

A.B.C.s David Collier who narrates the programme said: "We aim to present two opposing points of view, not to make a moral judgement — hence the question mark at the end of the title".

THE ANGELIC CHURCH AND MAN

Incorporating the Church Bulletin

THURSDAY JULY 1 1966

ON POPULATION CONTROL

The gravest, most pressing problem of mankind today, in moral and theological equally as in social, political and economic terms, is not that of war, but population pressure. We need to apply a bit of human common sense to this problem, and not the sort of common sense which far too few appreciate.

Intellectually confused notions about human breeding, based upon theological misconceptions so gross as to be monstrous and upon ignorance of biological science, have been foisted upon Christian people, and upon the greater part of humanity which is not Christian, by a small number of fanatical theologians have walked hand in hand with the theologians of communism in this. Rome has sought the same end as Peking (Moscow, meanwhile, having been forced to recognize the truth), and both have essayed theoretical proofs of their dogmas by intellectual exercises as real as the square root of a minus quantity. In 1952, an astonishing alliance of communist and Roman theology prevented the World Health Organization from appointing an advisor on birth control methods for which the Government of India, in particular, had pleaded for help. Since then, the linking of the demographic facts of life which have trickled through to Peking and Rome raises hope that the theologians in this line will recognize the basis of their identical dogmas on human breeding and allow their God-given intelligence free play. How they save faces, and rationalize their dogmatic reversal, is their own business. No one cares tuppence how they do it, as long as they do it quickly.

There seem to be two aspects of the world's over-population. The first is the glut of the human race: there are too many humans for whom there is too little food and clothing. It seems certainly true that humanity knows enough about how to grow more food and clothing, but that the lack of the man behind them is sufficient material resources, to go a considerable way towards solving this aspect of the problem within the next few years. The second aspect, which we simultaneously take the most drastic and determined measures to curb the runaway of population increase.

Three methods, as deliberate policies, are "out" for us Christians: nuclear warfare, starvation, and denial of medical science. Each means deliberately killing people. We Christians do not believe in that.

A further objection to the latter two methods, if any needed, is that the aftermath would be a global population not only decimated, but genetically degraded. This leads to the second aspect of the world's present population trend: the world's "over-population" checks no longer apply, the human species may be deteriorating in quality.

Shortly after Hitler's war, an English Royal Commission produced a magnificent report in five volumes on Population in the United Kingdom. One finding of the learned co-missioners was that the general level of intelligence in the British Empire and the United Kingdom had fallen markedly since the turn of the century. On the evidence placed before them, and carefully analysed, it was apparent that this trend, if not checked, would continue to the end of the present century the median intelligence of the population of the British Isles would be roughly two years lower on the standard I.Q. scale than it was half a century earlier.

The evidence available, though admittedly far from complete, suggests that this trend in the United Kingdom is paralleled in other parts of the world. They are "advanced" or "undeveloped." The reason in all cases is the same: the marked differential forces as between the more and the less intelligent sections of the population in any given country — and in the world as a whole. More highly intelligent children are of course born each day than in 1900; but so are more lower intelligence children, and the absolute numbers. What matters is that the proportion of more to less intelligent children is steadily declining.

The fact that, as Christians, we firmly believe that every individual human being is equal in the sight of God, irrespective of intelligence or ability, age, sex, race or even creed, has nothing whatever to do with the fact that the principles apply with equal force to human beings as to sheep, fruit flies, plants and every kind of life. If you breed from stock at the lower end of the intelligence scale, the results are inescapable: the quality of your herd is bound to deteriorate. If you breed from stock at the higher end of that scale, then your herd's quality will improve.

The more worthy to glorify God, is man's duty not to breed selectively, and not indiscriminately? And it is not the duty of the Church to say so?

Academic Aliens For The Bishops

So, nearly three months after a group of Anglican bishops wrote to the Prime Minister, asking him to use his influence to bring about a peaceful settlement in Vietnam, and after the Prime Minister had written to eight Australian universities asking them to accept the same offer.

The professors and their colleagues declare that a way must be found to shift the search for a solution from the battlefield to the conference table. They express concern about Australia's implication by association in the armed actions of the United States and South East Asian States; particularly the tortures of prisoners and nuclear bombing.

