

MORALITY REPORT DRAWS STRONG CRITICISM

ARGUMENT ON "RULES ALONE AN INADEQUATE BASIS"

ANGELICAN NEWS SERVICE

London, October 24

The report on "Sex and Morality" by a British Council of Churches working party, published on October 18, has aroused widespread interest and controversy.

It is already a best-seller, and continues to draw comment from all sections of the community.

Strong criticism has come from many Anglicans including the Archbishop of York and Mr George Gwyder, a leading layman.

The working party was appointed two years ago under the chairmanship of the Reverend Kenneth Coggan, Methodist chairman of the council's advisory group on sex, marriage and the family.

Its findings, now published in this report (N.C.M. Press Ltd. 3s. 6d.) will come before the council's half-yearly meeting at Lambeth Palace this week.

The report gives cautious approval to contraceptive advice for the unmarried.

The focus of argument seems to be of the report's statement about chastity that "the rule can cover all the varied and complex situations in which men and women find themselves."

It occurs in a passage in which the authors confront themselves with this question: "You will surely agree that in one important matter you are not in accord with the main body of Christian thinking, namely the view that chastity consists in obedience to an inviolable rule which forbids sexual intercourse outside marriage."

"But we do not wish to be misunderstood. We have not said that all rules are valueless. We have tried to show that rules by themselves are an inadequate basis for morality."

No rule can cover all the varied and complex situations in which men and women find themselves.

Moreover, an action which is in outward conformity with a rule may nonetheless be immoral because the motive and spirit behind it are wrong.

Our reluctance to spell out the meaning of chastity in terms of basic rules is not due to any lack of conviction about the value of chastity, but rather to a desire to give adequate content to the word."

OWN ANSWERS

Appended to the report are seven recommendations which are intended as a means to enable people to find their own answers to the question of premarital sex.

The teachers, doctors, and authors who make up the group say children should be taught the right terms as soon as they are curious to know about them, so that "four-letter words" will not be used instead.

In discussing the report Mr Coggan said that the group had more or less abandoned the original terms of reference, which were "to prepare a statement of the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage, taking full account of responsible criticism, and to suggest means whereby the Christian position may be effectively presented to young sections of the community."

He said, he said, seeking to provoke discussion on the underlying question, what is

morality? The Archbishop of York, the Most Reverend F. D. Coggan, and six other churchmen including the Bishops of Coventry, Blackpool and Liverpool, on October 18 issued this statement:

"If, as the report states, 'sexual intercourse is so significant that it cannot be separated from love and long-term commitment without the parties themselves and society itself suffering some harm', then we believe that the Christian Church should say plainly that sexual intercourse outside marriage is less than the best kind of loving and therefore wrong."

"Anything that weakens this fundamental Christian standard cannot in our view do anything but a disservice to the personal and family life of the nation."

NOT TWO SETS

They were disturbed by the assumption that there could be one set of rules for members of the Church and another set for those outside.

"We find ourselves unable to accept this view, which is far from being in accordance with the teaching and spirit of Christ."

"All men are God's children and Jesus Christ is the moral example and standard for all men at all times."

"He summons, and therefore His Church must summon, all men to love in all their personal

relationships." Mr George Gwyder said that although the report deliberately refused to lay down the rules about premarital sexual relations, for Christians there were in fact rules.

"For Christians sex is for marriage, security in marriage requires commitment before it, and any body of Christian people which does not state this is doing a disservice to Christianity and to the nation," he said.

STADIUM CROWDED TO HEAR BISHOP AMBO

FROM OUR OWN CORRESPONDENT

Newcastle, October 24
Wrestling fans seemed to have arrived early at Newcastle Stadium on October 18 as a crowd waiting at the doors started to grow impatient. But at last the doors were opened and a steady stream of people flooded in for the next hour.

The main attraction, however, was not a couple of giants in the ring with a show which might have attracted the Church with a message of another kind of strength.

