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## U.S. CHURCHMEN REPORT VIET NAM VISIT "RISKS FOR PEACE" URGED

ECUMENICAL PRESS SERVICE

New York, July 17

The fundamental requirements in Viet Nam are peace, social justice and order, and national freedom, a four-man delegation from the National Council of Churches in the U.S.A., reported on their return from South Viet Nam, Cambodia and Thailand this month.

No outside power, whether communist or free world, had brought these to Viet Nam and it was doubtful if they could, they said.

The group returned convinced that "an early, non-military negotiated peace is urgent". They neither sudden, unilateral withdrawal of the U.S. presence or escalation of the present military force was defensible, they stated.

They re-affirmed support for the proposal made by the N.C.C.'s General Board on June 1. This body had said the best way to start genuine negotiations was for the U.S. simultaneously to stop the bombing of North Viet Nam and submit the issue to the U.N. General Assembly for other international agency consistent with the charter of the U.N.

"As the most powerful nation directly engaged in the Viet Nam conflict, the U.S. is in a position to take risks for peace. The alternative is a long war involving not only risks, but certain death, wounds, misery and ruin on an increasing scale," they said.

### BISHOP GOES

The delegates were Dr Robert S. Billmeyer, director of the N.C.C.'s international affairs programme; the Bishop of Rochester, the Right Reverend G. W. Barrett; Dr Tracy K. Jones Jr, associate general secretary of the Methodist Board of Missions; and William P. Thompson, stated

clerk of the United Presbyterian Church.

While in South Viet Nam they interviewed Prime Minister Nguyen Cao Ky; General William G. Westmoreland, commander of U.S. military forces in Viet Nam; and the U.S. Ambassador, Mr. Elsworth Bunker; as well as Viet Nam's Chief of State, General Nguyen Van Thieu.

In addition, they talked with hamlet chiefs, refugees and prisoners of war from North Viet Nam.

### OBSERVERS?

The group's purpose was twofold: to express a Christian concern for people caught in the suffering of war, and to study U.S. objectives in South East Asia.

The delegation was encouraged by the assurance given by Prime Minister Ky that his government would take steps necessary to assure free and fair elections, and that the U.S. would advise observers from friendly nations and the United Nations.

In this connection the group members felt that the presence of observers on behalf of the Christian Churches might also be helpful.

"While applauding the ability and dedication of many U.S. advisory personnel engaged in

the hamlet development programme, the churchmen questioned the short terms served by advisers (usually 18 months) and their general lack of knowledge of the Viet Namese language.

"It is not the U.S. capable of a more sophisticated effort of technical assistance" they asked in a statement distributed on their return to the U.S.

## DETAILS FOR LAMBETH CONFERENCE ANNOUNCED

Further details of the sub-committees and consultants for the Lambeth Conference of 1968 have now been announced.

Following tradition, the Archbishop of Canterbury, Dr A. M. Ramsey, will preach at the opening service in Canterbury Cathedral on July 25.

The preacher at Westminster Abbey on Sunday, July 28, will be the Archbishop of East Angles, the Metropolitan of India will preach at the service in St. Paul's Cathedral on Sunday, August 25.

The sub-committees for the Section "The Renewal of the Church in Faith" are to be: The Nature of Theological Language, The Debate about God, the Finality of Christ, Dialogue with Other Faiths, the Varieties of Unbelief, Confessing the Faith To-day, the Psychology of Faith, Faith and Society, Spirituality and Faith, Faith and Culture, Christian Appraisal of the Secular Society, International Morality To-day, the Technological Society, Urbanisation and the Metropolis.

### RENEWAL

Those in the Section "The Renewal of the Church in Ministry": Laymen in Ministry, Laymen in the Church, the Priesthood, Voluntary and Public Ministries, the Diaconate, Women and the Priesthood, the Nature of the Anglican Episcopate, Oversight and Discipline.

Those in the Section "The Re-

newal of the Church in Unity": Christian Unity and Human Unity, Principles of Union, the Papyrus and the Episcopate, Inter-Communion in a Divided Church, Current Schemes, Relations with the Roman Catholic Church, Relations with the Eastern Orthodox Church, the Role of the Anglican Communion in the Families of Christendom, the Positive Idea of a Wider Episcopal Fellowship.

### MOSTLY ENGLISH

For most of these sub-committees preparatory papers are being written, the writers being as follows:

The Archbishop of Canterbury, Canon David Jenkins, Professor Henry Chadwick, Canon Kenneth Cragg, the Reverend Charles C. West, the Reverend David Edwards, the Reverend Owen Brandon, the Reverend Daifuku Kitagawa, the Reverend Donald Allchin, the Reverend F. W. Dilston, D. L. Lumby Esq., Sir Kenneth Grubb, Canon R. S. O. Stevens, the Reverend Gibson Wither, Canon Douglas Webster, Dr Molly Batten, James Mark Esq., the Reverend Leslie Holden, the Reverend Eric James, the Bishop of St Andrew's, the Very Reverend Alan Richardson,

Canon Bernard Pawley, Canon Canon Bernard Pusey, Canon C. F. D. Moule, the Reverend John Macquarrie, the Reverend Gregory Baum, Professor Nicholas, Dr D. T. Niles, Canon David Paton.

The conference will have the benefit of consultants who will assist the bishops in their deliberations and they include the following:

Canon David M. Paton, Canon Douglas Webster, Canon David Jenkins, Professor Henry Chadwick, the Reverend Donald Allchin, the Reverend Martin Jarrett-Kerr, Canon John R. Satterthwaite, Canon John Findlow, Dr Peter Day, the Reverend John Mbiti, the Reverend Eugene Fairweather, the Reverend Harry Diamond, the Reverend William Fleischer, the Reverend Denis Ninichian, the Reverend John Macquarrie, Canon Kenneth Cragg, the Reverend Edward Carpenter, Dr P. B. Anderson, the Reverend Cyril Powles, Dr Molly Batten, Canon R. S. O. Stevens, Canon Basil S. Johns, the Reverend Howard E. Root.

