

# AN LITURGICAL

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## SYDNEY GLEBE BOARD DEVELOPMENT PLANS IMPRESSIVE PROPOSALS AT PRESS CONFERENCE

The Glebe Administration Board of the Diocese of Sydney, in a remarkable reversal of its old policy of dignified isolation, held a Press Conference yesterday and opened an Exhibition covering its development plans.

The Board has only once before made any major public statement about its policy and proposals.

Yesterday's "new look" was presented by the Board's deputy chairman, the Venerable C. A. Goodwin, its executive secretary, Mr. G. B. King, and other members, at the Board's new premises in the block of Adelaide buildings, half a mile distant from its former office in Diocesan Church House.

The Exhibition, and the facts given to newspaper men, should dispel most of the misapprehensions widely current about Church property under the control of the Board.

In particular, it dispelled the common illusion that the Church had grown "rich" from the rents of sub-standard housing, and treated its "tenants" like slaves.

The Board administers the following Glebe:

- Philip's (Glebe), 40 acres; S. James' (Edgellville and Waverley), 40 acres; Bishopsgate Estate (Glebe), 40 acres; S. M. (Randwick), 40 acres; and S. John's (Parramatta), 8 acres.

These areas were granted originally by the Governor of New South Wales to the Church for the support of the clergy and the clergy.

Long term ground leases—mostly for 99 years—were granted over the past century on nearly all these lands. Most of the leases have now expired, and the remainder will fall in during the next thirteen years.

The overall gross return to the Church on the value of these Glebes is about 1.5%.

### VALUABLE LAND

Many of the houses now standing on some of these Glebes are very old and in dilapidated condition, and it has been impossible until now for the Glebe Board to do anything about them during the term of the ground leases.

Most of the land—especially the 80 acres of the S. Philip's Glebe and the Bishopsgate Estate at the Glebe—has become extremely valuable in recent years as Sydney's population and land values have risen.

The Board has accordingly commissioned a series of expert feasibility studies for the re-development of these 80 acres in particular.

The new area lies immediately opposite the University of Sydney and extends back to Wentworth Street.

The study indicates that it can

### BISHOP INTERVIEWED

FROM OUR OWN CORRESPONDENT

Melbourne, October 7.

The Bishop of Chile, Bolivia, and Peru, the Right Reverend Kenneth Howell, is visiting Melbourne during this week.

Last Sunday he visited S. Silas, North Balwyn, but in place of the usual sermon he preached from visiting dignitaries, and did not enter the pulpit, but sat at the chancel step with the Most Reverend J. P. Stevenson, and a layman, Mr. O. O. Nadebaum, and was interviewed by them on his way to the Cathedral, which is one of the largest areas of the world. Questions from the congregation were permitted.

be developed to provide accommodation and other facilities for university students and staff, post-graduate workers and residents, as well as for the general public. It is likely in addition that there will be need for office and commercial offices, some shops, possibly a motel, former office buildings such as show rooms.

Plans already announced for the Edgellville Glebe provide for a Retirement Village for some 200 people, which is expected to be finished by the end of 1969; residential and commercial buildings.

Work has started on two residential blocks adjoining the proposed Edgellville railway station. They will contain 106 flats for letting to the public.

### IN SECTIONS

Most interest will centre on the development of the enormous 80-acre area opposite the University of Sydney.

Archdeacon Goodwin explained yesterday that the drawings and diagrams and architects' sketches on display were "hypothetical."

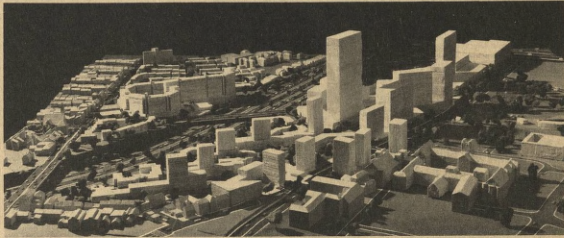
The way you start a project like this is to look at the thing in sections.

"You call in the experts to come up with a general plan of the kind of thing you have in mind. After that, you have to get down to the long, hard work of detailed planning, in close consultation all the time with the civil authorities, bodies like the University and everyone else interested."

Finally, when you have your overall concept settled, you start on the project little at a time.

"You cannot develop 80 acres overnight, or simultaneously."

What you do start on is in sections, working steadily away the overall plan. The total cost of redeveloping all the Glebe lands cannot be estimated until plans are completed and approved. It is understood that a sum of the order of between 500-800 millions will be involved.



An architect's model of the proposed re-development of the 80 acres of the S. Philip's Glebe and the Bishopsgate Estate in Sydney.

## SYNOD IN FAVOUR OF THIRD DIOCESE IN S.A.

FROM OUR OWN CORRESPONDENT

Adelaide, October 7. Probably the most important of the subjects debated at the Synod of the Diocese of Adelaide, held from October 1 to 3, was that of the creation of a third diocese in South Australia to be formed from the present Diocese of Adelaide.

The long debate which included thirty-six speeches, at most all of high quality, resulted in an overwhelming vote in favour of the creation of the proposed diocese to which the name of The Murray was given in the canon.

Synod began on Monday evening in St. Peter's Cathedral when Evensong was sung by the cathedral choir.

The Dean of Adelaide, the Very Reverend L. E. W. Renfry, and the President, the Reverend W. G. Greenman, officiated, and the Bishop of Adelaide, the Right Reverend T. R. Reid, presided.

The clergy of the diocese were present in their robes, and there was a large attendance of lay representatives to the synod in the congregation.

The Bishop delivered his Pastoral Address from the cathedral pulpit.

### ON LAMBETH

It was a master summary of the recent Lambeth Conference of 1968 from which the Bishop had returned two weeks before.

The Synod Eucharist was celebrated in the cathedral at 7.30 a.m. on the following morning.

The Bishop was the celebrant assisted by the Dean as deacon and the Archdeacon of Adelaide, the Venerable E. A. Codd, as subdeacon.

The clergy were present in their robes and the canons in cope.

In spite of extremely wet and cold conditions there was a very good attendance of synodmen. The opening session of synod began at 3 o'clock on the Tuesday afternoon in Christ Church Hall which, large as it is, was barely adequate to hold the number present.

It was evident that although the twenty-three parishes and districts had been ceded to the Diocese of Willochra two years ago the number of clerical and lay representatives was larger today than it had been when the present Bishop was enthroned in 1967.

### LONG SERVICE

The Bishop read his Report on the State of the Diocese which dealt with events of importance both in the Diocese and beyond during the past year.

The report was received with prolonged acclamation. Synod passed a vote of thanks to the Bishop for his Pastoral Address and for the Report on the Diocese and requested that they be printed.

