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BISHOP JOOST DE BLANK DIES IN LONDON

"COLOUR-BLIND" LEADER IN SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, January 8

The Right Reverend Joost de Blank, Archbishop of Cape Town from 1957 to 1963, died last Monday night, January 1, in the National Hospital for Nervous Diseases, London. He was 59.

He was taken to hospital the day before following a stroke, the second he had suffered during the year.

The Archbishop of Canterbury, Dr. A. M. Ramsey, said that Bishop de Blank "was a courageous Christian who both in Africa and in England had a great love for people of all races and consumed energy in caring for them".

When he retired from Cape Town in 1963 he was made a canon of Westminster Abbey. In January, 1966, it was announced that he would become Bishop of Hong Kong.

Six months later, however, on medical advice, he decided not to take up the appointment.

He was appointed chairman of the Greater London Conciliation Committee last year and also became chairman of the United Kingdom committee for Human Rights Year 1968.

But it was as Archbishop of Cape Town, where he had a substantial following, that he will be most remembered. At a recent moment he took up the post in 1957, he spoke forcefully and consistently against apartheid.

Outside his cathedral he put up notices: "All services in this cathedral are open to all races at all times."

The wonder was that when he left South Africa at the end of 1963, his medical advisers asked him to go.

WAR WOUNDS

He was born in Rotterdam in 1908 — at one point, when pressures against him mounted in Cape Town, he said he would leave South Africa if his fellow countrymen by birth did the same, and was educated at the Merchant Taylors' School and Queens' College, Cambridge. He then went on to read theology at Ridley Hall.

His career began quietly — curacies at Watton and Bredon and then parish priest in Forest Gate.

Then came the war and de Blank became an Army chaplain. His experience there ended with a head wound which left him with a scar and frequent dizzy attacks.

After the war he joined the staff of the Student Christian Movement and travelled widely round the country.

ENGLISH HONOURED

ANGLICAN NEWS SERVICE
London, January 8

Among the new knights in the New Year Honours list are Dr John Dykes Boyer, who has just retired as organist of St. Paul's Cathedral, and Dr C. T. Brewer, the Hebrew scholar.

Two English bishops received high honours: the Bishop of Birmingham, the Right Reverend J. H. Montague, becomes a Knight Commander of the Order of St. Michael and St. George, and the Right Reverend E. S. Albani, the Right Reverend M. M. Gifford-Jones, becomes a Knight Commander of the Royal Victorian Order.

When he moved to the parish of St. John's, Greenwich, in 1948, he had acquired an unusually broad view of pastoral work and set into practice the ideas which were later to form the basis of his book, "The Parish in Action".

In 1952 he was consecrated to be Suffragan Bishop of Stepney and his vigorous but informal approach soon made him a legend.

He was a lively speaker and writer and published regular articles in the London evening papers.

It was not false modesty when he said on his appointment to the archbishopric in Cape Town that he would rather have stayed working in the East End.

TOO OUTSPOKEN?

The remark did not delight many of the crowd of people which met him that he suffered from an incurable disease — but before they breathed out again he added that it was colour-blindness.

The remark did not delight many of his more sober parishioners, or even many Anglican priests, who found his opposition to apartheid too outspoken.

As Archbishop he made a powerful impression on coloured South Africans.

Since Father Trevor Huddleston was in Sophiatown, no one had identified himself so completely with the oppressed majority.

With his racy car, bright vest, medals, and vivid gestures and sermons, the archbishop was a beloved figure.

In 1967 he split with the Dutch Reformed Church because it refused to repudiate apartheid.

Gradually his health declined and he twice returned home because of cerebral thromboses. In 1963 he resigned.

Among his many books are "Saints at Sixty Miles an Hour", "Call of Duty", "Is It Nothing to You?", and "Uncomfortable Words".

ANGLICANS IN THE NEW YEAR HONOURS LIST

viewing the many active Anglicans upon whom awards were conferred by The Queen in the New Year Honours List are five who are widely known throughout Australia.

Mrs Ellen Mary Kent Wilson, better known by her maiden name, under which she has practised medicine for many years, as Dr Ellen Kent Hughes, was awarded the O.B.E. in the Commonwealth Relations Office section of the List.

There is hardly a single Church or civic activity in Armidale, N.S.W., with which Dr Kent Hughes has not been actively associated over the years.

She is a member of a family

long distinguished for its public service — Sir Wilfrid Kent Hughes is her brother. Dr Kent Hughes is a member of the Cathedral Parish of St. Peter.

The Registrar of the Diocese of Brisbane, Mr Roland Tyrrell St John, was awarded the M.B.E. in the Commonwealth Relations Office section of the List.

The eldest son of the late Canon F. St John, of the Diocese of Armidale, he was educated at Armidale High School and the University of Sydney and Brisbane, whence he graduated in Arts and Economics.

During 1932-39 Mr St John served in the Bank of New South Wales, in which he achieved unusually rapid promotion after coming under the attention of the late Sir Alfred Davidson. He saw service with the 2nd and 4th Armoured Divisions during World War II, and was appointed Registrar of the Diocese of Brisbane in 1946.

He is a member of the Standing Committee of General Synod, and was largely responsible for steering the Long Service Leave Cation through that body.

One of his brothers, Mr P. St John, O.C., is the Federal Member for Warrigal.

The Venerable Clive Anderson Goodwin, Archdeacon of the City of Sydney, was awarded the M.B.E. in the Commonwealth of Australia List.

Archdeacon Goodwin is director and chairman of the Church of England Retirement Villages at Castle Hill, Diocese of Sydney, in which he has played a leading part since the foundation of the original Model Memorial Villages.

In addition, as Archdeacon of the City of Sydney, he has been charged by two successive archbishops with the task of formulating and implementing the policy of the Church in the

depressed inner city areas of Sydney.

Mr George Alfred Lloyd who received the C.B.E. in the Australian Commonwealth List, is a parishioner of St James, Turramurra, Diocese of Sydney.

He is a former managing director of the B.M.C. in Australia, who has given service over many years on the Board of Management of the Church of England Homes in the diocese.

DR J. R. DARLING

Perhaps best-known of all upon whom Honours were conferred is Dr J. R. Darling, one time Headmaster of Geelong Church of England Grammar School, and later Chairman of the Australian Broadcasting Commission.

He becomes a Knight Bachelor.

He served with the Artillery in France in World War I, and was appointed Headmaster of Geelong in 1931 after teaching for some ten years in English schools.

In addition to his distinguished headmastership of 30-year-olds, and his chairmanship for two terms of the A.B.C., he has been associated with an extremely wide range of public bodies.

He was the moving spirit in forming the Australian College of Education, the Chairman of Australian Frontier, chairman of the Australian Road Safety Council.

He served on the Universities Commission, 1942-1951, was a member of the Commonwealth Immigration Advisory Council, and was a member of the Australian Broadcasting Control Board until his appointment as chairman of the A.B.C.



