

ANGLO-AUS

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, incorporating the Church Standard

No. 838 Registered at the G.P.O., Sydney for transmission by post as a newspaper. THURSDAY AUGUST 29 1968 Telephone: 69-5487-6. Cable: "ChurchAng". Sydney. Postal address: G.P.O. Box 7002, Sydney, 2001. PRICE: TEN CENTS

LAMBETH RESOLUTIONS ON HOMOSEXUALITY C.S.I., NORTH INDIA AND INTER-COMMUNION

ANGLO-AUS NEWS SERVICE

London, August 23

The Lambeth Conference last Wednesday recommended several positive steps towards inter-communion with other churches.

It was voting on the proposals put forward in the report on the "Renewal of the Church in Unity".

The chairman of this section was the Metropolitan of India, the Right Reverend H. L. J. De Mel; the secretary was the Archbishop of Melbourne, the Most Reverend F. Woods.

Fellowship with the proposed United Church of North India, Pakistan and Ceylon was recommended.

The inter-communion with other churches recommended that, in special circumstances, Anglican communicant members of other churches might be admitted to Anglican churches and individual Anglican communicants be free to receive the Sacrament in other churches "as conscience dictates".

It also recommended that where unity negotiations between an Anglican church and another church or churches was in an advanced state, the Anglican Church "should be free to allow reciprocal acts of inter-communion under the general direction of the Bishop".

The conference recommended that Anglican churches re-examine their relation to the Church of South India, with a view to entering into full communion with the Churches of North India, Pakistan and Ceylon at their inauguration.

The conference debate on unity covered twenty-four resolutions.

The first resolution, a long four-part affirmation on the subject of church unity, was introduced by the Bishop of Bristol, the Right Reverend Oliver Tomkins.

The conference unanimously approved it and agreed it should be referred to each province of the Anglican communion for consideration as a means of furthering renewal in ecumenical matters.

AFFIRMATION

Bishop Tomkins said that too often the Anglican Church failed to take unity efforts as seriously as it should.

To approve the affirmation might make life "rather complicated" but it would help bring home the full implications of the Ecumenical Movement to which the Church was committed.

The full wording of Resolution 1 is:

"We believe that each bishop of the Anglican Communion should ask himself how seriously he takes the suggestion of the Lund Conference on Faith and Order which we should do together... which sometimes does not compel us to do separately... which the need to review church structures (conduct of synods, budgets, areas of jurisdiction, etc.) to see where they can be altered to fit together rather than to hinder cooperation. It involves giving encouragement in this direction to all whom we can influence.

"It involves also the exploration of responsible experiment, so that ecumenical work beyond the present limits of constitutional provision is encouraged to keep in touch with the continuing work of the Church and not tempted to break away."

"We believe that prior attention to ecumenical life and action

should be given to the local level and point to the local ecumenical action as the most direct way of bringing together the whole Christian community in any area.

"We believe that, as ecumenical work develops in local, national and regional areas, the nations become more apparent for an ecumenical forum on the widest possible scale. We therefore endorse the hope expressed at the Ippalsa Assembly that the Council of Churches, committed to each other, should work at the time when a genuinely universal council may once more speak for all Christians."

"Our inter-communication and ecumenical organisations should be free to use their capacity to lead in this direction."

"We believe that areas in which inter-communion activity is at present possible have a claim to be accorded the support and support of the more strongly committed churches. We should make provision of time and means to maintain fellowship with them."

VIEWS DIFFER

The resolution concerning inter-communion was closely debated.

The Bishop of Exeter, the Right Reverend Robert Mortimer, said the resolutions marked a trend away from the principle of episcopacy.

He objected to a written statement in anticipating acts that the resolutions recommended which would permit for such acts was granted when it was considered appropriate.

But as soon as any official was written down, it must imply that there was parity between episcopal and non-episcopal ministries or that of a non-parity or that of a question.

LAMBETH CALLS FOR PEACE IN NIGERIA

ECUMENICAL PRESS SERVICE

London, August 23

The Lambeth Conference Bishops on August 16 unanimously agreed to a resolution calling on all governments to work effectively towards peace and to refrain from any action which would prolong the conflict.

The wording was the same as that adopted at the W.C.C.'s General Assembly at Ippalsa last month.

The resolution said that on occasion representatives from both sides present forward their views, the six Nigerian and Biafran bishops from Nigeria who were present in this regard were silent.

The conference said it was "deeply concerned in the Nigerian conflict and declared: 'We welcome any agreement between the belligerent parties to provide channels for the supply of food, medical supplies and other necessities'."

The debate on Nigeria was opened by the Archbishop of West Africa, the Most Reverend

and participating acts of inter-communion because this would be a matter of things, it would destroy the necessity of a rite of unification of ministries, since in principle the non-episcopate

(Continued on page 11)

PRAYERS FOR VICTIMS OF INVASION AND WAR

The Bishop Administrator of the Diocese of Canberra and Goulburn, the Right Reverend C. A. Warren, has distributed the following collection of prayers for use in the churches of the diocese on September 1 and 8.

They are prayers for the people of Czechoslovakia, for the Biafrans and the Viet Namese.

The Bishop has allowed them to be used in the churches of the diocese. He has asked that they be used in the churches of the diocese.

The prayers are:

"Look in thy mercy, O God our Father, upon the people of Viet Nam, of Biafra, and of Czechoslovakia, who endure special privation of body, mind and spirit through the persecution and wantonness of others. Let thy hand lead them, and thy right hand hold them; Open their eyes that they may behold thy presence, and trust thee in all the trials and temptations of their present life; for the sake of Jesus Christ our Lord."

Almighty God, Father of all men, who bring before thee in prayer those of every nation who are suffering through invasion and war; the wounded, the disabled, the bereaved; those suffering in mind because of things they have seen or endured; all families separated by distance and homes broken by sin; all the

inviting and homeless people of our world. Give us as hearts of compassion, O Lord, that in all ways open to us we may bring those who are working to relieve their needs through Jesus Christ our Lord.

O God, who has promised that they who wait upon thee shall renew their strength, we commend unto thee all who suffer through war and strife; the wounded, the sick, and the prisoners; the homeless, the hungry, and the oppressed; the anxious, the frightened, and the bereaved. Strengthen them, O Lord, with thy Holy Spirit, and give them friends to help them; we ask it in his name, who bore for us the agony of the cross, thy Son, our Lord Jesus Christ.

Grant, O God, that thy holy and life-giving Spirit may so move in the hearts of men, and in the life of thy Church, and among the nations of the earth, that the barriers which divide us may crumble, the suspicious disappear, and the hatreds cease;

that to the body of mankind, being healed of its divisions, may serve thee in peace and order; through Jesus Christ our Lord.

O God our Father, in whom is calmness, peace, and concord; help, we pray thee, to bring those who serve thee in peace and order; through Jesus Christ our Lord.

O God our Father, in whom is calmness, peace, and concord; help, we pray thee, to bring those who serve thee in peace and order; through Jesus Christ our Lord.

LATIN AMERICA, "URGENT NEED"

ANGLO-AUS NEWS SERVICE
London, August 23

A call to all churches of the Anglican communion to place prominent emphasis on Latin America was adopted unanimously by the Lambeth Conference this week.