The Episcopal Secretary of the conference is the Right Reverend Ralph S. Dean, Anglican Executive Officer, and Bishop of Barbados.

The first meeting of the conference on Friday, July 26, will take the form of a devotional session conducted by the Archbishop of Canterbury.

### "SONS OF ABRAHAM"

An organisation, "Sons of Abraham", has been formed in Sydney.

The first meeting was held on July 16 at the home of Mr Mark Brabant at Vaucluse.

The chairman was Fr Roger Pryke. Papers present included representative addresses from Churches, Jews and Muslims.

It was decided to prepare three papers, written by a Jew, a Muslim and Jew and Muslim, on what might be a son of Abraham, work, honour and purity, and with hearts and minds freely open to the future.

Viet Namese children in the crèche at Phu My Hospital, Saigon where Miss Rosemary Taylor from Adelaide is working. Her description of the hospital is on Page 7.

## DEPUTATION POSTPONED

CANON MORRIS NOT ABLE TO COME

The extensive deputation tour arranged for Canon Alan Morris of S. George's Cathedral, Melbourne, later this year has been postponed.

The Archbishop in Jerusalem, the Most Reverend A. G. MacInnes, has written to the Chairman of the Australian Board of Missions, Canon F. W. Coaldrake, that Canon Morris is urgently required to fill a vacancy in Beirut.

He is therefore not available to visit Australia this year. This re-arrangement follows the disruption caused by the Middle East war.

The Archbishop has also sent A.M.B. details of how the war has affected the Church in general.

Standing Committee met at Stannmore last Tuesday afternoon and are expected to issue a statement about this soon.

S. George's Cathedral, despite conflicting reports, is apparently undamaged. One shell was fired through the north transept but did little harm.

## LITURGIES TO BE BROADCAST

Two of the liturgies which will be broadcast again in Australia are to be re-broadcast by the A.B.C.

"A Modern Liturgy", recorded in S. James' Church, King Street, Sydney, will be broadcast again on the Second Network at 9.15 p.m. (South Australia 8.45 p.m.) on Sunday, July 23.

It is probable that the televised service, recorded in St. Clement's Church, Moama, will be shown again later this year.

"A Liturgy for Africa" will be broadcast both on radio and television.

The radio programme will centre around the University of Trinity College, University of Melbourne, on Sunday, August 27, and will be sung by the choir of the Canterbury Fellowship.

It will be heard on all Second and Third Network stations at 11 a.m.

The television programme will come from St. Andrew's Church, South Brisbane, on Sunday, July 30. It will be seen at 11 a.m. on July 30 (N.S.W.), August 13 (S.A.), August 20 (N.S.W.), October and A.C.T.) and September 3 (Tasmania).

## ARCHBISHOP FOR SYDNEY PATRONAL FESTIVAL

The Archbishop of Perth, the Most Reverend George Appleton, will preach at the patronal festival of S. James' Church, King Street, Sydney, next week.

He will preach at all services on Sunday, July 23; and on S. James' Day, Tuesday, July 25. Church will be at Festival Evening Mass which will be followed by the parish dinner in S. James' Hall.

Also speaking at this annual event will be Mr K. J. Cable of the Department of History, University of Sydney.

Having recently returned from overseas after sabbatical leave Mr Cable will talk about some modern discoveries he has made about James' early history.

### MODERN DRAMA

On the Sunday within the octave, July 30, the preacher at S. James' Parish, Edinburgh will be the Right Reverend F. O. Hulme-Moir, Bishop Conductor of Sydney.

The Warden of S. Paul's College within the University of Sydney, the Reverend A. P. B. Bennie, will preach at 11 a.m. After Evening the S. James Players will present "Station at S. James", a play of secular destruction in which Francis Greenway's historic monument erected in the 1820s is to be removed to make way for a new subway.

## BISHOP PREACHES AT EUCHARIST FOR THE KING OF TONGA'S CORONATION

The Archbishop in Polynesia, the Right Reverend J. C. Vockler, preached on the symbolism of the anointing of the Sovereign with holy oil and the invocation of the Holy Spirit in the Coronation service, at a Thanksgiving Eucharist in S. Paul's Church, Nuku'alofa, Tonga, this month.

to lead his people in the priestly duty of worship and to exemplify the priestly duties of sacrifice and obedience."

### NO SEPARATION

Bishop Vockler said there was no separation between the Church and State as separate things and "concentrate danger only on the Church and leave to the government the task of growth and advance.

"Such an attitude is not Christian. The Church exists in the world to serve. Each of us has a part to play."

"If we would truly celebrate His Majesty's coronation, then it is for all of us to dedicate ourselves afresh to the service of our country with discipline, hard work, honesty and integrity, and with hearts and minds freely open to the future."



## M.U. COUNCIL MEETS IN BRISBANE

### NO MEMBERSHIP CHANGE RESOLVED

FROM A CORRESPONDENT

Cairns, July 17

The full Executive of the Mothers' Union Commonwealth Council met at S. Mary's Rectory, Redcliff, Brisbane, from June 27 to 30.

Each day commenced with Holy Communion and closed with Compline. A quiet hour was conducted by the Reverend A. S. Jull on the evening before the commencement of the conference, when the text taken was "I am the Way, the Truth and the Life".

The Commonwealth President, Mrs. D. Stuart-Fox, welcomed delegates and read greetings, amongst which was a letter from Lady Casey, Patroness of the M.U. in Australia.

Many important matters were discussed including the extension of Mothers' Union work overseas and the provision of \$200 to purchase literature for New Guinea and Ceylon.

Translations of the Mothers' Union Office and admission service into tribal languages have already been completed, and others are to follow.

Reports were given on recipients of M.U. scholarships, David and a boulder, and Jeanne Willmont, an Aborigine attending Bremer State High School, Ipswich, a day student.