— Adelaide "Advertiser" picture. Mr B. J. May, who is a student at St. Barnabas' Theological College, Adelaide, with Mrs May and their two children having Christmas dinner with one of the Aboriginal girls from St. Mary's Mission, Alice Springs.

OVERWHELMING RESPONSE

FROM OUR OWN CORRESPONDENT
Adelaide, January 8

The efforts to raise an Aboriginal child for Christmas was made up an appeal in the public press here.

The appeal was made by the Reverend P. Alexander-Smith who is Superintendent of the St. Mary's Mission at Alice Springs. One little girl may be seen above having Christmas dinner with a family in Adelaide who offered to take her.

He is a former managing director of the B.M.C. in Australia, who has given service over many years on the Board of Management of the Church of England Homes in the diocese.

Mr May is a student at St. Barnabas' Theological College and lives at Blair near the college in one of the houses provided for married students.

Actually the Mays were among the lucky ones as there were far more applications than children.

NEXT WEEK

One of the liveliest most provocative of Canadian bishops is the Right Reverend George N. Lenton, Bishop of Huron. He will be recalled by many Australian Anglicans as a resolute strictures last year on our Diocese of Sydney, following which the Primate, the Most Reverend P. N. W. Strong, took the unusual course of publicly criticising him.

Bishop Lenton has exercised a series of three special articles for "The Anglican Communion".

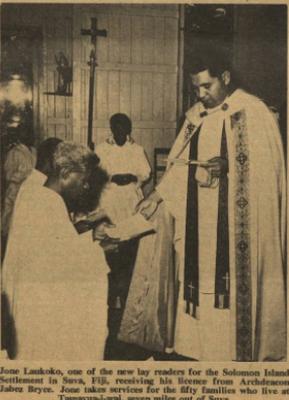
The first, to appear next week, has the title "Is The Church of England Abandoning Her Leadership of the Anglican Communion?"

Also next week there will be:

- Letters attacking and supporting our Editorial policy.
- Further—shorter, but authoritative—notes on Viet Nam.

THIS WEEK'S ISSUE

1. The Other Side: An Official Account of U.S. Involvement in Viet Nam by Mr William F. Buckley, Jr. Page 2
2. Another View: By Senator J. W. Fulbright Page 2
3. Facts on Chemical and Biological Warfare Page 10
4. Book Reviews Page 6



John Lankoski, one of the new lay readers for the Solomon Island Settlement in Suva, Fiji, receiving his income from Archbishop John Boyer. John takes services for the 150 families who live at Tannusua-1, seven miles out of Suva.

PROGRESS OF THE SEATO TREATY

By WILLIAM P. BUNDY, U.S. ASSISTANT SECRETARY OF STATE FOR EAST ASIAN AND PACIFIC AFFAIRS

I WELCOME this opportunity to review the whole history of the United States with respect to Viet Nam—speaking personally as far as I am concerned, since I had no policy responsibility, and only acting officially for the period since 1961.

Quite apart from the enormous present importance of South Viet Nam and our activities there, we have often referred that the story of the U.S. in South East Asia and of American policy there forms an extraordinary broad area history involving almost all the major problems that have affected the world as a whole in the past twenty-five years. For the strands of the Viet Nam history include the characteristics of French colonial control compared to colonial control elsewhere; the interrelation and competition of nationalism and Communism, our relations with the United Kingdom and Communist China and their relationships with each other; our relation to the European colonial power, and—let me add here—the relation of Viet Nam to the wider question of national independence and self-determination in South-East Asia and throughout Asia.

The Viet Nam story is above all a product of Viet Namese aspirations and decisions. In the early period, French decisions were crucial. But I am sure you want me to focus on the American policy role, how and when we became involved, and how we discussed the present position. This should not be a purely historical discussion of course, and I know that you have natural and valid concerns that focus particularly on the decisions of the last two years, and on the decisions that confront us now and in the future. So I shall focus briefly on these, fully expecting that the questions will be largely in this area.

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major American decisions, going back to 1945. It is not for me to say whether the U.S. policy decisions taken before or after 1961 were wise or unwise in themselves, or whether in them if one is to understand the present position.

Let me first discuss affecting Viet Nam were in 1945. French colonial control in Indo-China should not be restored, and the Viet Namese should be given the right to determine their own future. The French have always claimed a superior attitude towards their return. Separately, we briefly gave modest assistance to the Viet Namese in the spring of 1954, brought French defeat, in spirit if not in military terms, and left no Communist nationalism in Viet Nam almost bankrupt.

The point of the Geneva conference was the fourth period of American decision. That is, the French first made the Fontainebleau Agreement and then broke it. It has often been argued, by the French and by others, that the Geneva Agreement could have been better, but that is not the question.

It is argued that our overwhelming Marshall Plan aid to Europe should have given us leverage, then it must be pointed out that the Marshall Plan was not a condition of the Geneva Conference. The Marshall Plan became operative only after the Geneva Conference, and then it was largely cut off.

Moreover, I doubt very much if the Marshall Plan had been a condition of the Geneva Conference. The Marshall Plan had been a condition of the Geneva Conference, and then it was largely cut off.

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In a very real sense, the tragedy of Viet Nam derives from the fall of France in 1940 and all the consequences that followed from that event among French and American leaders, and the U.S. and the French, who were under the urgent time pressure of their own military commitments.

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All sorts of things could be said about our decisions in that region. Some are of the view that we should have taken military action and tried to nullify the decision. I myself think that by the spring of 1954 that course would have been a very serious one, and I do not know whether it would have been as good as already were by preceding decisions.

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deep roots in the still shaky situation of France and in combination of the French and the Communist threat and a desire to hold Indo-China. Even if the French had acted wisely in 1945, they might have been able to do so in 1954.

The vital difference might have been that valid non-Communist nationalism in Viet Nam would have had a chance to stand on its feet and develop respected leaders before 1954, and if this had happened the whole later story might have unfolded in a very different way. As it was, the spring of 1954 brought French defeat, in spirit if not in military terms, and left no Communist nationalism in Viet Nam almost bankrupt.

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and indeed overlapped the period of the Geneva conference. The U.S. had been in the lead in our leading role in the formation of the SEATO Treaty, South Viet Nam was specifically included as a "protectorate" of the United States, and specifically accepted the obligation, if asked by the Government of South Viet Nam, to join in an agreement to armek attack on Viet Nam, and to consult on appropriate measures if South Viet Nam were subjected to any aggressive actions.

The Geneva records had of course already been made, but there had been no obligation for action by the Geneva participants. The U.S. had created a new and serious obligation extending to South Viet Nam, and aimed more widely at the security of the South-East Asian region.

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ourselves had no wish for a special position in South-East Asia, the treaty was a large part of it. To Communist control, which would mean aggression would mean a major addition to the power structure of the region. Communist Chinese and North Viet Namese would have believed that such a situation would not only be a disaster for the region, but also a disaster for the very kind of aggressive domination which they had already achieved the militarist leaders of Japan to present.