Since the Australian bishops urged a peaceful approach on Sir Robert Menzies he has been a solution from the battlefield to the conference table. They express concern about Australia's implication by association in the armed actions of the United States and South East Asian States; particularly the tortures of prisoners and nuclear bombing.

Perhaps, then, Sir Robert will not be in a mood to react in long letters to the professors for their tenacity in speaking up late in June on exactly the lines of the letter which he had written.

But there is no certainty about that. He does not readily change his mind. He is not easily persuaded. He is not easily convinced. He is not easily changed. He is not easily changed. He is not easily changed.

It didn't really offend them. It didn't really offend them. It didn't really offend them. It didn't really offend them. It didn't really offend them. It didn't really offend them.

RELIGIOUS BROADCASTS

(Services which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, JULY 3: 8.30 AM: CONTRADICTION AND CONFESSION. 9.30 AM: CHURCH OF ENGLAND. 10.30 AM: CHURCH OF ENGLAND. 11.30 AM: CHURCH OF ENGLAND. 12.30 PM: CHURCH OF ENGLAND. 1.30 PM: CHURCH OF ENGLAND. 2.30 PM: CHURCH OF ENGLAND. 3.30 PM: CHURCH OF ENGLAND. 4.30 PM: CHURCH OF ENGLAND. 5.30 PM: CHURCH OF ENGLAND. 6.30 PM: CHURCH OF ENGLAND. 7.30 PM: CHURCH OF ENGLAND. 8.30 PM: CHURCH OF ENGLAND. 9.30 PM: CHURCH OF ENGLAND. 10.30 PM: CHURCH OF ENGLAND. 11.30 PM: CHURCH OF ENGLAND. 12.30 PM: CHURCH OF ENGLAND. 1.30 PM: CHURCH OF ENGLAND. 2.30 PM: CHURCH OF ENGLAND. 3.30 PM: CHURCH OF ENGLAND. 4.30 PM: CHURCH OF ENGLAND. 5.30 PM: CHURCH OF ENGLAND. 6.30 PM: CHURCH OF ENGLAND. 7.30 PM: CHURCH OF ENGLAND. 8.30 PM: CHURCH OF ENGLAND. 9.30 PM: CHURCH OF ENGLAND. 10.30 PM: CHURCH OF ENGLAND. 11.30 PM: CHURCH OF ENGLAND. 12.30 PM: CHURCH OF ENGLAND. 1.30 PM: CHURCH OF ENGLAND. 2.30 PM: CHURCH OF ENGLAND. 3.30 PM: CHURCH OF ENGLAND. 4.30 PM: CHURCH OF ENGLAND. 5.30 PM: CHURCH OF ENGLAND. 6.30 PM: 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BOOK REVIEWS

THE MIND OF A POPE

JOURNAL OF A GULL, the Journal of a Gull, Geoffrey Chapman Ltd, Pp. 200, 45s.

IN Britain, Pope John's spiritual diary is a best-seller, challenging the work of the late Sir Winston Churchill for the public's palate.

This would probably have surprised its author, but it would not have greatly concerned him, for it is now clear to all—publicists apart—that this remarkable "reformer" took everything that came, success or failure, fame or obscurity, as equally the will of God, and was accepted with equal placidity.

We have to look back to Joan of Arc to find another famous Christian, another who simply accepted his difficulties so easily, and whose faith and love made the deviousness of "statecraft" look so silly.

Not that John was a "peasant" Pope. He never repudiated his farming family at Bergamo as a lesser man might have done; his personal letters affectionately to them again and again, and his testament leaves them small, familiar bequests.

His party manners, as hundreds of Roncalli *fioriti* demonstrate, were uncomplicated. (There was his allusion to Eve's apple when he was seated at dinner in Paris, next to a very delectable lady.)

Contrary to his austere predecessor, who spoke, even to bishops, only through his Secretary of State, John was overflowing in small people and common matters, but he can never have been ingenuitous.

How could he then have managed, and managed so kind the successive offices of bishop's secretary, seminary chaplain, Curial bureaucrat, Papal representative in Bulgaria, Turkey and Greece, Nunzio in Paris, and all but finally Cardinal Primate of Venice?

The English edition of his journal, covering the whole of his adult life, and bearing addenda almost every private scrap of paper he left, is noted and indeed, may disappoint some of its readers.