The Commonwealth Convener of Social Problems, Mrs. A. S. Jull, made a stimulating account of the issues in which Mothers' Union had been concerned during the past eighteen months, amongst which were an anti-race campaign, assistance towards integration of migrants, the Aborigine problem, the discussion of adolescent problems, such as those of J. G. Spencer Booth, Convener of the Intercessory Prayer Circle, reported that there are 1,518 members and 880 friend members, 2,999 I.P.C. leaflets being distributed throughout the Commonwealth last month.

Under the editorship of Mrs. A. S. Jull, Robin of Perth, M.U. magazine "Mia Mia" now contains new features on informed membership, Wave of Prayer material, news from all dioceses published in "From Shore to Shore" and "Viewpoint", a national forum to which a different diocese is invited, month by month, to express its opinion on a given topic.

A full session was given to the consideration of the qualification for membership in view of the New Zealand resolutions to be presented at the world-wide conference in England next year. There are not in line with the present aims and objects of the Mothers' Union.

A motion stating that the Executive affirms the objects and qualifications as set out in the constitution and feels that any alteration would weaken the whole work and witness of the society was passed by a majority vote.

This motion, and the New Zealand resolutions, are to be considered by all delegates of the A.C.C. and their opinions sent to the Commonwealth President to enable her to present the views of Mothers' Union in

### R.S.C.M. SECRETARY FOR AUSTRALIA

The Director of the Royal School of Church Music, Dr Gerald Knight, has announced the appointment of Mr John Barrett of Canberra as Australian R.S.C.M. secretary.

Mr Barrett will continue as organist and choirmaster of the Anglican Church of Canberra, and music master of Canberra Grammar School.

Australia in England in July, 1958.

A new constitution for Mothers' Union in Australia is being prepared by an ad hoc committee and this will be presented to the next Australian Commonwealth Council.

An Australian admission service has also been compiled and is to be used for a trial period in all branches.

## NEW SCIENCE BLOCK OPENED AT S.C.E.G.S.

The Vice-Chancellor of the Macquarie University, Professor A. G. Mitchell, opened a new Science Laboratory building at the Sydney Church of England Grammar School for Girls, Darlinghurst, last Monday afternoon, July 17.

The new block cost the school council \$125,000. Part of the cost has been met by the school council, and \$32,000 has been contributed by the Commonwealth Government under the State Grants for Secondary Schools. Further amounts have been promised.

The new Science Block is a high class fit, fronting Bourke Street and between terrace houses. The restriction of the site dictated the design of a five-storey building with access to the main school at third floor level.

A bridge at fourth floor level links with the first floor of the existing classroom block.



—Shepparton News picture

The Rector of St. Paul's, West Manly, Diocese of Sydney, Canon W. K. Deasey, who has been appointed Diocesan Director of Chaplains, as from March 1, 1964. The first Director of Chaplains in Sydney, Canon R. F. Dillon, appointed in 1963, has resigned for reasons of health.

### ACTORS' EVENING FROM OUR OWN CORRESPONDENT

Melbourne, July 17

Some years ago, the diocese of St. Matthew's Hall, in the parish of Christ Church, South Yarra, became available for theatrical productions, and a close link has been forged between the parish and the theatrical profession.

This finds expression each year in an Actors' Evening at Christ Church, and this year it was held on July 9. Actors, actresses, and others associated with various rooms, square court and change places.

Both buildings were dedicated by the Right Reverend H. G. S. Begbie, Bishop Coadjutor of the Diocese of Sydney.

### YOUTH CENTRE OPENED

FROM OUR OWN CORRESPONDENT

Banbury, July 17

The Youth Centre at Boyup Brook was opened this month by the Premier of Western Australia, Mr David Brand. The centre has been built at a cost of \$36,000, through the efforts of various town organisations and assisted by the Archbishop and the State Government.

The initiative in this came from a Combined Churches Committee, on which all the churches of the town are represented.

This committee was formed in 1963, at the conclusion of a very successful joint mission, and its main task has been to bring the churches together in service to the community in which they work.

The churches, through the agency of their committee, made the original approach to the State Council.

### LEGACIES HELP DIOCESE

The Registrar of the Diocese of Canberra and Goulburn reports that \$5307 was received in legacies to the diocese during 1966, reports "News Release", the monthly diocesan publication.

Of this amount \$2702 was bequeathed to the Children's Home, \$1,000 to the Clergy Widows' and Orphans' Fund, \$1,000 to clergy training, \$723 to the Church Society, and \$512 to Juicing Church.

Legacies have played a large part in consolidating different branches of the Church's work in the diocese.

One large bequest 50 years ago, for example, has been the foundation for Christian Education and the Church Mail Bag School.

The Bungambill property on which the Boys' Home stands was similarly bequeathed to us in about 15 years ago.

Now, significant of all, as far as present budgeting is concerned, are the Jamieson properties at Terrigal.

### TWO PROPERTIES

These two properties came into diocesan hands about 16 years ago.

By careful husbandry they have been consistently improved until today they are an asset of great value indeed to the diocese. Since they began to yield income for the diocese, more than \$27,000 has been disbursed to various works, including nearly \$10,000 last year.

When it is remembered that the diocesan income from the parishes has been adversely affected by dry conditions, decreasing rural income and the cost of living spirals, this subsidy from "Jamieson" has been a Godsend.

In the earlier years it enabled the diocese to establish the Superannuated Clergy Housing Fund, by means of which houses can be provided for retiring clergy, and in some cases, their widows.

Set at an angle to Bourke Street, the building follows the cliff face which will allow for planned future expansion.

The ground floor is a car parking area, the first floor provides toilets, and a large Geography room, the second floor two classrooms, and the third floor a large common room designed for conversion to a laboratory.

The fourth and fifth floors are laboratories each with its own preparation room. The flat roof is accessible for various experiments, such as star observation.