A motion was moved by the Synod Secretary, Mr. G. E. H. Bley, that the diocese be a participating diocese under the terms of the Long Service Leave Canon of the General Synod.

There was an interesting debate, in course of which Mr. Bley announced questions for representatives, concluding in synod passing the motion.

Mr. Bley then introduced the

Measure which was considered clause by clause, the effect of which was to add a Regulation to the Canon and Regulations of the Diocese enabling the Diocese to participate in the Long Service Leave provisions of the Canon of General Synod.

One interesting feature of this regulation, in which the Diocese of Adelaide seems to be acting differently from other participating dioceses is that the payment of parishes and districts on behalf of Long Service Leave for their clergy will be made through the synodal assessment.

By this means some parishes will pay more and some less than the amount of \$72 per annum for each clergyman, but the principles of sharing the burden was accepted by synod.

In a Synod that was filled to the doors the debate on the creation of a third diocese in South Australia was introduced and maintained at a high level of interest.

Although there were many speeches it became evident as the debate progressed well into the second day that the majority of those who spoke as representatives of the area concerned in the proposed diocese were in favour of its creation.

The final voting, which was by order of precedence, was as follows:

"THE MURRAY" Sixty-six of the clergy present voted for the motion and 32 against.

One hundred and thirty-two of the lay representatives voted for the motion and 47 against. The Bishop voted for the motion.

The Canon for the creation of the Diocese of The Murray, as synod agreed that it should be called since the River Murray is the greatest single geographical feature in the whole area, was considered and passed clause by clause in committee.

Its final acceptance was carried overwhelmingly on the voices without the necessity of a count.

In the course of the debate the Bishop made it clear, in order to correct some false impressions, that he had never declared that he would not have an assistant bishop, but that he did to consider the appointment of assistant bishops the proper method of supplying additional episcopal pastoral oversight.

The Canon for the creation of the new diocese will have to be confirmed at a subsequent meeting of the General Synod.

(Continued on page 11)

### AID DIRECTOR FOR VIET NAM

A.C.C. SERVICE

The Director of Australian Inter-Church Aid, the Reverend E. H. Abbot, left for a two week inspection of aid operations in Indonesia and South Viet Nam on October 2.

He will spend about a week in each country reviewing development aid and refugee care projects being financed by Australian Inter-Church Aid.

In South Viet Nam he will hold talks with Australian refugee service team members, whose work assignments have been changed due to security requirements.

One of Australian Inter-Church Aid's seven team members in South Viet Nam, Mrs. Joan Davies, was slightly injured in a mortar attack on a hospital at Cai Be in the Mekong Delta recently. She is continuing her work as a nurse in Saigon.

One Australian who has been in South Viet Nam for two years is returning this month at the end of his service.

### PRESENT TEAM

He is Mr. David Tibborth, of Brisbane, who was employed by Australian Inter-Church Aid and made available for work with UNICEF in Viet Nam.

Australian Inter-Church Aid personnel currently in service in South Viet Nam are Mrs. Joan Davies (Methodist, Sydney), Sister Eugene de la Parelle (Anglican, Adelaide), Mr. Guy Breton (Methodist, Brisbane), Sister Jenny Leck (Anglican, Adelaide), Deaconess Barbara Ferguson (Anglican, Adelaide), Sister Mary (Baptist, Melbourne) and Miss Rosemary Taylor (Roman Catholic, Adelaide).

All are involved in medical and welfare work among refugees.

### ARCHBISHOP'S RETURN

FROM OUR OWN CORRESPONDENT

Melbourne, October 7.

The Archbishop of Melbourne and Mrs. Waverley have returned to Melbourne after their recent visit to England for the Lambeth Conference.

At present His Grace is engaged in preparation for the next session of the Diocesan Synod which begins with his synod sermon on Sunday afternoon, October 20.

He gave a Press interview on Tuesday afternoon, October 1, and answered many questions concerning Lambeth and his impressions of the overseas churches.

Needless to say, the inevitable questions about the recent Papal pronouncements and directions, and it was made clear these were purely domestic matters of the Roman Catholic Church and not involved in the questions may well be regretted by those of other communions.



An artist's drawing of the part of the re-development plans at The Glebe, Sydney.



# THE TOMB OF DAVID

By MICHAEL J. LAURENCE

HAVING bidden the people accept the king God had chosen for them, David turned to Solomon and again exhorted him to walk in the ways of God and to be righteous and just with all the people, to keep the Commandments of God and to allow nothing and no one to make him depart from them or to ignore them; in so doing, he said, God would bless him.

David's desire to build the Temple had been very close to his heart and he had been very disappointed when God had refused him the building of it, so when he went on to explain the form and pattern the Temple was to take, he was overjoyed at the enthusiasm which he evoked from the people.

He then called upon them all to fall down and worship God who had been so good to them. The people in return thanked David for all he had done for them during his reign, and on the next day David offered sacrifices to God, both burnt-offerings and peace-offerings and feasted with the people and had Solomon anointed a second time. He appointed him to be King with Solomon as High Priest, and Solomon was brought in triumph to the Royal Palace and set upon David's father's throne.

David did not live long after Solomon's accession to the throne. In fulfilling his near death wish he sent for his son and again exhorted him to righteousness and justice, to all men and dependence upon God. When he lived thus, said the dying king, he would prosper.

## QUICK RESPONSE TO APPEAL FOR IRAN

ECUMENICAL PRESS SERVICE

Geneva, October 4

In response to an appeal for \$100,000 issued by the W.C.C.'s Division of International Aid, Refuge and World Service, member churches and related agencies have promptly pledged funds to rebuild and equip clinics in areas of Khurasan Province, Iran, ravaged by earthquakes.

Churches in the U.S., Denmark, Norway, Australia, New Zealand, India, Malaysia and Switzerland have contributed \$57,000.

The agency of the Evangelical Churches in Switzerland, together with the Swiss branch of the Roman Catholic organization Caritas, contributed \$33,000 including a donation of \$12,000 from the City of Zurich.

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King, his life would be blessed and his throne kept secure and his kingdom would be strong. The other would never rule over Israel.

David reminded Solomon too, of the faithfulness which God had committed of Abner and of Achish, and that he would be innocent men and bade him average their deaths, for he would have had always been too powerful for him to touch, yet he must not go unpunished.

David also gave the care of Chimham, the son of Barzillai, into Solomon's keeping, bidding him allow him eat at his table, for, he said, in that way he would be helping to repay the debt they owed his father for what he had done for them during Abimelech's intercession.

David finally reminded Solomon of Shimei and the insults he had committed to him when he had had to flee from Jerusalem and told him that although he had promised that the River Jordan on the day of his return to the city that he should not suffer at that time, yet Solomon must seek some occasion and make a point of punishing him for what he had done.