It does not give a behind-the-scenes account of Vatican II, nor does it offer an intimate history of the activities of the man who converted the council.

The book is, quite simply, a spiritual journal: the log-book, for one idea, of a man on his way to Heaven.

It is a common sort of document in Roman piety, and thousands this moment may be receiving their burden of prayers, resolutions and retreat notes in presbytery and convent.

JOHN XXIII's journal is not greatly different from his kind. Composed in the language of the classical spiritualist, it loses its author again and again to the categories of formalised spirituality and moralism, it is not as Keirkegaard, for him the Spiritual Exercises oblige nature as often as they transcend it.

Still, not infrequently, his slight digressions the reforming Pope in the conforming Pope. The arms which seemed to want to embrace the world appear as early as 1903 "I feel a restless longing to know everything to study all the great authors, to familiarise myself with the scientific movement in all its manifestations; but in actual fact I read one book, devoted to another, and do not get very far with anything, I am trying to know too much, for this is very distressing and may lead you astray."

As early as 1898, we meet the possibility of a pope who makes jokes "I will be less of a chatterbox, I will have recreation and will not let myself become too merry," he resolves.

The paradox of John XXIII is that his reforms, which went beyond anything the brashness of radical, could have been hoped, were initiated late in a lifetime devoted to the state of a man, who chose as his motto, "Obedience and

The solution to the paradox lies in John's exalted view of the papacy. In 1911 he quotes approvingly, "The Pope is like God's will."

In this view—which is not as shocking as it may be taken to be—a change in the papacy could come only from a pope. For the pope is the man who planning service is proper. For the measure of the man that he served faithfully were his own reserves of power, and surprise—he was elected to the pontificate. And even there, he describes himself only as "a man who has a low esteem of himself, who receives great instructions and trustfully proceeds to carry them into practice."

ANGELICANS who approve of his sanctity will find it hard to disapprove of Angelo Roncalli. Those who do not will still have to admit that the revision of his Church which he initiated in a tremendous time. One passage

from his diary states: "I am not with profit by the angry young (and obtuse old) men of the Roman communions: 'The sublime work, holy and divine, which the pope does for the whole Church, and the bishops must do their utmost to assist in to preach the gospel and guide men to their eternal salvation, and must take care not to let either earthly pleasure, or impulse, or distaste or pride, or any other worldly interest, disturb the pure and disinterested intentions in the political and administrative matters, and contradictory according to the various ways of thinking, and without trying to further worldly interests must, in order to be able to be disturbed and blessed, which demands the divine law, and in wisdom over the earthly rule and the whole Church.'"

This book, as suits a moment, is large, a little awkward, and a little out of place to be read, or at least looked at.

—E.C.

Pope John XXIII. A detail from the Door of Death in S. Peter's, Rome, by Giacomo Manzù.

TRUE MEANING OF TIME

MAVIA, AND BY MR. H. B. THOMAS, S.P.C.K., Pp. 40, 6s.

THIS interesting booklet presents a challenging thought to our ideas of time, and gives a good answer to those who seem to succeed in business without really trying to understand the true meaning of time. Bover, an eminent Swiss physician and psychiatrist, states that time belongs to God, who only lends it to man to use mutually with Him.

The author's teaching is firmly based on the Bible, and may be read with profit by all who seek to learn the truth about time and so find the rhythmic peace of God, which sets us free from the frantic haste of modern times.

—E.H.

PRESENTING THE FAITH

OUR THOUGHTS TO GOD, John Barrow, S.P.C.K., Pp. 32, 4s.

THIS little book by Professor Sir Burnaby in S. Edward's Church, Cambridge, during Advent 1963.

The style is lucid but the contents rather disappointing, as the constructive suggestions promised to help deal with some of the questions raised by the "Honest to God" debate seem to your reviewer to be largely unfulfilled.

Possibly the meaning of Christian belief for modern man would be better explained if preachers concentrated more on God's thought of man, rather than on man's thoughts of God.

—E.H.

PRIEST - WORKER LEADER

PRIEST AND WORKER: The Autobiography of Henri Perrin, translated by Bernard Wall, Hamelin, Pp. 247, 50s. 6d.

THIS is one of the most impressive books to be a seer on the defensive, lurking in the "shells" of the past few years. It is a story of a young French priest who quitted the security of the Jesuit Order to work in factories in Germany and France.