Extensions have also been carried out to the undercroft of the Barbara Chisholm Assembled Hall.

These provide a large covered play area, tuckshop, lecture room, squash court and change rooms.

Both buildings were dedicated by the Right Reverend H. G. S. Begbie, Bishop Coadjutor of the Diocese of Sydney.

More recently, this growing disbursement from the properties has enabled us to maintain an assortment of good works without cutting back.

The Church and the community have reason to be grateful for the forthrightness of these benefactors, says "News Release".

## SHEPPARTON GIRL PREPARES YOUTH MESSAGE

FROM OUR OWN CORRESPONDENT

Wangaratta, July 17

The message of loyalty to the Queen read at the Commonwealth Youth Sunday service in St. Paul's Cathedral, Melbourne, was prepared by Helen Malcolson, a Queen's Guide from Shepparton, Diocese of Wangaratta.

Helen is the daughter of Mr and Mrs I. D. Malcolm, paragonists of St. Augustine's, Shepparton.

The Governor-General selected her message to be submitted to the Queen at the service, as representing the youth of Australia.

It read:

"Your Majesty: We, the youth of Australia, join together on this Commonwealth Youth Sunday, to pledge to you our steadfast loyalty and love. As part of the unique Commonwealth of Nations, we stand in the bonds of the Commonwealth which unite all our Nations. We thank you for your untiring service to us. May God bless you and may you reign in peace."

The Governor-General received the following message in tribute to you, the Youth of Australia and the Australian Territories, my warmest greetings on Commonwealth Youth Sunday. I have been much moved by your message and I want you to know that you are always in my thoughts. Prince Charles has told me a great deal about the unique opportunities available to you, the young people and I know from my own experience how lasting a contribution you can make to the Commonwealth. I am sure therefore that the Youth of Australia and the Australian Territories will continue to play a notable part in developing the Commonwealth of the future.



Helen Malcolson of Shepparton, Victoria, who prepared the message of loyalty read at the Commonwealth Youth Sunday service in St. Paul's Cathedral, Melbourne.

### G.S.S. ANNUAL MEETING

FROM A CORRESPONDENT

The annual meeting of the Australian District Council of the Guild of Servants of the Sanctuary, will be held in Sydney on Saturday, August 1.

This meeting is being held in conjunction with the Feast of the Title of the Chapter of the Transfiguration, Sydney, which will commence at 10 a.m. at Christ Church, S. Laurence.

The G.S.S. is a guild of altar servers and acolytes which seeks to deepen the spiritual life of its members and to help them to become more worthy of their high office, and to form them into a brotherhood.

It is entirely a society of laymen, but welcomes bishops, priests and deacons as associate members.

The Australian officers of the guild are: Warden, the Bishop of Newcastle; Chaplain General, Dr A. Capell; Secretary, General Mr Ralph Dorman.

Any parish wishing to make enquiries regarding forming a chapter, should contact the secretary at P.O. Box 437, Dubbo, N.S.W. 2830.

### BIBLE SOCIETY FESTIVAL

The Bible Society has arranged a "Festival of Modern Music" at the Sydney Town Hall on Sunday, July 30, at 2.30 p.m.

The programme, which will be compiled by Bruce Menzies, will include Martinu Nicon, Dave Kendall, the Kinfolks, the Eastwood Four, the Peakhurst Trio and other Sydney musicians.

Clifford Warne will speak on "Youth Tribute to the Word."





BOOK REVIEWS

BEGINNINGS OF A THAW

THE NEW DIALOGUE BETWEEN PHILOSOPHY AND THEOLOGY. J. A. Ramsey, C. G. N. Flery, and C. C. Lehmann. Pp. 124. 6s.

WHAT a hopeful title this is! That there could be renewed communication between philosophy and theology could have seemed, a few decades ago, impossible. God had been exiled from the philosophical house along with metaphysics.

It seemed that the door was firmly closed in the faces of both the new tenant, linguistic philosophy, with its renunciation of myth-making and its self-imposed limitation to the tasks of logical analysis.

But Dr Martin shows in this valuable book that a thaw is occurring of the sort that is now familiar on the political scene. The extreme position of each party has been so modified by a recognition of the value of the insights of the other, that there is now a real possibility of meeting.

Many of the exponents of linguistic philosophy are now prepared to accept the feasibility of a metaphysics in the same sense of a description of the fundamental categories of thought and conceptual structure (found in an assembly and analysis, rather than in the author's own view, but that is a very important contribution at a time when an emerging consensus of opinion needs to be recognised).

This is a wise and reliable guide to a new situation for both philosophy and theology.

The author admits also that there must be perpetual tension, even within a renewed understanding of metaphysics, over the question of the centrality of Jesus Christ. This will be a permanent "scandal" in the Christian faith.

He himself seems inclined to by-pass it, and to suggest that the development of a thematic metaphysics should look to other religions as well, in addition to Christianity, which is "a special case of religious language performing special functions".

There is both quantity and quality here: the writings of a surprisingly large number of philosophers and theologians in the analytical tradition are assembled, and each is carefully and judiciously analysed.

The essential weaknesses of each are noted, while praise is found for their contributions, even for John Hick's fantastic use of "epistemological virtues" of theological truths.

Both the book and its assembly and analysis, rather than in the author's own view, but that is a very important contribution at a time when an emerging consensus of opinion needs to be recognised.

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RESISTING THE FAITH

BUT THAT I CAN'T BELIEVE. John A. T. Robinson, Bishop of Woolwich. Fountwell, Pp. 127.

A CERTAIN illustrious reviewer is supposed to have asked, "Tell me who wrote the book, and I'll tell you what I have to say about it." This might be distinctly true of the attacks of letters written by one of the leaders of the avant garde school in modern theology.

This is not a volume of serious theology, but an attempt to break into the lighter, more puffy style of the popular press, or the "mass-circulation" reader-ship. He is attempting to do some radical re-thinking at a popular level.

