious language makes sense, or has meaning, then it is logically sufficient."

However, I have both philosophical and practical doubts about these attempts. Phillips falls back on a wholly other, utterly transcendent God, and this is subject to the traditional problems.

Also another criticism here is the attempt places too much stress on finding a God who is completely unobscured by anything which would impede the carrying out of the intention.

INTENTION

For instance, for a person to understand the meaning of the sentence, "I intend to go down town," he must first have knowledge of my internal state of body and mind or of my nature but only of the state of affairs which constitute my going down town.

Similarly, I would like to suggest that we can leave to one side questions about the Nature or Essence of God.

That we can use the Biblical framework of the history of the Jewish people and ultimately the history of the state of affairs which constitute my intentions of God for individuals and His people.

Now there is a link here with the traditional enterprises in the area. We should try to work in order to give meaning to what God's intentions are or to know their acts in intention.

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that religion is the attempt to bridge the gap between fact and value, that is, between what is and what ought to be.

However, it is a slightly different ontological argument from that used by St. Anselm.

The attempt can be seen in such people as Norman Malcolm and D. Phillips.

The new argument is put somewhat in the form of: "If religious language makes sense, or has meaning, then it is logically sufficient."

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Also another criticism here is the attempt places too much stress on finding a God who is completely unobscured by anything which would impede the carrying out of the intention.

INTENTION

For instance, for a person to understand the meaning of the sentence, "I intend to go down town," he must first have knowledge of my internal state of body and mind or of my nature but only of the state of affairs which constitute my going down town.

Similarly, I would like to suggest that we can leave to one side questions about the Nature or Essence of God.

That we can use the Biblical framework of the history of the Jewish people and ultimately the history of the state of affairs which constitute my intentions of God for individuals and His people.

Now there is a link here with the traditional enterprises in the area. We should try to work in order to give meaning to what God's intentions are or to know their acts in intention.

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There is no Substitute for Quality

GIRLS' SCHOOL GROWS WITHOUT SUBSIDY

"BACK-TO-MERIDEN" DAY NEXT MONTH

FROM A CORRESPONDENT

Without subsidy from government or any other source, Meriden School for Girls, Strathfield, N.S.W., has completed extensions to accommodate 54 more students.

An official announcement on this will be made on November 2 by Canon C. M. Gillespie, Chairman of the School Council, at a "Back-to-Meriden" day.

Meriden functions as a Church of England School but receives no subsidy from the diocese.

Former pupils will welcome the opportunity to revisit their old school and renew friendships on November 2.

A committee of the Old Girls' Union, led by Mrs G. R. Opperman, of Carlingbah, has made plans for a day which promises to live long in the memories of present pupils as well as of their former schoolmistresses and staff members.

Guests, parents and visitors will be permitted to inspect the many additions to the school buildings which now are among the most modern in Australia.

At the same time, the chairman, Canon Gillespie, will announce that additions will provide 54 new places for new girls.

A principal guest will be a former Meriden headmistress, Miss Elsie Hannan.

FORMER TEACHERS

Other ex-teachers will include Miss Solomon, Mrs Tamsett, Mrs Johnson and Miss Colbourne.

As guests arrive they will be presented with name tags, a leaflet giving the history of Meriden, and a ground-plan showing the parts of the school where the afternoon's activities will take place.

The committee has organised a museum to display school uniforms of the past and present, photographs and maps.

NEW CHIEF SERVICE CHAPLAINS

AMERICAN NEWS SERVICE
London, September 27

The Reverend A. W. M. Weeks II to be the new Chaplain of the Fleet and Archdeacon of the Royal Navy.

The Reverend L. A. Aston II to be the new Chaplain-in-Chief and Archdeacon of the Royal Air Force.

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The Bishop of Kuching, the Right Reverend Nicho las Allenby, with the Reverend Philip Thus (left) and the Reverend Made Katib after the ordination on September 27.

MUCH INTEREST SHOWN IN HOBART CRICKET FESTIVAL

FROM OUR OWN CORRESPONDENT

Hobart, September 30

After perhaps the best season since the last war, considerable interest has been created in the new roster in the Protestant Churches' Cricket Association which will open in Hobart on October 12.

At the annual meeting in Wesley Hall on September 24 ten clubs indicated their acceptance.

