

"THE ANGLICAN" SUMMARY AND REVIEW OF THE YEAR 1965

History is unlikely to pass a favourable judgement on the year 1965: it was a year in which mankind lost many of the gains towards mutual understanding, tolerance and world peace which had slowly and laboriously been achieved through the efforts of men like President Kennedy, Mr Harold Macmillan and Lord Avon, and not forgetting Chou En Lai, Khrushchev and even Molotov (to whose helpfulness at the Geneva Conference of 1954 Sir Anthony Eden paid such generous tribute), in preceding years.

Instead of devoting an increasing amount of time, money, energy and intellectual power to such pressing problems as over-population, poverty, malnutrition and its other scourges, mankind managed as a whole, by the end of last year, to spend considerably more on bloodier and more diabolical ways of killing itself.

Expenditure on armaments — all in "self-defence" of course — increased relatively more than expenditure on means of vanquishing the common enemies of all mankind. The detente in international relations which, despite the simmering instability of Viet Nam, had ushered in the year, was replaced by the year's end with an atmosphere of mutual hostility and suspicion between East and West which now begins to reach the level we knew during the Korean War.

There have of course been some bright spots. Over all, they serve mainly to emphasise the bitter fact that mankind has moved during 1965 — back-wards.

The brightest spot for Christians as a whole was the concluding session of the Vatican Council. It has seen the beginning of the end of the thousand year rift between Rome and Orthodox Christianity, and the beginning of what promises to be a reformation within the Roman Catholic Church.

It is of course only a beginning. Notwithstanding the universally acclaimed decisions of the Council on such great matters of Faith and Peace, the assembly failed signally to grapple with the fundamental issue of over-population, the most alarming problem presently confronting mankind.

World trade — always a sign of a healthy world — has also advanced relatively in growth during 1965 and seems likely to make little recovery this year. Not least of the factors underlying this is the increasing proportion of gross national products being devoted to wasteful armaments.

For Anglicans throughout the world, the year has seen little of the promise that had been expected, hoped and prayed for. The concept of Mutual Responsibility and Inter-Dependence.

FALLEN FLAT

On the North American continent, the United States and Canada, M.R.I. has caught on. It was not in almost the same degree in New Zealand. In the United Kingdom, Australia and most other parts of the Anglican Communion, the "fallen flat" has been a reality. The Australian Church as a whole. There have been some signs of an awakening, several outstanding achievements at parish and diocesan levels. The picture overall, in national terms, is one of stagnation from which comfort can be derived.

The Church of England in Australia, as a national entity, mattered less in the life of the nation, and was less of a force, at the end of the year, than it was at the beginning.

The most dramatic evidence of this was afforded not merely by the failure of the idea of Mutual Responsibility and Inter-Dependence, but by the plight of the two great mission organisations at the year's end.

Not even the visit of the Archbishop of Canterbury seems to have stirred Australian Anglicans from their antiquated, conservative slumber. The hope, expressed by Bishop Birgmann many years ago, that the Anglican Church would be "declined numerically in the community" has been effectively reversed, since at the beginning

of 1966 a long way from fulfilment.

Bright sides of the life of the Church there certainly are; but we need more.

As with the Church, so with Australia. In concrete terms, 1965 will surely go down in history for its series of financial debacles, the ripple of which will continue expanding through 1966.

The effects of drought are even now not fully appreciated by those, the majority, who live in the great cities; they will feel them before this year is out.

Politically, it has been a sleepier, sadder, apathetic year than ever, with the country governed by an ageing government whose leadership becomes less energetic each month, and an opposition increasingly remarkable for everything save its capacity to oppose.

EDUCATION

It is not surprising that education, in these circumstances, has come to matter less and less to government and governed alike — except to the extent that it can be used for party political ends.

The new schools and universities, which were planned and started during the year, the amount of taxation money that was spent in all sectors of education during the period, have been in Australia in no better state now than at the beginning of 1965.

We still spend only a fraction of the amount, in proportion to population and resources, spent by the United States, Russia, China and ten countries, on education in all its forms, and have by no means solved even the needs of our several educational systems, let alone the needs of the world.

Alongside all this, there is no doubt that the Commonwealth Government, with the facts about these needs at its command, has made no effort to publicise them. Only a small group of educationalists and public servants realise how desperate the position has become, and what priority any such community in our position would give immediately to education — the most important of all forms of long term capital investment.

Month by month, the year unfolded as follows.

JANUARY

Usually a time in which the Anglican Church slumbers serenely, January provided a surprising amount of news. We were duly grateful, because few things are harder than filing in "Newspaper" with a feature article.

The first edition for the year contained an account of the diocesan synods. Today the year which "retired" with effect from December 31, to live in Sydney, just how nominal this "retirement" was, became apparent very soon.

Only now, a year later, have the Press, radio and TV people stopped saying "The Right Reverend J. S. Myers, former Bishop of Armagh." Today the mere description "Bishop" is enough for all with any current interest in Church and State. To a less generous man, or one with less sense of humour than the present Bishop of Armagh, the late Reverend R. C. Kerle, it could have been annoying. As it was, Bishop Kerle found himself in the happy position that, if he was not in any hot water in the Press or otherwise, no

(Continued on page 7)



After the consecration of the Right Reverend Grigoriy Chitmas as Bishop of the new Diocese of Morogoro, Tanzania, on November 8th: Left to right: The Right Reverend T. Madzira, Archbishop of East Africa, the Most Reverend L. J. Beecher, Bishop Chitmas, the Registrar of the Church of the Province of East Africa; the Right Reverend Alfred Nyanuwa (Tanganika); the Reverend Simon Chitanga; and the Right Reverend M. L. Wiggins (Victoria Nyanuwa).

