

## AFFECTIONATE WELCOME FOR DR RAMSEY

### PROFOUND IMPRESSION AFTER ADELAIDE VISIT

FROM OUR OWN CORRESPONDENT

The visit of the Archbishop of Canterbury was marked by moving scenes of affection for the Archbishop, a profound impression of the greatness and goodness of him who is universally regarded as the Patriarch of the Anglican communion, and by a burst of glorious autumn weather.

Dr Ramsey's visit to South Australia was short, consisting of only two full days.

He stayed with his chaplain, the Reverend John Andrew, at Bishop's Court, North Adelaide, on the guest of the Bishop of Adelaide, the Right Reverend T. T. Reed, and Mrs Reed.

It was disappointing for the Archbishop and for the people of South Australia that Mrs Ramsey's sudden illness prevented her from coming with him.

Apart from attendance at vice-regal and state occasions the whole of the Archbishop's stay in Adelaide was given to participating in as much of the Church life as his brief visit made possible.

It was not possible for the Archbishop to visit the Diocese of Willochra, but the Bishop of Willochra, the Right Reverend T. E. Jones, came to Adelaide for the two days and the clergy of the Diocese of Willochra were present, together with the clergy of the Diocese of Adelaide, when the Archbishop met them at afternoon tea and addressed them on the nature of the ministry life.

There were three great services at St. Peter's Cathedral, Adelaide, at which the Archbishop officiated.

On Sunday morning, March 7, the Archbishop celebrated at the Sung Eucharist at 11 a.m. and preached a remarkable sermon on Our Lord as the Light of the World.

He preached his sermon by giving a greeting from the Church of England and the See of Canterbury to those present and to Anglicans everywhere in Australia, especially those in the small, remote congregations, who are, in a special sense, the strength of the Church in this land.

This service was televised by Channel Two in Adelaide and broadcast on radio.

The Archbishop, vested in cope and mitre, walked in procession following the Dean and Chapter from the Church office, across King William Street to the Cathedral.

The Archbishop's chaplain walked before him bearing the Primate's Cross and the Reverend L. E. W. Kennedy, who acted as a second chaplain to the Archbishop while in Adelaide, followed him.

G.E.B.S. and G.F.S., a guard of honour, composed of members of the Church of England Boys' Society and the Girls' Friendly Society, lined the route of the procession.

During the day a full peal of Grandfather Triples were rung from the cathedral bells to mark the Archbishop's visit, with 5040 bells rung in a little under three and a half hours.

In the evening the Archbishop preached at Truro and addressed his words especially to the need for the widest fellowship between Christians.

Fellowship means that as Anglicans we have to be working beyond the boundary of our

Anglican family in the quest for that wider Christian unity for which Christ prayed," he said.

This service was attended by His Excellency, the Governor of South Australia, Sir Edric Bastyan, and Lady Bastyan, the Minister of Works, representing the Premier, Mr F. Walsh, members of the Cabinet, and the Leader of the Opposition, Sir Thomas Playford, the Lord Mayor and Lady Mayors of Adelaide, Mr and Mrs J. C. Irwin, and representatives of the armed services, the judiciary and consular corps.

Also specially invited were heads of the Christian Churches in South Australia. The cathedral was filled to overflowing at both morning and evening services.

On Monday evening a special service for boys and girls of the senior classes of Church secondary schools and State high schools was held.

Once again the cathedral was filled to capacity and several hundred additional chairs were brought in and used.

The Archbishop is known to be interested in young people and especially in those on the threshold of their careers in life, and he spoke to them with great clarity and force about the ideals of service as set forth in the washing of the disciples feet by Our Lord.

Service to our fellows, however, is an exhausting vocation unless we know and experience the need for personal salvation as given to us personally by Jesus.

The washing of the disciples' feet speaks to us not only of the vocation to minister to others but also of our need of the

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## DR RAMSEY HAD SIX BUSY HOURS IN BUNBURY DIOCESE

FROM OUR OWN CORRESPONDENT

The first visit ever made by an Archbishop of Canterbury to the Diocese of Bunbury took place on March 31.

In the space of six hours His Grace blessed more than 2,000 school children who knelt in the streets, met the leaders of other Christian churches, visited one of the oldest churches in the diocese, preached at a Sunday Eucharist in St. Boniface's Cathedral, attended a banquet and spoke at a civic reception.