But there was still a third supporting judgment, that, like the others, might emerge through the calculations of the period. This was that the largely new nations of South-East Asia were in fact valid national entities and that, while their progress might be halting and imperfect both politically and economically, this progress was worth backing.

These I believe to have been the bedrock reasons for the position we took in Viet Nam and South-East Asia. They were overlaid by what may be called the "secondary" factors in our attitude towards Communist China and North Viet Nam. In this major policy undertaking, there were those who held these reasons. And I believe that the bedrock reasons I have given were the true and decisive ones.

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In the face of these facts, Diem refused to go through with the election. The conditions in the field refused. Incidentally, I do not think that Diem put the monkey on Hanoi's back and forced them to refuse agreement. Diem was sure that he would win, and he was sure that he would win.

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(Continued on page 7)

ADELAIDE'S TRIBUTE TO THE LATE PRIME MINISTER

ECUMENICAL MEMORIAL SERVICE

FROM OUR OWN CORRESPONDENT

The service which was arranged to take place here on December 22 at noon as a memorial to the late Prime Minister, Mr Harold Holt, was unique in that for the first time in a religious service all the Christian churches in South Australia were represented on the platform, in most cases by the Heads of Churches.

Representation was not a formal gesture for almost all of the Heads of the Churches had a share in the conducting of the service.

The service was arranged by a small committee of members of the churches in collaboration with the State Government and the civic authorities of the Adelaide City Council, who made the Town Hall available for the service.

The Town Hall was filled with 1500 people, many of whom came from city offices in casual dress.

The Governor of South Australia, Sir Eric Baxby, and Lady Baxby were present with members of their household. They were met at the entrance and escorted into the hall by the Lord Mayor and Lady Mayor, Mr and Mrs W. L. Bristol.

The Lieutenant Governor, Sir Melis Napier, the Chief Justice, Dr J. Bray, the Heads of the

STANHOPE'S NEW CHURCH

FROM A CORRESPONDENT
Stanhope, January 8
 The Bishop of Bendigo, the Right Reverend R. E. Richards, has dedicated St. Matthew's Church, Stanhope, on December 24.

The Holy Communion was celebrated for the first time in the new church on Christmas Day.

The feature of the building are the four buttresses which project from the four corners of the building into which are set steel beam columns. The building strength and reminding passers-by of the strength of the columns.

The contract price of the building is \$31,000. The architects are Kenneth H. Crozier and Associates of East Keewee.

This new church replaces a weatherboard building, once used as a school and then purchased by the Church authorities was owned by the Kyabram Masonic Lodge. It was placed on church land in 1922.

The new St. Matthew's will serve as the parish church for Anglicans in the townships of Stanhope and Girgarre.

PARISH HISTORY RECORDED

FROM A CORRESPONDENT
Melbourne, January 8
 History in the Church is made in the day-to-day affairs but seldom recorded until it is too late.

Through the work of Mr Horace K. Hall, a vestryman and a member of St. Z. Bank, a bound history of St. Silla's, in the Balmby, Melbourne, has been compiled.

Photostat copies will be lodged with the Latrobe Library and the Diocesan Registry.

The volume was received on December 17, by the Chancellor of Diocese, Sir Edmund Herring, in a simple but effective ceremony.

The history was then returned to the vicar's warden for further care in the life of the church to be recorded.

In his address the vicar, the Reverend J. P. Stevenson, said the Church stood for the Law and Prophecy and the history recorded in the red book would show all men how faithfully St. Silla had fulfilled the law and how strongly they had maintained the work of the Lord and spoken out against wrong and injustice.

Armed Services, the Aldermen and members of the City Council, and many other civic leaders were present.

The Premier of South Australia, the Hon. D. A. Dunstan, who was attending the service in St. Paul's Cathedral, Melbourne, was represented by the Speaker of the House of Assembly, the Hon. L. G. Riches.

Those taking part in the service on the platform were the Bishop of Adelaide, the Right Reverend T. T. Reed, the Roman Catholic Archbishop of Adelaide, the Most Reverend M. Beovich, the President of the Methodist Conference in S.A., the Reverend M. C. Trenorden, the Moderator of the Presbyterian Church in S.A., the Right Reverend A. I. Cottrell, the President of the Lutheran Church of S.A., the Reverend G. O. Mings, the Moderator of the Baptist Union in S.A., Mr C. McFarlane, the President of the Anglican Church in S.A., Mr S. Neighbour, the President of the Congregational Union of S.A., Dr P. D. E. Finmore, the Reverend J. P. Foster of the Greek Orthodox Church in the Brigadier Bauvoitch, the Director of the Salvation Army in S.A.

At the service, the Bishop of Adelaide, the Most Reverend M. Beovich, delivered the address.

During December, the people of S. Thomas', Toora, Victoria, celebrated their seventh-fiftieth anniversary of their church.

The first pew of the cathedral was given by the late Prime Minister, Mr Harold Holt, on February 15.

They were in the form of a short hymn, "The Church of Christ in the World". The address was given by the Bishop of Adelaide, the Most Reverend M. Beovich.

The large congregation bore its part in the service and sang the two hymns very movingly.

In his address the Bishop exhorted the Prime Minister as a good man and a very worthy successor to the line of men who have given themselves unsparringly as Prime Ministers of this country.

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—Adelaide "Advertiser" picture

The Bishop of Adelaide delivering the address at the memorial service for the late Prime Minister of Australia in the Town Hall, Adelaide, on December 22. On the Bishop's left is the Roman Catholic Archbishop of Adelaide, the Most Reverend M. Beovich.

ANNIVERSARY CELEBRATED AT TOORA

FROM A CORRESPONDENT

Toora, January 8
 During December, the people of S. Thomas', Toora, Victoria, celebrated their seventh-fiftieth anniversary of their church.

The first pew of the cathedral was given by the late Prime Minister, Mr Harold Holt, on February 15.

They were in the form of a short hymn, "The Church of Christ in the World". The address was given by the Bishop of Adelaide, the Most Reverend M. Beovich.

The large congregation bore its part in the service and sang the two hymns very movingly.

In his address the Bishop exhorted the Prime Minister as a good man and a very worthy successor to the line of men who have given themselves unsparringly as Prime Ministers of this country.

The Bishop said that they were all gathered at the Memorial Service not simply as those who had sorrow because of the tragic death of one who had been their Prime Minister, but because they believed in the Christian Gospel with its assurance of the resurrection of the dead and the life everlasting.

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NEW APPOINTMENT FOR CANBERRA

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clemens, announces the appointment of the Reverend Philip Grundy, as Field Officer in Evangelism and Stewardship for the Diocese of Canberra and Goulburn.

He will take up his new duties in February.

Mr Grundy has been Rector of Nyngan in the Diocese of Bathurst for the last five years, before which he was on the staff of All Saints' Cathedral, Bathurst, for three years.