His approach to the problems of modern life, and to the failure of the Church in France to communicate in any real sense with the workers of France, brought him into conflict with employers and his own Church authorities.

His approach was determined to use the teachings of Jesus as his stance about God and Man and not the Christian worker and he stands out as a great Christian.

He lived with the love of God. He was a worker and a priest, and he was a man who was not easily precipitated a saint.

The great experiment in which he was leading attracted the attention of many who now know as the Priest-Worker Movement.

He was surprised by the Roman Church despite the hostility of the French bishops and cardinals in and after 1954, for the two hundred workers who were converted to the faith.

It may be that Rome had more wisdom in this decision than was appreciated in Europe at the time.

The book disturbed the association of the priests with the Communist Party, and the federation Generale des Travailleurs Chrétiens, which had more than two hundred priest workers and the unions (largely Communist) dominated in France.

The difference between the Roman Church and the priest workers lay in two different conceptions of the Church. Perrin and the priest workers believed passionately that

the Church should be a seer on the defensive, lurking in the "shells" of the past few years. It is a story of a young French priest who quitted the security of the Jesuit Order to work in factories in Germany and France.

Only in overall could a priest speak as an equal to workers. Priests would never be accepted as long as they went about in flowing cassocks, preaching platitudes and ministering to women and children.

The Christian Faith had to be cleared of the accretions of two thousand years and had to be seen as a way of life that men would want to follow. The faith had to be declared as the truth about God and Man and not as a handy comfort in time of trouble.

CARDINAL OTTAVIANI of the Holy Office was not happy about it and on February 11, 1954, contradicted seeking after material bread to seeking after heavenly bread and that the priests would be let it be known that the Church of the first two to the second.

The Holy Office was not an impressive body. It is also an uncomfortable book and will bring sadness to the sensitive reader.

His bishop or priest who reads it find I hope that many will not find new divisions stirred again and again with the inevitable comparisons between the burning zeal of Perrin and the comfortable sedate life of the Church.

Perrin speaks of the Church as a living organism, and in a pagan society where the priests made the failure of the mission of the Church.

The Liturgy, which should be a living organism, is the God's people, is almost dead, and the living organism of the Masses where the people feel alone, where everyone is bored and inert, where the

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THE BIBLE STUDENT

UNRAVELLING REVELATION

By WINIFRED M. MERRITT

THE TWO CITIES. In John's description of the Millennial City, we may see the Church Militant. In the Eternal City we have the symbol of the Church Triumphant.

The vision of a celestial city far above the earth is the ancient one; originating perhaps in Babylonian mythology.

In the Greeks, in their turn, took over the idea, and in Plato's theory of the ideal world it is possible to trace the influence of the Babylonian conception.

The Greeks had their own rare genius, however, for transmuting base metal into gold; and in Plato's philosophy the crude localised city of the gods of Babylon had become refined into the "real" world beyond time and space, the unchanging, eternal world, of which ours is but a material shadow.

The Hebrews, too, made characteristic use of it. Throughout its history, Palestine was invaded by one aggressor nation after another—Assyria, Babylon, Persia, Greece, Rome—and the Jewish remnant was haunted by the question: How could God dwell in the wicked to prosper them at the expense of His own people? The answer which was found by the time of Jesus lay in the idea of the Kingdom of God. The time must surely come when wickedness would be punished and righteousness vindicated.

There would be two kingdoms, one on earth, which would last for a limited time, and a final, eternal kingdom, beyond the confines of this world, to which would wind up his story altogether and leave God's purpose finally and perfectly fulfilled.

This Jewish tradition John took over in his two cities, the Millennial and the Eternal. The two cities have one thing in common, unbroken fellowship with God.

As John presents them, both are mystical cities, the condition of the blessed in the eternal kingdom being, in the different kind of experience, but a fuller measure of the highest fellowship with God on earth. When John declares that in the eternal city there will be "no more sun," he is referring to the ancient Babylonian concept of the sea as signifying chaos.

There will also be "no more curse." From very early times it had been believed that evil brought a curse on the children. In spirituality there is no more sin, and therefore, no more curse.

One of the stranger features of Revelation is the Millennium or reign of Christ and His martyrs on earth for a thousand years, while Satan is in chains. John details, of course, cannot be literally pressed.