**MURDER**  
In a footnote in Josephus, the Reverend H. Stebbing explains that the murder of Shimei was barous they could not be overlooked or forgiven either by David or Solomon. "For a sin, he was punishing him in kings for the sin of his father, and was warranted by no law of God nay, it is against it everywhere; nor is it to be certain in the power of what he had done."

Man to grant such a provocative act to any of his kings." The writer continues, "Abimelech's cursing the Lord's anointed, and this without any just cause, was the highest act of treason against God and His anointed king, and David could forgive treason against himself, yet he had done no more in the case of Shimei than promised him that he would not share in the day of his return and reintegration, or upon that occasion, might put him to death, and he swore to him no further, nor was Solomon under any obligation to spare such a traitor."

After giving these final instructions to his son, David lived very little longer and died at the age of seventy having reigned for forty years altogether.

He was very rich and is said to have had more than eighty million pounds sterling which he left to his son Solomon. He was buried in the city of Jerusalem.

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A proposal to establish the office of high commissioner for human rights within the United Nations should receive the support of governmental organizations at this session of the General Assembly, Dr. O. Frederik Nolde, director of the Commission of the Churches on International Affairs, said here last month.

It was not possible to obtain the necessary consensus. Dr. Nolde proposed as an interim measure the evaluation of human rights in the U.N. secretariat.

In a speech concluding the international conference of non-governmental human rights organizations, Dr. Nolde urged that the General Assembly be encouraged to approve such an officer, and empower him to co-ordinate all the many actions to promote human rights within the U.N.

While he approved of the desire of many organizations to set up a high level human rights body, the C.C.I.A. director urged the organizations to submit themselves to "the discipline of the achievable".

In devising a strategy, greater emphasis should be placed on duties and responsibilities, education at all levels, open societies in which rights are "recognized" rather than "granted", and new efforts at both the regional and international levels.

U Thant, U.N. secretary-general, opened the Paris conference, the plan that the non-governmental organizations support ratification of various human rights conventions, particularly the one dealing with elimination of forms of racial discrimination.

## CRIMES' REGISTER

Strikes the platform with U Thant, President Kenneth Kaunda said that the proposed creation of a "register of crimes against humanity" and a special international court to deal with them. He suggested that the register be housed in the International Court of the Hague.

Representatives of 118 organizations from around the world attended the week-long meeting.

apologues, Josephus goes on, other Jews also used it as a source of revenue to pay foreign soldiers to assist them in their wars.

Many years later King Herod ordered a major room and from it took a great sum of money, but the privilege of wearing the crown or found the coffin of the kings, and general sceptre of most of the kings of Judah, so skillfully had they been buried in the tomb.

## TREASURES

In "The Steps of the Master", H. V. Morton says that during the sixteenth century a report got about the tomb of David which was full of rich treasure and that it lay beneath the building of David had been erected on the site of the Upper Room, that same room in which Our Lord instituted the Eucharist, where He appeared to the disciples after His Resurrection, and where the Holy Ghost descended upon the Apostles at Pentecost. He said that St. Peter fed after being sent by the Angel from his bonds in prison.

The Franciscans who were the guardians of the tomb, were driven out by the Moslems, and the church converted into a mosque.

It is called Nebi Daud, that is, the Tomb of David. The Apostles and the Jews as it is of crusading work. No Christian is allowed to kneel in it, and the Moslem guards hurry you through as swiftly as possible.

The ground floor, he goes on,

"which is supposed to contain the tomb of David, is absolutely bare to Christians".

Joseph Perry, of the other hand, his burial on Palestine, said that he was in Jerusalem on the Day of Pentecost, and on which day, he was told, the Jews had the privilege of wearing the crown, and praying at the tomb of David.

He then describes the incidents of his visit. Having entered the Upper Room, the visitors had to remove their shoes in preparation for their entrance to the tomb.

Underneath this room, he was told, was the room where Our Lord washed His disciples' feet and instituted the Eucharist.

"At last," he writes, "we were allowed to enter the place in which was the tomb of David. It was not much larger than a good-sized Sunday school classroom."

"Only a few could enter at a time... all we could do was to walk through the crowd or grating at a crenelated archway between the bones and dust of a very great king and Israel's sweetest singer."

"The environment was by no means conducive to reverence and worship, but sincerity and devotion (of the Jews) was unquestionable."

"I asked my Jewish friend," he says, "the meaning of it all. He said the Tomb of David was as significant to the Jews as the Tomb of Christ to the Christians. They also believe that his spirit will still be helping them in their need."

## HIGH COMMISSIONER FOR HUMAN RIGHTS WANTED

ECUMENICAL PRESS SERVICE

Paris, October 4

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Representatives of 118 organizations from around the world attended the week-long meeting.

They included women's groups, which has sent missions to relations of economists, lawyers, educators, bankers, political scientists, student and youth groups.

Representing the W.C.C. with Dr. Nolde was Mr. Dominique Michel of the C.C.I.A. While in Paris, President Kaunda paid an official visit to the headquarters of the Paris Missionary Society to meet the

## CZECH THEOLOGIAN SEES DIALOGUE CONTINUING

ECUMENICAL PRESS SERVICE

Prague, October 4

The dialogue between Christians and Marxists in Czechoslovakia, which has substantially increased during the first seven months of this year, cannot be stopped although the co-operation between the two groups will be slowed down by the military invasion.

This was the prediction of the Reverend Jan Milic Lochman, Czech theologian who is teaching this year at Union Theological Seminary here.

"Tanks are not yet in the streets," he said, "but they are not omnipotent. The kind of human values experienced since January cannot be forgotten or struck down by pressure."

Dr. Lochman said that the liberalisation process launched by the Czech Government would have brought an abrupt end to twenty years of anti-religious policies by the Government.

"For the first time in years we were able to speak as Christians," he said. "The past years beyond mere toleration to the expectation that their own spiritual contribution to make to the development of a more human socialism."

The government encouraged public debates between Christian and Marxist thinkers on how to further the "task of humanisation," he reported.

In fulfillment of long-standing plans, Dr. Lochman, a minister of the Evangelical Church of Czech Brethren, left Czechoslovakia with his family on August 29. He has been teaching at Prague University.

Dr. Lochman said that he has finished his mission in New York, he will return to Prague and other duties taking up new duties at the University of Basel in Switzerland.

The theologian, Protestant and Roman Catholic churches supported the liberalisation process. The leaders from the outside, where Christian theology was compatible with their own belief that "man is not the prey of history but has the capacity to shape it."

## RACE CONSULTANT FOR W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, October 4

Mrs Rene Karda-Smart has been appointed staff consultant to a W.C.C. co-ordinating committee that will seek to implement the programme on racism suggested by the Fourth Assembly at the World Council of Churches.

Chairman of the committee will be Dr. Egon Carson Blake, general secretary.