After his education at St. John's College, Oxford, and Wells Theological College, Mr Grundy was ordained by the Bishop of Peterborough and served on the staff of the industrial parish of Kettering before coming to Australia.

The office of Field Officer in Evangelism and Stewardship was created by the Diocesan Council a few months ago.

Mr Grundy is a man of many gifts and his work will be integrated with that of the Department of Christian Education.

He will live in Canberra. He is married with two children.

CONFERENCE ON VOCATION

FROM OUR OWN CORRESPONDENT

A vocational guidance conference was held at St. Anne's School, Sale, from December 29 to 31.

Twenty people between 16 and 25 years of age attended the conference under the leadership of the Bishop of Gippsland, the Reverend R. E. Elliot (Rector of Warragul), the Reverend Deaconess Nancy Drew (Church Family Welfare Officer in the region), the Reverend Canon H. Bruce Buchanan (rector of St. Laurence, Melbourne), Miss Jean Davey (Social Worker, Brotherhood of St. Laurence), and Miss J. Mayer (Church Missionary Society, Tanzania).

The conference was an experiment in helping young people to study the matter of vocation in an atmosphere of "serious freedom".

There were sessions of Bible study, information about the fields of Christian service of which the staff members had knowledge and group discussion of the Christian faith and life.

The general impression was that the experiment was well worth making and should be repeated, though with some improvements in planning and programme.



At the opening of the new Science Block at S.C.E.G.G.S., Moss Vale, on December 9 are (left to right): the headmistress, Miss Valerie Horniman; the Right Reverend H. C. S. Rightie; and Mr

NEW SCIENCE BLOCK OPENED FOR GIRLS

FROM A CORRESPONDENT

A new science block costing almost \$50,000 was opened on December 9 at the Sydney Church of England Girls' Grammar School, Moss Vale, by the President of the Legislative Council, Mr H. V. Badd.

The new block provides modern science facilities for more than 200 pupils at the school, set in 500 acres of lush farmland, approximately 90 miles from Sydney.

Addressing the large crowd of parents and friends at the opening ceremony, Mr Badd said that altogether the four schools conducted by the Sydney Church of England Grammar School for Girls were receiving \$223,000 in Government grants for science building.

Parents, old girls and friends of the school had also contributed generously towards meeting the cost of building extensions at the schools.

"Over the years their gifts had totalled \$216,210," Mr Badd said.

S.P.A.U.'s Council of Schools will conduct four model schools and two preparatory schools at which there are 1880 pupils.

In the past twelve months, the schools have been engaged on a building and development programme for S.C.E.G.G.S.

MISSIONARY FOR CHILE

FROM A CORRESPONDENT

Miss Heather Bewley will sail on January 29 for Chile to work as a S.A.M.S. missionary.

She will join the staff of St. Paul's School, Vina del Mar, to teach the English-speaking children.

St. Paul's School is one of several administered and maintained by the South American Missionary Society.

Miss Bewley's voluntary service will be held at St. Paul's Carlingford, on Thursday, January 10.

The Reverend J. Brian Richardson will preach. The orator is the Reverend Henry Goodbody.

A BACKWARD LOOK AT WHITE AUSTRALIA

A HISTORY OF THE WHITE AUSTRALIA POLICY TO 1920, Mrs. M. M. HEDDERLEY University of Queensland Press published 1952, reprinted with corrections 1957. Pp. 217 at \$6.50.

THE dark jacket informs us that this was the first book to be published by the Melbourne University Press. The 1967 reprint is substantially the same work with a few minor corrections. The first year appears that suggests itself in how it stood the test of 40 years.

The work has not lasted particularly well. It is true, of course, that the Australian attitude towards immigration, both European and Asiatic, has changed considerably since the 1920s; but this need not be a relevant factor in judging a work that professes to deal with Australian immigration policy only up to 1920. Shortcomings of the work seem to lie in areas not affected by these changes.

In her collection, arrangement, documentation, and presentation, of the materials relevant to the formation of Australia's immigration policy the author succeeds admirably well.

Journals, pamphlets, reports, and parliamentary papers, have been searched to provide us with the ingredients out of which this policy was formed and to reveal to us the climate of public opinion which gave impetus to such policy-making.

But the book is weak in its assessment of the arguments advanced by politicians and other leading citizens for or against them as far value without attempting to uncover the mixture of pride and fear, public spirit and selfishness, progressive thinking and conservatism, which motivated Australian thinking on immigration up to 1920.

Much is said about the strength of Australian nationalism, but nowhere is it even suggested that this manifested itself in a good deal of loose thinking and childish sentimentality, as appears clearly from a selection of the evidence produced.

Having produced a fair selection of examples of Australian belief that immigration of Asiatic and other coloured peoples would result in great social and political evils, the author does not sufficiently discuss the arguments between those two hardy judged, then. But this book is really a bit more than the same, because it is silly enough not just to tell, but to be found out. Which will do a good deal of harm to the cause of the white in Viet Nam.

He aims to document "terrorism" by the Viet Cong by means of descriptions of incidents, interviews with victims and defectors, and resort to U.S. and South Viet Namese governmental sources. The trouble is that his figures do not tally with those issued by the Ky regime itself.

It is suggested that the policy of a "White Australia" was gradually accepted by those outside as consequent upon a young nation's right to self-determination.

"Acceptance" is surely too strong a word: "acquiescence" might be nearer the truth.

THE final chapter in which the author endeavours to assess the reasons for the formation of the White Australia policy is perhaps the least satisfactory part of the book.

The standard arguments that Asiatic immigrants would remain unassimilated, that they would be incapable of using their democratic privileges responsibly, and that they would cause industrial unrest, are all reviewed.

The evidence apparently fails to produce the unanswerable case that the author had expected.

This forces her to introduce such ephemeral concepts as "world experience" and "world opinion" (p. 207) in support of Australian stand on racial unity.

She admits (p. 206) that the American example "cannot be pushed too far"; but in the preceding pages rather too much weight has been placed on examples from overseas with insufficient attention to the individual situations out of which such immigration policies arose. A little later we are told that the delegates to the Paris Conference of 1920 expressed in-

comprehension and dissatisfaction with the Australian attitude to whites immigration. This leaves us wondering whether the "university consent" to the demands for national self-determination was applied to very much when an exclusivist immigration policy.

The format of the book is not altogether satisfactory. Even unliking mis-prints (p. 102 "Australians" should read "Australis") and p. 182 "times" should read "time"), and the irritating over-use of sub-headings within a chapter, are some obvious features that need rectifying. Cost of Australian production seems unwarrantably high when the price is 56 for little over 200 pages.

—M.K.P.

AN UNUSUAL PAINTER

FOCUS ON CHARLES BLACKMAN, Thomas Spang, University of Queensland Press, Pp. 72, \$2.50.

CHARLES BLACKMAN is now well established as an Australian artist of originality and indeed was the subject of a monograph in 1954.