BRITISH GOVERNMENT'S VIET NAM DOCUMENTS CREATE STIR

FROM OUR OWN CORRESPONDENT

London, January 3

The Government has published a Blue Book, "Documents relating to British Involvement in the Indo-China conflict, 1945-1965", which has aroused

Unlike the U.S. White Paper on Viet Nam published earlier this year, entitled "Aggression from the North", or the mimeographed document produced by the Australian Department of External Affairs, the British Blue Book (Cmd. 2534) is a comprehensive, objective document.

It contains no expressions of opinion.

The Documents in it speak for themselves. *The Times* makes what appears to your correspondent the only valid major criticism of the Blue Book: that it is weak in documentation of the vital period from 1946 to 1958.

It will doubtless shock innocent Australians to learn that *The Times* in a review of the Blue Book by a famous international figure writing under the modest pseudonym, "A Student of Asia", publishes the flat assertion that the late Mr Ngo Diem was an American nominee selected by the Central Intelligence Agency.

The special article in *The Times* says that

"Both the history and the documents quoted to support it

confirm that the British part in these tragic developments has been at all times well-meaning but that the successful initiative of Mr Anthony Eden (now Lord Avon) at Geneva in 1954 subsequently petered out, squeezed between the French desire to escape the responsibilities of Viet Nam as soon as possible and the American determination to retain influence, at all costs, in the face of a sound of seventeen parallel.

It is often objected that British responsibility nevertheless survives in the duties of one of the co-chairmen of the Geneva Conference.

CO-CHAIRMANSHIP

"The Blue Book protests that such duties have been laid down, but explains how the mistake has arisen.

The co-chairmanship arose simply because Mr Eden and Mr Molotov, the Russian Foreign Minister, undertook the chairmanship of the conference in Geneva.

The partnership survived only to settle the financial costs incurred by the international community. For an alternative channel the co-chairmen undertook to circulate the reports of the commission and thus found themselves addressed, in lieu of all nine members of the conference when the commission met with non-compliance with the agreement.

Though these documents concentrate on the British role, they reveal how the indecision of the Geneva conference caused the subsequent trouble. It has since been often objected that the Final Declaration of the conference which specified elections, being unsigned, in some way represented de facto assent rather than commitment.

Thus, Mr Eden has explained, it was unsigned

because the Americans refused to sign it and Mr Molotov was with difficulty persuaded to accept it with all participating countries listed at the top of the document.

The other stumbling block was the final granting of independence to Viet Nam towards the end of the conference, on the day, before Mr. Mendes-France took office.

It was at this point that the Prime Minister, Prince Bao Dai, in Cannes, appointed Mr Ngo Dinh Diem — as we have since learnt, an American nominee selected by the Central Intelligence Agency.

It was this government of Diem's that sign is delegation to the closing days of the conference, refusing to sign the agreement and refusing to consider the elections envisaged.

The documents primed here show the gradual change of attitude to this dubious commitment of resuscitation through elections.

It is worth recalling Mr Eden's own sentiments during the conference.

AGREEMENT

"He was anxious to reach some agreement while the weak bargaining factor of the French armies could still be used. I felt that the Chinese might yet be constrained to come to an arrangement which would spare their enemy humiliation and allow a free vote to some part of Viet Nam."

Was the demarcation line a permanent? In American eyes it was, as among Mr Dulles's stipulations to Eden was one that the final agreement 'should not contain' elections, being unsigned, in some way represented de facto assent rather than commitment.

Thus, Mr Eden has explained, it was unsigned

The Right Reverend Grigoriy Chitmas and Mrs Chitmas after the consecration service in Holy Trinity Church, Morogoro, Tanzania, on November 30.

CHAPEL ON ROTNEST RE-DEDICATED NOW IN USE FOR ALL AFTER SIXTY YEARS

FROM OUR OWN CORRESPONDENT

Perth, January 3

A chapel built and used by convicts a hundred years ago, and later, for fifty years used as a cold room for storing beer, was re-dedicated by the Archbishop of Perth, the Most Reverend George Appleton, last month.

The island of Rotne, which lies to the west of Fremantle, has within recent years been developed as a holiday resort. A fair amount of criticism of unsavoury happenings has tended to attract attention on the need for all-round clean-up of the island which possesses great tourist potential.

As far back as 1678 the Dutch explorer Samuel Volckersson abandoned fourteen of his men on the island and sailed away, but the intrepid deserted men constructed a canoe and eventually reached Java.

On December 30, 1696 another Dutchman, Willem de Vlaming, came to search for the abandoned men, and not finding them, sailed away after naming the island Rotneest, thinking that the sailors which abandoned on the island, were rats.

DESCENDANT

Mrs E. Pearce, a great-granddaughter of the island's first settler in 1831, was present at the ceremony of rededication of the century-old chapel held last week.

More than a hundred holiday-makers in holiday attire (some in uniform) attended the ceremony.

Inside inside the building sat in pews which had been used by last-century convicts. The

original doors, rescued from a junk heap, are held in place.

The roof beams are held in place without nails, there is an interesting arched porch. The service was relayed by an amplifying system to those who could not obtain admission to the overcrowded building.

On arrival at the door of the chapel, preceded by his chaplain, Archbishop Appleton was greeted by a guard-of-honour composed of the Junior Red Cross.

The archbishop said the chapel had not been used for church services since the beginning of this century. It had served various purposes since then.

He hoped all churchmen who lived on the island or spent holidays there would make frequent use of the chapel. It was, he said, open to all denominations in accordance with advancing thought on unity.

Holy Communion was celebrated there the next morning at 7.30 a.m. and an international service was held at a later hour. Attendance of the first one this century—8 to be solemnised in the re-dedicated chapel in the near future.