The staff consultant will work within the administrative programme of the Department of Church and Society.

Mrs Karda-Smart has been research secretary in the W.C.C.'s Department on Co-operation of Men and Women in Church, Family and Society.

At the Uppsala Assembly she was the staff member who assisted the working party on racial questions, which included experts on race invited to the Assembly as advisers.

She also worked with the sub-committee on racial questions within the Church and Society Committee.

A member of the African Methodist Episcopal Zion Church, Mrs Karda-Smart is also research secretary of the United Christian Council of Sierra Leone and of the World Health Organisation.

Dr John Karefa-Smart, who is assistant director-general of the World Health Organisation, has been lectured in the U.S. and Sierra Leone.

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## AMBITIOUS DISPLAY FOR MOE MANY ORGANISATIONS TO TAKE PART

FROM A CORRESPONDENT

"Involvement '68" which will open at Moe's Civic Theatre on October 13 is an ambitious attempt to show the public that the Church is very much involved in today's world.

For too long the image of the Church has been that of "buildings, halls, clergymen, and churchgoers".

"Involvement '68" will possibly be the first exhibition of its kind on such a scale in a country district, with at least eleven church organisations portraying by exhibit and film the various areas of their work.

It is a joint venture sponsored by the parishes of Moe and Newborough in co-operation with a number of church organisations whose headquarters are in Melbourne.

Designed as a positive witness and challenge to the general community and especially "the man in the street," it will attempt to portray that the Church is not what it is best in man, and offers channels of service for his time, talents and money.

### VOCATION

"Involvement '68" will have a special appeal for young people; all schools and young organisations are being encouraged to send their young people to tour the exhibition.

They will be asked to consider the many avenues of service offering through the Church in various areas of vocation.

The following exhibitors will participate: The Brotherhood of St. Andrew, Mission of St. James and St. John, Immigration Church, Anglican Board of Missions.

### A.C.C. MEETING FOR MELBOURNE

A.C.C. Service

The full council of the Australian Council of Churches will meet at Ormond College, University of Melbourne, from February 10 to 14, 1969.

Issues to come before the meeting will include planning for Australian ecumenicalism in the next decade; relations with the Roman Catholic Church; the result of this year's Fourth Assembly of the World Council of Churches and a review of the council's operations.

The meeting will be attended by 62 visiting delegates appointed by the council's 11 Anglican, Protestant and Orthodox member churches plus about 40 consultants, advisers and youth leaders.

The council last met in Melbourne in 1965.

The Moderator, General of the Presbyterian Church of Australia, the Right Reverend Norrie Finlayson, of Melbourne, who is president of the council, will chair the meeting.

### B.G.S. SYDNEY CAMPAIGN

The Principal of the Brotherhood of the Good Shepherd, the Reverend Max Timbrell, and five Bush Brothers from the far west of N.S.W. and south west Queensland will be Sydney for their annual campaign from October 16 to 25.

The Headmaster of The King's School, the Reverend W. Kewley, will preside at the annual public meeting in St. James' Hall, Sydney, on October 21 at 7.45 p.m.

The suburban meetings to be addressed by the brothers are: October 17: 3 p.m., St. Martin's church, Killara.

October 18: 3 p.m., All Saints' church hall, Hunters Hill; 8 p.m., St. Paul's church hall, Burwood.

October 19: 3 p.m., St. Michael's church hall, Newport; 8 p.m., St. James' hall, city.

October 22: 3 p.m., St. Mark's church hall, Darling Point; 8 p.m., Harris House, North Parramatta.

October 23: 3 p.m., Mr. Darby's home, 97 White Street, Balgownie; 8 p.m., Mrs. Piley's home, 6 Rodney Ave., Woodlawn.

Brothers will preach in many of the churches of the diocese on Sunday, October 20.

It is not generally realised that the Church is involved in a vast field of human endeavour.

So much more could be achieved if Church members and communities realised the extent of its work.

Although the four-day exhibition is being sponsored by the Anglican Church in the parishes of Moe and Newborough, and seven of the eleven organisations are specifically Anglican, the presentation will be such to make people realise that the whole Church is involved in these various areas of service in the world.

The Headmistress of S. Lake's Girls' School, Dee Why, N.S.W., Miss E. Rosby Ball, receiving a new car from the Chairman of the School Council, the Reverend W. E. Weston, while the President of S. Lake's Parents and Friends' Association, Mrs. John Robinson, looks on. S. Lake's occupies several acres of land overlooking magnificent views of the Pacific Ocean. The school has developed rapidly since it began seven years ago, providing opportunities for girls to be educated from kindergarten to sixth grade.

For centuries we have had God, as the external symbol of our faith, to follow, not the latest, glittering gimmick that catches our attention, and drag us out of the pit when we are right at the point of discovery.

Meditation is stilling the restless mind to find its own peace. For centuries men have used this method and found "God within".

In meditation we discipline our minds to follow what we wish to do. This expresses life as it really is at depth.

His theme, a summing up of the series of sermons, was "Can we listen better?"

Speaking from the I. N. Herring, Priest-in-charge of the Church of the Ascension, East Burwood, gave the final of the Bishop Broughton Memorial Address at the Sung Eucharist last Sunday evening at S. Lake's Church, Yarraville.

One is involved in the other. Without darkness we cannot recognise light; without the cold and death of winter there is no life-giving carpet of leaves, through which the new shoot will grow.

It's not only that both extremes are inevitable, they are both necessary for life. God wills that His World should act this way.

But why can't we see Him, when He disappears? Because He's gone inside us, and we've lost the ability to look backwards into ourselves, where He is.

In fact, our Western culture, so advanced in science and technology, has never developed the faculty of inner self-knowledge, as other great civilisations have.

From there on the pavilion demonstrated showed the results of our lack of communication in the breakdown of our relationship in personal, family, commercial, national and even church life.

The theme of this year's pavilion was Communication which was depicted in eight massive tableaux designed and executed by Mr. G. Quarty.

The front of the pavilion was dominated by a modernistic scene of Adam and Eve at the tree of knowledge with which was associated a space craft flying round the world.

The key to each scene was that since the beginning of time until now man has been given the ability to talk to his neighbour.

More than 70,000 people saw the exhibition. The great majority of them were young people.

Parents with children were eager to point out the meaning of each scene and many of them "manned" the pavilion had opportunity to talk with those who were interested in the message.

The final tableau in a series of eight on the theme of Communication arranged for the Diocese of Perth at the Perth Royal Show last month.



The Headmistress of S. Lake's Girls' School, Dee Why, N.S.W., Miss E. Rosby Ball, receiving a new car from the Chairman of the School Council, the Reverend W. E. Weston, while the President of S. Lake's Parents and Friends' Association, Mrs. John Robinson, looks on. S. Lake's occupies several acres of land overlooking magnificent views of the Pacific Ocean. The school has developed rapidly since it began seven years ago, providing opportunities for girls to be educated from kindergarten to sixth grade.