The Bishop of Panama and the Canal Zone, the Right Reverend H. Gooden, referred to the growing importance of Latin America and the rapid social, economic, political and religious changes in countries south of the U.S.A.

EXTENSION

"There is an urgent need," he said, "for an increasing Christian witness and involvement in that our Anglican churches must make their unique and full contribution."

"We rejoice in the growth and inauguration of our Church's witness in Latin America since Lambeth, 1958, and in the increasing participation and awareness of some parts of the Anglican communion, and we hope that this will extend to the whole Anglican Communion."

FIRST BISHOP OF SWAZILAND

ANGLO-AUS NEWS SERVICE
London, August 23

Canon A. G. W. Hunter, Vicar of Huddersfield, Yorkshire, has been elected the first Bishop of Swaziland.

The diocese has been carved out of the Diocese of Zululand and Swaziland.



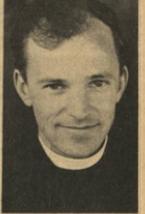
The interior of the new Church of St. Jude, Everton Park, Diocese of Brisbane, looking east from the choir. The Bishop Coadjutor, the Right Reverend John Hudson, prescent the church on August 10. See page 12.

PRELATOR FOR SYDNEY

The Reverend John Painter has arrived from Durham, England, to take up an appointment as Prelator at St. Andrew's Cathedral, Sydney.

A graduate of Moore College, Sydney, Dr. Painter went to Durham University (four years ago) where he was appointed as Chaplain Tutor to St. John's College.

A keen sportsman, Dr. Painter is a former member of the Cumberland Cricket Club (Parliamentary), and also of the N.S.W. Lawn Tennis Association.



Dr. John Painter

He followed his athletic interests in Britain where he recently put up a score of 170 runs (not out) on behalf of Durham against Newcastle.

As a scholar, Dr. Painter holds the degrees of Ph.D. (Durham), B.D. (London), and Th.L. (The School, Dip.R.E. (Mech.). He is married and has one daughter.

His appointment to St. Andrew's has aroused much local interest, and will make a valuable contribution to the expanding life of the cathedral.

THE REST OF LAMBETH

Lambeth Conference resolutions on the Anglican Consultative Council, the General Episcopal Commission, the ordination of women, and family unity proposals, the details of which had not reached us as we went to Press, will be reported in next week's issue of "The Anglo-Aus".

HIGH SCHOOL GIRLS LOOK AT R.I. DISCUSSIONS WANTED, NOT WEARY REPETITION

Senior pupils at a well-known girls' High School in Sydney have given much space in their newspaper this month to a discussion of Scripture lessons.

They also conducted a survey on the subject and found few girls who admit learning anything from these weekly lessons. 78 per cent want "Scripture" changed and 28 per cent want it abolished.

The general opinion is that the girls are not against Scripture lessons but they want them upgraded to a level where an intelligent girl can give the subject serious consideration.

One girl writes that the "week-by-week" Bible history and "a few feeble attempts to find something to be repined by" a form of discussion.

"It is fairly obvious that the present recipe of a church service achieves very little more than a yawn."

Another writes: "Seniors, instead of the teaching and Bible stories they have had since kindergarten, need discussions of current topics and of how their lives can be related to them."

One form reports accusing R.I. teachers of being too timid, unadvised and refusing to say anything other than their own.

The same report, from girls who go to church every week, says classes should not split up into denominations for discussion.

Another senior girl wants teachers "who will answer when asked an intelligent question, not ignore me."

OPEN FORUM

The Roman Catholic classes where the priest holds the "Open Forum" discussions were most popular; the Headmistress had to order girls to give denunciations back to their own mouths.

Yet another girl writes: "The notion that Scripture lessons are unsatisfying lies partly in the impractical law providing for the teaching of Scripture."

"I expect voluntary teachers, especially untrained in teaching methods, to give beneficial instruction to classes much larger than those taken by trained teachers."

"It does not recognize that as we get older we need more than just 'worship and denominational instruction'."

"CENSORSHIP AND MORALITY"

FROM A CORRESPONDENT
Melbourne, August 26

The A.B.C. television programme, "Dialogue," on Monday, September 2, at 11.15 p.m. will discuss censorship laws and their relaxation.

Recently the Welfare and Decency League in Victoria petitioned the Victorian government to protest against the selection of books for optional reading in schools in Matriculation English Expression, in particular "Go Tell It On The Mountain" by James Baldwin, the Negro novelist, D. H. Lawrence's "Sons and Lovers," and the Australian novel "The Fringe Dwellers" by New Clair.

Supporting censorship in literature, films, plays, etc., on the radio programmes are Dr. A. H. Wood, former Principal of Methodist Ladies College, Melbourne; and Mr. Norman Jackson, a Melbourne radio personality.

Opposing censorship are Mr. John Bennett, secretary, Victorian Council for Civil Liberties; and a Melbourne doctor. The chairman is Patrick Tennison.

The programme includes extracts from two judges' summing-up of recent trials involving obscene books, "Lady Chatterley's Lover" and "The Philanderer."

An "on-the-spot reporter" at Scripture in the Assembly Hall shows "the minister sitting on the stone looking so nervously, as if he were trying to walk the lesson proper get underway."

"In some spots those we recruited a stereotyped prayer, interrupted at frequent intervals by the sound of teachers patrolling up and down to ensure the devoutness of us young heathens."

"Then, in parrot fashion, we waded through 'Prayer No. 1' in an assurance that the girls present didn't want to 'become human servants of our fellow man', but of course we pray to Him."

"Besides, if we didn't we would be pounced on by members of the congregation."

During the sermon attention wanders; the minister is rather "out of it" with tales of drug and sex and other things, and of his own student demonstrations.

THE C.H.N. DEVELOPS ON SOCIAL SERVICE LINES

FROM OUR OWN CORRESPONDENT

Prevention is the emphasis in the new work at present being developed by the Sisters of the Community of the Holy Name.

The staff of the rapidly expanding Children's Home for Open Services have been counselling girls at the point of crisis for many months.

The new cottage for emergency sheltering has been built at constant demand, and it is estimated that during the next year 2000 children will be housed, to remain with parents, superintending their own homes, than will be taken into care in the family group flats.

A research project is at present under way, undertaken by the staff of the Brotherhood and a house in Launceston Department of Re-

search and Social Action to benefit the Sisters, into present girls and future developments in child welfare services, and many interesting and worthwhile possibilities of future service are being opened up.

It is hoped to produce a blueprint for action for 1959.

SMALL HOSTEL

Also planned for next year is a small family group for the working girls between the ages of 15 and 18 years who are in need of care and supervision.

A piece of land has been bought at Benlugh and a house is planned to accommodate six girls and a married couple to care for them.

Here is a challenging opportunity for any man or woman interested in youth welfare and any who have already had experience in bringing up their own children, could be particularly valuable contribution.

A report on these and other activities will be presented at the annual meeting of the Melbourne Diocesan Mission to the Streets and Lanes, for the management of which the Sisters are responsible, which has been arranged for September 17 at 12 noon.