The occasion was a rally for the Diocese of Newcastle, the Bishop was the Right Reverend George Ambo, Assistant Bishop of New Guinea.

"I have come to share with

you my worry for my people and my country," he told the audience of some 1200 people, from many parts of the diocese.

The Bishop expressed thanks for past support from the Church in Australia. He described vividly the impact on Papua-New Guinea of the "hurricane" of modern civilisation, offering a new way of life, but also unsettling his people.

It was like "passing from a canoe to a liner. If we are not careful, we shall lose our heritage... replacing it with European ways which do not necessarily suit us."

The Bishop spoke of the twofold Christian duty: to be different from the world, but also to give the best to it and do our best for it.

MORE WORKERS

"It is our responsibility to help the heathen people to need the grace of God to guide and bless us."

"I rely on your support... more priests, more teachers, more carpenters and other workers... so to win my country for Christ."

Canon F. Coldraie, Chairman of the Australian Board of Missions, then described how the Anglican Church came to Papua some 75 years ago, to the part assigned to it by agreement with the Administration and other churches.

We seem to have had our assigned parts; it will be a disgrace before God if we Anglicans do not play our part" he said.

He spoke of partnership with government administration and other churches in New Guinea. "In the whole work of ordering and directing, and upholding the emergence of a nation, a new people growing out of a cluster of tribes."

"There is an urgent need for development of work in the highlands—the need for men

and money—and do not slacken in your response to these needs."

The rally was well organised by Mr J. Stace, Regional Officer of the Australian Board of Missions and the Diocesan Mission Committee.

The Bishop of Newcastle, the Right Reverend J. A. G. Howden, presided and guests included the Lord Mayor of Newcastle, Alderman D. McDougall, who welcomed Bishop Ambo on behalf of the citizens of Newcastle.

There were two brackets of roving singing of hymns and folk songs led by some members of the Hamilton and Wallsend Y.A.F. groups.

Attractive displays, illustrating work of missionary dioceses of New Guinea, Polynesia and Melanesia were arranged by the G.E.S. Y.A.F. and C.E.B.S.

The A.B.M. Women's Auxiliary also arranged a display of goods and articles made to be sent to these missionary dioceses.

Two features of the displays were a wooden replica of the Cathedral of St. Peter and St. Paul, Dugura, and a model of Eorua mission station, Papua.

A.C.C. CABLES THE PRIME MINISTER

The Australian Council of Churches Executive Committee last Monday called the Prime Minister and the Minister for External Affairs in Manila, arguing that Australian influence would be directed towards a negotiated settlement in the Nam.

The cable, which was signed by the President of the A.C.C., the Archbishop of Melbourne, read:

"A.C.C. Executive hopes Australian influence at Manila Conference will be exercised in direction of discovering new initiatives for a negotiated settlement."

DINNER FOR THE PRIMATE

THIRTY YEARS A BISHOP

FROM OUR OWN CORRESPONDENT

Brisbane, October 24
The Feast of St Simon and Jude, Friday, October 28, will this year be the thirtieth anniversary of the consecration of the Most Reverend Philip Strong, Archbishop of Brisbane and Primate, as a Bishop in the Church of God.

He was, of course, consecrated to be Bishop of New Guinea, where he served for twenty-six years.

The Queensland Executive of the Australian Board of Missions have arranged a dinner in the Pointsettia Room of the Canberra Hotel, Brisbane, at 6 p.m. on Friday in the Archbishop's honour.

The Primate will also preach at the Solemn Eucharist in St. John's Cathedral, on Sunday, October 30, at 11 a.m.

ANNIVERSARY OF DEDICATION

By happy coincidence, the dedication of the cathedral took place on the first of 88 Simon and Jude in 1910, so that this is the Sunday within the octave of the dedication festival.

As this is the first visit of His Grace to the cathedral since he was elected Primate, the occasion is to be marked by the presence of the Governor and other representatives of the New South Wales Government and laity invited who find it possible to be present.