## FINAL BISHOP BROUGHTON ADDRESS SUMS UP SERIES

FROM A CORRESPONDENT

Melbourne, October 4

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## WALK AGAINST WANT

### MELBOURNE TO FRANKSTON

FROM A CORRESPONDENT

Melbourne, October 7

Friday, December 13, will see a peaceful "demonstration" with a difference. Thousands of Victorians will set out to walk from Melbourne to Frankston to show their personal concern for ending constructive aid to the people of the underdeveloped countries who are Australia's neighbours.

At the same time, each walker will raise money for the 1968 "Walk against Want" by finding sponsors who will cash pay at least 5 cents to the fund for every mile covered.

The three "Walk" organisations, Australian Catholic Relief, Community Aid Abroad, and Inter-Church Aid, will use the money raised to send assistance to self-help projects run efficiently at village level in Asian countries.

Hundreds have already booked in for the start of the walk at 7.30 p.m. from the Sidney Myer Music Bowl.

They include Mr. G. L. Chandler, State Minister of Agriculture; Mr. Arthur Calwell, M.P.; Senator J. Webster; Dorothy Goble, M.L.A., for Micham; Melbourne City Councilor Ron Walker; Mr. Don Westaway of the Guide Dogs for the Blind Association; and footballers Bobby Skilton and Brian Dixon.

The Prime Minister also supports the walk and has sent his "best wishes for the success of the appeal".

Those who would like to join in the "Walk against Want" either as a walker (for the full or part distance) or as a sponsor should contact "Walk against Want" at 75 Brunswick Street, Fitzroy, phone 41-4177, 41-2314.

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## DIocese HAD EIGHT TABLEAUX AT SHOW

FROM OUR OWN CORRESPONDENT

Perth, October 4

The Perth Royal Show this year proved to be as popular as ever. For the third successive year the Diocese of Perth was represented.

The Show pavilion seems destined to become a significant part of the current exciting outreach projects at present being undertaken by the Diocese of Perth.

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## GRAHAM CRUSADE CHAIRMAN

FROM A CORRESPONDENT

Melbourne, October 7

The Reverend Gordon Powell, Minister of Scots Church, Collins Street, Melbourne, has been elected the new Billy Graham Crusade Committee chairman.

He replaces Dr. Leon Morris who leaves shortly for 12 months in U.S.A.

In accepting the appointment, Mr. Powell emphasised his 100 per cent support for the Crusade which is to be held at the Sidney Myer Music Bowl next year.

Mr. Powell recalled that in 1959 when minister of St. Stephen's, Macquarie Street, Sydney, more than 600 people were referred to his church from the Crusade held in Sydney.

The Crusade Director, John Robinson, said today that Crusade preparations held by Mr. Graham's illness were being stepped up to involve fully the 940 churches already enlisted in the Crusade.

One exciting project, he said was the committee's plan for a TV coverage of all provincial and rural Victoria on at least three occasions during the Crusade.

Another was the enlistment of hosts and hostesses to provide accommodation for 3,000 people.



The final tableau in a series of eight on the theme of Communication arranged for the Diocese of Perth at the Perth Royal Show last month.















## LAMBETH CONFERENCE RESOLUTIONS EXPLAINED BY SYNOD

The Bishop of Adelaide, the Right Reverend T. T. Reed, spoke to Synod on October 1 of some of the resolutions passed by the Lambeth Conference, particularly those which could affect the Diocese of Adelaide, if they were implemented by the Australian Church when General Synod assemblies next year.

These included the Thirty-Nine Articles, the Diocese, Inter-Communion and the Anglican Consultative Council. The Bishop said: "The Conference passed a resolution accepting the main conclusion of the report of the Commission appointed by the Archbishop of Canterbury and York, entitled 'Subscription and Assent to the Thirty-Nine Articles' which had been recently published and which a large number of the bishops, including myself, had not been able to peruse because copies were not available. They are, however, to be available shortly and I am expecting one by air mail from London. Having done so to say that the Conference went on to say that it

(i) Suggests that each Church of our Communion consider whether the Articles need be bound up with its Prayer Book.

(ii) Recommends to Churches of the Anglican Communion that assent to the Thirty-Nine Articles be no longer required of ordinands.

(iii) Suggests that when subscription is required to the Articles or other elements in the Anglican tradition, it should be required, and given, only in the context of a statement which gives the full range of our inheritance of faith and the Articles in their historical context.

The Constitution of the Church of England in Australia (Section 4) states that:

"The Church, being derived from the Church of England, retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer together with the Form and Manner of Ordering and the ratification of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty-Nine Articles."

It is, however, the hope of some of those who spoke on the Thirty-Nine Articles at the Conference, that they are to be relegated to a limbo of historical documents, interesting but ineffectual. The Australian Church will have to alter its Constitution.

To alter or modify Section 4, from which I have quoted, would require the concurrence of three-quarters of the diocese of the Australian Church (including all the metropolitan sees).

### THE ARTICLES

I purpose, therefore, to leave the assent, given by Clergy in this Diocese to the Articles, just where it is at present until the Australian Church has dealt with the suggestions and recommendations of those who raised the Lambeth Resolution.

The Diaconate: Considerable discussion and discussion were given to the Diaconate and a number of Resolutions were passed concerning it.

The majority of those at the Conference were of the opinion that this Order of the Ministry should be open to "a) men remaining in secular occupations; b) men who have been previously selected for the diaconate; and that Ordinands should be broad; (a) to take account of the new role envisaged for the diaconate; (b) by the removal of reference to the diaconate as 'an inferior office'; (c) by emphasis upon the continuing nature of the diaconate in the ministry of Word and Sacrament."

When, however, the subject of women and the diaconate was brought before the Conference opinion was sharply divided, with some favouring the resolution that the Conference recommends that those made deacons by laying on of hands with appropriate prayers be declared to be within the diaconate; "as put by the vote 221 were in favour, 183 against, and 19 abstained from voting.

The resolution does not specify by what the declaration is to be made but one must assume it will be in the appropriate place in the Ordinal of the Church or Churches which proceed to ordain the diaconate, and that a form of supplementary ordination will be provided for those who have already been made deacons without the intention on the part of the ordaining bishop to make them members of the diaconate.

The Conference then proceeded to pass five very important resolutions which I must read to you in full:

### WOMEN'S MINISTRY

"12. The Conference affirms its opinion that the theological argument as to the present position of and against the ordination of women to the priesthood are inconclusive.

"13. The Conference requests each of the Anglican Churches of the Church or Province to give careful study to the question of the ordination of women to the priesthood and to report their findings to the Anglican Consultative Council, which will make them generally available to the Anglican Communion."