The doctrine of the millennium is peculiar in the New Testament to Revelation. John's mention in introducing it being to provide a reward for the martyrs.

These would rise from the dead and enjoy a thousand years of happiness on earth, and then, because of their faithfulness and to place them at no disadvantage as compared with those whose life span had been normal.

Here John thinks and writes as an Old Testament Jew. The thousand years does not represent a fixed period, but is symbolic of the idea of completeness.

The Millennial City descends from heaven and is, for Christians, the Church, within which men and women enjoy the blessings of communion with God, a communion less measured, indeed, but not different in kind from that which belongs to the Celestial City.

The Tree of Life of the Garden of Eden grows in the Millennial City. God having restored to man His gift of eternal life, so, we'd say, Genesis and Revelation together.

The general secretary of the British and Foreign Bible Society, Canon H. M. Arrowsmith, distributing Bibles to cadet midshipmen at the R.A.N. College, Jervis Bay, on June 13. Left to right: Capt. M. Robinson, R. Morgan and R. Sheriff, Canon Arrowsmith, Captain D. Smythe and Chaplain R. Lovitt.

OBITUARY

THE VENERABLE C. S. ROBERTSON

The funeral service for the late the Venerable Charles Steeger Robertson, whose death on June 11, was widely noted in our columns last week, was held at S. Aidan's Church, Langaville, before his appointment as Chairman of the Australian Board of Missions in New Guinea.

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, preached the sermon. Archbishop Robertson having been Archbishop Emeritus of the Diocese of Canberra and Goulburn, and Rector of S. John's, Canberra, before his appointment as Chairman of the Australian Board of Missions in New Guinea.

Canon W. J. Siddons represented the Australian Board of Missions as the Chairman. Canon F. W. Colclough, was in New Guinea.

Others present among the mourners for the service were the Right Reverend J. S. Moyes and Canon Eric Barber of Bathurst. Bishop Clements took as his text, "Well done, thou good and faithful servant," and traced the life of the archbishop from his birth in 1878 to his death in 1965.

He came to the Diocese of Goulburn at the request of the Archbishop in 1928 as Organist. He served his first ministry in the Western Districts of N.S.W. at Dabob and Wey Wyalong.

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CADET MIDSHIPMEN AT JERVIS BAY GIVEN BIBLES

FROM A CORRESPONDENT

The general secretary of the British and Foreign Bible Society, Canon H. M. Arrowsmith, visited H.M.A.S. Creswell, R.A.N. College, Jervis Bay, on June 13.

He preached at the evening service during which he distributed one hundred copies of the Revised Standard Version of the whole Bible to Church of England and Protestant denomination cadet midshipmen.

On this Trinity Sunday, he reminded the cadets that we are all "a Trinity—body, mind, and spirit."

After relating some of his recent experiences in Moscow, he expressed the hope that none of those present would become "deformed" by ignoring the development of the spiritual New Guinea.

He said that the purpose of the Bible's existence and its message was to help a man's spiritual growth, and the reason for his visit to the R.A.N. College was that every cadet might receive, if he so desired, a copy of the Scriptures for himself.

It is customary for the Bible Society to give a copy of the New Testament to all members of the Defence Force.

However, as these young officers are training with one end in view, they are being posted to ships and establishments where they will have opportunity to conduct services and read Bible lessons. It was considered.

THE METROPOLITAN BORIS

FROM OUR PRESS SERVICE

The death is reported of Metropolitan Boris, Russian Orthodox Archbishop of Odessa and Cherson. He was born in 1896.

Metropolitan Boris had played an active role in the social movement and took an important part in the negotiations which led to the Russian Orthodox Church becoming a member of the World Council of Churches.

The blessing between representatives of the Church and the W.C.C. was held at his residence in Berlin in 1948.

When the W.C.C.'s Executive Council met in Odessa, U.S.S.R., in early 1954, he was present as host at the official reception.

Born in Saratov in the middle Volga in 1896, he was consecrated a bishop in 1944 and for a period of time served as Bishop of Saratov.

During 1956, he was consecrated a bishop in 1944 and for a period of time served as Bishop of Saratov.