MISS ROPER SPEAKS ON THE FEMININE BRAIN DRAIN

FROM OUR OWN CORRESPONDENT

"If a woman was to succeed in Australia, she has to be, not merely just as good as her male counterparts, but a good deal better," members of the Kanyana Club at S. Silas', North Balwyn, were told by Miss Myra Roper on December 7.

The Kanyana Club is for younger women, most of them married. Seventy members were present at a semi-dinner, when Miss Roper, a woman of 30, spoke.

Miss Roper claimed that women were losing ground toward men.

STANLEY RHODESA, A.C.C. SERVICE

The Executive Committee of the Australian Council of Churches has endorsed the Australian Movement statement on Rhodesia.

In a letter to the Prime Minister on December 1, the Executive said: "We welcome your general review of the (Rhodesian) statement and the course of action to which you have committed Australia."

"We welcome, too, the substantial support accorded your statement by the Leader of the Opposition."

TREMENDOUS LOSS

"Any action that does not use the brains and skills of its women is losing a tremendous amount. The men are losers, as well as the women."

"There are interesting chances—a woman Q.C. in Victoria, and a woman judge in S.A., but the need for women to play a more active part receives much more lip service than actual recognition."

Miss Roper supported this statement by mentioning so many fields in which there are no women representatives.

This is in contrast to the U.S.A., where there are 240

NATIVITY PLAY IN CATHEDRAL

FROM OUR CORRESPONDENT

Warrantrara, January 3

On December 12, after Evensong, a modern nativity play, with a cast of about six young people, aged from four to seventeen years, was presented in the sanctuary of Holy Trinity Cathedral, Warrantrara.

The play was entitled "The Light of a Star" and was written by an Englishman, John Haddon.

The cathedral choir supplied carols during the play with the Reverend Ian Lipscomb supplying the background organ music during the action.

The play was produced by Mrs. R. G. Beal, wife of the Dean of Warrantrara.

Next year, during the Warrantrara Arts Festival in April, the Elder Conservatorium Woodwind Quintet will present a performance of a Holy Trinity Cathedral, and a Passion Play for Holy Week will be staged at that time on the steps of the cathedral.



Children from S. Mary's Mission, Alice Spinks, arriving at Lamington Airport on December 11.

HOLIDAY IN TASMANIA

CHILDREN FROM ALICE SPRINGS

FROM A CORRESPONDENT

Lamington, January 3

Homes (and hearts) were opened for children on Saturday, December 11, when twenty-five children from S. Mary's Anglican Mission to Part Aborigines, Alice Springs, arrived at Lamington Airport.

The children are spending their Christmas vacation in Tasmania under a project organised by the Reverend R. Ezy, Rector of S. Mary's, Hobart, a Tasmanian parish.

During their stay the children will be accommodated in the homes of parishioners in various parts of the diocese, actually becoming part of their host family; sharing and doing things together.

For some it is their first visit anywhere beyond the distasteful heat of the Centre.

The Superintendent of S. Mary's Mission, the Venerable A. H. Bots, says of the project: "There is definitely something that the children receive in Tasmania which is not to be found anywhere else."

"We think it is genuine love and affection and being made to feel they are wanted on an equal footing with other children."

CORRECTION

S. Martin's Hospital, Brisbane, is conducted by the Sisters of the Society of the Sacred Advent (an Australian Anglican Order), not the Society of the Sacred Heart, as printed in our issue of December 10, page five.

BUNBURY ORDINATION

FOUR DEACONS

FROM OUR OWN CORRESPONDENT

Bunbury, January 2

A great crowd filled S. Boniface's Cathedral for the ordination of four men to the diaconate on Sunday morning, December 12.

Among the ordinands was a retired bank manager who was

the superior of the ministry as a permanent deacon. He is the Reverend Ray Goodridge, who will be the voluntary capacity in his home town of Albany, where the rector of the Reverend T. Arran.

Mr. Goodridge is very well known in many towns in W.A., where he served in the Bank of New South Wales, finishing his career in the bank as manager in Albany.

The other ordinands were Mr. John Forsyth, a graduate of the University of Melbourne who has done his theological training at S. Michael's House, Cranford, and will serve immediately in the parish of Bussellton, where the rector is Canon R. E. Cook.

FARMER

Mr. Brian Newing, who has completed two years at the Wollaston College, Perth, and will now serve his diaconate during vacations in Cathedral Park, Bunbury.

Newing was a farmer in the parish of Tambellup Cranbrook, in this diocese.

Mr. George Harvey, who is full-time worker at the cathedral, will serve in the supplementary ministry of deacon, while studying part time under the bishop's examining chaplain, in preparation for a theological training later.

The ordination retreat was conducted at Wilson Conference and Retreat House, by the Warden of Wollaston College, Canon C. A. Pierce. Canon Pierce also preached at the ordination service.

The candidates were presented to the bishop by the Archbishop of Brisbane, the Venerable J. B. Albany. The Gospeller was the Reverend I. Forsyth.

BISHOP'S ELECTION

The Administration of the Diocese of Riverina, the Venerable V. E. Twigg, has convened a Special Synod to meet in Griffith on January 25 to elect a Bishop to succeed the Right Reverend Hector Gordon Robinson, who died in Melbourne on December 9.

A Synod Evensong will be held there on January 24, to meet at 9 p.m. to receive nominations.

On the following morning, there will be a Special Synod at 7 a.m. and Synod will adjourn at 7 a.m. to proceed with the election.

Any nominations must be proposed by one of the clergy and seconded by a layman. A two-thirds majority in both houses is required for any person to be elected.

NEW BUILDINGS DEDICATED AT CHERMSIDE

FROM A CORRESPONDENT

Brisbane, January 3

The Archbishop of Brisbane, the Most Reverend Philip Strong, on December 4 dedicated two new buildings, a church and a vicarage, in the parish of All Saints', Chermeside, one of the most rapidly expanding districts in the Brisbane metropolitan area. The parish has six centres.