The service will be broadcast by the Australian Broadcasting Commission.

The select preacher at all the other services connected with the dedication festival will be the Reverend F. L. Cuttriss, Rector of St. James', King Street, Sydney.

N.S.W. PRESIDENT OF BIBLE SOCIETY

The Archbishop of Sydney, the Most Reverend Philip Strong, accepted the invitation of the N.S.W. Bible Society of the clergy to become president of the society in N.S.W.

EARLS CATHEDRAL BISHOP ON PRAYER AND PEACE

The Bishop of North Queensland, the Right Reverend Ian Shevill, gave a brief address in St. James' Cathedral, Townsville, last Sunday morning, October 23, at a service of prayer in preparation for the Manila Conference.

The President of the United States and the Prime Minister of Australia attended the service.

The bishop's address was based on the text "Blessed are the peacemakers, for they shall be called the sons of God." (Matthew 5:9). He said: "I welcome the President of the United States and the Prime Minister of Australia to this Cathedral, we are conscious of the privilege which has been given to the people of Townsville in being invited by the leaders of two great nations to join with them in prayer as a preparation for the Manila Conference for dropping bombs, and looking back it is noticeable that when great men have undertaken great projects for the greater good of this world, they have almost without exception spent some of their time of preparation in prayer.

"One thinks of Our Blessed Lord praying in Gethsemane before embracing the horrors of crucifixion which led to the salvation of mankind.

"Of medieval knights kneeling in prayer before riding forth to rescue the Holy Grail.

COLUMBUS

"Of Christopher Columbus, voyaging in a little chalice, the 'Santa Maria', which is still there today, and where I have prayed, before embarking on the perils of the deep to discover the New World.

"Of English Sovereigns down through history, who, for communion with God, before assuming the crown of royalty, kneeling in prayer.

"Of Francis Drake, who before leaving for the Armada, crossed his prayer, later to be answered by General Montgomery in Normandy, Beachhead invasion. It is a prayer which has been answered.

"Almighty God, when thou

gavest to thy servants to undertake any great matter, teach us to know that it is not the beginning or the ending, but the continuing of the same until it is thoroughly accomplished, yielding the true glory, to the honour of thy great name, Amen."

"And now, in the historic tradition of heroic leaders through the ages, the President and the Prime Minister come to spend their last moments on Australian soil, praying with their fellow Christians for the blessing of God on their pilgrimage of peace to Manila.

SIGNIFICANCE

"It is a moment of deep significance in world history, a moment when we are joined in spirit by men of many creeds and nations, that they pray in temple, or churches, shrines or cathedrals, or even kneel in nakedness in the jungle of God's creation. Mankind is unified at this moment in a prayerful hope of peace.

"Prayer and Peace are two words which are often misunderstood.

"Prayer does not mean the repetition of meaningless formulae, but it is the lifting of the soul of the distraught soul.

"Prayer does mean the uplifting of the soul of the distraught, the noblest act of which man is capable.

"Prayer is hard work, involving the mind, the body, and the spirit. We prepare for it by recollection, we construct for it by the blueprints laid by the saints, we offer it in the name of Christ.

"Peace is also a word often misunderstood.

"It is not a vacuum, it is not just the absence of something, it is the presence of something. It is a positive thing, and again

the result of conscious effort of body, mind and spirit.

"There are those who would achieve peace by grabbing the placard and marching someone else's peace, and yet get that if they grabbed a prayer book and knelt down, their efforts would have more lasting results.

"This historic service is a reminder to us all that those who lead the nations of the earth acknowledge that this is God's world, that God knows his plan for his world, and that prayer should now be offered:

- for the straightening of twisted images;
- for reconstruction after war;
- for the guidance of those who lead;
- and for peace."

FUORE IN HOBART ON RESURRECTION BELIEF

FROM A CORRESPONDENT

The views of a visiting speaker, Professor Charles Birch of Sydney, on belief in the Resurrection have caused quite a controversy here.