There are six Anglican and four Methodist clubs.

They are St. James' (New Town), St. Mark's (Bellevue), St. Anne's (Latana), St. Paul's (Glenorchy), St. Alda's (Lindisfarne), St. Mary's (Moonah), Glenorchy Presbyterians, New Town Methodists, Moorah Baptists and Church of Christ.

The annual report said that there has rarely been more intense competition in the association.

Nine of the ten teams vied for the finals right to the last roster match, and the ninth side had sufficient points to qualify.

No team was able to look with certainty on any of its opponents.

Church of Christ, after leading through the roster, suffered some reversals, but came back to win their first premiership in years, and only their second post-war title.

They were meeting in the final another leaders' team, New Town Methodists, who have failed to break the ice in 22 years.

Glenorchy Presbyterians and St. Anne's, the latest additions to the ranks, had their best seasons in six and three years, and did much to maintain the standard of play. They just missed the final four.

ONE PER CENT TAX

A main item on the agenda of the assembly of the Finnish Evangelical Lutheran Church to be held in October at Turku, is a proposal that the Finnish Government levy a one per cent tax on the country's gross national product, including developing countries.

IN ADELAIDE

Added interest will be given this season by the biennial interstate church cricket carnival in Adelaide after Christmas, when Tasmania will take part in its fifth series. The State made its debut in Adelaide in 1958.

Winners of awards were: Batting average, Bruce Norman (S. Australia) 72.50. Bowling average, John Greatbatch (Church of Christ) 13.60. Catches, Jim Hynes (Moonah) Baptists) 8 wickets.

Mr R. J. Cooper (chairman) presented the pennant to Church of Christ, and also the other trophies.

The financial statement was \$379 in credit, compared with

\$277 last year. Revenue was \$512, and expenditure \$440. All officers were re-elected, most of them for more than the fifteenth time.

Appointments: President, Mr J. L. Hickman; Vice-presidents, the ministers of affiliated churches, chairman, Mr R. J. Cooper; secretary, Mr H. H. Dale; treasurer, Mr H. H. Dale; statisticians, Mr D. R. Welsh; auditor, Mr R. H. Palmer; publicity officer, Mr R. H. Palmer.

ORDINATION IN KUCHING

The Bishop of Kuching, the Right Reverend Nicholas Allenby, with the Reverend Philip Thus (left) and the Reverend Made Katib (left) were ordained on September 27.

Made Katib (Leeds University) and College of the Resurrection, and Philip Thus (Trinity Theological College and St. Peter's Hall, Singapore) was ordained to the priesthood.

T.U.C. SERVICE FOR BLACKBURN

ANGLICAN NEWS SERVICE
London, September 27

A thanksgiving service to mark the centenary of the Trades Union Congress will be held in Blackburn Cathedral on October 12.

Representatives from industry will take part, and the theme will be 'Industrial unity and co-operation.'

The address will be given by Lord Carron, president of the Amalgamated Engineering Union and a director of the Bank of England and of the Co-Operative Printing Society in London.

The service has been organised by Canon George Snowden, industrial chaplain of the Blackburn diocese.

"DEFOLIATION" PROGRAMME

ANGLICAN NEWS SERVICE

New York, September 26

A report released here through the news agencies admits that "adverse economic effects and other negative results" have ensued from the U.S. "defoliation" programme in South Viet Nam.

The report was compiled by a committee of U.S. Government scientific employees, or U.S.-Government-sponsored scientists, appointed by the U.S. Ambassador in Saigon, Mr Ellsworth Bunker A. Bunker.

It was appointed, and its report was obviously produced, in an effort to minimise the report of a high-level independent committee of members of the National Academy of Sciences earlier this year.

The original commission found, in support of a U.S. Government expert in tropical ecology, that "defoliation" was irreparably damaging the entire pattern of vegetation and animal life, soil fertility and even climate in huge areas of South Viet Nam.

Portions of this original report were "de-classified" and released to the general public some months ago, after created widespread alarm here.

Mr Bunker's commission has now reported that it could find no evidence of lasting, significant damage to South Viet Nam's vegetation, animals or people.

The committee states that although defoliation had adverse economic effects "and other negative results" in "military advantages" outweighed these.