"14. The Conference requests the Anglican Consultative Council, the Anglican Consultative Body (a) to initiate consultations with other Churches which have women in their ordained ministry and (b) to distribute the information thus secured throughout the Anglican Communion."

"15. The Conference recommends that, before any national or regional Anglican Province makes a final decision to ordain women of Arab Churches, together with the Form and Manner of Ordering and the ratification of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty-Nine Articles."

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representing every national and racial group in the Church of the Anglican Communion.

The Council would meet in various places over the next two years.

The proposed Constitution for the Council has been drawn up and it is two-thirds of the member Churches of the Anglican Communion accept it by 31st October 1969 it will be put into operation.

The Bishops have wisely, in this instance, decided not to set up the Council until those concerned in it have given their approval.

The Council will undoubtedly come before the General Synod of the Australian Church when it meets next year.

In passing, I should note that the formation of the Council will increase the budget of the Anglican Communion for the next year. The Council will be approximately £15,000,000.

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## SOME BOOK BARGAINS

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

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

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

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

Price: £1.50 (postage included).

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

Price: \$3.00 (postage included).

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

Price: \$1.00 (postage included).

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

Price: \$3.90 (postage included).

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

Price: \$2.10 (postage included).

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

Price: \$3.50 (postage included).

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

Price: \$1.90 (postage included).

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

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

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

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## U.S. CHURCHES HEAR REPORT ON THE ARAB REFUGEES

ECUMENICAL PRESS SERVICE

New York, October 4

A spirited discussion on the plight of Arab refugees followed the presentation at Houston, Texas, this month to the General Board of the National Council of Churches of a report by specialists sent by the N.C.C. to survey the situation in the Middle East.

The Reverend Raymond E. Maxwell of the Episcopal Church reported on refugee camps in Jordan, Reverend Dr. Win M. Laidens, Reformed Church in America, analyzed the "continuing causes of flight," and the Reverend Rodney A. Sumner, United Presbyterian Church, told of the reactions of Arab Christians.

The tenor of their findings was that the Christian Arabs disapproved of the Arab League's decision in 1967, as well as those which since 1948, have been granted to them either on their own terms or in terms of various U.N. resolutions.

They also felt that Western Christians are "indifferent to their situation and even have betrayed them."

In the discussion that followed the presentation, objection was made to the report as being "one-sided." Another critic said it was "all anti-Israel with no anti-Arab" position.

Despite these objections, the General Board agreed that one copy of the report would be sent to each of the 25 member churches in the National Council.

In the controversial question of law and order, the board said: "If our nation is to be true to its heritage, it must have law and order must be combined with freedom. Law is the objective of law, and of Freedom, which is the purpose of order."

### LAW AND ORDER

Stating that an almost impossible burden has been placed upon the police, expecting them to be the guardians of law and order, the board said: "The police who have given heroic service in situations of tension and conflict."

"Yet, in some cities, steps have been taken to suppress disorder by violence without any reference to the rights of the individual," it said.

The resolution stated that no meeting of the National Council of Churches will be held in any city in future without investigation of the police, and the role of the local police.

The board problem on today's university campus, and on so much student activism as student "conformity," the General Board said its member communities in a message to the churches: "The Crisis in Higher Education."

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### A NOTABLE BOOK

MARTIN LUTHER KING: "The Trumpet of Conscience"

We have a limited stock of this, the Massey Lectures for 1967 delivered by the late Dr Martin Luther King over the Canadian Broadcasting Corporation network.

The book is a paperback of 93 pages, comprising the lectures in the series, with created widespread discussion when broadcast.

Price: \$0.80 (postage 9 cents).



## NEW CENTRE FOR THE CHURCH ARMY

FROM A CORRESPONDENT

The new Church Army Training College and Administrative Centre at Belrose, on the outskirts of Sydney, were officially opened by the Archbishop of Sydney, the Most Reverend M. L. Lorne, on September 29.

Over 200 people gathered for the ceremony at 3 p.m.

After the Archbishop had unveiled a plaque on the wall at the main entrance he proceeded through the premises to the College chapel, during the singing of the hymn "Soldiers of the Cross arise", for a short service of dedication.

Only 70 people were able to crowd into the chapel and the rest spread out over the lawn between the chapel and Dining Room.

His Grace was invited to perform the Ceremony by the Right Reverend F. O. Hulme-Moir, Chairman of the Church Army Board, who also read a message from Preliminary Donald Lynch, Chief Secretary of the Church Army in England.

Captain A. W. Bailey, under whose leadership as Federal Secretary the new premises have been built, thanked the Architect and Builder for their work. The Reverend D. G. Livingston, Honorary Warden of the College, read a passage from 1 Corinthians 3, and then the Archbishop spoke of the opportunities and responsibilities which awaited those who would train in the College.

The service closed with the offertory hymn "Ye servants of God your Master proclaim" and the Blessing.

After the service a tour of inspection, conducted by the Architect, gave a detailed picture of the new building, and all who followed spoke in high praise of the many interesting features incorporated in the scheme. The Chapel, built in the round, will provide a centre of worship for all in training.

### LARGE CROSS

The simple furnishings help to focus on, rather than distract from, the large wooden cross on the wall of the sanctuary.

Gifts included in the dedication of the chapel were a chalice and paten given in memory of a former vice-president, the late Mr A. M. Storey, by his family; a credence table, given in memory of the late Mr E. M. Buckingham, and a book rest given by Mrs P. Cunningham of Ryde.

A large lecture room serving also as a library adjoins the chapel and leads into the dining room which at this stage also serves as a lounge.

### MEET

## BISHOP DAVID HAND

ALL SAINTS', EAST ST. KILDA, MELBOURNE

THURSDAY, OCTOBER 31st, 1968

Evening at 8 p.m., followed by meeting in Parish Hall

## FAITH ALERT

The popular report of the Lambeth Conference to be available in Australia about mid-November.

An attractively produced full colour colour booklet illustrated account of the Conference.

Order your copy now from your own Church Bookshop or direct from the Australian distributors.

G.B.R.E. Bookshop  
2nd Floor, 323 Bourke St.,  
Melbourne.

Price: 35 cents, plus postage 9 cents.

The modern dining room takes a slice from the ladies of St. Anne's, Ryde.

The kitchen is fully equipped with the latest styling in cupboards, stove, refrigeration and storage spaces.

From the lounge is a wing of study bedrooms for twelve students and a College Captain. Each bedroom is equipped with built-in furniture, including wardrobes, bed, study table and cupboards, providing adequate facilities for each student in training.

A gift of \$500 from the Walter and Eliza Hall Trust has met the cost of furnishing one study-bedroom.