Professor Birch spoke to the students of the Anglican Marcelline College last week and answered a number of questions from them, including some on the Resurrection.

He said that among Christians there was a great variety of opinion as to the meaning of the Resurrection.

He said, he would agree with those who did not support the doctrine of the so-called Resurrection of the body, "the body rising from the grave."

To him there was no evidence

of a physical resurrection which would raise the body.

Professor Birch told the Hobart "Mercury" that there were plenty of people who believed as he did, including the Archbishop of Melbourne.

The Archbishop of Melbourne has since denied it. He sent a telegram saying, "I believe in the literal, bodily resurrection of Jesus Christ. I believe the third day he rose again, according to the Scriptures."

Professor Birch told the "Mercury" that he regarded himself as a Christian who belonged both to the Church of England and the Methodist Church.

A small group of teachers and students have protested at Professor Birch's speaking at the school on the "New Theology," most of which followed Christian lines, but was full of half-truths," said one teacher.

"NON-DOCTRINAL"

"The unhappy fact that it was what most of the students wanted to hear — the unalterable truths of God and Christ pushed and pulled around, often in laughing fashion, by impostors," said one.

Professor Birch's addresses had been billed as non-doctrinal but they had touched on fundamental doctrinal principles.

The Bishop of Tasmania, the Right Reverend R. E. Davies, told the "Mercury" on Wednesday that he was concerned that the professor had denied the authenticity of the Resurrection, and that the Archbishop of Melbourne had been wrongly quoted.

Bishop Davies said the Resurrection was the cornerstone of the Christian faith. It vindicated the faith and teaching of Jesus Christ.

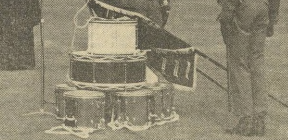
He said there was a tendency today to assume that at home

LUCAS TOOTH SCHOLARSHIP

The Reverend Keith Stephens Rector of Lake Brierley, Diocese of Canberra and Goulburn, has awarded the Lucas Tooth Scholarship for 1967.

G. Mohan of England, Canon Mohan is a leading Evangelical clergyman who is visiting the country to preach at the seventy celebrations of the Diocese of England.

Canon Mohan will speak on the subject "Our Protestant Heritage."



New Queen's Colours and Regimental Colours are laid across piled drums during a ceremony in which the Governor of New South Wales, Sir Roden Cutler, this month officially presented the Colours to the 1st Battalion, Royal New South Wales Regiment (Commanded) at Victoria Barracks, Paddington. Shown at left are the officiating clergyman Chaplain-General A. E. S. Begbie, J. C. Morgan, and R. G. Durbin. At right are the Queen's Colour Subaltern, Lieutenant L. C. Lenthall, and the Regimental Colour Subaltern, Lieutenant N. D. Lynch.

FACT AND FANCY

Who would have thought that St. Peter's Cathedral, Adelaide, would break out like this? Arrangements for October 1, "and every Saturday night," according to an advertisement in the "Advertiser," included not only Good Music and a sermon by the Dean, but also the "Monte Carlo Jackpot \$377" followed by the G.E.S. annual service and Evensong!

A correspondent thinks that Bishop Gilbert White would be a bit disappointed in Canberra as when that town was established as the seat of Federal Government the Bishop wrote these lines:

"For we had none the cooling breeze blow
Fresh from the slopes of the Holyhook's snow.
From the clamour of the crowded street
Where men intent on gain alone compete
To plan amidst the collier, purer class
The people's good, great things for them to dare,
And still chance with great struggles
To meet.

From selfish cares and petty schemings free,
Here may thy elders thrall and thine honour seek,
For only God, and strong in love
Confound the mighty and protect the lowly."

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Two new bishops have interesting families. Bishop Myers elected last month for California, thirty years ago by Bishop R. O. Hall. In 1941 he married Martha Sherman, daughter of Dr. A. M. Sherman, a distinguished American missionary in China.