This present book is by his friend the well-known poet Thomas Spang and it has been assembled by a good deal of personal interview with the Blackmans and is enlivened by informative biographical background.

Blackman owed a great deal to the supportive interpretation placed on his earlier works by the "Melbourne Herald" and the critic Alan McCulloch.

Where other critics said that Blackman had brought a new dimension of feeling into his work that was almost entirely psychological.

Where other critics said that Blackman's drawing was weak, his colour dry, sometimes muddy, sometimes neon-bright, McCulloch proclaimed that

Blackman was involving the beholders in the very vulnerability of the use of colour, and was performing that most revealing thing about Blackman is a remark he made some years ago. He wanted to look at a picture of mine and say that the picture was good, but that the good picture accidentally. It should be a good feeling. Like any painter, I paint, but sometimes emerges. It may begin because I am tired of pictures that cut out fast, whatever the beginning. I must follow the string. It's like a birthday — there may be a present at the end of the string."

I am puzzled with Blackman's paintings but like some of them; but I have read this book and I feel that I know a lot more about Blackman and about his work.

—J.T.

PROPAGANDA ESSAY

TERROR IN VIET NAM, Jay Mullin, Van Nostrand, Pp. 114, \$4.50.

ACCURACY in war statistics is a matter of some importance even after the fog of war has dispersed: in the heat of battle, it is almost impossible to achieve. One thing is sure, if his figures are correct, the Viet Cong side claims 10,500 Viet aircraft destroyed, and the Whites say they lost 10,000.

Another thing is sure: both Greens and Whites will not be true to the statistical fact as they believe in the statistics. As the Saigon Junta official figures, which claim four thousand Viet aircraft destroyed for every merged allied aircraft destroyed, and that over 6,000 people every year have been murdered, and the rest lie, it is not surprising that the result is this: civilian

deaths from N.L.F. "terrorism" in action in a year (1200 years) by, against 66,000 killed by the U.S. and her Saigon and Cambodian allies in the same period.

Mr Mullin reminds this reviewer of those who spout hostile rhetoric about the "barbaric Luftwaffe atrocity against Coventry," but who merely look myself when I have read their views on the bombing of Dresden. I would guess that not one reader a thousand of THE ANGLICAN could tell me the relative casualties. But his figures are correct. The United States destroyed 130,000 people in Coventry, 300,000 in Christ, is there? We can sure kill more than 100,000 people.

On technical grounds, the late Dr Goebbels would not have approved of his book — A.F.P.

AN UNUSUAL LIFE

UNCOVERED COUNTRY, Kathryn Helen, Hutchinson, Pp. 306, \$4.65.

THIS is an essay in auto-biography which suitably follows Miss Helen's first book which was an essay in biography about her close friend who became a nun in an end nursing order.

It describes the very unusual pattern of the author's life: a childhood and adolescence without the presence of a much-loved father; an unsatisfactory marriage life as a welder in an American shipyard and then the transformation that followed her great friendship with a milliner that led to her emancipation from old ideas and allegiances and a trip overseas where she met a man of pellucid intelligence of Gurdjieff.

Gurdjieff had profound influence upon her and brought her new discipline and a new set of values. It was a mystic which was the Atlantic and undoubtedly had a potent influence upon her and that would cause one to be surprised.

Somewhat unexpectedly combined in his person a great sense of wit and humour, food, and spiritual perception that proved disconcerting for his disciples.

It was while she was a disciple of Gurdjieff that she met Chouka the Belgian ex-nun who became the author's first best-selling book. "The Nun's Story" together with "If you work with UNKRA" and eventually decided to spend their lives together.

I found this a difficult book, obviously sincere and with much to say about the turmoil that follows both a spiritual experience and the dissolution of a close friendship, but I found myself left with too many questions.

I wanted to know more about the personality of the writer, but found this buried under a mass

of observations and a somewhat tedious neo-gothic style. I wanted to find out more about the remarkable Gurdjieff but found myself up against his inordinate love of good things, his marvellous criticism of his disciples, and blank ignorance about what he really said or did.

N.W. UPDATED NEW YORK AND LONDON, U.S.P. Pp. 248, \$2.25.

Nearly three years ago, a lecturer at the Dudley College of Education in England produced a new edition of a book which, in presenting the New Testament in contemporary language, sided with the Reformers in their contention to set up to present to secondary schools the Reformers' understanding of the heart of the New Testament message.

So successful has been the enterprise that the books have been reprinted and reprinted into one book.

It means of a controlled vocabulary, Dale paraphrases, with care and insight, the Gospels, Acts and some of the Epistles.

The greater section of the book is given over to the narrative of Christ's life and ministry — the life of the "King of the Explorers," with the concluding section on the interpretation placed on Christ's teaching by his disciples.

Students are enabled to see what Christ did, for, and meant to say, and they seek to know those who have used Phillips' Lens on the Young Churchmen and his other paraphrases will find this book of tremendous value. It is a book that you will find you people what is the essence of the New Testament.

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CHILDREN AT THE PARISH EUCHARIST

"INTEGRATION" means "combining the parts into a whole." Children and members of the congregation should be given their natural part in the Family of God when it is at worship at the Holy Communion.

I assume the general principle that the celebration of the Holy Eucharist, with the Communion of the people, in the parish church is the central and indispensable assembly of the Christian community.

There are two premises of my remarks:

The whole congregation will worship at the Holy Eucharist each Sunday, at an hour that suits the majority of families. Children are included in the congregation, and the Minister, in arranging the service, will plan accordingly.

EDUCATION

So the child begins his Christian life. From early days, a great part of his instruction in Christianity will come from his sharing in the worship of the parish church, not at a separate Children's Eucharist, but at the Parish Eucharist, where he will see the older members making their Communion, and will know that at present his participation is incomplete; where he will have a habit of attending which will last him beyond his school days.

(G. Herbert Spencer, in "The Parish Church," 1937, p. 23).

To these two theological premises I would add a third, which concerns, not worship, but Christian Education:

Christian Education should be provided for all members of the church in small, carefully selected groups.

Sunday school or Church school or Christian Education of great importance for people of all ages.

Those of school age or under should be graded according to their school grade. Teachers should use graded lesson materials.

Adults will naturally group themselves according to the subjects which they wish to study, and should follow courses of their own choosing.

All teachers should be adults. The minimum age permissible is 16 years?

Christian Education or Sunday school should never be a substitute for the worship with the whole congregation at the Eucharist.

This has been the great evil of the Sunday school business, that children have been allowed, indeed encouraged, to attend Sunday school instead of the Family Worship.

Some people will provide evidence of children who know nothing but Sunday school in their childhood and became devoted Christians in adult life.

The vast body of evidence is that children who are sent to Sunday school and taken to Church worship are deprived of contact with adult worship, and as they grow older they tend to drop what they regard as childish things.

(M. Heston, "The Parish Seeks the Way," Mowbray, 1960, p. 101.)

PREJUDICES

They commonly take into adult life childish attitudes towards the Bible and the Christian Faith.