The gift of the Builder is a large white cross erected on top of the landscape. A gift from the landscape gardener is a 20 ft. maple tree planted in front of the chapel, which blends in with the overall landscaping of the college grounds.

The new building is a worthy centre for the Administration of the Church Army and the training of its future officers.

### TWELVE STUDENTS

A small group of students completing their third term this year will take up residence on October 7. It is hoped that a full complement of 12 students will be able to occupy the College next February for the start of a two-year course of training.

The total cost of the scheme, including the purchase of land, was approximately \$80,000, of which more than half has still to be raised.

As soon as this has been done, it will be to complete the building by the addition of another wing of study-bedrooms, to provide a common room and a lecture hall.

### BURLEIGH HEADS SUMMER SCHOOLS

The Church Missionary Society's summer school at Burleigh Heads, Queensland, will be held from January 6 to 11.

The Bishop of Armidale, the Right Reverend R. C. Kerle, will preside.

The speakers will include Dr Alan Cole, the Reverend D. Ford, the Reverend D. Cameron, and missionaries on furlough.



The Archbishop of Sydney, the Most Reverend M. L. Lorne, at the opening of the Church Army Training College at Belrose, N.S.W., on September 29. With him are Bishop F. O. Hulme-Moir and Captain W. Bailey.

## THE LORD MAYOR OF PERTH OPENS FETE AT GUILDFOOT

FROM OUR OWN CORRESPONDENT

Pertch, October 4  
The Lord Mayor of Perth, Mr T. Wardle, opened the annual fete of St. Matthew's, Guildford, in the church grounds on September 14.

The Lord Mayor was accompanied by the Lady Mayores Mrs Wardle, and the popular couple were met on arrival by the rector and his wife, the Reverend W. and Mrs Robottom.

The Lord Mayor was a very busy man, said the rector, and despite the fact that he and his wife had other engagements that afternoon they had kindly consented to come to Guildford.

The function was one of the main fund-raising efforts of the parish and parishioners had worked for months in connection with it.

In officially declaring the function open His Worship provided a mass of few words but much action, and after commenting on the obvious success of the fete and the work of the parish, Mr Wardle and his wife proceeded to take a keen interest in the proceedings.

## GARDEN PARTY FOR BELAIR

FROM A CORRESPONDENT

Adelaide, October 7  
The fourth annual garden party in aid of the Retreat House, Gloucester Avenue, Belair, will be held on Saturday, October 26, with the Bishop of Adelaide, the Right Reverend T. R. Reed, presiding.

Mrs Reed will accompany the Bishop and has kindly consented to perform the official opening ceremony. This will be at 1.30 p.m.

The garden party this year will be more in the nature of a fete than in previous years because of the several attractions provided, apart from the stalls, and these should cater for a variety of tastes.

There will be an exhibition of contemporary prints, etchings, woodcuts, lithographs and serigraphs by artists who are frequent exhibitors and whose works appear in many private art collections throughout Australia.

These artists include June Eades, Jillian Johnson, Wendy Whittington, Kazi Geyzer, Peter Emshoven, and also Kenneth Paul, who is acting as supervisor of the exhibition.

OBEDIENT DOGS  
A display by the Obedient Dogs Society is timed for 2.45 p.m., and, mainly for the younger people, there will be pony rides, bran tubs, and bobbing for apples.

The stalls include, with gardening and flower sales, white elephant, bottle stall, book stall and bathroom stall, and

the stalls which were campily set up around the grounds. Stalls included a "Pick a Press" stall in which the contents were attractively boxed surprises of excellent quality, a cake stall, a pot plant stall, a clothing and a white elephant stall which, to our mind, seemed to have a larger stock than that of last year, particularly in the book section.

It also contained such items as heaters, hats, toddlers' bikes, jewellery and odds and ends which do not take long to attract the fancy of buyers.

### RARE PIERCE

We thought that one rare piece and a child's counting frame made out of quango dung were the only items of a valued item in any museum.

During the afternoon all stalls, including the produce and cloth-

ing stalls sold out early, and when patrons wanted a rest from their wanderings, they patronised the excellent afternoon tea service in the church hall.

The vote of thanks to the Lord Mayor was moved by the Rector's Warden, Mr Noel Tanner.

During the ceremony, a beautiful boxed record was presented to the Mayores by Nicholas Combes.

WORK TEAM FOR PAPUA

A.C.C. STORY  
A team of Australian volunteers will spend three weeks in Papua-New Guinea next month under a programme arranged by Australian Inter-Church Aid.

This will be the third annual voluntary work team to be sent overseas. Last year a similar party went to Hong Kong and the previous year to the Philippines.

Applications from people interested in joining the Papua-New Guinea team will close October 31.

The party is expected to leave Sydney by air on December 30, returning on January 19. The visit will cost volunteers up to \$332.

In Papua-New Guinea, the team will work on projects prepared by the United Church. Applicants must be at least 20 years of age.

Further information is available from Miss Dinah Birrell, Inter-Church Aid, 311 Kent Street, Sydney, N.S.W., 2000.

### MUCH USED

Many individuals, groups and parishes, especially in recent years, have contributed towards the renovation and refurbishing of the houses, and it is hoped for a continuation and extension of this support.

Although the Retreat House is an Anglican foundation, staffed by Sisters of the Community of the Holy Name, it is frequently used by groups from both Catholic and Nonconformist, and, indeed by non-attached groups as well, and it is hoped, therefore, that the attendance at the garden party will be similarly ecumenical in character.

Those travelling by train should book to Finera. The house is within five minutes walk from the station.

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# BOND OR FREE?

By the Reverend NORMAN CRAWFORD

ANY reasoned argument against a woman as a priest could apply to a woman being the ruler of a nation.

Some Australian Bishops at Lambeth gave their reasons.

One said if women became priests men would not want to seek priesthood.

Another that their admission would hinder the growth of Church Unity. These are arguments of seeming expediency.

In the Roman Church Christian Vintury shows not a negligible quest for women priests. Some Protestant denominations have already ordained women ministers.

Why must the Church of England be tardy?

Women are half the world's population. Until this century it has been argued that "women place is in the home".

However, science has taken the starch out of homekeeping as a full-time profession.

In engineers and labour saving devices have seen to that. One result is women have been liberated in the face of strong opposition.

## RIGHTS' WON

In my boyhood I remember discussion whether girls should be in offices. Women were said to storm the gates of this profession.

The suffragettes won their spurs by valiant action. Women won their rights to vote and to sit in parliament — to be doctors, dentists, and judges.

Now their right has been won in the secular world. In this time of progress the Church dawdles at the end of the procession, defending its antiquated rationales but not with valid reasoning.

Rationalisations defend the status quo and have not the stamina of full-blooded reasoning.

Let us, therefore, using this instance of resistance to change to show its nature in many walks of life.