MISSION TO MOUNT ISA

A simultaneous Mission to Mount Isa, Diocese of North Queensland, will be held from September 15 to 17. The Anglican missioners are the Reverend Roy Gray, Sydney, and the Reverend Roy Gray.

A Redemptorist Father will conduct the mission for Roman Catholics; the Reverend Mark St. John, Melbourne, for Lutherans; and the Reverend Vernon Turner ("the Counsellor"), 4LM, for Presbyterians, Methodists and Baptists.

Combined activities will welcome an introduction and welcome by the Mayor in the C.W.A. Hall on September 11, ladies' morning on September 3; a layman's meeting for Lutherans; and a youth basket on the Anglican church grounds on September 2.

"A SLIGHT ACHE" FOR PERTH

FROM A CORRESPONDENT
Perth, August 26

On September 11, at 8 p.m. in the Burt Hall, Perth, the S. George's Cathedral Drama Department will present Harold Pinter's comedy "A Slight Ache," which is the contribution to this year's Geraldton Sunshine Festival.

The producer is Miss Wendy Watson, and the cast includes Richard Thomas, Lyn Berkehead and others.

DAMAGE TO CATHEDRAL

FROM OUR OWN CORRESPONDENT

Adelaide, August 26

During the Adelaide University "Frosh Week" celebrations a person, who had climbed to the roof of S. Peter's Cathedral and fastened a banner so that it hung between the twin towers at the west wall.

The banner is believed to have been taken from a grocery store. The escapee was carried out at night and there were no witnesses.

The banner was removed early on the following morning, Wednesday, July 31, when it was discovered that damage had been done to some of the slates on the cathedral roof and, most serious of all, the stone cross at the top of the gable between the towers had been twisted through an angle of ninety degrees.

Fears were felt for the safety of worshippers if the slates were allowed to fall.

However, when workmen were able to examine the cross at close quarters they found that the metal spigot that holds the cross at its base had not been damaged and that it was possible to turn the cross to its correct position, to erect and re-erect it firmly to the base.

The Cathedral Council has written a letter to the Students Representative Council protesting against the damage.

B.S.L. REPORT

FAMILY PLANNING CLINIC

FROM A CORRESPONDENT
Melbourne, August 26

The Brotherhood of S. Laurence has just issued a report on the last twelve months' functioning of its Family Planning Clinic which is the only one in Melbourne providing a comprehensive service to families on low incomes.

Of the 185 new patients who attended, 72 per cent were on incomes of \$50 or less and 62 per cent of these were supporting three or more children.

When their rent payments are also taken into account, it is clear that these families could ill-afford the ordinary expenses of family planning—private consultation and the cost of prescriptions.

As well as advising on all methods of contraception, the clinic takes routine cancer smears, and refers for further investigation records of infertility and gynaecological conditions.

The Medical Officer reports a degree of interest and co-operation on the part of husbands which is rarely met in private practice.

The report concludes by questioning the future of family planning services in Melbourne, suggesting that the task is not an appropriate one for a welfare agency.

INNER SUBURBS

After this meeting lunch will be served and a talk given by the Reverend Peter Hollingworth, Chaplain to the Brotherhood of S. Laurence and a Priest Associate of C.H.N., on "Rebuilding the Inner Suburbs."

This is another new area of service in which the Sisters in Fitzroy plan to become involved when the new high-rise flats are erected there during the next two years.

ing at the action which was believed to have been carried out by students and suggesting that some responsibility should be undertaken in meeting the cost of the repairs.

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BOYS PLAY AT YALLOURN

FROM A CORRESPONDENT
Melbourne, August 26

Kerrol Hall, Yalourn, is still standing after the sixth Gippsland diocesan indoor games for members of the Church of England Boys' Society which was held on August 16.

Branches from Morwell to Warragul took part and entered 13 teams totalling about 100 boys.

The branch governor at S. Paul's, Warragul, Mr. T. Lowrey, and his assistants organized and conducted the evening consisting of games taken from the C.E.B.S. Book of Games.

The Diocesan Executive Cup for the best overall branch was won by S. Philip-on-the-Hill, Morwell.

Results were: Pages (junior): first, Morwell, Well Street Centre, No. 1 team; second, Morwell, S. Philip-on-the-Hill; third, Warragul, S. Paul.

Equians (intermediates): first, Morwell, Well Street Centre, "A" team; equal second, Warragul, S. Paul and Morwell, S. Philip-on-the-Hill.

Aggregate (branch average): first, Morwell, S. Philip-on-the-Hill; second, Warragul, S. Paul; third, Moe, S. Luke.

MUSIC AND DRAMA FESTIVAL

FROM A CORRESPONDENT
Waverley, Sydney, August 26

S. Catherine's School, Waverley, Sydney, produced the "Daniel Jago" and "The Peasant Cantata" as the main items for its Music and Drama Festival held during Education Week.

The "Daniel Jago," which has seldom been performed in N.S.W. was modern and exciting and included singing, dancing and mime.

The First and Second Form girls involved, assisted in arranging the choreography and obviously enjoyed taking part.

The "Peasant Cantata" by J. S. Bach was accompanied by a professional orchestra and had a cast drawn from all sections of the secondary schools.

The acting and singing were of a colorful setting on stage and were of a very high standard.



—Adelaide "Advertiser" picture: Workers repairing the stone cross on the roof of S. Peter's Cathedral, Adelaide.

A scene from "The Peasant Cantata" performed by the girls of S. Catherine's School, Waverley.

BOOK REVIEWS

GOOD COMPROMISE

ANGLICAN-METHODIST UNITY: THE ANGLICAN-METHODIST UNITY by Scott, J.P.C., pp. 10, 81s. London, S.P.C.K., 1947. 29, 42 cents.

THESE two booklets deal with Anglican-Methodist unity and out what has been accomplished to date and what lies in the immediate future. The charges urged by and the proposals submitted by their committees...

No one can read either of these books without a profound sense of gratitude for the improvement and charity that distinguishes what has been written.

What has been achieved is a compromise — nothing more could have been expected without a surrender of principle on one side or the other that would have challenged the integrity of the churches concerned.

But, as the preface to the Book of Common Prayer remarks, the Church of England is concerned with all times with the means between the two extremes, and there is nothing inconsistent with the extension of this principle to restore a unity that should never have been lost.

There have been objections from both 'evangelical' and 'liberal' critics to what is proposed and these have been acute and descriptive.

It may be true that the compromise has found a phrase stronger than a solution but believe that charity must prevail.

Indeed the answers given to the criticisms by the commission seem to have been carefully studied at times somewhat ambiguous. The adroit and meets most of the requirements of both sides.

If we believe that the Methodists had a real ministry, although the historic episcopate, then there is no sacrifice of principle involved.

I AM no nearly so happy about the deal that is proposed. Orinda's preface. It seems to be verbose and unnecessarily ambiguous.

Finally, it seems a pity that Dr Packer could not have signed the Report as he supported so much of its clarifications and recommendations.

He based his withdrawal on the grounds that he advanced in the 1963 Dissident View namely: "That the laying on of hands with prayer upon all ministers..."

Many will regard his refusal as a mark of the intransigence of some of the more extreme Evangelicals and grieve accordingly.