The new church of S. Zilmer replaces an old and small wooden structure which had become inadequate.

It is of brick and steel frame construction and the most notable feature is the low cost—£10,000 for the completed church, which seats 250 people.

This cost includes the essential furniture and floor-coverings.

The sanctuary has a free-standing altar of Hildesheim stone, simply but pleasingly set off by a reredos of the same stone. The same parish, the suburbs of Aspley and Bald Hills

will become a separate parochial district in 1966.

Consequently, the people of this area have provided a new vicarage adjacent to the Church of S. Paul, Aspley.

Again, the cost was kept low, in this case by the purchase of two adjoining houses on a nearby block.

These were moved onto new foundations and completely decorated and re-tiled.

The combination of the two houses has provided a vicarage with four bedrooms, a down stairs study and a room with garage space for two cars.

Book Writers' Trust, rectory. The Bishop of Bunbury, the Right Reverend R. G. Hawkins, talking to the ordinands at the service on December 12. Left to right: the Reverend B. Newing, J. Forsyth, R. Goodridge and G. Harvey and the Bishop. (See story above.)

BOOK REVIEWS

PART OF OUR HERITAGE

THE OXFORD MOVEMENT. Edited by Eugene Falkenberg. Oxford University Press. Pp. 400. 5s. 6d.

THOSE who plan the destiny of our Church in the future must on the Church Union have a fair full responsibility to make certain that in the result of the Church of the future the full experience of the Church of England is part of its heritage. One can see how the Church of Catholic Church in its age-*argument* has been determined to be accurate in its descriptions and definitions of, for example, the nature of the ministry, and thus in the twentieth century to give evidence of its stewardship of the apostolic responsibility to guard the deposit of faith.

On the other hand the Evangelicals, as they have looked at the document containing the Conventions between the Anglican Church and the Methodist Church have been more inclined to view it in the light of Reformation principles.

The Anglican Church enjoys a rich heritage made up of the Catholic and Evangelical traditions, and in this century a further part has been influenced and enriched by the other. It is because of this influence in our own communion that our brethren from other churches find themselves looking for leadership. This they must receive.

It is with this presupposition in mind that I would assess this volume. From one point of view the Oxford Movement is placed in its historical setting.

From primary sources, the nature of the revolution is presented. Particularly relevant is today's Newman's Analysis of the "Via Media" in the light of the emphasis on Tradition in the Church of Rome and on Scripture in the Protestant denominations. His defence of a pride of place for Tradition even in the assessment of the worth of Scripture is certainly worthy of contemporary reading.

This text leads us to the heart of the matter, where Pusey and Newman analyse the thorny problem of the connection between Baptism and Regeneration on the one hand and on the other hand that between external and inherent righteousness.

Through such exercises we gradually see the *modest* revival of the Catholic emphasis on

GABRIEL HEBERT PAPERBACK

THE OLD TESTAMENT FROM WITHIN. By Gabriel Hebert. Oxford University Press. Pp. 100. 1s. 6d.

It is good to see that this most useful book has been reissued. It calls up the wonderful folk-knowledge that Fr Hebert acquired over a lifetime of study and is as fresh as ever.

It is a pity however that the Oxford University Press, in the publisher's blurb, does not note that Fr Hebert is now dead although his writings are so lively and convincing.

It is, perhaps, the most useful introduction to the Old Testament that has been written for the layman.

It presents the great issues raised under the old dispensation and shows how they can be thoroughly regrouped for Bible study groups or interested laymen.

RELIGION AND SUFFERING

BROKEN EARTHWADE. Harold Begbie. Hodder and Stoughton. Pp. 100. 6d.

This is the reprint of a book that was written almost sixty years ago when psychological circles were still struggling with the impact of two great masters—Plato and Freud and William James.

Begbie was much impressed by James' definition of religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they call divine." He tried to relate his own knowledge of that of others whom he knew, to what James had described.

It is a somewhat unexplicated book, completely unaided in design and performance, but it is gripping. He leads his religion through suffering and it would be a bold man who would say him nay.

AGAINST DRAMA IN RELIGION

CRITIC AND DRAMA. W. Herbert. Hodder and Stoughton. Pp. 100. 6d.

This is a most useful and provocative book which sums up the arguments against having "religious drama" in the theatre. Professor Merchant is concerned with tracing the relationship between certain beliefs and the dramatic form in which they have successfully appeared.

This treatment must come as a shock to those who looked to religious plays as a means of expressing eternal verities—it is a new kind of thinking to look to Arthur Miller rather than to St. Elmer Albee rather than to St. Elmer Albee rather than to St. Elmer Albee.

As already has been said this is a provocative book and not all its readers will agree with its conclusions.

Nevertheless it is important that we grasp the first need of our own views is to have someone to listen before we can communicate what is vitally important.

Professor Merchant tells us that perhaps John Osborne or Kafka are more relevant to the religious drama of the present than the religious drama of the past.

He might say: "What is he right?"

THE PSALMS

ARISING FROM THE PSALMS. David Morgan. Pp. 100. 6d.

The Reverend Desmond Morgan has been a great help to the Editor's Secretary of the S.P.C.K. His latest work shows that he has not lost his facility in his own views about the value of the psalms.

His treatment is neither theological, exegetical, or mystical but is a study of the psalms on the impression that the daily recitation of the psalms has made upon him and his own thoughts upon their meanings.

Being Desmond Morgan's thoughts and feelings are highly personal and we will feel ourselves the richer for having read them.—J.T.

AN ABORIGINE'S PROUD RECORD

PASTOR DODGE. Miss Mavis Thorpe Clark. London: Pines, Melbourne: Pines. Pp. 240. 6s. 6d.