Lambeth by postponing decision for a decade has shown it does not feel its judgment is infallible. In the matter of birth control a free society would have a change of attitude.

And so life? Rationalisation, I have said, seeks to preserve privilege and self interest. It is a bastard form of reasoning. Once it was called "hypocrisy" which is "deceiving oneself".

Rationalisation has not staying power such as reason has. It fights till a greater challenge comes and then collapses. It pre-judges before hearing reason's voice.

The whole process is illustrated in Florence Nightingale going to the Crimea. Every obstacle was put in her way by officers and Government.

Yet she listened to an inner voice, the insistent voice of the Spirit who is on the side of reason. Before Florence, Sarah Kemp, after the nursing profession of the world.

The suffragettes didn't rationalise, they defended their way by reason and action and sacrifice, leading to their own martyrdoms and throwing themselves under horses' hooves.

## NEGRO FREEDOM

In America Negro segregation is still rampant. People are misled by propaganda and heretofore consciously believe in them. The fight for Negro freedom has had its martyr — Martin Luther King is the outstanding example.

Colour discrimination is a learnt prejudice. Children do not have it as a rule. In South Africa where there was, there was not such discrimination.

And now in Church and Parliament colour prejudice holds the floor. Nor will it part until there are great crisis comes.

It is a child of vested interests and fear. It is more a white problem than one of colour.

Heretofore England has been torn from Negro economic threat has come from West Indies and

Pakistan and camouflaged itself as "colour distinction".

In religion many of our divisions rest greatly on unreasoned ethnic prejudices. Today all denominations are meeting each other.

To their surprise they find the "other" is not so different. The racial rather than the religious are crying out in surprise.

Perhaps we may say War I was a turning instance of persistent survival. It has been tried long enough for this to be seen.

In the United States (Aug-Sept, '67, p. 23) continental scientists have counted 145,000 years in the span of recorded history, and only 220 years of unbroken peace.

In the formative years of the great economical movement it merely stroked the theme. However, now it comes a sign of a changing climate of opinion.

Dr Martin Luther King Jr. has been preaching the inaugural sermon at Uppala, a pacifist martyr.

"Violence had not broken his heart, as it had not that of John Donne, who was liberated largely when his body was smothered by grave his soul was not matching on."

It is the absurdity of Vietnam will give War its quietest. And this at a time when medicine is paying for solitary individuals by heart transplants whereas War regards the individual as it is waging as "cheaper by the dozen" or "pennies a piece".

Why is there this persisting blindness to reason and to the inner voice? Why this inertia and refusal for outgrown opinions?

Why do men, as G. B. Shaw said, "save their lives by lives defending Dublin Castle" and "play the safe game" razed to the ground one hundred years ago?

Why do we say this is because of our long animal ancestry in the past? Our animal ancestor man has passed.

Pierre Teilhard de Chardin has given great credit to this age-long tradition. Man, the ape-like creature of creation has risen from the dust.

But the prehistoric level of the rudiments of higher life have been present; matter has an "intelligence" well as an upward aspect.

## EVOLUTION

Man is an animal who exists, all others not in that, as Descartes thought, a higher gift was given.

Life had been present potentially from the first in creation but lacking an instrument through which it could express itself.

A great musician for instance, like Bach could make music of music on an organ with only a few keys.

As the years went by and more pipes were added, the organist was able to play more and make harmony.

And then came a chord. First played at the plant level, then the animal, man and his ancestry are a continuum. Man differs from animal in this way.

Man has a mind. Musician's music had an instrument — however of being used extensively.

Nor in the ages ahead which are ages of development, higher powers of the great Musician are being used.

There is a progress in evolution Teilhard de Chardin held. The key-note is the growth of consciousness.

When life is universal "the Omega Point" will have arrived. The Great Musician will have an instrument with no cyphers — the keyboard — and will all in all.

Nor Teilhard shows whatever love has been sectional and limited to one's family, tribe or

Self-interest and preservation

have been in form of expression. The adoption of love has been seen in the animal world. Much of the animal says is "man".

Four of threatened privilege and the security of the individual or nation says on "My country, right or wrong" is the motto of a Chicago par.

Nor Chardin shows whatever love has been sectional and limited to one's family, tribe or

Self-interest and preservation

he reached to this conclusion in the "Phenomenon of Man".

He also reached it on the ladder of religion which made him see the goal as to become one man in Christ who would then be "all in all".

## ANIMAL STATE

Nor mfn is tempted to tarry at the animal stage and not to heed the prompting of the Spirit. And rationalising is the language of this sly and treacherous.

Modern knowledge of physiology and psychology gives us a clue to this defensive way of thought. It is suggested largely of the unconscious mind.

We know that if a person is put under hypnosis and subjected to suggestion, on waking he will remember what he has suggested "post-hypnotic suggestion".

If he is told, for instance, when hypnotised, that he will remember what he has suggested, on awakening he will remember it.

Moreover he will defend the suggested memory by argument and will deny it to him.

He will dismiss all contradictory evidence as "irrational" and he is doing so rationally.

How is this? Man's critical faculties are not yet attained. Little children accept things as they are. The Moon is made of green cheese.

Under hypnosis ideas are introduced.

## HUNGARIAN COMMENT ON CZECH SITUATION

ECUMENICAL PRESS SERVICE

Geneva, September 27

In the present "confused and oppressive situation" of Hungary, the writer says: "Both as Hungarians and churchmen striving for peace, we can truly feel the significance of events in Czechoslovakia."

The Hungarian churches have been in a "grey" state of mind and sincere hope. Czech efforts to eradicate the mistakes made when the new social order was introduced.

They say that the temptations that those carrying out these aims must have felt, continues the writer, "are temptations which 'wanted to turn back the wheel of time' and return to the old order in recent months."

## PEACE IN EUROPE

"In the present international situation," maintains the writer, "the maintenance of the Socialist order also means the maintenance of peace."

The "fall of the Socialist power" would mean the end of the "seeds of a world war".

In a totally different vein, the weekly journal of the Lutheran Church in Hungary, "Evangelical Voice," has been expressing the views of Western politicians and journalists who dare to question the

planted in the unconscious mind. The adoption of love has been seen in the animal world. Much of the animal says is "man".

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## COSMOLOGY

It was a failure which was to parody the triumph of him. The Arabs brought the recovered Greece learning to the West.

Thomas Aquinas incorporated it. As a result as late as Milton says "the world was made of green cheese".

The world was tied back to an old cosmology. The stream

of science had two diverse currents flowing between them. In the day TV advertisers seek to smuggle ideas of their wares into the minds of their viewers.

They put a packet of cigarettes in the setting of a glamorous scene or an admirable product.

The two ideas get entangled by way of "conditioning". They put a packet of cigarettes in the setting of a glamorous scene or an admirable product.

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