Australian Lawyers' Christian Fellowship

For the first time in Australia, lawyers will be gathering together to discuss the Christian faith and its principles in relation to important fields of law with which they often come in contact. The members of the Australian Lawyers Christian Fellowship are holding a Conference at the Anglican Sydney Diocesan Conference centre, "Gillbrae" at Manly, near Sydney, over the week-end of the 13th to 15th August, 1965. This fellowship, whose membership is in fact drawn from (although not confined to) the major Protestant denominations, was formed in 1959 and is "open to all members of the legal profession as well as lay students" who accept the principles of the Christian faith as taught in the Scriptures, particularly faith in Jesus Christ as Saviour and Lord.

Personalities attending the Conference and speaking include the Chief Justice of New South Wales (The Honourable R. J. Heron), The Honourable Mr Justice Richardson, of the New South Wales Supreme Court, Mr E. H. St. John, Q.C. (President of the Australian Section of the International Commission of Jurists), Mr Paken, Q.C. (from England), Mr Norman Jenkin, Q.C.; the Right Reverend J. S. Moyes (formerly Bishop of Armidale); Doctor R. Roberts-Thompson (formerly Principal of the Baptist Theological College, Sydney) and the Reverend Ted Noffs (Minister of the Wayside Chapel, Kings Cross, Sydney). Subjects discussed include: "The Christian Imperative in Family Law", "The Christian Emphasis in Law and Penance", "The Christian Content of the Rule of Law" and "Conflict between Christian Obedience and Secular Law". Ministers are requested to draw the attention of the Conference to their parishes, through their parish journals.

Further enquiries and a brochure containing further details of this Conference may be obtained from the Hon. Secretary of the Fellowship, Ian J. Harvey, Esq., 4, O'Connell Street, Sydney. (28 5987)

BISHOP G. F. B. MORRIS

FROM OUR CORRESPONDENT

The Right Reverend G. F. B. Morris, whose death is reported from Kenya at the age of 67, was born in North Africa from 1943 to 1945.

He was elected Bishop of the Church of England in South Africa in 1955, replacing a dispute which was held by the Bishop Colegrove controversy which involved the existence of two churches, the Church of the Province of South Africa and the Church of England in South Africa.

When Bishop Morris accepted the election in 1955, the then Archbishop of Canterbury, Dr. G. F. Fisher said he must "renew his faith in the power of communion with the See of Canterbury and outside the fellowship of the Anglican communion."

The Church of England in South Africa replied that the election was entirely legal and that Dr. Fisher was "attacking already defined and acknowledged fact in South Africa."

SYND ADRESS

(Continued from page 1)

aged if we set to work to change and broaden our immigration policy and also our friendship with those who have with them by a less exclusive policy than that which we have at present, which would make it possible for some of them to be identified with us as our own countrymen, the archbishop said.

We could start with the New Guinea people "for our present case a very strict limit on any closer relationship with them than that which we have at present as the governing and ruling power in the Territory is said."

The severe drought in Queensland and New South Wales showed up one way in which a strict limit on any closer relationship with them than that which we have at present as the governing and ruling power in the Territory is said."

There should be the gift of foreign to plan for both per- haps the Ex-Im Bank of Canada, which has head- quarters in New York.

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VIET NAM: DIFFERENT U.S. VIEW

By BRIGADIER GENERAL HUGH B. HESTER, U.S. ARMY (Retd.)

THOSE who were so confident that there was no alternative to support for Mr. Johnson in the last presidential election, and who took the opportunity again to prove their point, in order to do so, they will have to scratch the President from the map in Southeast Asia and bring him to the conference table. This writer, after long study of the records of both Presidential candidates, and long before the election came to the conclusion that the difference between the two on international affairs was in the matter of frankness.

Senator Goldwater was quite forthright in stating that he would risk war with any who would lead the way to "Manifest Destiny." The United States, Mr. Johnson talked, and continues to talk glibly about freedom, justice, peace, and the necessity for the observance of international laws and agreements, as did his immediate predecessor, Mr. John F. Kennedy.

At the same time, he unhesitatingly makes war on both North and South Viet Nam, and also challenges the rights of Chinese, British, Chinese and other undeveloped countries to choose their own economic, political and social systems whenever their choice might imperil the interests of the United States power-elite. This has been standard practice since World War II.