The Bishop-elect of Hong Kong, the Reverend Gilbert Baker, was ordained in Canton, thirty years ago by Bishop R. O. Hall. In 1941 he married Martha Sherman, daughter of Dr. A. M. Sherman, a distinguished American missionary in China.

The Rector of St. Mary's, Waverley, the Reverend E. Pattinson-Claude, writing in his parish paper this month on Prayer Book Revision points out that there were as women on the P.E. Revision Committee in 1928 as there were in the 1928 revision in England the words "obey and serve" were changed to "love and comfort."

WITH WEST AUSTRALIANS B.C.A. LEADER'S WORK

Geraldton, October 24

The Bishop of North West Australia, the Right Reverend Howell Witt, has announced the appointment of the Secretary of the Bush Church Aid Society, the Reverend C. W. Rich, as an Honorary Canon of the Cathedral of the Holy Cross in Geraldton.

The new canon will be given a place in the cathedral as a special service on Thursday, November 10, when he is to be inducted into the office.

The Bush Church Aid Society has literally saved the face

of the Church in the North West, for, since coming to the place in 1957, eleven priests have been sponsored by the society and many thousands of dollars expended on the construction of new rectories, vehicles, and the maintenance of the ministry in a remote area soon to become five.

Without the help of the society it would have been almost impossible to reopen the work which had lapsed for many years due to depression, war and the shortage of funds in such isolated situations.

The bishop voiced his heartfelt appreciation of the society's great contribution to his diocese during debate in General Synod on the Church's finances in the afternoon, and such remarks received a good standing and applause.

YOUNTER

Thien Nhat Hanh, a Buddhist monk, is a professor of the Van Hanh University, Saigon, director of the Youth Social Service Programme of the United Buddhist Church, weekly, "Thien My."

He has recently toured Australia, the Continent and the East Indies, and has been invited to visit Australia by the International Committee of Concience on Viet Nam.

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REFORMATION SUNDAY

FROM A CORRESPONDENT

A united service to mark Reformation Sunday will be held in St. Thomas' Church, Kingsgrove, Sydney, on Sunday, October 30.

The service has been arranged by the New South Wales Council of Churches in association with the Kingsgrove Ministry Fraternal.

The speaker will be Canon T. G. Mohan of England. Canon Mohan is a leading Evangelical clergyman who is visiting the country to preach at the seventy celebrations of the Diocese of England.

Canon Mohan will speak on the subject "Our Protestant Heritage."

ANGELIC HOUR OF
CHRIST THE WORKER

ONE MINUT
SERMON

—Dr Geoffrey Fisher

contention between the partic

Particularly the charge must be refuted that to protest against

Many Words Without Inspiration

A couple of our inadequacies which the whirlwind Johnsonian cavalcade through eastern Australia last week exposed were our more standards in public

President Johnson, although no spell-binding orator, did show up the lack of homework of most of our politicians, from the Prime Minister, Mr Holt, down. In any case, men so long in politics should have had little

The President, despite the rush and turmoil of the most fantastic tour in Australia's history, obviously extemporised on occasion. But, more importantly, he delivered his set pieces with timing, clarity and emphasis. Most of our public men, with their long-windedness and tiresome clichés, left their listening compatriots writhing with em-

There is general agreement that the Labour leader, Mr Callwell, made by far the best impression of the Australian speakers at the Parliamentary luncheon in the President's honour in Canberra. I also thought the Queensland Premier, Mr G. R. Askin, expressed himself well and in a comparatively convincing manner at the Brisbane airport welcome. He had a sense of occasion which the N.S.W. Premier, Mr Askin, lacked (although the latter was mercifully brief on the two occasions we heard him on television). Much of the television commentary on the Johnson visit was banal, flat and uninspired. As this was a joint ex-

Surely Not So Wierd As All That

This column this week is in peril of being a long moan at Australia's weakness in presenting a favourable image of itself to the world outside.