OUR AUTHORS

AUSTRALIAN WRITERS TODAY, Edited by Charles Hudson. Praeger, 1947. Pp. 175, 8s.

Thirty writers of poetry and prose contribute to this anthology which is the first volume in the Penguin series which includes English, American, French, German, Italy, Latin America, Poland, South Africa...

It is only when one sees examples of the writings of such people as Arthur White, A. D. Hope, Hal Porter, Alan Moorehead, and Judith Wright together in such a book as this that one really realises that there is today such a volume of distinctive Australian literature.

As the introduction has it "this has long since ceased to be merely a regional offshoot of English and American writing."

This anthology is not intended to be fully representative; one could quibble at the omission of some names. Mackay is whose best poetry does not come into the era under review...

The editor, however, makes it plain that this is "one man's view of the living poetry of our brightest here." And a very good view it turns out to be.

There are useful biographical notes on the authors. —J.T.

ORIGINS OF J.S. CUSTOMS

EVERYMAN'S BOOK OF ANCIENT CUSTOMS, by Mrs. Charles Owen. Methuen, 1947. Pp. 128, 8s.

THIS is one of those useful reference books which deals with the customs of various countries which are still in vogue in the Britain of the 'sixties.

Here the reader will find answers to questions about "pansies on Tuesdays," Hot Cross buns on Good Friday, and Gouze on Michaelmas Day.

The first part of the book deals with customs from the cradle to the grave and the second part deals with customs that are to appear in succession in the calendar.

PREDICTION OF DEATH

SCARED TO DEATH, John C. Barker, M.D., pp. 182, 15.5s.

ONE evening in 1956, a girl of nine, living in the 'White House' in London, suddenly exclaimed to her mother: "I'm not going to die."

The following morning she was told by her mother to "talk like this." She replied, "Because everything is so black all around me."

The author and another colleague carried out a further interesting experiment: each of them applied for a full period forecasting or horoscope from at least a dozen successful professional fortune-tellers...

This is a remarkable book which has been published a number of papers on psychiatric disorders and obtained his M.D. in 1962.

His evidence comes from many sources: highly technical anatomical experiments by Dr Curt Richter; records from Britain of the phenomenon of psychic death...

The second part of the book is a study of numerous predictions (such as that of the little girl) and predictions of disaster and death.

THE book began, he writes with the death of a woman aged forty-five, after a minor surgery. She had known nothing. Now she had to die.

She had been told by a fortune-teller when she was only five. He writes: "I did not see that she would die."

"The accounts of persons in the 'White House' Medical Clinic consulted fortune-tellers and who were subsequently killed were attributed to death led him to make a serious inquiry.

Dr Barker and a colleague investigated four of Britain's leading 'mediums' — a 'medium', a clairvoyant, a palmist, a clairvoyant and a crystal gazer.

BRITAIN AND THE COMMON MARKET

FROM COMMONWEALTH TO COMMON MARKET, Edited by Pierre Uri. Mouton, pp. 175, 8s.

THIS is an informative book produced by a private international council which exists to promote co-operation between the Atlantic countries in economic, political, and cultural matters.

Its contributors are persons of distinction and they have set themselves the task of assessing the latest reactions to Britain's second attempt to enter the Common Market.

Much of the book is a historical survey of the events since the signing of the Treaty of Commerce in 1930 and is a valuable section which deals with the postures taken by Australia, New Zealand, Canada, and Africa in this matter.

The book points to two implications: that there are people who are apparently so sensitive to impending disaster that they manifest medical and physiological symptoms which he calls the "pre-disaster syndrome";

That the anecdotes furnished here provide overwhelming and incontrovertible evidence of the existence of the phenomenon of psychic death...

This is a fascinating book which will certainly stimulate further serious investigation. —D.D.

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THE HOLY SPIRIT

GIFTS AND GRACES, Arnold Brattley, pp. 124, 12.5s. THE SOLDIER'S ARMOYRY, pp. 124, 12.5s.

IN 1964 an ecclesiastical conference on "Charismatic Church Life," Mr. Billinger directed a series of Bible studies. Centring around 1 Corinthians 12 to 14, they have been transcribed from German and edited by the Reverend Michael Harper.

Forty years of age, Billinger was widely respected for his visit to the States in the early sixties of the present century revival.

He has made him increasingly aware of certain insights, and if it is sometimes too symptomatic towards the Pentecostal movement, he brings the discussion back to what the New Testament calls "the main battle-line" — St. Paul's three chapters in his first letter to the Church at Corinth.

Mr. Billinger believes that it is only when the Holy Spirit lives within a man that he can be at his best and live at his best.

The indwelling Spirit of God releases within him, powers and abilities so that he is enabled to be the self which God wanted him to be.

But such a person comes into being — as Alcoholics Anonymous has demonstrated in a different area — only if a man realises his own helplessness. Of himself he can do no good thing.

"The Soldier's Armoary," presents

EDUCATION FOR HEADMASTERS

THE INDEPENDENT SCHOOLS, Paper prepared for the Headmasters' Conference, Methuen and Hein, Oxford University Press, 1949. Pp. 189, 6s. 12.5s. cloth, 5s.

THESE papers were read to the conference on different times over a period of thirty years and, not untypically, they reflect very truly the climate of the times.

The earlier ones breathe a different atmosphere and reflect attitudes that are dated and largely irrelevant to the present day.

Though many of the contributors enjoyed an old fashioned classical education it is disappointing to find that so many of the papers are entirely pragmatic and British.

There is no discussion, save the most elementary fables, of the basic considerations of education.

pared by the Salvation Army, is a series of readings for the six months from July to December.

Those for the early days of the year are related to the theme of the Upsala Conference, and successive series are related to other themes of importance, "Pray and Live", and "New Testament Letters", and "Ephesian".

There is a wealth of reading and an abundance of words which combine to make these readings particularly useful for the churchman who knows he ought to be reading the Scriptures but has no time where to start.

—A.V.M. —J.T.

ECONOMIC SYSTEM EXAMINED

MONOPOLY CAPITAL, Paul Hosen and Paul Sweezy. Praeger, pp. 285, 15.4s.

THIS is a book that casts a very critical, if not imical, eye upon American Capitalism.

Professor Sweezy took his doctorate at Harvard and then went to the London School of Economics for a year; he is now a visiting professor at Cornell.

Professor Hosen was at Stanford University until his death in 1964 but made a significant contribution to this book before his death.

The book is well annotated and has the usual array of charts and tables to support particular points.

The main thesis is that Monopoly Capital has concentrated the wealth of the United States of America into the hands of relatively few people—the corporate men—whose object in life is to promote the interests of their shareholders.

Standard Oil of New Jersey is cited as a particularly good example. He notes that this corporation's aggregate revenue of \$10,567,000,000 is a net profit of \$841,000,000.

While two-thirds of Esso's profits are paid out in dividends to stockholders, the vast majority of the profits of the remainder of the United States. The remainder of the \$303,000,000 was added to the company's investments at home and abroad.

In other words, approximately 40 per cent of dividends paid to stockholders, plus whatever net investment was made in the United States during the year were financed from the profits of foreign operations.

In a word Esso of New Jersey is a very large and consistent investor of capital. Esso is the parent of the national gas corporation but it is no longer the largest.