The late John Foster Dulles stated this policy quite clearly when he told the Overseas Press Club on March 29, 1954, that under conditions of to-day the imposition of the Cold War on Russia and its Chinese Communist ally, by whatever means (emphasis supplied) would be a grave threat" (see the Congressional Record, page 8723, April 24, 1954).

The strict adherence to this policy by every national administration since that of Franklin D. Roosevelt makes a mockery of all talk by the United States rulers concerning the sanctity of international agreements and the rights of small powers and undeveloped peoples.

The words peace, justice and freedom may yet become "Ashes-to-murder" for all peoples in present United States policies in Asia, Africa and Latin America, are fully implemented.

The most significant difference between Senator Goldwater and President Johnson lies in their political persecution as reflected in domestic policies. The Senator might even have been asked to have understood the necessity of not meddling the President on domestic issues, such as unemployment insurance, medical care, education and for the young.

HOME FRONT

Mr. Johnson's political intuition makes him understand instinctively the importance of keeping the home front from becoming a substantial disaffection. He knows it might not be safe to involve it militarily in the wars around the world, especially civil wars. That Nicholas the Second of Russia did not understand this is what he would have learned from the failure of World War I, however cost him his throne, his life and that of his family.

But this difference in the political cunning of President Johnson, or perception if you prefer, does not make the world more secure from international danger through war.

On the contrary, it may make it even more insecure. The continued policy of the United States and the world would not have been more alert to the dangers of World War II if interest in the current bombing of North Viet Nam had been inherent in those by Mr. Goldwater as President. Certainly the Congress would not have been so suddenly a cipher or a rubber stamp if it has become so for President Johnson.

Mr. Goldwater, as President, could not have forced United States Senators into support or acquiescence on earth in the thermo-nuclear

The author is a retired Regular officer of the U.S. Army who distinguished career was recognized by the award of the Distinguished Service Medal and the French Legion d'Honneur.

This article is published by arrangement with "The Churchman," a Washington publication, in whose columns it originally appeared.

His South-East Asian policies as President Johnson is now doing majority in the Senate have had his arbitrary actions. Andrew J. Higgins, Petersburg, Virginia, Florida, March 1, 1965, reports that the late Viet Nam President Johnson and Senator Frank Church, Idaho, a strong opponent of expanding the war in Indo-China, at a recent White House reception for Congressmen.

The President asked, "What do you talk to before giving that speech?" Mr. Frank Church replied, "Well, Frank, the President sort back, 'next time I don't talk with Walter Lippman'."

The impending tragedy of the world of the resumption of the world of the late Viet Nam President Johnson and his associates, which the late Viet Nam President, at the end of World War II must be clear to perceive that China and the undeveloped world of the Cold War, with the imperial policies of the developed countries as Communist and catastrophic damage to the United States and its allies, also be apparent to concerned and informed people everywhere.

NOT CREDIBLE

Could anyone have believed that the United States Government of Washington, D.C., would accept without protest the United States Government to bomb the North Viet Nam and her abused North Viet Nam and her abused North Viet Nam on August 5, 1964?

The United States Government has been presented to support the charge that the North Viet Nam was attacked United States destroyers in Tonkin Gulf, on August 4, 1964.

The whole alleged incident full in the face of reality. The United States Government developed nation attacking the United States in all his history. This obviously is not credible without definite proof, or at least some motivation shown for such action.

The United States Government and Chinese Governments want to avoid war with the United States, but they will fight a war with China as China did in Korea.

The absence of any support in the United States for the current "retaliatory" bombing of North Viet Nam is a bizarre and fantastic that the United States Government Viet Nam Navy attacked the United States Navy in the Gulf of Tonkin on the night of August 4, 1964.

The United States Government administration to justify an attack on North Viet Nam, the Viet Cong attacked their United States Navy in the Gulf of Tonkin, the United States Navy is not infrequently on a par with the United States Navy.

The United States Government is not infrequently on a par with the United States Navy. The United States Government is not infrequently on a par with the United States Navy.

The juvenile practice of hazing is, however, a common one, although a freshman classmate of this writer was killed at the University of North Carolina by hazing in 1912. But this juvenile practice, by the rulers of the United States, is the most powerful military nation on earth in the thermo-nuclear

profit or just plain pleasure of all nations.