We respect a man of low birth, limited education, and with no financial backing, who can become a first-class footballer, soldier, J.P., M.B.E., and one of Victoria's most respected citizens. Anyone could be proud of such a record, but when we learn that the man is a near full-blooded Aborigine, our admiration is unbounded.

Miss Mavis Thorpe Clark is novelist who met Douglas Nichols almost by chance, and after a careful study of the problems involved agreed to tell the story of "Pastor Dodge." No novel was more moving and inspiring than the true story she had to tell.

Douglas Nichols' life was by no means an easy one, and by digged himself into the gutter to the top. His chief mission in life was to minister to his own people and to get justice for them. Much of what has been achieved has been due to his drive. He believes firmly that the most that Gospel is as essential for the man as it is for all other people.

The author brings to light many facts, some very grim, about our old Aborigine. It is glad to read amongst the names of the Aborigines the names of Canon Needham (a former A.B.M. Chairman), Dr. Langley and Dr. Barton Babbage. An ideal present.

EUREKA PAPERS

HISTORICAL STUDIES, AFRICA AND NEW ZEALAND. EUREKA PAPER. Edited by F. R. M. Bell. London: University Press. Pp. 100. 6d.

The historians will appreciate the appearance of these valuable papers upon the early history of Australia.

It is a good thing the adjectives "true," "better," "tyrannical" and "corrupt" in an essay which is a most able interpretation of the factors that led to the situation on the goldfields.

It should also be borne in mind that the newspapers of the period were not the most unprejudiced reporters of what took place.

It is the peculiar tendency of the historian to say *Poor old* or *Poor old* for *poor* and this is not any more defensible in history than it is in logic or genetics.

Nevertheless, this is a useful volume, in due course to a more sober analysis.—J.T.

EXPOSITION OF CHRISTOLOGY

SON OF MAN, SON OF GOD. E. G. R. J. S.P.C.K. Pp. 100. 6d.

Dr. Jay is an accomplished theologian of wide experience. Mirfield, King's College, London, Mission, Lambeth Place, London, University of London, McGill University a former able background.

He particularly useful that he should write a practical book on Christology at a time when Boltmann, Bultmann, Montefiore, and Robinson have raised the very question "Whom do men say that I, the Son of Man, am?"

The ordinary reader will find him lucid and convincing while the professional theologian will be grateful for the light that he throws upon the somewhat shallow analyses put forward by the popular theologians of the day.

Your reviewer thinks this book is a must for the clergy and the theological students and hopes that it may become required reading for T.U.I.—J.T.

REVISED SERVICES PUBLISHED

AMERICAN NEWS SERVICE. London, January 3.

The long-awaited recommendation of the Church of England's Liturgical Commission for the revision of the services in most constant use was published on December 17, by S.P.C.K. in the booklets, "Alternative Services—Second Series."

They include "a draft order" of the Holy Communion, Morning and Evening Prayer, and the Ritual of the Church Assembly.

The proposals will be first discussed by the Church Assembly on February 17 and 18.

For "First Series," the bishops' own proposals, and some of the 1928 Book, and forms of prayer and variations use.

These will be debated at the Conventions, beginning on February 17.

Details of the "Second Series" will be discussed in "The Anglican" of January 13.—Editor



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blame would attach to him in the public mind was not, in fact, that he did so. What an opportunity he had!

The same edition contained a series of news stories about the mysterious circumstances in which St. Andrew's Cathedral, Sydney, found itself casting about for a new vicar.

There was a lot of quite unnecessary skulduggery and innuendo about all this.

Life is far too short, and there are far too many important things for a religious newspaper to spend its scant resources in this time and manner, upon differences in policy between their organisers, or differences between cathedral chapters and cathedral organs, or in Australia, know, a row of this kind pops up every other week — and someone always sees to it that the ANGLICAN is informed.

Having received the facts, we simply docket them away at the back of the collective editorial mind, and nothing else happens in print. Why should it? It is the duty of the editor, the only story which would make our front page is the one about a successful 50-year partnership between organists and a person, that really should be a story!

The case of St. Andrew's Cathedral, however, was different in these ways. First, Mr. J. B. Jers, who had written anything to us about it, and so did the Chapter. Second, Mr. Jers seemed to enjoy the unanimous support of other organs, and it was more than a case of musicians sticking together. Third, we established to our own satisfaction that Mr. Jers refused to say anything which he had not said, and was threatened by the Chapter that he had broken his word. Fourth, we were surprised and extremely annoyed by the Chapter for the Chapter had told us a deliberate lie, and we had to lead us up the garden path.

FACTS CONCEALED

To tell a lie to a newspaper is not merely wrong. It is stupid. We accordingly dug out the facts and printed them. In the course of unearthing the facts, we stumbled on aspects of the position of St. Andrew's Cathedral which have still not been published, but which will appear in our columns in due course. Financially, it is enough to say, no other cathedral in all Australia is in worse mess than St. Andrew's. There has been a steady drain on its funds, proper authorities frankly and openly to come forward with the money — ALL the money — but they have not done so. The Chapter did better, worse the effect will be.

One of our Leader writers, Mr. Isaacating paper, *Kommunist*, the official journal of the Communist Party of the U.S.S.R., by a leading Soviet theoretician, Michelson, was a post for editorial comment in our first edition of the year.

Mr. Michelson's article condemned anti-Christian "witchhunting" in the Soviet Union, reminded us that *Christians* were originally a revolutionary, down-the-rod, subversive party, and asked whether it did not have

far more in common with Marxists than seemed to realise. It is a gross travesty of the attitude for Russian communists to denounce the Church as "Western imperialism", especially when the Church has been the pillar of the Church in matters of social reform, for example, was taken from Marx.