The first part includes articles which have been published in week-end tabloids, the second, articles which have appeared in the liberal "New Christian".

As might be expected, they include "most of the cardinal points of incredulity".

The Bishop treats doctrines such as Creation, the Virgin Birth, miracles, and so on, in restricted space — there are twenty-four articles each, but the first two of each one show how a present day intellectual feels about the faith. "I believe profoundly in what these doctrines are concerned to say, but not in the traditional way of saying them."

Of miracles, for example, they are remarkable not be-

cause in some arbitrary supernatural way they "break the laws of nature" but because "this is how God has chosen to be creative and transforming presence in the world. It is God's will that He should be present in that way."

In his conclusion he says, "For the Christian, Jesus is no semi-divine wonder-worker. He is a man so completely one with the Father that He can and through him no limit can be set to the power of the Word." And that, he promised, goes also for all who allow the same Spirit to flood and control their lives.

Many will disagree with his attempted reconstruction of the faith, even be exasperated by it, but breathing through this paper-book is a relief, and a quiet and of a desire to relate to the day in which we live.

Central to his faith is the belief that "Jesus is Love" in the spirit of Butlerfield's "Cling to Christ and for the rest of the world, unconcerned that it is surely sufficient."

—A.V.M.

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AMERICAN ESPIONAGE

THE CRAFT OF INTELLIGENCE. Alvin Dullin, Waldemar A. Niblock. Pp. 127. 5.6d.

THIS author, a former director of the U.S. Central Intelligence Agency, is the young brother of the late Senator of the State, John Foster Dulles. Of his late brother, he is obviously a very high intelligent, capable and successful lawyer and diplomat with a cool, lucid, logical mind. His is the special quality most commonly found in children and the imago.

This makes for an extraordinarily interesting book.

Allen Dulles served in the State Department during 1916-1926, the last four years of the Near East Division. He then went into private law practice for fifteen years, and joined the Office of Strategic Services after Pearl Harbour. During the rest of World War II he represented the O.S.S. in Switzerland and was well-known to most politically-minded

R.A.F. escapers, with many of whom he came in contact. He then returned to the law for a time, and in 1951 became deputy director of the C.I.A. He became its director some years after the late Eisenhower appointed him.

This book contains a brief historical background about espionage and counter-espionage followed by several chapters of the very kind and the requirements of intelligence work in a "free society", methods of intelligence collection, the processing and evaluation of intelligence techniques, and an apology for the C.I.A. covering the concluding chapters.

Not a single new fact appears in the book. Much that is already known is omitted. There are several inexcusable mis-statements of fact.

He refers, for example, to "Soviet things straggling the Pacific" and "the KGB chief in Australia, in an attempt to get her on a plane and take her back to Russia against her will." It was established beyond any doubt by Petrova herself, at the Royal Commission into the Petrov Affair, that she was not only attempting of her own free will to return to her native land, but that she actually looked to Kargirsky and his goons to protect her against the terrifying demonstration mounted by Mr W. C. Williams and his friends of the Sydney "Daily Telegraph".

Experts on Mao's China, similarly in company with Krenmlinologists, will be intrigued to read that "One of the most successful long-range political deceptions of the communists was to present themselves as the West before and during World War II that the Chinese people's movement was not communistic, but a social and 'agrarian' reform movement."

It is small wonder that the C.I.A.'s record in the Far East has no secret, but a well-known, about Russian antipathy to Chinese communism have not recollected through to its one-time Director! One would im-

agine, to read Mr Dullin, that when he came in contact with Mao, instead of Chiang, during the latter's flight to Taiwan.

Presumably from motives of "loyalty" to the C.I.A., rather than the contrary or else, Mr Dulles plays down the declassification of the CIA's growing suspicions in Korea, at the time of Suez (1957), and the very kind of the re-C.I.A. actions in and estimates of Guatemala and other South American states. Perhaps wily, he does not even mention Viet Nam or Santo Domingo.

Somewhat self-righteously, he informs us that America's C.I.A. is different from Russia's K.G.B. "An American ambassador is the commanding officer. He assures us, "and anyone stationed with him is representing the C.I.A. personnel, is responsible to him."

He neglects to mention C.I.A. staff officers on field assignments who are just not "stationed under" the ambassador. Of the specific cases of ambassadors being by-passed by C.I.A. men beyond the ambassador, by busy but who report direct to the C.I.A. men, Mr Dulles men report direct to Moscow.

It is difficult to understand why Mr Dulles wrote this book. He certainly does not need the money from royalties. Rebecca West, reviewing it in the London Telegraph, remarked that "the chief of the C.I.A. is unintentional revelations of those of Mr Dulles' qualities which enabled him to bring off some of the less lovable archaisms of the American State."

To this reviewer, the interest of the book lies in the unique, revealing, long-range political deceptions of the communists and the people of the world. Like all computers, he lacks emotions and imagination.

This is no love, no hatred. In short, no soul, no personality. What emerges is not a man, but a machine. The kind of machine that only Russians and Americans are producing. The kind civilised countries have not known since the days of the Inquisition. —F.J.

ROME CONGRESS OBSERVERS

ANGELICAN NEWS SERVICE London, July 17 The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, has appointed three observer-constituents to the Third World Congress for the Law Appellate to be held in Rome from October 11 to 18. They are Dr Kathleen Bliss (England), Dr Zachariah Maloney (Central Africa) and Mr John Littleton (Australia).

GOOD-HUMoured SATIRE

MA JONES AND THE LITTLE WHITE CANNIBALS. Kylie Tennant. Mouton. Pp. 184. 2.5s.

IN these thirteen episodes Kylie Tennant shows a mature flair for humour that is never banal; satire that is good-natured; and a literary style that is a product of any self-conscious superficiality.

There is much that reminds one strongly of the best of the Henry Lawson short stories.

And how refreshing to find well-written stories in a contemporary setting that is completely independent of the kitchen sink!