Last year's defoliation programme in South Viet Nam cost the U.S.A. \$34 million.

Five per cent of one-twentieth of the entire area of the South

was defoliated as part of the war effort.

Because most of the area covered by defoliation is mountainous which is thinly populated, and the fertile rice-growing areas are found in the Delta (especially south of Saigon) and small enclaves along the Delta.

It means in practice that approximately one-third of the products and land of South Viet Nam has been rendered sterile.

The total area of rice lands and forests sprayed with defoliating chemicals last year from U.S. aircraft was 10 million acres in many cases of the Saigon government, and 2,500 square miles.

In Washington, the Pentagon has confirmed that the U.S. Air Force plans to use some 10 million gallons of defoliants in the current year, to destroy an estimated four million acres of vegetation.

At least one-third of this area will be crop land.

It is impossible for U.S. domestic gardeners to obtain supplies of herbicides like 2,4,5-T at this time, because they have completely disappeared from the shops. The entire production has been acquired by the military, and is supplemented by supplies from West Germany.

The U.S.A. is not a signatory to the 1925 Geneva Protocol forbidding the use of such chemical agents in war.

CLASSIFIED ADVERTISEMENTS

The ANGLICAN classified advertising rate is 5c per word, payable in advance. Minimum 40c per advertisement. A special rate of 2c per word is charged "For Wanted" insertions. Minimum 25c.

MEETING

CLERGY WIVES Meeting. An invitation is extended to the clergy wives of the Diocese of New South Wales on Friday, 4 October at 10.30 am at the residence of Mrs. P. G. Cunningham, 100 St. Andrew's Street, Sydney. Refreshments will be served. All those who have not received their cards should contact Mrs. Cunningham at 100 St. Andrew's Street, Sydney.

DEATH

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TENDERS

SEALING AND MANAGING contract for the purchase of an electrically operated 1000 lb. capacity scale. The contract will be awarded to the lowest bidder. The contract will be awarded to the lowest bidder. The contract will be awarded to the lowest bidder.

HOLIDAY ACCOMMODATION

KURBA RESORTS. A new resort for a few quiet, restful surroundings. The resort is situated in the Kurba area, near the coast. The resort is situated in the Kurba area, near the coast. The resort is situated in the Kurba area, near the coast.

FOR SALE

CONSLEY ECCLESIASTICAL and Antiquarian. A collection of books, including the Bible, the Prayer Book, and other religious works. The collection is available for sale at a special price.

U.S. CHALLENGE

U.S. CHALLENGE. A challenge to the U.S. Government to stop the defoliation programme in South Viet Nam. The challenge is issued by the National Academy of Sciences.

APPLICATIONS ARE INVITED

APPLICATIONS ARE INVITED for the position of Regional Officer (West of Sydney) in the Sydney Region. The position is available for a full-time position. The position is available for a full-time position.

ROAD SAFETY

ROAD SAFETY. A report on road safety in Australia. The report is published by the Australian Road Research Board. The report is published by the Australian Road Research Board.

YOUTH RALLY

YOUTH RALLY. A youth rally will be held in Sydney on Sunday, October 13. The rally is organized by the Australian Youth Council. The rally is organized by the Australian Youth Council.

A Roman Catholic youth rally will be held in Sydney on Sunday, October 13, 1968. The rally is organized by the Australian Youth Council. The rally is organized by the Australian Youth Council.

Members of all Roman Catholic youth organisations in Sydney are invited to attend.

Archbishop R. P. Kelly, Auxiliary Bishop of Sydney, will be the guest speaker at the rally.

The N.S.W. Minister for Transport, Mr A. Mery, says the rally will be a significant contribution to the efforts of road safety authorities.

Many basic Christian principles can very easily be applied to road accident prevention, the Archbishop says.

"The command 'Thou shalt not kill', says the Archbishop, is applicable to road accidents.

"Over 3,000 people are killed and injured on Australian roads every year, but I do not think that this can be substantially reduced if road users apply basic Christian charity to their behaviour."

The young people will assemble in the Sydney region, and then travel around an altar on a raised platform.

The altar will be the junction of a human cross formed by 1,000 young people dressed in white.

Set up and composed for the publishers, the Church of England Information Office, Sydney, and printed off by the Sydney Morning Herald.