It is these unfortunate prejudices and ignorances which they attend in their teen years, under the mistaken notion that they are discarding the Christian faith.

The truth is that unless they have had personal experience sharing in the worshipping congregation, they can never have the knowledge of the fullness of the Christian Faith.

If a choice ever needs to be made between sending children to Sunday school and taking them to church, the decision must always be made for the Church service.

Sunday school teachers sometimes dislike this principle, and may use their influence to make

children choose Sunday school instead of church.

There is one minister and other church leaders who will attend to recruitment. Sunday school is held through Bible study (in group discussions) about all the subjects of the Bible.

Here are some ways in which children who are sent to church are being integrated to the children into the Parish Eucharist and into the worship as well as for their instruction with the congregation.

1. Children attend the whole Eucharist

There is the common custom in many church churches where there is a service only once or twice a month. It is a noticeable and delightful feature of many parishes that they are family occasions.

It is probably good for children who attend worship with their families to have a Sunday school or Church school class as well, at another time, but it is not of essential importance.

Children who do not attend the worship service should probably not be allowed to attend the Sunday school class, for such children will not have any pleasant experiences for their instruction. The idea of the Church and the Faith and worship contributes to a habit of attending which will last him beyond his school days.

(The Parish Church, 1937, p. 23).

Some suburban churches adopt this method. The question of Sunday school is answered in one of two ways:

I. Have no Sunday School. This has many advantages for the life of the parish and for the souls of people but it meets opposition, it can create anxiety and hostility, especially about the children.

II. Have a Sunday School. This often resolves their guilt about the neglect of worship by sending their children to Sunday school.

GRADED TEACHING

It also deprives the children of the genuine values of grades of instruction which they share with their peers.

Lord Ritchie Calder said at another time, before or after the service or on another occasion although I do not know the exact words:

"The great problem here is ensuring that all the children of our parishes, who are 'Nominal' parents don't like it and S.S. teachers may not be burdened."

THE U.N. SEEN AS 'LORD OF THE SEAS'

LORD RITCHIE CALDER, Professor of International Relations at the University of Edinburgh, has said that the United Nations should become the 'Lord of the Seas'.

"He wants to see UN control over all the minerals that lie unexplored in the world, and the money paid in royalties used to fund the development, exploration and aid programme."

In the BBC's "Today" programme, Scotland's radio, he told Tom Donald why control was necessary.

When he was recently in America, he said, he had heard of "oil-rich" prospectors plying out from San Diego to the Hawaiian Deep Seas in order to bring up the deposits of the deep.

He foresaw endless trouble for the world if the minerals which would be strategic for that wealth, were to be controlled by a nation that was never drained in the Yukon.

YAKUT RESOURCES

Asked by Donald if a company was to take the expense and risk of the knowledge of the fullness of the Christian Faith.

If a choice ever needs to be made between sending children to Sunday school and taking them to church, the decision must always be made for the Church service.

Sunday school teachers sometimes dislike this principle, and may use their influence to make

The important thing is that attendance at the Eucharist is not to be taken for granted and be thought of as an optional extra.

Michael Hocking writes in the "Churchman":

"The rule of membership of all parishes is that no one is to have no attendance on Sunday mornings only (the Eucharist, interesting thing) is that those who come in the mornings only are dismissed for the rest of the afternoons only tend to fall away. For this there are two reasons. Those who are there in the afternoons never come into contact with adult religion, and as they grow older they tend to drop what they regard as childhood habits. And they are not members of organisations."

Some churches have found the All-Age Church School an ideal solution. Children and adults of the congregation attend the same service.

This is the text of an address originally given to the members of the Church of the Holy Trinity, Danby, by the Reverend Canon J. D. Davis, formerly Vice-Principal, and now Director, of the C. S. Leitch Grammar School, Cambridge.

Church school or Sunday school at the same time; the time may vary Sunday morning after the Family Eucharist, or on Sunday afternoon or early evening or at other times in the week.

This allows families to arrive and participate in the Eucharist with all members of the family to take part in groups for education and fellowship according to their needs.

Participation with the All-Age Church school on Sunday morning often provide coffee or a snack for the children.

For the young groups, missionary fellowships, parochial council or committees may find this a good idea.

The cost of facilities may be met by the congregation, but many parishes a capital investment in four or five daughter churches, and may be directed into such Parish churches, and may be met by all the needs of groups and classes.

Common objection to the idea that children should attend the whole Eucharist is that the service is too long for children. This difficulty can be met by diminution of extraneous singing.

ing and other activities which have crept into the Liturgy, and by brevity in the prayers and sermons.

If we think it important to have a service which may make intelligent allowance for the needs of the children, it is not satisfactory there is an alternative.

2. Children attend part of the Eucharist

This is a usual solution in Australian parishes. The question is: "What part of the service should they attend?"

It is presumed that when children are dismissed for the rest of the service, they will have Sunday school classes. If there are any of the congregation continues with the service of worship.

The decision depends on various factors, theological, ecclesiastical, educational, pastoral and practical; it is a decision best made by the meeting of the congregation, in consultation with Education and Evangelism, in the light of the spiritual needs of the parish and of the lessons learned from some practical experience.

The Eucharist divides naturally into three parts: (a) The Liturgy of the Catechumens, the Service of the Word of God; (b) The Liturgy of the Faithful; (c) The Communion (Supper).

(a) suggests two obvious ways to arrange the service for children:

1. Children are absent for the Service of the Word and enter the service at the offertory hymn.

Advantages: (1) They are present for the Communion, the most important part of the service. (2) They may come forward for a blessing at the time of the Communion.

(3) They are absent for the part least intelligible for them, the Liturgy of the Catechumens. (4) Children who have their own appropriate Bible classes will not attend Sunday school class. Probably they can use the Gospel of the day in Sunday for his own instruction.

DISTRACTION

4. Teachers can easily make the service more interesting for children. The attendance is difficult because—

(a) Their teachers must stop the lesson at just the right moment. Not many teachers find the helpful. Valuable introductory material of the lesson does not have a fulfillment in application or practical task if the lesson is cut short.

(b) They enter the church unprepared for the atmosphere of worship and may gape and gaw around getting their physical, mental and emotional bearings.

(c) They distract the worshippers and the ministers. (d) They cannot easily sit with their parents and family because the places are often difficult to sit more easily solved if the children are dismissed to sit at the back or in a place where they are not supervised and may be more interested.

2. They miss many valuable parts of the service. (a) The solemn reading of the Word, by the sacred ministers and lay readers. (b) The participation in the prayer of the Holy Communion, the responses and the Creed. (c) The solemn singing of many songs associated with the Ministry of the Word.

(d) The opportunity to be trained, ordained and licensed for this work. (e) The opportunity to make the opportunity of sitting with their parents in the service of worship and gaining strength from their example and their proximity.

(f) Their experience of worship is limited to the rather superficial words of the Communion, out of context, because they do not experience it in the context of the whole of the Ministry of the Word.