But we must join in the chorus expressed that the film, "The Wierd Mob" should (we understand) present Australianers being excessively devoted to beer drinking and swearing. Cromwell's directorial painting of himself should show "warts and all" and his influence on a truthful presentation of his appearance is generally admired. But he was not "warts" and neither is the average Australian.

It is a pity that this film, based on the same theme, could not have presented Australianers in the round. Films are one of the most effective media of reflecting a country's way of life. Let us have comedy by all means in doing so. But this time (frequently before) the comedy seems to have slipped into farce.

Can We Aid Welsh Families?

Disasters such as the which overwhelmed a W mining village last week

At least 128 people, mostly children, were killed, are mercifully infrequent in peacetime. The magnitude of the tragedy is numbing, especially when contemplated in terms of the emptiness left in many homes through the overwhelming loss of a child. The death toll at the school by a sliding scale is nearly 200, and, as graphic and poignantly expressed in the report, a generation in the village has been virtually

Australia's sympathy has been expressed officially to the bereaved parents. Should we as a nation not do more than that and see whether some of the widows' family life has been

whose family life has been suddenly shattered, may be assisted, if they so desire, to establish themselves here? Is an inquiry which could appropriately be made through Church channels.

Read 2 Cor. 4:1-6.
So far, St. Paul is conti-

He has never been ashamed of the Gospel of Christ, but makes clear the whole Gospel message unto every kind of conscience.

But yet S. Paul realises his Gospel is often hidden (not Our Lord's teaching parables likewise), and people say he is obscure. But he claims there is obscurity except for those whose hearts are not prepared.

True, so many would not believe that lawless violence and falsehood to whose power they look are centred in a personal power, yet they are the less worshipping the light and ignoring God.

It is no discredit to His Gospel that its light does not penetrate everywhere, any more than the seed sown failed in unploughed ground or rocky, thorn infested regions.

The central point in S. F. Gospel is the Glory of the Messiah. He is the source of the gift of the Spirit; is the most complete representation of God possible. The truth of God conveyed in Christ crucified and unto glory is all the truth we are able to make our own.

Following this fact is further one that we who claim Christ as Lord, are clearing ourselves. His slave The Corinthians held that Paul made exaggerated claims for himself but his claims were always as the instrument Christ for the salvation of people.

For it is the greatness of God who makes the power and character of S. Paul's preaching. So he sets forth the Gospel just as it is for the benefit of all men are finally the same.

Can We Aid Welsh Families?

DUNGLISON, the Reverend E. formerly Diocesan Youth Chairman

at least 28 people, mostly children, were killed, are mercifully infrequent in peace-time. The magnitude of the tragedy is numbing, especially when contemplated in terms of the empty places left in many homes through the overwhelming loss of a school by a sliding slab of earth. The death-toll may even reach nearly 200, and, as graphic and poignantly expressed in a report, a generation in the village has been virtually

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PENNINGTON, the Reverend Assistant Priest of Elizabeth, Diocese of Adelaide, to be Rector of Portland, Diocese of North West Australia.

WARRBURTON, the Reverend D. J. Rector of Storteadale, Diocese of Tasmania, to be Rector of Holy Trinity, Hobart in the coming year.

LINDEN, the Reverend G. J., and Curate of North Rockhampton, cese of Rockhampton, to be Rector of Coolamon, Diocese of Riverina from the beginning of February.

RATRAY, the Reverend J. M. Assistant State Secretary in Victoria, A.M., to be Rector of Moama, cese of Riverina. He will be in

THE MAN IN
THE STREET

CHURCH CALENDAR
October 24: Trinity 21.
November 1: All Saints' Day.
November 2: All Saints' Day.

BOOK REVIEWS

PHILOSOPHER'S LECTURES

STUDIES IN CHRISTIAN EXISTENTIALISM, John Macquarrie, S.C.M. Press, pp. 278, \$4.50.