A four-seater private aircraft was chartered by the Archbishop's disposal for his visit to the three country dioceses of the Province of Western Australia.

When he landed at 8.45 a.m. at Bunbury airstrip, some 30 miles south of Bunbury, he was met by the Bishop of the Diocese, the Right Reverend R. G. Hawkins, and Mrs Hawkins, together with an official party, which included the president of

the Buncheon Shire Council, Mr L. M. Watson, the Honourable S. Boveil, the Mayor of Bunbury; Mr P. Wilson; Miss Monica Hawkins, the Sub-Dan of the cathedral, Canon W. D. Bastyan; and the Bishop's Chaplain, the Reverend D. Finlay, and the Rector of Buncheon, Canon R. J. Cook.

On the way to Bunbury by car, brief halts were made at St. Mary's Church, Busselton, and S. John's Church, Capel.

On arrival in Bunbury, he was greeted by more than 1,500 children who were lined the roadway leading to Bishopscourt and the cathedral.

Here His Grace insisted on alighting from his car and walking up the hill to Bishopscourt the children kneeling as he passed to receive his blessing.

At Bishopscourt he met local church leaders, including the Roman Catholic Bishop, Dr L. J. Goody; Father Vlahopoulos (Greek Orthodox); the Reverend A. Stephenson (Methodist); the Reverend J. Lewis (Presbyterian-Congregationalist) and the Archdeacon, canon, rural deans and leading laymen of the diocese.

For the Sung Eucharist, the Cathedral of St. Boniface was filled with the clergy and representatives from every parish in the diocese.

In the minutes the Primate's procession halted, he was greeted with a Liturgical Welcome, the Bishop speaking in behalf of the cathedral, the Archdeacon of Bunbury for the clergy of the diocese, and the Chancellor for the laity, and the bishop summing it all up in the name of Christ.

After the liturgical rite of the archbishop, he was greeted with a fanfare of trumpets, and the Primate's procession was led to the Dean's Palace where the

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The Bishop of Adelaide presenting the cathedral warden to the Archbishop of Canterbury on the steps of St. Peter's Cathedral on March 28. Beside the Archbishop is the Reverend L. E. W. Kennedy who acted as the Archbishop's second chaplain in Adelaide.

## EXPERIMENT FOR ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, April 5.—The Bishop of Armidale, the Right Reverend R. C. Kerley, decided to experiment by administering the diocese without archdeacons instead of three.

In his address to synod last week he said the necessary curiality to this would be the greater use of rural deaneries.

"This may need to be done by ordinance in due course but a period of experiment is necessary," he said.

Archdeacon Stockdale, who retires at the end of April, will have the title of Archdeacon of Moore.

"I am sure this decision will be well received by all, and it will give me time to know all the clergy before making major appointments," Bishop Kerley said.

The second archdeacon in the diocese is the Venerable C. R. Roberts (Glen Innes).

## RELIGIOUS ART EXHIBITION

FROM OUR OWN CORRESPONDENT

The well-known Canterbury Fellowship is associating with Trinity College Chapel, University of Melbourne, in sponsoring an exhibition of Religious Art for the second year.

It has been arranged for Holy Week and Easter Week, and will be opened officially by the Rector of Newman College, the Very Reverend Michael Scott, S.J., on Palm Sunday, at 3 p.m.

It will continue until Thursday, April 22, and on the exception of Easter Even (Saturday, April 17), be open daily from 2 p.m. to 6 p.m.

Only one admission will be represented in the exhibition, and the emphasis will be on works which may be purchased by individuals rather than orders especially commissioned for a church or other building.

Paints and sculpture will both be included, and there will also be a limited section for stained glass.

The exhibition will be in the Regent Street Galleries, South Melbourne.



The Archbishop of Canterbury with his chaplain, the Reverend John Andrew, and the Rector of Buncheon, Canon R. J. Cook, moving through a guard of honour formed by members of the Buncheon branch of the Church of England Boys' Society on March 31.









## BOOK REVIEWS

## STRUGGLE FOR POWER AND MORAL VALUES

QUEST FOR AUTHORITY IN EASTERN AUSTRALIA, 1837-1861, Howard Ross, Melbourne University Press, Pp. viii plus 284, with map, 2s.

This author has assembled a mass of evidence, relevant to his thesis that the development of a civilised society in Eastern Australia was based upon the establishment of a set of values which he calls "moral enlightenment".