For example, U.S.A. companies own 10 per cent of companies in Great Britain. It is said that 75 per cent of Australian corporations are owned by Americans.

The authors then proceed to examine the structures of Monopoly Capital and to note what they consider to be certain concomitant and undesirable features.

THEY note the growth of giant corporations such as Esso, and they note the enormous extent of the military market which nourishes so many of these corporations and they draw an analogy between the military hardware strictly controlled, with the U.S.A. today which has assumed a similar role.

The saddest part of the book, and possibly the part most subjective and therefore subject to refutation, is that which deals with the quality of Monopoly Capitalism.

They analyse the social malaise that produces increasing suicides, juvenile delinquency, psychiatric poverty, sub-standard

housing, automation, and suburbia, and a poverty-stricken education system.

They contrast U.S.A. where 51 per cent of the national income is spent on education with U.S.S.R. where the percentage is between 10 to 15 per cent and they pour scorn on a system that allows the following selection for doctorates in education:

"The co-operative society of school families to serve the needs of children. The 1314 r.d. Grade Programme in Garden City Public Schools (California)."

"An evaluation of thirteen British schools in relation to the basis of certain impact measures (Michigan State)."

They say that the present system is an example of greedy money down the drain after had money. This is a critical book and properly its strictures should be answered by American citizens.

SAKIS HUMOUR

THE SAKIS HUMOUR, by Graham Green. Methuen, pp. 176, 8s.

THE author of the novel "The Quiet American" conjures up a world of complete certainty of Edwardian society in the days of the wealthy.

This contains some thirty-eight of the best of "Sakis" selected with a sensitive introduction by Graham Green. —J.T.

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AIR LETTER FROM LAMBETH . . . 4

PUTTING IT INTO WORDS

FROM OUR OWN CORRESPONDENT

I BEGIN by admitting that to boys who wished they were on their way.

They had been renewed all right, and they are dying to get home to inspire their people and their diocese to renewal. But get it all into words? Hardly.

Now and again one hears a word. To-night I showed my own section report to one of the British, who had been in the Church in England.

I for my part particularly mind if I never see it again. He was thrilled by it. "These things," he said, "could never have been said by bishops ten years ago. The English word and the Church HAVE changed. And the bishops can see this. Very heartening. Very heartening indeed."

And coming from a man who has preached and written some very uncomfortable words about Ecclesia Anglicana in the last few years, I suppose that is some comfort.

Some of the brethren are convinced that there is to be another Lambeth (and opinion is divided on this) and if every bishop in Westminster, and while essential for the conference to be held.

Far too much time is taken up by travelling to and from Church House in Westminster, and while there has been hardly any treasury, it is beginning to tell, and one could easily make excuses for some of the older brethren if they flagged a little. The week-ends are officially

free, but very few bishops are not engaged somewhere or other on Sunday.

This week-end for example all the overseas bishops are moving out to be found to expect in the British Isles and from the literatures I've seen this is going to be no picnic jaunt. There will be some very tired bishops reporting back.

Surprisingly enough there has been very little "pigeon holing" of bishops into national groups.

You know the sort of thing. "All English bishops are study" or "Aren't those American bishops all the same?"

IN THE HEADLINES

So it has come as something of a shock to a few of the Australians to find that we have been charged by one of our brethren from other countries to "restore the image of the Australian episcopate" as they put it.

It appears that the debate that has attracted most Australian participation has been the one on the ordination of women.

As I reported last week, three Australian bishops spoke in that debate — in your words, in a specific one Archbishop, the English bishop and the Bishop of North Queensland. And they all spoke against it.

I think it is true to say that there were but two or three other speeches that also took the same

line. So one could say that half the opposition was Australian.

Clearly the Archbishop of Sydney figured largely in the headlines for the next few days and from his diocese I have had of his mail box this week he says he had received his fair share of correspondence.

It seems that both to the three speakers in the debate and to the rest of the Australian contingent, their efforts have been marked up as "Australian reactions."

After all, as time is so short bishops have refrained from speaking when their thoughts have already been expressed by earlier speakers.

Very rarely does one hear that phrase, beloved in every Australian ear. "Just want to endorse what the rector of Wood Woop has said."

And it is likely that the three Australians who spoke, did so on behalf of a great number of "reactionaries" from all over the world.

We will certainly know next week when the final report on the ordination of women comes up for discussion.

Fancy trying to put that into words that express the common mind of the bishops that will give a lead for the Church throughout the world.

The mind grows. Perhaps I'd better see if there's a place left over for Australian to-night after all.

BISHOP'S PASTORAL OFFICE MUST BE RECOVERED: CANADIAN REPORT

ANGLICAN NEWS SERVICE

Toronto, August 23

Under the present Church system it has become impossible, for a bishop

report of the Right Reverend G. B. Snell's "Canadian Churchman".

inquest into the death of an eighteen-year-old girl, who was the wife of Canon G. M. W. Smith.

The coroner's jury found that instead of medical aid being called for, she was treated in the rectory by a faith healing group.

Bishop Snell asked the commission to study the nature of the healing ministry in his diocese, to investigate the parish (St. Matthew's, Bellwood) group, and to make recommendations regarding the Church's responsibility in its ministry to the sick and dying.

EXORCISM

The commission had little success in establishing the extent and nature of the healing ministry in the diocese.

Despite repeated requests by the bishop's office, only 19 per cent gave information to the commission.

He said it did point out that unless a diocesan statement is issued on the use and practice

of exorcism, the possibility will always exist for abuse.

Exorcism of people, objects and places was used by clerical members of the St. Matthew's group, it added.

The commission recommended another commission be established to study exorcism and make a report to the bishop.

"Until such a report has been received and action taken, it is recommended that diocesan clergy be directed that no exorcism of any person, animal or place be permitted without the written permission of the bishop."

The commission said that what began as a bold experiment in Christian outreach at St. Matthew's gradually generated in it a mystic cult.

The commission said that the mental health of the clergy should receive far greater attention, and that a bishop's pastoral advisory commission should be established.

ARCHAEOLOGICAL ARTIFACTS FOR SYDNEY

FROM A CORRESPONDENT

An exhibition of priceless archaeological artifacts will be on display in Sydney during the first week of September.

The exhibition will be brought to Sydney by the British and Australian Institute of Archaeology, Mr. C. A. Wilson, and will be on display each afternoon from September 2 to 8 at Bible House, 95 Bathurst Street.

Mr. Wilson will be lecturing each evening during the exhibition on "Highlights of Biblical Archaeology."

The object of this exhibition is to prove the remarkable accuracy of the Bible through archaeological findings.

The collection includes Iron and bronze figures of gods and goddesses dating back to 1000 B.C.

An interesting object, especially for the ladies will be a small cosmetic jar from the Troad, Mycenaean. This was probably used by Egyptian women for eye shadow more than 5,000 years ago.

The exhibition will be open to the public free of charge. However, there is to be a \$1 registration fee for the evening series of lectures. Comprehensive notes will be made available for these lectures.

Further information regarding this exhibition may be obtained from either the British and Foreign Bible Society or the Scripture Union, who are jointly sponsoring this project.

SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are now obtainable in the bookshops.