Kylie Tennant has been establishing some time a successful Australian novelist and as a literary critic. The seeming easy manner in which these stories surely comes from the ease with which she writes.

Ma Jones and her friends are typical "Mrs Butlinisks"; they do things with great clan and precision; this gives form to the relentless expose of so much that is present in our society the standards of the new rich, electric companying, unity in intrigue, and amateur venge-makers who take themselves too seriously.

The title comes from one

episode which centres around Katy who seems to have desired to be a housewife. Her husband's "wife" gave her a trip around the world. At the present, and she was allowed to return to her home through the windows of the Bentley. Her jewelry now is, of course, "no valuable to wear."

Katy joins the household at Juby's Gapp, not far from the Parisian district. She is involved in a campaign against anti-air attacks.

This is a tale of the unhappiness of the very rich and the frustration that follows when they find money can't buy everything they desire. It is a tale of "the trouble with millionaires" that they have to pay so much for people to be with them. It is a kind of "law of nature". It is a tale of the unhappiness that a certain apartment frivolously, will appear repeated. In an even more serious, the most effective satire is nasty and amusing. It is a tale of the more incisive weapon because it tears apart so much that is regarded as respectable. —J.S.

# DEATH IS A DAY'S JOURNEY

By ROSEMARY TAYLOR, IN SAIGON

PHU MY Hospital, about one and a half miles from the centre of Saigon, is a hospital with a difference. There are no doctors here, for 1,500 inmates of Phu My are mostly beyond the reach of available medical assistance. Here in this asylum for all that is pitiful in the human condition, there is no struggle for the miracle, the impossible cure.

There is companionship and shelter and simple care, and the comfort of an undemanding routine, with its sameness day after day, with scarcely a ripple as death claims their annual 25 per cent. of the inmates.

The hospital is made up of large, hut-type buildings, sometimes housing up to 120 patients in a single room.

## BOARD BEDS

The board beds are often no more than 12 inches apart, and the neat pile at the end of each, may represent all the worldly goods of its occupant.

There are no pillows, no towels and utensils, a fan, a grass mat. Many patients never leave the endless gloom of their bed. Some are totally paralysed, the helplessly spastic, the limbedless. The problem is to eat and the means too limited for adequate treatment or therapy.

The 14 year old lad, paralysed from the waist down and unable to move for three years, was given his companionship and prayer as well as great cheerfulness and vitality as I walked through the hall. The problem is to eat and the means too limited for adequate treatment or therapy.

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One can only be grateful that some of these people at least have the belief in a better world beyond to lighten the burden of existence.

There are many amongst the various adult huts, the infirm, the crippled, the defective, the grossly abnormal, the children unable to live in the creche section.

They are the little T.B. victims, who again cannot be kept in with the chronic adult sufferers.

There are the spastic children who need special attention, who must be fed and changed like babies, and who roll helplessly on their boxed-in wooden beds all day, or perhaps lie on the ground outside, tied by a string around the foot to a verandah post, and at the mercy of the flies and other insects.

Some of these youngsters are taken into the charge of another patient, who for some months pokes money, feeds and looks after her charge to the extent of her own limited ability.

For each of the patients, the French government support to the extent of 18 p a day (12 ps plus a stick of tobacco).

Up till last year, the allowance had been 10 p. Of course, this allowance is totally inadequate, and the hospital relies entirely on donations and charitable aid.

They have no income to invest in equipment. Happily some water pumps have been given and a few sewing machines.

However, the water pump serves the laundry only, and a couple of outlets of vaguely pumped water are a strain on my limited talents.

The other wells in the grounds of Phu My, yield a red-brown water, but one would hesitate to use even on the garden. This water is hand-drawn.

My daily quota is brought me to my bed and I like to have it to cover my simplified needs.

There are 100 people in one of the 100 people alone, with bar soap and toothbrush, and a tin of toothpaste.

RECEIVING NO GOVERNMENT HELP AT ALL, THE CRECHE SECTION HAS AT THE MOMENT 130 CHILDREN, FROM HANDICAPPED INFANTS TO A FEW SEXY ADULT TENAGERS, WHO ARE TAKEN CARE OF BY THE NUNS.

These 130 children must be supported by donations. Seventy of them are children of leprous parents, but many of them have simply been abandoned as unwanted in the street or at the gates of Phu My.

For the past two months, while awaiting the finalisation of the C.R.S. refugee programme, I have been working at Phu My, occupied mainly in the creche section, looking after the children and the babies, dressing wounds, giving medication and "shots" to the undernourished, and the sick, preparing formulae and all the other daily chores that can be associated with the care and recreation of 130 children, with the added complication of tropical sores and boils, dehydration and diarrhoea.

The paper children in particular seem prone to outbreaks of gross "boutons". There is scarcely a child who does not sport somewhere on his anatomy, a bright red patch of macerousore.

Incidentally, I seem to have acquired a reputation for nose-picking, and even the little two-year olds will nibble up their noses when they become aware of their need, and reach for a Kleenex (how precious these are!).

For some time always in French, and as her French would be no man's degree superior to my own, I understand each other perfectly, despite our personal misapprehensions. (The infinitive is a friendly versatile form, and the subjunctive laboured).

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Recently, without any previous briefing, I was transported to one of the U.S. civil air installations, and I gathered that my role was to act as a liaison between the new building of the hospital to be constructed.

On a construction-hour later I discovered I should have been asking for cement and steel, not money.

This building is the biggest on hand, the most magnificent looking roof of the present building (housing 120 in its single room), and adding a second floor, so that the crippled children can move into half of the lower floor, and their present tiny building be enlarged to accommodate the babies from the creche.

The building is simple in design, with no note of luxury or the unseasonal, unadorned brick walls, open windows and wooden shutters, a tiled roof and a brick floor. The construction is costing the incredible sum of \$65,000, and is undoubtedly the most expensive building in Viet Nam in recent times.