As the colony progressed from being "merely a penal settlement, subject to the arbitrary rule of the Governor and the Church of England, towards self-government, a struggle for power ensued between

This struggle revolved around five inter-related issues: political authority, land policy, convict transportation, religion and education.

At the beginning of the period under review positions of authority were occupied by the Premier of England which held privileges amounting almost to "establishment" and by the landed gentry who saw themselves as the arbiters of the community, "the Lords of Australia".

Most of the unofficial members of the Legislative Council and most of those of the Press belonged to this class and they were mostly members of the Church of England and active in Church affairs.

They sought to establish a supervisory authority on their estates, were opposed to the squatters and to the women class and implacably hostile to the emancipists.

They found allies among the merchant princes, for example, Robert Campbell and the merchants and the professions, for example, Judge Burton and the barristers, who were not always supported by the Governors, some of whom regarded their duty to maintain impartiality, while others, like Bourke and Gipps, were inclined to liberalism.

The squatters included many persons of high social standing who might have been expected to support the gentry but who squatted had a contrary effect.

"Far from strengthening the wretched power the squatters exercised upon the Governors, they were a source of weakness to them. This was because the squatters were outside the law. The squating movement encouraged the frontier lawlessness, exemplified in the treatment of the Aborigines.

The gentry were destroyed by this new movement; their freehold land became a burden.

The spread of pastoralism and the shortage of labour encouraged militant militancy among the working class. It tended to create social and cultural antagonism.

In the political field native Australians formed a distinct party. Liberals and emancipists joined together in antagonism to the ruling powers.

European events, the Reform Act of 1832 and Christianising the political scene of free migrants in Australia offered higher standards of living for the workers who developed a spirit of independence.

FROM the depression of 1843 a working class political movement emerged, opposed to the introduction of cheap labour and maintaining that the Government's duty to find employment for the worker (and in Sydney, not "up in the country") and to establish a system of small farms.

The Roman Catholic Church and its members, mainly of Irish descent, were hostile to the English government and sought to create an Australian nationality sentiment. Its members were largely of humble social classes. Many had come out as convicts. The Church made no distinction between bond and free.

Liberal philosophy had been found in Church in Britain, therefore, they supported it in Australia, fighting for State aid for the principle of Voluntaryism and condemnation of the national system of education.

After their formal recognition by the government they moved from strength towards aggression, creating a territorial hierarchy

archy in 1842 and challenging the Anglican supremacy.

No sign of Anglican supremacy was unannounced and they changed from support to condemnation of the National system.

Demonstrations of Catholic loyalty and the fierce reactions of Protestants had to be checked by the Procession Prevention Act. Protestantism in all its varieties, challenged and encouraged liberality. It showed antipathy both to control from Britain and to State aid.

The Presbyterian leader, the Reverend J. L. Lang, rejected State aid in 1847, in his equal State insistence on the Church's independence. The law encouraged secularism and indifference to faith.

Fear of Anglican ascendancy and antipathy to Roman Catholicism, led to the 1848-50. Many Protestants were radicals in public though there was no firm link between the two. Hostility to the State was offered ground in which the seeds of moral enlightenment could grow.

Moral enlightenment was based on humanism and by the eighteenth century philosophers was replaced by Jeremy Bentham. It was consistent that learning should be advocated by the compulsory and secular education and encouraged by Jeremy Bentham. It was consistent that learning should be advocated by the compulsory and secular education and encouraged by Jeremy Bentham. It was consistent that learning should be advocated by the compulsory and secular education and encouraged by Jeremy Bentham.

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identified with "true religion" of the Church of England, drew most of its life.

Liberal animosity spring from a hatred of privilege derived from the sympathy of both men with the moral and Protestantism.

The education controversy revealed the moral antagonism between moral enlightenment and the Christianism of the time. The magazine, Literary News, espoused the common feeling which was based, "an intelligent community without churches is better than churches without an intelligent community."

The extent of the impact of moral enlightenment is to be seen in the acceptance of a comprehensive system of education.

From 1848 onwards the number of national schools increased and State aid to denominational schools declined.

General literary culture, too, spread widely and, for a time, the mechanic printer flourished. Official action supported the "true religion" view of Christianity.

The Marriage Act, general acceptance of near-secular University and a decision not to give prizes read in the New South Wales legislature are signs of the new enlightenment.

The growth of freemasonry and the multiplication of charitable and benevolent societies and building societies are also signs of the new enlightenment.