A LAYMAN LOOKS AT THE CHURCH, by Sir Kenneth Grubb. This famous paperback by the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.

Price: 50.85 (including postage).

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: 30.35 (including postage). (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: 50.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

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

Price: \$1.50 (postage included).

CHURCH OF SOUTH INDIA: BOOK OF COMMON WORSHIP.

Price: \$1.50 (postage included).

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

Price: \$1.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soiled jackets.) (Ordinary retail price \$2.00.)

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).

LIFE AND LETTERS OF WILLIAM TEMPLE, Archbishop of Canterbury, by F. A. Iremonger.

Price: \$1.20 (postage included).

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

Price: \$1.00 (postage included).

WISDEN'S CRICKETER'S ALMANACK, 1968, 105th Edition. A few copies only.

Price: \$3.93 (postage 25c).

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THEY MIGHT have been two candles lighting an altar. But they weren't.

They were stuck awkward in bottles on the floor. Six children in three single beds beside them. A living pattern—black, and grey, and white in a darkening light.

The mother, wringing her hands to knuckle-white, flicking back hair out of eyes on the verge of tears. Looks at her husband, bent over the bare board table. Day's toil done.

But still no relaxation in the home—none at all. "You just don't earn enough."

And the hole in the back of the little girl's jumper, dangling over her arm, says this plainly enough, anyway!

The visitor coughs, twinges on his heel and retreats. What could the golden-stained sermon mean here in this mess? No more perhaps for the children's dinner.

And the County Council man, having cut off the power with just efficiency, pulls his chair on the floor of his den for the night. Pulls into his drive.

And the priest on the telly with never a care in the world, And hasn't a candle in his whole house. Much less on his altar.

—MERRICK WEBB

RYAN AWAY AT A.V.A.

By NEVILLE D. CHRISTIE, FIELD OFFICER

1. Wanting to get personally involved in the Afro-Asian Pacific world?
2. Got a skill to offer?
3. Over 18?
4. Willing to work for food and pocket money?
5. Free to serve for one or two years?

Got You X? Then there may be an opportunity for you to serve in Africa, Asia or the Pacific through Australian Voluntary Abroad.

No guarantees given or promises made, but here's what serving Volunteers have found:

Setting in:
"For the first two or three days, I really didn't know what hit me. I don't think I had food and walked around like a zombie." (New Guinea)

"I feel at home in my new surroundings, though I must say some things — such as pumpkin leaves, washing basins by around the room, and showering with a bucket by candlelight took me back a little." (New Guinea)

First Impressions:
"The impression still remains — a genuine friendliness and generosity combined with a little bit of wear, weary about which is constant day and night. And of course, rain and perspiration. Never in my life have I experienced so much of either." (Fiji)

Food:
"The weekly supply planes bring us frozen meat and butter. We have eggs, tinned cheese, tinned bread and plentiful supply of fresh vegetables and fruit — the only thing I miss is fresh milk." (Papua)

"We stopped for a meal which the hostilities cooked. It was the first time I had eaten a whole lot of fresh food. We had mango, taro, smoked octopus, fish and rice. I can't say I enjoyed it a lot, but I could live on it until I die. The people appreciate it so you do what you can to eat and eat their food." (Mann Islands, T.P.N.G.)

Accommodation:
"My abode is a tropical paradise. It's a beach house on the side of a hill overlooking the water. I have a beautiful view of Oro Bay — something you'd down south would pay quite a bit to share the house with three other brothers." (Papua)

"I live in a large, old, wooden, unpainted, two-storey, termite ridden, foahall pavilion like house which I share with two Malaya boys and two Chinese teachers." (Malaysia)

"The flat in my room has three bedrooms and two bathrooms. We have two single beds and a lounge suite as well as a couple of built-in cupboards, but unfortunately no hot water." (Malaysia)

We Insects:
"There are a few unpleasant things, e.g. thousands of insects, lizards, frogs and rats. We've got accustomed to them. We do not suffer anymore from malaria, but from the security of the mosquito net, as they munch away like the rat poison." (India)

DOORS OPEN
Chances:
"I'm very comfortable in a white cotton pyjama-like trousers, bandied at the ankles and finished off with a shiny sole! I intend to be as shabby as they are when teaching in and out for as leisure and for riding our bikes that come to some days ago." (India)

Language:
"I don't really just how much difference an attempt at the language could mean to the people at the schools so eager to help. Just seems to open so many doors." (New Guinea)

"The patients speak no English whatsoever so language study would be a great deal of my time for the first 18 months. Believe me, learning sounds quite as futuristic as the future tense in Hindi." (India)

Activities:
"People who expect to make great sacrifices and move into

tain are usually disappointed. Similarly, those who expect to be in a hot, sunny, dry climate will be disappointed." (Nigeria)

"I think I've learnt from being up here is that I rushed about in my shorts and sandals and guess the tempo of life is because of the climate, but it's certainly much easier on one's nerves to live at a slower pace than most people should be used to for a while." (Papua)

Work:
"I've been able to start in relief welfare clinics at three places." (Papua)

"The other day I wanted some paper and paints for art. We packed the first lesson powdering up a box of coloured chalk and mixing it with paste. We spent the next lesson trying to use it." (Solomon Islands)

"My lecture work in the college is quite interesting. Although the majority of my work will be in the field of Soil Mechanics and Foundation Engineering. I also find myself lecturing in a subject having required a large amount of study." (Malaysia)

"The centre is very spacious and well equipped." (Papua)

"I had an experience I shall never live down. I went

Standard Four Class who are still sitting on the floor. As I went to step out I slipped and ended up flat on my back in the water."

"When we arrived back that night a group of the staff came snubbing out rubbish me."

"Two days later we visited an outstation and I met the Anglican staff. One of my own, slightly adapted from examples already made of local materials. The boys were very helpful and made it hand yug sawing and making the rough and ready conditions."

"The work-shop is under the house and we have no benches or vices except post-holes. The only tools are the house and hands make that we have but we can get." (Solomon Islands)

"The Lab. work is interesting and there are plenty of things for me to learn—especially with regard to tropical diseases. So at the moment my pupils are teaching me." (Malaysia)

In Moments Like These:
"While enjoying the moonlight over the sea I had a thought remarked to my companions that a rickshaw with a squeaky wheel must be going along the road was tersely informed that the sound was coming from a well-favoured classical musical instrument." (India)

"The entertainment which is sweeping the town as the latest fashion is to wear a hat and shorter at my uninvolved legs and wonder at the world." (India)

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out on a clinic by boat and beached in 12 inches of water. As I went to step out I slipped and ended up flat on my back in the water."

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SUDANESE REFUGEES ARE ANGLICANS

ANGLICAN NEWS SERVICE

Kampala, August 23

There are at least 40,000 Sudanese refugees scattered throughout the Eastern Provinces, North East Congo, according to "New Day", the Church newspaper for the Diocese of Uganda.

Miss Margaret Pooley, an English C.A.E. missionary, who worked in the Sudan for nine years until she had to leave in 1966, is now serving in the Congo, the only missionary of the society in that country.

She went to Oriental Province a year ago after four and a half years in Nairobi.

Miss Pooley went at the request of the Protestant Council of the Congo who wanted a missionary who spoke a Sudanese vernacular to help with their work among Sudanese refugees.