For the hour course all the South West Anglican Mission (formerly the South West Baptist) is sponsoring. The organising secretary will leave Perth at the end of the year, to become Rector of the S.W.A.M., becomes necessary as a result of the move of the Reverend E. C. King (formerly Director of the Mission) to the United States.

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## SENIOR BIBLE STUDENT

### WHAT DO WE BELIEVE?

By WINFRED M. MERRITT

STUDY NO. XII:

S. John.

The traditional author of the Fourth Gospel is S. John, the Galilean fisherman, the "disciple who Jesus loved," as he is called. A young man, Jesus styled "Son of Thunder." He would at that time have called down fire from heaven on the Samaritan village which would not receive his Master. He and his brother James asked that they might be given the two chief seats in the Kingdom. He was present at the Transfiguration, in Gethsemane at the Trial, at the Cross, at the Empty Tomb. He was entrusted with the care of Our Lord's mother.

In old age, so his story goes, he was exiled on the island of Patmos, and wrote in Revelation his Gospel, the three Epistles which bear his name and the Book of Revelation. Tradition further says that he was appointed Bishop of Ephesus. But can we accept all this tradition? Some scholars believe that he would place the Fourth Gospel later than his lifetime, attributing it to another John, John the Presbyter. However, these things may be, the author was obviously familiar with the three preceding Gospels, and had a strong evidence of their influence. The centre of John's activity of the ministry of the Word is in Jerusalem here, rather than in Galilee.

The mystical use of numbers, both in the Gospel and in Revelation, is itself evidence against the early date of the writing. John records seven miracles on the shores of the Sea of Galilee, followed by a discourse or sermon. Some incidents appear at the same time, the raising of Lazarus, the raising of the dead in Samaria and the raising of Lazarus. Much in the earlier Gospel is now omitted, including the Baptism of Jesus, His temptations and transfiguration, the institution of the Holy Communion, the Agony in the Garden, and the Ascension.

These had, of course, already been covered adequately by the earlier evangelists, but there is a deeper reason for John's omission of them. He presents Our Lord "in the perfection of His Manhood and in the completion of His Godhead." His "The Word was made flesh, and we beheld His glory, and the Word that was not a moment in the earthly life of Jesus when He was not surrounded by all the glory of heaven. There is no Ascension, because Jesus had never ceased to be with the Father. All of the events of a period when the Church had time to reflect on the happenings and evolve doctrines. John the Apostle wrote our Gospel, we may reject it as parallel tradition that His death had taken place very much earlier.

John's object, then, was neither to write a biography of Jesus, as Paul had done, nor a justification of Christian teaching in the light of the Old Testament, as had been Matthew's purpose, nor a strictly historical record, as the Gospels such as Luke and Matthew, but rather to interpret and explain the events of Jesus' life as seen through the eyes of a man who viewed a Jesus with a view to commending it to the philosophic mind of a new generation. Exalted as John's faith is, however, it is not based firmly on the historical Jesus, but on the Christ of Faith. "Jesus the Man, John's primary function was to tell the world that Christianity is not mere philosophy, but a religion that originates in a historical Person, the Incarnate Son of God. This is the climax of the faith within the Gospels, which

If we could have only one of the four, many people would unhesitatingly choose S. John.

# FOR HIS RE EDOUGH

By FRANCES S. SMITH, W.C.C. INFORMATION DEPARTMENT

He is considered by many to be a social radical because he publicly championed the cause of the Negro American before it was fashionable to do so.

More recently he antagonized the South by his forthright speech denouncing the Viet Nam and calling for a truce in the Vietnam War.

But theologically speaking, he is a radical. Black men founding out his first six months as general secretary of the World Council of Churches, is a traditionalist.

While aware that young theologians are challenging old ways of thinking about God, he himself stands firm on "ecumenical consensus theology"—that affirmed by Anglicans, Protestants, Orthodox and Roman Catholics.

For this reason he has no great sympathy with the death-of-God theologians, who disagree profoundly with their answers," he says.

"However, we traditionalists tend to heed their questions: I believe that genuine Christianity is as relevant for our world as it was for the world of Jesus."

**NO BUREAUCRAT**

"But we'll never convince people of that with words, however good they are. It is because of his 15 years as a state clerk (chief executive officer of the A.O.U.M.) of the United Presbyterian Church, that he is not a bureaucrat in a clerical collar."

"But not a bureaucrat isn't necessarily bending every effort to make the organization work in his own best interests."

"When he speaks of the Church, it is not what most often use as 'an instrument of God's glory.' It is a means of accomplishing His will in the world."

Unlike some pastors who think wrong can be righted merely by preaching, he has a more radical view. Dr. Blake knows from experience that a new idea or program accepted in our highly structured world, must be accompanied by publicity, tact and reconciling of old and new.

As chairman of the National Council of Churches' Commission on Religion and Race, he helped to organize the tremendously effective inter-faith lobby through which Anglicans, Protestants, Roman Catholics and Jews united their influence on a major social issue for the first time in U.S. history. The result was passage of the Civil Rights Act of 1964.

Since the 1966 World Conference on Religion and Race, he has participated in the need for churches to be concerned about the gap between rich and poor nations and the needs of surviving people of the Third World.

He is convinced that modern theologians are not to be given all a man's decent life, if only the nations thought this important.

never forgets that he was first a pastor.

His still telephone friends in former parishes clear across the country are his results. He is still firm in moments of anxiety and doubt.

And one of his first acts on arriving at the World Council was to visit the 300 council employees now in his care. A wage increase followed plus revised work rates arrived at after consultation with the staff themselves.

"Although some ministers and ministers-to-be express doubts and frustrations about their calling," Dr. Blake is excited about the ministry.

He told the graduating class at Princeton Theological Seminary in 1962: "Every job has its routine and uninteresting aspects. If you say 'thank you' to it all, it's all gloriously, thank again."

"Hours of committee meetings, days and nights of travel, long hours of gloom."