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CHINA

On January 14, we published a long Leading Article, with a number of footnotes, on China.

The article was written with the accusations, then becoming current in some political circles, that the Chinese were "expansionist", "imperialist", and "reactionary". It dismissed all these allegations, on balance, as sheer fantasy and added, in the footnotes, views in support from some forty authoritative, mostly scholarly, Western authorities.

Usually, in the past, our Leading Articles and our biographies, priests and lay people, have been written with responsibility, lead to drag many years behind the main current of events, and to mislead the reader, the Continent of Europe.

This applies in the diverse fields of philosophy, the natural sciences, and the social sciences and politics. The phenomenon is not new. It is a sad, but it is responsible, lead to drag many years behind the main current of events, and to mislead the reader, the Continent of Europe.

Looking back on that Leading Article, precisely a year later, we find nothing in it that seems to require modification or change. In particular, it is true today as it was a year ago that the Australian public, and more culpably, Australian politicians, are shamelessly ignorant of even the most elementary facts about China. This ignorance makes the public, and the politicians, easy prey for the most grotesque and distorted propaganda.

China, in the eyes of the public, is a mystery. It is not to be done about this? There is little more that a small weekly like *THE ANGLICAN* can do, except to try to tell the truth, and to make some impression on Church people and the general public. On the whole, however, the sad, bitter fact is that even the most intelligent in the Church, and the most intelligent in the world, who later in the year, made some impression on Church people and the general public.

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to be read by Chinese Anglicans from Canton to Shanghai, from Chungking to Mukden.

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FEBRUARY

In the very first week of the month, U.S. aircraft strayed over the North Vietnamese border.

This meant, as the London Economist forecast at the time, the United States would not get the United States "off the North Vietnamese border."

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BRITISH BLUE BOOK

(Continued from page 1)

"Mr. Mendes-France was up to the last moment, bargaining with the North Vietnamese over whether one year or two should intervene before the elections were held."

"Again, to quote Mr Eden as the conference ended, 'All now depended on the spirit in which the North Vietnamese carried out the conference.'"

"By June, 1955, with no sign of the end of the negotiations between the North Vietnamese and the South Vietnamese, Mr Eden was proceeding on the basis that the North Vietnamese would take place as laid down in the Geneva Convention of 1954."

"The French signed the agreement before the South Vietnamese Government became independent. If the western powers seek refuge in saying that it is the Geneva Convention that is the basis of the North Vietnamese will fail."

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A CHRISTIAN HOLIDAY YOUTH CAMP IS BEING ORGANISED FROM FEBRUARY 4-19, 1966

Spend 15 days on the Queensland Gold Coast among pleasant surroundings and plenty of sun, fun and fellowship.

If you are interested, contact Mr F. Pennington at 635-5442 (day, Sydney Exchange).

WHERE THE DAY BEGINS AND ENDS

By the Right Reverend R. S. Dean, Executive Officer of the Anglican Communion

in the most comfortable sacrament of Our Saviour's Body and Blood an unforgettable memory.

Early in the day (at 7.30 a.m.) I had celebrated and preached at St. Luke's, Lancelotti Bay, an astounding congregation, mostly Indian, under the leadership of the very most distinguished doctor, who George Hemmings, for thirty years the priest and doctor, who runs not only the parish but the residential mission at Lancelotti Bay (which is always packed with patients I found—and for practically nothing) as well as organising food distribution, family adoption, an unemployment scheme, a low-cost housing project and a private practice as well!

We talked a lot about professional men as priests and there could hardly be a better example. A wonderful and stimulating day with the theological students at St. John's College, Suva, where a dozen or so men (and a few women) were quizzed me keenly.

At the Canon Bishop, I naturally rejoiced to see the Reverend Ralph McKim on the faculty of the college, to see his zeal in his work and to see

his wife so charmingly participating with a situation and a culture which is a far cry from Hamilton, Canada.

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CLAIMS THE MOON

He has written several little books in one of which he only half-laughingly claims the moon as part of the Diocese of Polynesia and must one day write a magazine article. He is a mine of fascinating, salty, realistic information. Let's leave Suva and go by the good ship Blue Lagoon on a two hours' run to Levuka. Bebe Eder served here years ago. The Church is dear to the people.

It is full of the happiest memories for me but I must not stay for them, but men-

tion one significant social and therefore evangelistic project which rose much of the attention and energy of the diocese.

It concerns the descendants of the "indentured" common Islanders of two generations ago, who were "black-birded" to work on the sugarcane plantations which are totally predominant in the Fiji Islands. They have no land and therefore cannot grow crops, and must live on the sugarcane. Thanks to the help of Inter-Church Aid and some of the results of M.R.I., the diocese has acquired a wonderful property of some 465 acres which will allow the building of houses for at least thirty families who will have ten acres each at virtually nominal rent and will have room for a school, a church, and a community hall as well.

It holds marvelous promise and it needs help. Meanwhile, the Church has bought a piece of rocky land (which is no more than a step as steep as the sides of the Frazar Canyon in Cariboo, and in its measure little understood) which the Solomon Islanders

I climbed up all the way to this village of Wallaila, was signally honoured by the villagers, and ate a feast which was no less than a masterpiece of culinary art even if I wasn't sure what I was eating.

The whole thing is the Gospel in action indeed. Anyone would be proud to have a share in it.

My space has gone. Last night in the little village of Ramhamp near Lihima, at an evening service for Indian people (who have already provided for the priesthood) I held in the open air, just before supper, a smiling, shy little Indian girl garlanded me with a jasmine wreath.

So does the fragrance of Polynesia. But it needs more than fragrance. What are we waiting for? Happy New Year!

BISHOP STANWAY HERE FOR SIX WEEKS

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, arrived on December 21 to spend six weeks in this country, during which time he will undertake engagements in all States.