(g) They may rarely bear the exposition of the Word, which is so important in the training, ordained and licensed for this work.

(h) They may rarely bear the exposition of the Word, which is so important in the training, ordained and licensed for this work.

(i) Children are present for the Service of the Word (before) during (or before) the Offertory hymn.

Advantages: (1) They enter and sit with their parents. (2) They are greeted them as they enter as a family group.

(3) They benefit from the teaching and worship of the Service of the Word, and are encouraged and variety to suit their interests.

(4) They can be dismissed appropriately with prayer by the priest. This is the longer and serious tradition in that they participate in the Eucharist in a similar way to Catechumens, or as members under instruction, who are usually dismissed at the Holy Mysteries of the Communion.

(5) Parents have the opportunity to worship at the Communion with attention when not concerned with the conduct of their own children.

Disadvantages: (1) They miss the worship at the Communion and the individual blessing at the Communion table.

(2) The early part of the service may be incomprehensible to them. (3) If they then depart to their Sunday school classes, the periods of instruction which may not be related.

(4) Teachers must make their Communion (a) at another service, (b) at the same service. Sacrament after their class is dismissed.

(5) The preparation to come to omit making their Communion is a problem for the priest. (6) The priest uses pastoral action by the priest.

The decision made must be one that is wholeheartedly accepted by the teachers and the priest. Some variations of this arrangement may be tried. For example:

(1) Children may be dismissed before the sermon.

(2) Children may be dismissed after the sermon.

(3) There may be two dismissals. Young children (under 8 years) go out before the sermon and children 8 years and over after the sermon.

In any case, it is important that children who are in their Confirmation year should remain for the whole service (for example, "Companionship") takes place after the Eucharist, when they join other children who have already confirmed.

This method of arrangement is very satisfactory in one parish. Having two dismissals is convenient and causes less disruption than having the whole group go out together.

CONFIRMATION

In this way, Confirmation candidates are taken directly from the worshipping members of the senior Sunday school class (and not from the highways and byways of the State schools) and are readily grafted onto the worshipping congregation because they are in fact already part of it.

Children are absent for the service only if they are dismissed to sit at the back or in a place where they are not supervised and may be more interested.

2. They miss many valuable parts of the service. (a) The solemn reading of the Word, by the sacred ministers and lay readers. (b) The participation in the prayer of the Holy Communion, the responses and the Creed. (c) The solemn singing of many songs associated with the Ministry of the Word.

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class lesson to finish so that they may go off with the family. Children who are dismissed with this, but some solution may well be found to obviate the difficulty (the longer sermon).

2. The time in church may be too long for the children. (3) The normal course of the service is disrupted, which raises the question of liturgical propriety.

(4) An increasing number of parishes believe that this is the best arrangement.

(5) The difficulties of putting rigid principles into action are not to be underestimated. It is possible even to be so self-righteous about the right solution.

Each parish is different and rigid rules cannot be made. The principles or premises should be kept consistently in mind.

COMPUTER USED FOR BIBLES

Mr Norman Brent, publishing manager of the British and Foreign Bible Society in London, has announced the use of a computer in setting the text of the Bible.

The computer is installed in the premises of a commercial firm, and is used for the setting of the Bible. The computer produces, at a speed of 300 characters a second, the multi-column punched paper tapes used in the type casting machinery — the galleys — for printing of length of 100 miles by the time the final setting of the Bible was finished.

The type was then set up by Messrs Collins of Glasgow. The Bible was printed by Messrs William Collins of Glasgow. In making this statement, Mr Britton said it was necessary to state clearly that the computer was not involved in Scripture itself, but in the setting of the type prior to printing.

CO-OPERATION FOR CONSERVATION

ECUMENICAL PESS SERVICE. New York, January 8. The Ecumenical Pess Service will be highlighted in Pittsburgh for the whole of 1968. When the successor to the Episcopal Bishop, Austin Pardee, will be presented in his role as Roman Catholic Cardinal.

The service was first founded by Bishop John J. Wright of Pittsburgh, who said that the Episcopal diocese's support for "hospitality of peace" had been "gladly granted." Trinity Cathedral, principal church of the Episcopal diocese, recently sustained severe fire damage.

WEEK OF PRAYER FIXTURES

ANGLICAN NEWS SERVICE. The Archbishop of Canterbury, Dr A. M. Ramsey, is to preach at Westminster Cathedral on January 23 during the Week of Prayer for Christian Unity.

It will be the first time an Anglican has preached in the Roman Catholic cathedral. On January 21 he is to preach in Hinde Street Methodist Church, Dr A. M. Ramsey, is to preach in St. Peter's Roman Catholic Church, Winchester, on January 18.

He will be the first Anglican to occupy a Roman Catholic pulpit in the diocese.

pure, golden, light:

"Alourex" HONEY

mmm such a flavour delicious on cereals, toast, pancakes, scones!



SENIOR BIBLE STUDENT

WHAT IS RELIGION?

By WINDERMERE MERRITT

STUDY No. 4. Hoigh

A purely subjective approach to religion is that which sets up its own procedure as the standard that shall measure reality. John Macgregor has long held that even the most sublime prophetic concept of the Word of God is but the "art-product of human phantasies," born of "the will to believe." The prophet in condemning himself in the sight of God, he feels, destroys the very source of his own authority. His "This shall the Lord" is evidence as to one of his need to appear beyond himself for the authority of his vision, and of his inability to make good the claims he makes. For more spiritual the concept of God became, the more it demands a sense of his own infinity, and his religion begins slowly to release its grip on universality.

The cleavage between the actual and the ideal becomes more and more manifest, and as his hold upon the actualities of life increases, he loses more spiritual the concept of God becomes, the more it demands a sense of his own infinity, and his religion begins slowly to release its grip on universality. The prophetic "vision" tends to rest its footing in the actual, and takes the phantasm of "an invisible world." Religion starts to take on the aspect of a "projective dream-logic," the advance of objective knowledge slowly but surely shatters, and makes himself "fall away." He can, of course, retreat inside himself, finding a basis for his belief in his intuitive or inner conviction. He can build castles of wealth of experience in a domain in which the personal religious instinct can wander without molestation. He finds his peculiar satisfaction but he fails in this case to become an inward thing, admitting of no "proof" and needing more in isolation as Henderson, O.B.E. (formerly Senior Chaplain, Royal Australian Navy).

Padre Henderson, who was generally known, had spent most of his ministry with the Navy. He trained at St. John's College, Melbourne, for twenty years, and was made deacon in 1916 as priest, 1917. After a curacy at St. Stephen's, Richmond, he was Vicar of Sorrento (by the R.A.N. for three years), and there in 1920 became a Chaplain with the R.A.N. He was awarded the O.B.E. in 1944.

Living at Kew for a number of years, his last years were spent in Brighton. He was admitted to the Register of the Anglican, Heidelberg, about a month ago.