NO DOUBT the publishers hoped to attract readers by quoting the Bishop of Woolwich as saying of one of the papers in this collection: "The words of a professional philosopher that it was stimulating to say."

Don't be put off by this. It is not yet another book in the "Honest to God" device. It has over 17 papers by the Professor of Systematic Theology at Union Theological Seminary, New York.

The genesis of the book lies in the author's B.A. lectures at McGill University (1961) on "Some Heideggerian themes and their Theological Significance."

Other lectures and writings on related subjects have been added so that there are now five parts dealing with 1. In Defence of Theology, 2. The Philosophical Presuppositions of the author's approach, 3. The Existential Method in Theology, 4. Some Other Approaches Considered, 5. Application to Practical Doctrines.

Macquarrie wrestles with the problem of how theology is not only to serve the Church but also the world. Early in his teaching career he was brought to realise that "in a secular age one may not assume that language about God affords a universally intelligible basis."

LEGAL STATUS OF M.P.S.

PARLIAMENTARY PRIVILEGE IN AUSTRALIA, by J. H. Garvey, Melbourne University Press, pp. 183, 56s.

The author is the Associate Professor in Law at the University of Sydney and has developed her considerable knowledge to survey parliamentary privilege. A thorough and helpful book for both before and after Federation.

The lucid pen of Professor Campbell tends to obscure the depths of her researches which demanded a meticulous acquaintance of the Statute Books, the House Reports, the Parliamentary Debates and Proceedings.

The writer criticises objectively and is not afraid to suggest that Parliament itself might be better reformed. A branch of parliamentary privilege and contempt of Parliament were made matters for the Courts to deal with rather than Parliament itself.

This would of course do away with the apparent anomaly of Parliament being both plaintiff and judge in its own cause.

The book will have a general appeal apart from the interest that it will arouse among parliamentarians and lawyers. —J.T.

ROMAN CATHOLIC DEVOTION

THE SACRED HEART, Dieckhoff, von Hildebrand, Herion Press, pp. 128, 5s.

Dr Hildebrand has written a book advocating the merits of the cultus of the Sacred Heart which was a devotion much beloved of an older generation of Roman Catholics.

He is at pains to declare that we should seek out "The Sacred Heart" of Our Lord as the source of activity and in his task has to reverse such odd-souled authorities as Tertullian and St. Augustine.

The cultus is, of course, comparatively modern and has only been officially recognised since 1783. It had the practical merit of being a means of reparation by Christians against the sins and outrages offered to the Blessed Sacrament.

A similar strain can be observed in some of the hymns of the evangelists where the attention of the singer is focused on the enormity of sin against Jesus that resulted in His Passion and Death.

Dr Hildebrand deals simply and effectively when he says that devotion to the Sacred Heart is much more than sentimentalism; that it points out that the Christian is as well as intelligent beings. —J.T.

ignitable starting point for a interpretation of the Christian Faith and especially the New Testament as the source of our answers to the questions of existence, and that all objective elements in Christianity have not been destroyed.

Recalling Calvin's dictum that the knowledge of God consists almost entirely of two parts, the knowledge of God and the knowledge of ourselves and that it is not easy to know ourselves, the author gives birth, to the other, by day birth, to the other, by day it is necessary to start from the consideration of man.

On one day this is the common ground we share with the secularists.

FROM this we may see that due humanity points beyond itself for completion and so we move on to speak to contemporary man about God. There can be few if any better volumes than this one for the reader interested to explore the possibility and contribution of a Christian Existentialism.

It can only elucidate the authentic meaning of the New Testament, and follow a path which is a method of asking questions appropriate to the existence of the language and these turn out to be questions of our own existence.

Macquarrie rests on Bullmann who rests on Heidegger's analysis of human existence. But he insists that such an approach still leaves the Christian.

As Barth's crisis theology has strengthened the Church under persecution and has made man's theological presentation speaks to us of the post-war age of despair.

It is of interest that since coming from his Scotland to the U.S., the author has been ordained in the Episcopal Church.