Bishop Stanway, born in Melbourne and a missionary of the Church of Southern Africa, has been Bishop of the Diocese of Central Tanganyika (in Tanzania) for 1951; before that he served as a missionary in Kenya for fourteen years.

Since Bishop Stanway assumed his responsibilities in the diocese fourteen years ago, great changes have taken place in political and Church levels.

At the political level, the country of Tanganyika has attained independence and has joined with Zanzibar to become a United Republic.

EDUCATION

Under its progressive president, the Government has moved forward in every sphere, especially in the realm of education. Bishop Stanway (diocese along with others) has done much to assist in the educational progress of the country by providing increased facilities for the teaching staff.

At the Church level, the Diocese of Central Tanganyika, together with others in Tangania and Kenya, have combined to form the Province of East Africa, a self-governing member of the worldwide Anglican Communion.

A further important forward movement has been the division in the past three years of Bishop Stanway's vast diocese into three manageable units—the most

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The Right Reverend R. S. Dean

It is almost unbelievable that each and every day should begin and end in the same diocese—the Diocese of Polynesia where I am I write. Yet, it is true. Perhaps it becomes more credible when you realise that the diocese straddles the International Date Line and also that it covers an area of eleven million square miles, even if, as has been often said, most of it is wind and water.

Anglican worship begins its worldwide devotion each day in the lovely Holy Redeemer Church on the fabulous island of Levuka, beloved of Roderick Kipling, and Anglican worship is brought to a close each day in Aputi in Western Samoa.

So all the rest of us are cradled each and every day by the prayers of the people of this tremendous diocese. It is an intriguing thought. At I write, I am about to leave for Melanesia, and in the week I could spare here I have naturally seen only the direct fraction of Polynesia—visiting the main islands of the Fijian Group (Fiji, where the capital Suva is Levuka, which was the original capital, and Vanua Levu, the second largest Fijian island.

"Polynesia" means "many lands" and therefore many peoples. It is the first thing that strikes a visitor. Jolly, multi-racial Fijians, Indians (who considerably outnumber the Fijians), paler brown Tongans and Samoans, darker-skinned Solomon Islanders, the descendants of the "black-birded" Islanders of the generation or two ago, Chinese, Japanese, the descendants of the "Mutini on the Bismarck" episode, Europeans, Australians and New Zealanders—all to be found here.

VERBAL SNAPSHOTS

It is utterly impossible to give an adequate picture in an article—that must wait for my book at the end of the period of service—so I can offer only a few verbal snapshots from the bewildering assortment that fills my mind. There are so many things I shall have to omit that I can only hope.

My friends in Polynesia will forgive me. Somehow I feel sure they will for they are gentle, loving and understandable people. One snapshot is of the magnificently-unfurnished cathedral in Suva, befitful to my mind just because of its ugly unfinished condition.

Of course, there are plans for its completion, but M.R.I. and the Congress have changed all that. The finishing of the cathedral here is far down on the agenda.

Hopefully I wished that this attitude were more common than it is. This is no time for vast cathedrals anywhere, and if that makes some of my friends angry, but not penitence.

A lovely sung Eucharist, an incredibly multi-racial congregation, the elements presented to two little girls—one Anglo-Saxon and one Indian—the wheatear-sing of the tiling, and at a night Mass, the sense of oneness

The Bishop in Polynesia, the Right Reverend J. C. Vacker, conferring an Indian girl at St. Mathew's, Samanahua, Suva, Fiji. The Reverend Edward Subramani (right) presented the candidate.

"CHRISTMAS IN THE ARCADE"

FROM OUR CORRESPONDENT

An unusual Christmas programme was presented in Tamworth by the Ministers' Fraternal on December 20, 22 and 24.

"Christmas in the Arcade" actually took place in the Tamworth Arcade in Peel Street, where the Chamber of Commerce put their arcade office and shop window at the disposal of the religious drama. The well-known producer of religious drama, Mr. Alan Murphy, assembled a cast of players from the Anglican, Roman Catholic, Presbyterian, Methodist, Baptist, Churches of Christ, and Salvation Army congregations.

The idea was to present the Christmas story briefly and attractively so that the "window shopper" and passer-by shared in the drama of the nativity as well as churchfolk and citizens in general.

The scenes were enacted in the Bethlethem; the Shepherd and the Adoration of the Wise men. Suitable music and narrative linked the scenes. The actors played the place "among the people" in order to give an authentic "crowd" touch to the presentation.

BISHOP NEWBORN INSTALLED

Madras, January 5.—Four Roman Catholic priests attended the installation of the Right Reverend Bishop of Madras, the former director of the Diocese of the Church of England in the Province of South India.

liturgical
pieces of art.

STEPHEN MOOR

THE BIBLE STUDENT

THE PSALTER SPEAKS

By WINIFRED M. MERRITT
14. THE REDEMPTION OF GOD:

Psalm 98 is a song of praise for the redemption of Israel from exile in Babylon. Her King and His Holy Army have "seen Him the victor," and the captives of Babylon were like the release from slavery in Egypt; it was, in fact, the Exodus. And yet a verse makes it hidden to join the captives to the exiles.

Psalm 105 recapitulates the marvelous works by which God honored the Eternal Covenant He made with His people. The seed of Abraham are summoned to praise God for His faithfulness to Abraham and Isaac and Jacob.

God had guided them in their wanderings. He led Jacob into Egypt for preparing the way by sending Joseph in ahead. When the Egyptians oppressed the Israelites, God delivered His people from the events which culminated in the Exodus.

He brought them out of Egypt, protected them in the wilderness, settling them in due time in the Promised Land. He made a nomad people the chosen people, redeeming them from the wilderness.