The author finds the explanation for the extent of its impact

## STUDY OF THE GOSPELS

THE GOSPELS, THEIR ORIGIN AND GROWTH, F. G. Coet. Faber, Pp. 215, 7s. 6d.

It might seem unnecessary for further books to be written on a subject which has already been treated but this book is far from superfluous.

Indeed, it provides, with abundant justification, for a contemporary study of the Gospels. It is a book that Streeter did for scholars some 25 years ago.

Free Criticism, as we know it, originated in Germany and was largely introduced to British scholars by pioneers like Hawkins.

It was left to Streeter to summarise, develop and present in attractive form the best of his predecessor's work.

While there has not been such a tremendous flow of new material introduced into this, henceforth, a new edition of the book, there has been need for a new and more concise expression of Gospel studies.

We still have Vincent Taylor's works, but they show no signs of including quite the most recent developments.

This book begins with Streeter's foundations, takes a stock of the new material and presents in a handy and fully adequate way the best of our knowledge about the Gospels.

The author is the ex-president of the Society for New Testament Study. His work is today the student of to-day to be read with a minimum of effort.

Some points may feel that there is a little too confident in some respects and over some knowledge. It is difficult to see how this could be avoided in a book of comparatively short text-book.

Nevertheless, Professor Grant is a thoughtful and exacting scholar. He rightly stresses that any study of the Gospels which has not been fully contemplated after doing the hard work of the available material.

It is not the "up in the air" kind of study. Who can dare to criticise unless he has meticulously studied the details of the primary and secondary material, together with the various views of the great scholars of recent years.

The scholar who wishes to specialise in New Testament studies has years before him a field of his. Certainly, Prof. Grant's work is a most adequate proof of having done this.

And he approaches the study with a knowledge of the history of its criticism, form criticism and the history of the scriptural imagination.

Just as the traditional division of the approach to the Gospels, there are three chapters, also of an introductory nature, which deal with the setting of the New Testament in the context of the Church, the duty in writing the Gospels; and the method of study of the Gospels.

Chapter 5, "The Gospel before the Council," is a study of the state of documents Q and L, and the following chapters of the order of the Gospels.

THREE chapters deal with S. Mark, with each of the remaining three Gospels. Fundamentally, the author seeks to prefer the text to the basic expression of the Good News, and to bring us back to the closest to Our Lord and the Jesus of History.

He finds Mark to be cold and unimaginative, and S. Matthew as a kind of a "middle ground" between S. John perhaps a "well-organized" Gnostic.

It is but to be expected that any reader would disagree with some of his conclusions.

It is the view of Burkitt and Rendel Harris that the logia mentioned by Papias were G.T. prophecies, not a random collection of sayings corresponding to what is now in Q. Professor Grant accepts the latter view.

On the other hand, Lightfoot-Harmer gives "logion karikian" as a description of the life of the very work of Papias himself, but which is found in Matt. 14 and 15 of the H.E. iii. 39.

Eusebius seems to have used the word "logion" in this sense. Indeed, many scholars still hold to the view that Papias was a "logion" man, who "spoke" sayings of Jesus.

It is not the kind of study which accepts the date of S. Matthew as "the time of our century" (95-112), and very few would

in the fact; that in a community the Church of England drew a common ground upon which men might meet.

The colonial environment, also, with its freedom from tradition, saw a soil in which the seeds of moral enlightenment could not only germinate but flourish.

He is on surer ground when he speaks of the whole as a derivative. "Moral enlightenment was not a mere native plant but traditional, a growth of the people's ethos. So the first general reason why the ethos provided so deeply is that Tasmania and New South Wales were partly the European and especially the English-speaking world of the time.

The book is a valuable book, one of the study of many of the problems in our national life. The present controversy is only one of them.

Your reviewer has noted only one possible error on page 39. The author lists the "O'Brien's of Yare" as owing allegiance "to Roman Catholicism."

He may be right, but there are persons called the O'Brien's of Douro, Yare, and his son, Henry, of S. Saviour's, Sydney, and the late, Gouldburn, and St. Clement's (Anglican) Church, Yare, and his widow, a benefactor of Anglican dioceses and cathedrals, died at Bishopscote, Goulburn, 1852, and is buried in S. Saviour's Cathedral, Goulburn.

If they were Roman Catholics they showed, for their times, an amazingly common sense.

—A.W.H.

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