Perhaps there are many others who may comment that does that Christian existentialism is the way of "true life in death."

With this publication Macquarrie has put forward to the seeker a more helpful guide than any which were available to him in his own country. —G.H.F.

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THE U.S. PRESIDENT

LYNDON B. JOHNSON AND THE WORLD, P. Griffin, Pall Mall Press Ltd. 1966.

THIS book is not a conventional biography of L.B.J. It omits any direct account of the President's life, his education and starts at the point where he assumed the Presidential duties. It is a study of the crushing handicap of alcoholism which then overtook the President in considerable detail, the development of President Johnson's foreign policies. Not his foreign policy because in Mr. Geyelin's view, apparently shared by most men close to the President, he was not primarily a foreign policy man.

The reason for this, the author claims, is that the President is "a political animal par excellence, who attained the highest office in his country only because of his unrivalled political skill in the Democratic Party and in U.S. domestic affairs put him in the position where he was compelled to step into the breach after President Kennedy's assassination. He would never otherwise have become President.

If by politics we mean the art of the possible, requiring the ability to cut heads, then L.B.J.'s place in U.S. politics is assured; he has even been the most accurate judge of the possible within the United States. If his arithmetic has been flawless.

WHETHER these particular skills are transferable, or really really, to other fields, foreign policy is open to debate. The certainty of a good deal in the conduct of diplomacy. But diplomacy only makes the impression necessary to do with diplomacy is not itself policy. It is necessary to do with Marine Corps officer, who has been a close observer of L.B.J. since 1960, when he covered his Vice Presidential campaign for the New York Times.

While leaving no doubt in the reader's mind about the President's political acumen, he makes it clear that this has been necessary to do with basic domestic or external U.S. policy. It is not like any other more technique in the law courts or in the political arena. It is a simple. It is foreign policy that is the main matter. It is principles and biochemical factors that are not just execution of

Mr. Geyelin reinforces with a great number of illustrative details that most observers of the U.S. political scene have suspected for just over a thousand years—that L.B.J. started his Presidency under a crushing handicap of alcoholism which then overtook the President in considerable detail, the development of President Johnson's foreign policies. Not his foreign policy because in Mr. Geyelin's view, apparently shared by most men close to the President, he was not primarily a foreign policy man.

This ignorance is reflected in the fact that even by most other foreigners: "They're not like the folks you were raised with."

At the outset, he relied heavily upon the advice of Adlai Stevenson; but the demands on Stevenson's time made by the United Nations, the physical distance between New York and Washington, and the physical distance between domestic matters, attenuated the link between the two. It could never have been really strong link, in any case; Stevenson was concerned with policy, with foreign policy; Johnson's concern was with practice, with politics.

The book contains an especially valuable assessment of the Johnson political view of the course of his policies in Panama, Cuba, Cuba, the Dominican Republic. Here, at least, some clear policy might have been expected of a man who, hailed, after all, from Texas, and who had the advantage of experience of neighbouring Mexico. As Mr. Geyelin makes clear, he had no such policy of any kind towards Latin America, though France and the United Kingdom, Canada, Germany and NATO.

Of most interest to Australians are the sections of the book dealing with U.S. involvement in South East Asia. At first, the author is most impressed. This fact should impress the reader about the illusion of our support of the U.S. in Vietnam, and has affected their will to raise our stocks in the United States.

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SAYINGS OF OUR LORD

FROM THE GOSPELS, by J. H. Garvey, D.S.R. Faith Press, pp. 123, 6s.2d.

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It is a book which has produced a new insight into the world, but a most illuminating compilation of the sayings of Our Lord, to say on the God Shepherd, the Resurrection, the Holy Spirit, and Life and Death of man.

It is a book which is by no means in its final form: Don Robertson hopes that it may be a bedside book for those who want to read the Word of Our Lord set out compactly but in a different way. The reader who does this will find much in the way of fresh illumination.

—J.T.

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