The bombing of North Viet Nam installations on August 5, 1964, was a direct result of the Hitler bombing of the United States on December 7, 1941, on the false charge that these attacks were the work of Japanese marines.

This lawless and senseless killing, mutilation, and destruction is certain to convince the world that the United States is a nation that has become the new Nazis.

All the international issues in the world are being brought to the attention of the world, and the long on the battlefield for the people who do not belong to this organization.

TOTAL TRAGEDY

United States "opponents" and many of her friends have repeatedly urged President Johnson and his immediate predecessors to end the Vietnam war.

If World War III now comes, the tens of millions of innocent and helpless people of the world will be sacrificed instantly by the little Corporal, Adolf Hitler.

The United States and the people of the United States and their rulers, not the United States, are responsible for this World War III.

Moreover, as Senator Wayne Laborer, Washington, D.C., has stated many times recently both in the United States Senate.

NUNDAD MEN STUDY UNIT

FROM OUR OWN CORRESPONDENT

Sixty-five men from the Roman Catholic, Methodist, Presbyterian, Lutheran and Anglican congregations mainly of the Nundah area, met together on Wednesday last at the headquarters of the Church of England Men's Society of S.

The evening began with a service in church, centred around the reading of Ephesians IV, 1-15.

Then followed an address on "Christian Unity" by the Reverend Bernard Langford, Queensland Secretary of the Australian Council of Churches. Some of his main points were:

1. God's acts constitute the Church and are prior to our faith and are prior to our understanding of it.

2. The Bible must be read in the Holy Spirit. The testimony of the Church is illuminated by the Holy Spirit.

3. A reasonable liberty of interpretation is a condition of being guided by the Spirit but not by unreasoned authority.

4. The Church is not a "council". This is recognised by the Church of England as a "council". This is recognised by the Church of England as a "council".

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4. Over-elaborate statements of doctrine must be retained for they run the risk of making doctrines central instead of God's acts.

5. Unity will probably never come from unanimous assent to propositions. Unity will come from the family by the work of the Holy Spirit.

6. There is no blueprint of the Church or the Ministry in Scripture. The only unambiguous statement is that of the Holy Spirit.

7. What tends towards recognition of a central authority is to be accepted as God's will.

8. The Church is not a "council". This is recognised by the Church of England as a "council". This is recognised by the Church of England as a "council".

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ECUMENICAL CLERGY SCHOOL

FROM OUR OWN CORRESPONDENT

Representatives of 16 dioceses in the Province of Victoria, as well as ministers from the major Protestant denominations, accepted the invitation of the Anglican Diocese of Melbourne to attend a Clergy School from June 15 to 18.

It was held in the Mervyn Brice, Services Memorial Centre, St. Mark's Cathedral, Camberwell. There were 54 students, 30 of whom were clergymen.

During the school, there were held each morning. The first lecture was by the Rev. Canon A. J. Arden, Anglican Minister, who delivered the opening address. The second lecture was by the Rev. Canon A. J. Arden, Anglican Minister, who delivered the opening address.

His subject at the Clergy School was "The Church in a Changing World". They were the Director of the Church in a Changing World.

Three speakers led a discussion that dealt with "The Church in a Changing World". They were the Director of the Church in a Changing World.

TRUCK DRIVERS' HAVEN
A truck, sponsored have for a drive, the highway between Tokyo and Shinjuku, has been opened some 20 miles from the industrial city of Tokyo.

It comprises two pre-fabricated buildings, the high-ways facilities for 50 persons, hot bulbs, beds for 25 drivers, and a dining hall. The project, called the Traffic Workers' Haven, will also encourage research on the accident and prevention of highway accidents.

These organisations have declined invitations to be present at previous Festivals because of their one-sided Communist propaganda.

Represented this year will be the Anglican Diocese of Melbourne, the World Council of Churches, the World Council of Churches, the World Council of Churches, the World Council of Churches.

The Reverend Albert van den Heuvel, director of the W.C.C. Youth Department, said the organisation decided to send observers this year because for the first time a festival is being held in a "neutral" country and because Algerian officials have given assurance that every effort will be taken to make the festival a success.

During the festival the Christian community will be asked to sponsor a meeting for young people from all over the world where they can meet and worship together. Between 20,000 and 30,000 young people are expected to attend the festival.

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