Part of her work has been to help organize refugees into homes, primary schools and churches.

Some were building their own houses, primary schools and churches.

She spoke of the shortage of drugs for treating medical conditions: those they did have were mostly supplied by overseas Christian agencies.

The Christian refugees, she said, felt rather cut off because they came from the Anglican tradition in the Sudan, and there is no Anglican Church in the Congo.

It had not been possible for either of the two Sudanese bishops to visit them so there have been no Confirmations.

The Sudanese bishops advised the pastoral contact with their bishops and greatly depended on the prayers of Christians elsewhere. Letters were a great encouragement to them.

There were only eight pastors in the Province, two others ordained this year in East Africa, were waiting to cross the border from Africa.

Most congregations were in the hands of trained lay evangelists.

Very often these were the only people who still possessed Bibles.

Yet wherever there was a Bible there was a Bible study group.

Baptism preparation classes were still being held. Many of the Sunday services were conducted from memory. Only some of the evangelists had prayer books, and few people had hymn books.

Often people relied on Bible passages which they could remember by heart.

"It has been impossible for us to get vernacular Bibles and hymn books," said Miss Pooley. "Normally they were obtained from a Press at Bukavu, but this was put out of action during the troubles last year."

"Now at least we are getting some Bible from the Bible Society in Zandi and Bangala."

Miss Pooley has been in Kampala buying supplies for a school which will open in Istaro in September.

They hope to start with four classes for Sudanese and two for Congolese boys.

Eventually the two groups will be integrated but until life in Sudanese boys have mastered French.

YOUTH REVOLT CALL

The Reverend Alan Walker, Superintendent of the Central Methodist Mission in Sydney, issued a call to youth from the pulpit of the famous City Temple in London on August 11.

Mr Walker was preaching in the Youthclub at four o'clock on Monday overseas tour on long service leave.

Reports indicate that large congregations attended the services that day.

The following is Mr Walker's call to youth:

"I think the world, rally to the noblest cause of history: the crusade against poverty, racialism, and the forces of death."

"Match your idealism and strength with mankind's real tremors."

"Make your generation part of the widest in history, in one generation turn the world from bondage to freedom, from war to peace."

"Mankind is sick of its world. Never comes to terms with it. Go on marching, rebelling until a new day dawns."

"But remember, protest is futile without policies to follow, plans to reach. Beyond protest build, build quickly for the people's sake."

SPREAD FAITH

"Create a world where colour of skin is never noticed, that colour of eyes."

"Create a world where justice is not for some men but all men. Make peace, smashing the very institution of war."

"Spread abroad the Christian faith, the faith that is the life of God to live by, a God to live for."

"Choose with care the ideology you follow, the means of change you use."

"Communism stands discredited, corrupted by fear of religion, and lost in the way."

NAME TROUBLE IN CANADA

ANGLICAN NEWS SERVICE

Toronto, August 23

The Anglicans and United churches of Canada are having trouble finding a name for when they unite.

A study paper received at the last meeting of the General Commission on Union recommended the following four:

1. The United Church of Christ in (or of) Canada; the Church of Christ in (or of) Canada; the Church of Canada (Anglican United) or the Church of Canada.

The report was received but no action was taken and suggestions for a name were not approved.

A name is difficult, the study paper pointed out, in that the proposed Church will be a mixture of Anglican, Reformed, Evangelical, Conciliar (Presbyterian), Episcopalian and concepts with Mission.

It rejects such combinations as "United Church of Christ and Evangelical" because of the similarity with names of churches existing in existence in North America.

DR BRATCHER FOR SYDNEY

On Monday, September 16, at 2.15 p.m. the General Council is being held in the Central Baptist Church, Sydney, for all ministers and theological students to hear Dr Robert Bratcher, translator of the New Testament into the New Testament. His talk is entitled "New Words for Old."

At present Dr Bratcher is acting a Translators' Institute in New York where he is lecturing and assisting in translation work.

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CONVERSIONS. Holders of Loan Nos. 220 and 358 (maturing 1st September, 1968) and 223 and 370 (maturing 1st October, 1968) are invited to convert to the new Loan.

AN AUTHORIZED TRUSTEE investment in N.S.W., Queensland, western Australia and Tasmania, the Loan is also an approved security for Trustees of Pension and Superannuation Funds wishing to qualify for Taxation Concessions.

APPLY at any office of the Commonwealth Trading Bank; Australia and New Zealand Bank Limited; Bank of New South Wales; The Commercial Bank of Australia Limited; Commercial Banking Company of New Zealand Limited; English, Scottish and Australian Bank Limited; National Bank of Australasia Limited; Rural Bank of New South Wales; through your Stockbroker, or at the Board's offices.

For Prospectus and further information, phone 2 0646 (Sydney) or 2 550 (Wollongong).

THE COMMONWEALTH TRADING BANK OF AUSTRALIA Members of The Sydney Stock Exchange Limited.

HIPPIES OR HIPPIES?

By the Reverend J. V. LANGMEAD-CASSERLEY

ONE of the most dramatic, the most photogenic youth movements of our age is the Hippie Movement.

It has also been one of the movements most severely censured and misunderstood by the older and more conventional adult population.

If we are going to understand people like the Hippies, we've got to begin by understanding the moral disgust in their hearts as they contemplate people like us. They are people who dislike intensely our way of life.

They are not just immoralists. They are almost exclusively moral when they pass judgment on us, just as we feel frequently moral and are at our worst as we pass judgment on them.

They see through us, and it would be well for us to take this seriously and not pass it off as if it were something absolutely outrageous.

NOT NEW

There may be some reasons that are worth looking at. Youth movements have a long and a great concern to older people who are not.

In fact, we can find quite bitter complaints about the way modern youth is going to look back in thirteenth century Latin literature.

And I've no doubt that if you were a sane, sensible person of wholesome outlook in the thirteenth century, you would have been plenty to complain about when you viewed the thirteenth century youth.

Youth movements became much more common about the time of the Industrial Revolution with the development of a new kind of society and an acceleration of knowledge.

Young people who were educated in the latest knowledge knew a lot more than their parents did.

It is obviously true today. How many parents of our high school children know about the new math or very much about aerodynamics or cybernetics or the management of computers?

There was, of course, when a boy could take his homework home and father could do it for him 39 times out of 100, father couldn't possibly do it.

You cannot let your own memory of what happened when you were in high school in any way guide you in advising your son or daughter in high school today.

Everything is different now. That doesn't mean it's worse, and I don't suppose it even implies that it's better, but it is certainly different.

The result is a situation in which young people complain very some times that their parents and other older people with whom they are associated don't understand them.

The older people will return, and if you don't really understand us, neither will.

It is not a one-sided problem. Neither understand the other.

VICTORIAN MYTH

The generation gap produces today a dissimilarity of background between parent and child and a cultural experience far removed from each other that it's difficult to understand why the two generations gaze at each other — perhaps with love — but certainly with perplexity.

The youth movements which cause a certain amount of anxiety to our age are much more than a matter of the "new morality."

The new morality and the moral tendencies of the time are very much distinguished, but the young people today have a strong idea that when we were young we were very much better than in fact we were.