Padre Henderson is survived by a wife, a daughter, a married daughter. The funeral service was at St. Peter's Brighton on Monday, January 8, and was followed by a private cremation at Sorrento.

OBITUARY

THE REVEREND A. F. FALCONER

The death of the Reverend Alexander Falconer, who was born on January 21 at the age of 81 years.

A. Falconer was known to a wide circle of friends in Melbourne and Sydney for a friendly disposition was one of his most characteristic features. His ministry had extended over two dioceses, Wangaratta and Melbourne, and his active retirement had brought him into contact with many persons in both suburbs.

Trained at St. Colum's High, Wangaratta, he was made deacon in 1917, and served the following year. He served in several parishes in Wangaratta diocese, either as curate or rector, the last being Beesbrook, which he left in 1927 to come to Melbourne. From a curacy at All Saints', East St. Kilda, he went to Sorrento, where he served as Vicar of St. John, and St. Martin's, Hawksburn, until 1940, when he became Vicar of St. Paul's, Canterbury, and remained there four years until his retirement.

He lived at Balywin, not far from his last parish, and for a momentary period he retired effectively that retirement does not mean giving up work. One of his special interests was cultural activities, and he was a member of the Anglican Guild of Hawthorn. He was a keen musician, and he was a link with his brethren with his musical and cultural activities, that of Chapter Clerk of the Rural Deacons of Hawthorn.

His wife died in 1940, and he was a devoted father of three sons, one of whom, he took a great interest in musical and cultural activities. He is survived by his wife and a funeral service was held at St. Paul's, Canterbury, on Friday, January 8, and was followed by cremation at Sorrento.

OBITUARY

THE REVEREND W. H. HENDERSON

We record with regret the death of the late Reverend William Henderson, who was born on January 4, 1874, and died on January 8, 1948, at the age of 74 years.

O.B.E. (formerly Senior Chaplain, Royal Australian Navy).

Padre Henderson, who was generally known, had spent most of his ministry with the Navy. He trained at St. John's College, Melbourne, for twenty years, and was made deacon in 1916 as priest, 1917. After a curacy at St. Stephen's, Richmond, he was Vicar of Sorrento (by the R.A.N. for three years), and there in 1920 became a Chaplain with the R.A.N. He was awarded the O.B.E. in 1944.

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CHOR SCHOOL CLOSING

ANGLICAN NEWS SERVICE

London, January 8.

A famous London choir school, that of All Saints', Margaret Street, is to close next April.

The school was opened in November, 1948, and occupies part of the premises next door to the church.

The vicar, the Reverend Kenneth Rees, said that mounting costs and the difficulty of providing full education for his pupils have been responsible for the decision.

The school had at present 17 pupils aged between eight and thirteen, which preclude it from being given a further year's new regulations laid down by the Ministry of Education.

It is hoped that the boys may go to larger choir schools.

CHURCH LITURGY CONVENTION

ECUMENICAL INTEREST IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, January 8

Thousands of people from throughout Australia are expected to take part in a national Liturgical Convention at the Exhibition Buildings here from January 21 to 27.

Organised by the Roman Catholic Church, the convention will be the largest of its kind held here.

The Rev. Dr. G. J. O'Connell, who is taking the opening session on January 21.

And on January 25, the Anglican Archbishop of Melbourne, the Most Reverend Frank Wood, and the Master of Ormond College, Dr. J. D. McCaughey, will join Archbishop Knox on the platform.

The guest speaker will be the internationally known American Benedictine priest, Dr. Geoffrey Diekmann, a consultant at the Vatican on Church Liturgy.

Dr. Diekmann, an outspoken advocate of Christian Unity, edits the leading "Aman Church" magazine, "Worship," the author of several widely published religious books, and is noted church scholar and university lecturer.

Dr. Diekmann will speak on the subject of "The Liturgy of the Future."

DIOCESAN NEWS

NORTH WEST AUSTRALIA

CARNARVON.

On Christmas Eve the chorists of the Holy Trinity Church were in goal! They were there for a Carol service and the lessons were read by the Bishop. The service was given a candle to hold during the singing of the carols, and they were greatly appreciative of the service.

DAMPHER

The Reverend Mrs. Marshall reported an excellent congregation at the Christmas service at the school of this new town at the end of the year. The service was held in the C.M.S. Junior School in Perth at the end of December.

CARNARVON

The services for the Christmas Eve had a most interesting character. The choir, led by Mr. Frank Marshall, sang the carols, and a Christmas tree of Remembrance yielded more than \$100. In the week preceding Christmas Day the rector travelled more than eleven hundred miles for services in the out-corners of the parish, the post of which is 1120 miles east of Carnarvon.

BUFF POINT

A crowded church was the scene on Christmas Eve last of the preceding Sunday when the Sunday school break-up was held. It was a dreary evening after some rain had fallen and with such a crowd in the church conditions were quite un-pleasant.

ROME DELEGATION IN RUSSIA

ROME, January 8.

A "Frank" Catholic exchange of views took place between the Roman Catholic delegation and the Russian Orthodox delegation from December 9 to 13 and 14, 1947, at the end of the delegation from Rome, headed by a personal letter from Pope Pius XII to the Patriarch of Moscow during an "extremely friendly" audience at the Patriarchate.

Discussions with the theologians of the Patriarchate on the Church's competence in the social system and the relationship between the individual (with his rights and duties) and society, the evolution of the Catholic Church's teachings concerning proper relations between man and nations.

Members of the Catholic mission attended the consecration of Mt. Zion, which leads the Orthodox mission to Japan.

"CAESAROPAPISM" IN YOUNG

FROM OUR OWN CORRESPONDENT

Canberra, January 8

"Caesaropapism! What a beauty of a word," said the rector of St. John's, Young, Diocese of Canberra and Goulburn, in his current parish news.

The rector runs a question page, and one of them in this issue asks: "Why is it necessary to have a plaque in the church to 'Victoria, Queen, Empress and Mother' in this Caesaropapism or just misjudged sentiment (loyalty) on the part of the Church? Can he take down?"

"Thanks for getting me to look this word up," says Mr. Holmes in his reply.

"The Oxford Dictionary of the Christian Church says that it is 'the system whereby an absolute monarch has supreme control over the Church within its dominions and exercises it even in matters (e.g. doctrine) normally reserved to ecclesiastical authority'."

ARTICLE 37

"The term is most generally used of the authority exercised by the Byzantine emperors over the eastern patriarchates, especially in the centuries immediately preceding the Great Schism of 1054."

"The position of the Church of England, adds Mr. Holmes, in regard to her monarch—e.g. as stated in the 37th Article of Religion—has never been so."

"Plaques are put in churches by real people. Their sentiments are hard to analyse accurately, even contemporaneously, but I imagine the people responsible for the plaque in question felt strongly about the Queen and Empire in a way we generally do not today."

"The question of whether it can be taken down is easily answered. Yes, it can, and the issue is raised in every year some years ago."

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