Psalm 107 is a call to thanksgiving for the exiles returned from Babylon. Israel has been freed from its enemies.

Four vivid pictures of restoration appear in this psalm. The first is that of travellers in the desert, who have lost their way, and the point is perishing from hunger and thirst, and in extremity are turned upon God and are guided to an inhabited city.

The second picture, prisoners in a dungeon, suffering the torments of their transgressions, are set free.

DUNGEON
The third picture portrays sick men, whose sickness is likewise the punishment for their misdeeds, restored by God to health.

And, lastly, sailors wrecked through in safety to the haven where they would be.

Israel had been on the point of perishing in the great desert of the world. She had been imprisoned for her sins in the prison of hunger and thirst.

She had been sick to death by sin, and her transgressions. Now her redemption has been accomplished.

The theme is continued in Psalm 108, the first part of which contains a song of praise and thanksgiving for help.

The second part is an appeal for help against the neighbouring nations, who are again menacing God's covenant people.

Those who had broken them in safety thus far, will not now abandon them.

The Psalmist is certain, and the psalm ends with a confident declaration of faith.

The lovely little Psalm 114 is, in its theme, almost unparalleled in the Psalter for perfection of form and dramatic effect.

The Exodus from Egypt was the birthday of the people of Israel. Many of the things which God had marked their progress, as they will characterise their rebirth in this new Exodus.

Psalm 116 is an acknowledgment of the fact that the Psalmist has been set free from great distress. The sorrows of death surrounded me, he says, and I have been brought very low, and my life was delivered me.

It is an individual's song of praise for the redemption from the bondage of personal misfortune.

What shall I render unto the Lord? All His benefits to me? Shall we take the cup of salvation and sing praises to the name of the Lord, for Thou hast loved my bones.

ANGERIAN

(Continued from page 9)

"We . . . should be ready to try to . . . picture the very real and complex and religious situation in North Nigeria," North Nigeria, a country with the Christian Church as the dominant religion, a very difficult problem has a good deal to do with the Church. The Church is going to be able to conserve its position in the midst of a pan-Muslim kind of national policy.

"The Church in North Nigeria" is equally anxious by its government and people to be able to conserve its position in the midst of a pan-Christian Church in the South and subordinate to it. To these there may be added certain ecclesiastical reasons, and the African Methodist and Presbyterian congregations in the North are few and widely scattered, but the reasons given by the Archbishop are probably the most significant.

Progress towards the Union in the South Nigeria. In addition to the making of a great theological issues concerning union, there have been very practical issues that have had to be faced and met. At one time, threatened to cause a break-down in Church Union discussions, at least a postponement of the date for the next meeting.

In a country where tribal feelings run high, it was not an easy task to bring the boundaries of the 19 dioceses and to choose a meeting place.

It caused some heart-searching when the three churches faced the fact that the Anglican and Methodist bishops located in several of the dioceses were in the centres in the country.

At one stage great problems were raised by the retiring age of bishops. The retiring age of bishops, which the first age has been 70; the retiring age of the United Church said that bishops should retire at 65, an age which several of the Anglican bishops were already passing.

This (like many other similar questions), was settled by compromise, and is to be considered.

There have been personal sacrifices, such as are faced tactically, especially when Union draws very near — the Anglican Archbishop or Canon or Bishop, Superintendent, Methodist, or Presbyterian, cannot necessarily expect to hold their positions and privileges in the United Church.

SACRIFICES

An Archbishop has to be completely a diocesan Bishop. Sacrifices have had to be made. The Archbishop has had to be completely a diocesan Bishop, much loved but non-political. The Archbishop has had to be completely a diocesan Bishop, much loved but non-political. The Archbishop has had to be completely a diocesan Bishop, much loved but non-political.

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supreme reason for Church Union, which goes back to the very beginning of the Christian era, is the prayer that He prayed that His disciples might be of one mind and of one belief.

It is the prayer of the United Church in Nigeria, that the Union to take place should be a union of the kind that the Church in Nigeria may be able more effectively to take the Gospel of reconciliation to the people of the 200 million.

To give practical expression to this desire, it has been decided to meet in the White House of Church Union should be followed by a meeting of the Anglican, Methodist, and Presbyterian congregations in the North are few and widely scattered, but the reasons given by the Archbishop are probably the most significant.

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VIENT NAM NOT "JUST WAR"

ECUMENICAL PRESS SERVICE

New York, January 3. Newly 500 Anglican, Protestant, Roman Catholic clergy and laymen at a conference here last month called by the newly-formed Ecumenical Council of Churches, urged re-examination of the Vietnam imbroglio at top government and religious levels.

In a resolution that declared most of us share the conviction that the conflict in Vietnam according to our religious traditions is not a just war, the conference called on President Johnson to convene a White House conference of scholars, religious leaders, and Asian experts to probe U.S. policy.

The National Council of Churches and leading Roman Catholic and Jewish groups were called on to form a special Commission on Religion and Peace to study the role of such a commission, it was stated, should be to hold a conference on peace along the lines of the national Conference on Religion and Race held last year by major religious organizations.

JESUIT SPEAKERS

The conference brought together not only speakers who shared the conviction that the Vietnam conflict is not a just war, but also featured an address by a defender of the Jesuit position. Dr. Frank N. Trager, professor of political science at New University, another speaker was Father Philip Berrigan, S.J. of Baltimore, brother of Father Daniel Berrigan, S.J. of New York.

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Headmaster of Hale School, has already relinquished his charge. A joint statement issued by the chairman of the school's Board of Governors, Mr. Q. R. S. Smith, the Principal, states that Mr. Prince has resigned his position as headmaster of the school. The statement also says that Mr. Prince has been discharged with his hands clean. The statement also says that Mr. Prince has been discharged with his hands clean.

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