When I was young, we had the myth of the Victorian, and it was very largely a myth because the Victorians were never as straight-laced as we supposed it.

to the myth of the Edwardians and the Georgians.

We can find the remnants of the 1920s were certainly no more than not unlike those of the 1960s.

The conditions among artists in the 1920s are well reflected in the novel, "The Bohemians," and in the poem, "A Fisherman's Boy," without raising up a large core of protestants.

And, remember, that we could hear their protests, that might be part of our salvation.

Let us consider what is particular our young people object to.

HYPOCRISY

I have suggested materialism, the worship of wealth, and what the young people call hypocrisy.

For example, there has been a great, and justifiable, depreciation of prenatal sex on the one hand and then a justification of it in South Viet Nam and in palm blooms on the other hand.

Now whenever we are going to believe in a large number, it is still rather better than blighting pits or incinerating pits with napalm bombs.

If we can't see that, let us think that behind our moralism there is a hypocrisy.

Our moral judgments, our moral attitudes just don't make sense.

With such practical, moralistic judgments, we whitewash the savagery that still exists inside of us.

We try to cultivate a pure sense, a whole spirit of it, many of our worldly ethics in business and politics really conducted in the spirit of it.

There is another kind of reaction by which the older young people in which they really resemble the most right of us.

Our political groups and that is the whole movement. They are protesting against this size of our social structure.

In this, perhaps, the saddest part of the whole movement. For the one thing we are

fering to our middle class civilization in its familiar form.

We could ever have a prosperous, happy, thrifty middle class civilization, a happy, thrifty middle ward looking conservative no longer.

We cannot have and practice it. We cannot have and practice it, without raising up a large core of protestants.

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bound to get more and more of its bigness.

It is possibly avoid it, and so many of the youth movements are preparing people just to launch themselves into a backward looking conservative no longer.

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within Christianity which the official life, preaching and teaching of the conventional church has as yet entirely ignored for generations.

It is the strand that we call "mysticism."

I feel very guilty in this area, and my guilt is shared with many of the young people in the Christian Church. It is a common guilt.

There's plenty of doctrinal teaching, but how often does the average preacher and teacher in one of the conventional churches talk like that because we can't, should expect to grow, what they ought to expect to become, what they might hope to experience and enjoy if they were through life coming closer and closer to union with God?

How often do we talk to people that way I guess hardly at all.

I THWARTED

It is surprising that so many of the Hippies think we don't talk like that because we can't, because we've got nothing to say.

We've entirely obscured a whole tradition within Christendom.

So these thwarted mystics seek mystical satisfaction elsewhere, and the fault is mainly our own. We are not worthy of our Christian heritage.

If I were preaching a sermon, I would say, "God isn't satisfied with your just being honest in business or good neighbors. He is not satisfied with your not getting drunk nor beating your wife. He wants more than that."

"He wants you to be joined to Him in love. He wants you to find the whole of your life and the whole meaning of the consummation of your being in love."

It is a protest against the conventional American churches in the name of religion.

It is a tremendous reminder that the most characteristic of LSD and other drugs is not social but are religious and mystical.

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because, despite all our professions, our hymn singing and all of the conventional church has as yet entirely ignored for generations.

The important thing is not to criticize and condemn Hippies, but to realize the lapses and inadequacies of oversight, character, that should be illuminated and fulfilled.

The Hippies really demand that we should be illuminated and fulfilled.

They say that they don't understand the word, "love," very well, as it is evidenced by their slogan, "Make love, not war."

But where did they get their love, their understanding of the word, except from us and our characteristic institutions?

Are they to be blamed for that, or must not they rather share in the blame with us?

No Christian would deny that this stress on the absolute supremacy of love in the moral and spiritual life is a thing of value.

Real life is loving, variety, and splendor.

It is time for love to begin, and the human race can't get on without love.

We have gone along for centuries without love. If we don't love each other more, we shall never stay on earth.

Now the cry becomes ever more urgent, more desperate, "Love! It is time for love to begin."

OUR SINS

The Hippies in some ways are confused, but in their own way they are teaching us once again to preach the Gospel.

We know that without love, the world will fall short of its goal, its providential, its Divinely ordained goal and will away and die.

And all our substitutes for love are as nothing and will be found wanting. We know this for true, and we know this for true.

The Hippies remind us of something real. They remind us of our sins.

They remind us of the thimble inadequacy of our faith. They even continue to remind us of the very heart of the Gospel. Surely we ought to be grateful.

— from "Adventures," Chicago.

THE SEPTUAGINT

By WINIFRED M. MERRITT

STUDY NO. 3. HISTORICAL PROBLEMS

The Letter of Aristeus speaks only of the Pentateuch. No doubt, the Law was translated first, followed at varying times and at the hands of different translators by the balance of the books.

In the Prologue to the Book of Ecclesiastes, written in 132 B.C., we find the Greek word, and grandson, reference is made to the "Law and the Prophets," and the "Books" were then translated.

The Greek name of the translation of the Septuagint as a whole varies as between the different books, being at its best in the Pentateuch and at its worst in the prophetic books.

The Hellenistic Greek in which the translations were effected was undoubtedly that in common use throughout the Empire of Alexander, our knowledge of which has been so greatly extended by archaeological discoveries.

Neither the Greek nor the Hebrew scholarship of the translators was high order, and as one prominent critic has said, they not infrequently went down words which have no rational meaning whatever.

BOOKS VARIED

The Septuagint was the Bible of the Greek-speaking world at the time when Christianity spread, and it was very largely through it that Gentile Christians received it.

As they had no reason to consider abandoning it for the Hebrew version of the people who were virtually their "enemies," the Septuagint became the Bible of the early Christian Church, and so in the books of the New Testament were in course of use added.

The most the Christians began attached to the Septuagint, and so the Jews, who eventually repudiated it completely.

GREEK BIBLE

Greek-speaking Jews needed a Greek Bible, and during the second century no less than three new versions of it appeared.

Two of the most famous were Theodotion, all translated from the Masoretic Old Testament, and representing it with varying degrees of accuracy, from "poorly" to "very good and literary freedom."

By the beginning of the third century, the Septuagint was the Greek version of the Old Testament in circulation, besides portions of others.

When Origen, the greatest of the early Church, came on the scene, he conceived the idea of a new version, called the Old Testament in six parts, and the New Testament in Hebrew text, the Hebrew text translated into Greek characters, the translation of Aquila, which was

considered to be the Hebrew original, the version of Symmachus, Origen's own translation, and the version of Theodotion.

In addition, a separate copy of the four Greek versions was made, known as the Tetrapla.

Origen's great manuscripts were preserved for a long time in the library at Caesarea, and as long as they were in existence, reference could be made to them; but works so conspicuous could not be completely copied, and it became the regular practice to extract portions for specific purposes, and to represent it with varying degrees of accuracy, from "poorly" to "very good and literary freedom."

Notwithstanding all that can be brought forward by way of criticism, however, the Septuagint has been well described as the "mother of the New Testament," and the knowledge of the Septuagint is a necessary condition of the study of the New Testament.

It is an invaluable witness to the Greek text of the Old Testament, and of enormous value to the New Testament scholar.

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