"But what is more wonderful than work by week to enter a sanctuary, to lead a group of people who have come freely voluntarily to thank you, to give praise and thanksgiving to sit in Christ's Lord? It is to give praise for the Word and bless the people in it. This is your work, cannot many small sacrifices be carried lightly with it?"

There are also some pieces of mosaic: social innovator, theological traditionalist, able organizer, energetic, a good minister and pastor.

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His features are irregular, but his smile is a big man, built like a football player (which he was) with enough power to give praise and thanksgiving to sit in Christ's Lord? It is to give praise for the Word and bless the people in it. This is your work, cannot many small sacrifices be carried lightly with it?"

**GREGARIOUS**

It is hard not to be captivated by the warm, friendly, and friendly nature of the man. He is unafraid, knowing the richness of the cause of the ecumenical movement. He is always eager to know what new light the Holy Spirit will bring.

But no matter how great his talents, Dr. Blake will need them all in his new position.

A general secretary is charged with all but six major duties: many, which takes eight hours to perform.

The play is being produced by local industrialists and a local theologian, both of whom have been contacted with since the first introduction.

It will be staged in the operating room, during the residence themselves and im-

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One colleague finds it amazing that an American (Westerner par excellence) could capture so readily the sympathy and interest of the members of the Third World, as the new general secretary of the W.C.C. has done on international affairs.

Said several Asians, "This coming day is our support. We must give our best in this the most crucial year."

The W.C.C. executive lives all sorts of games (golf, chess, bridge). From college football days he retains a competitive spirit that makes him a worthy opponent.

**VAST ENERGY**

Recently in a staff session featuring a long series of discussions on the future of the W.C.C., he was asked for specific signs of ecumenical progress.

When asked he offered very noticeably small, said: "I feel like the football coach who told his team, 'I'm tired of all these things of yours. I want to go out and win a game.'"

Possessed of vast energy and a single-minded enthusiasm for the job at hand, Dr. Blake hops from one commitment to another seemingly without fatigue.

At least two weeks out of each month are spent calling on member churches, punctuated by a regular trip home to New Canaan, Connecticut, and his wife, whose health has been somewhat better since she moved to the W.C.C. Geneva.

An Executive Committee of the Presbyterian Board of Christian Education, which he chaired, contains this thumbl-nail portrait: "Dr. Blake is debonair. He carries the air of a man who has the extended implications of his office, with grace and charm."

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carrying out policies set by the Assembly, the Central and Executive Committees, and proposing new ones to meet changing conditions. He will be responsible for the ecumenical structure, staff appointments, raising money and supervising expenditures. He will be representing the W.C.C. to other visiting member churches; relations with other ecumenical organizations and the public.

Of these jobs, some people believe that appointments most crucial. At least they are most pressing.

By year's end the turnover in major W.C.C. positions will be almost 100 per cent due to death, resignation, retirement and hold-over vacancies.

Those who viewed the retirement of the preceding general secretary, Dr. W. A. Visser 't Hooft, as the end of an era have been proved right by mere circumstance.

Another major organizational problem is the need to broaden the base of financial support. It is clear that unless the central resources of the member churches radically reverse their underlying attitude toward the W.C.C. support, the result will be a reduced role for the council in the coming period.

"True ecumenical conviction always reflects a budget-making," says the new general secretary.

**HEADQUARTERS**

Fortunately Dr. Blake knew where he was getting into, long association with the ecumenical movement. He has been a member of the W.C.C. Central Executive Committee since 1954. The same year he was named chairman of the Finance Committee.

He was back before his first Central Executive Committee meeting in Switzerland, he turned up at the Council's headquarters in Geneva.

After getting the facts, he was able to go to the committee with a proposal that funds be raised for a much-needed modern headquarters.

He helped persuade Bishop Henry Sherrill to seek the money from all the member churches.

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And as soon as the money seemed secured, he proposed that construction be started.

By 1961 Dr. Blake had become chairman of the Finance Committee, the Division of Insurance, Aid, Refuge and World Service, and the Department of Public Relations.

Staff members remember particularly his leadership in the views to hear other people's views and to arrive at a decision that all would find acceptable.

One colleague summarizes the general secretary's assets as follows: "He is a realist in dealing with the facts, coupled with an inclination to see the positive side of every situation. His complexities discourage him, a disarming frankness that can also permit others to be frank with him; intuition for spotting the self-serving nature of most arguments, and a genius for focusing on the most important factor, which the technical expert tends to ignore."

**HUMOUR**

Luckily he is not too impressed by his own abilities and is able to joke about them. He has a sense of humor. Dr. Blake confessed that he found himself smiling at the departure from the U.S. of fellow Presbyterians in New York. "I was glad to see them go," he said. "I'm glad to see them go," he said. "I'm glad to see them go," he said.

When asked why, he said sheepishly, "I guess I just can't imagine their carrying a thing of this magnitude without me. Perhaps the most obvious weakness in the new post is a lack of acquaintance with large areas of the ecumenical movement. With the pioneers passing on, it is going to be difficult to bring in new blood."

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## HOLLAN'S PASSIO PLV

**A VISITOR** to Tegelein in Limburg may be surprised to see so many of the male inhabitants with long hair and bushy beards but this can be explained by the fact that from June to September these people are staging their remarkable Passion play admitted after seven years, giving 26 performances.

For the ninth time since it was initiated in 1931, this moving story of the life and death of Christ has for months been the activity of the people of Tegelein.

Just over 400 of them, including about 100 children, will participate in the four-hour play, using over 600 period costumes specially made by the Holy Foundation at Nijmegen.

The play has a great reputation because it is so different from all parts of the world, and is so different.

**DIFFERENT**

In fact the Tegelein Passion Play will be one of Europe's outstanding attractions this summer, because it is so different in conception and production from any other Oberammergau play in Ger-

many, which takes eight hours to perform.

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There is no Substitute for Quality

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