

THE AUSTRALIAN GLICIAN

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, incorporating the Church Standard

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Registered at the G.P.O., Sydney for transmission by post as a newspaper.

THURSDAY JANUARY 4 1968

Telephone 90-5427. Cable: "Churchmen", Sydney. Postal address: G.P.O. Box 7052, Sydney.

PRICE: TEN CENTS (1/-)

CHINESE TROOPS IN VIET NAM IS MORE "ESCALATION" INEVITABLE?

No mention of the presence of Chinese troops in large numbers in North Viet Nam has yet appeared in the Australian Press. In view of the significance of this development, "The Australian" publishes below extracts from a despatch by a distinguished former French military officer, a graduate of St Cyr who fought in the Indo-Chinese War, and now lives in Hanoi. He is a practising Roman Catholic, and a man of the highest integrity. The despatch was written at Hanoi, 1967.

The number of Chinese soldiers serving in Tonkin (North Viet Nam)—Editor has grown from a few thousand at the beginning of 1967 to at least 120,000 today. They are not visitors, or technical advisers. They are soldiers.

All are members of railway battalions, engaged in helping swiftly to repair the permanent way, bridges and crossings, and to clear railway cuttings, after American bombing raids.

The acceptance of so large a number of Chinese soldiers, despite the strongly nationalist feeling of the people of Tonkin and Annam, is a measure of the gravity of the situation, and affords a guarantee of the nature of the war during 1968.

It is necessary to emphasise that the situation is extremely severe on the one hand, yet brings in its own compensations and is sparkling and bright on the other hand.

For example, it has been well publicised in the French Press and elsewhere that not a single city or town of even modest size has not been devastated in the North. Nothing stands.

This should cause no surprise to old soldiers who have seen the devastation of the R.A.F. alone in Europe during the World War, for there is no dispute that the Americans have exploded a higher tonnage of bombs in the North during the past two years than the R.A.F. and U.S. Air Force delivered over Europe in 1939-1945.

It is not to be expected that solely military damage would result from so massive an onslaught. In fact, of course, the civilian population and civilian structures have been gravely affected.

In particular, to list only those I have seen personally following bombing raids, the following cathedrals and churches, all Catholic, have been demolished or damaged beyond repair: Yen Bai, Phu Tho, Thai Nguyen, Bac Thai, Tayen Quang, Ha-Noi, Quang Ninh, Vinh, Vinh, Vinh. All are large and well known.

In addition, I have seen with my own eyes some dozens of hospitals, factories, schools, store houses, all public edifices.

To convey an actual impression it is necessary to remember the Ruhr and Hamburg.

Nevertheless, life goes on. For example, the evacuation of Ha-Noi was virtually completed before the heavy bombings of October, and November, and still the casualties were relatively light although damage to the civilian population was heavy.

In these raids the building of the British Consulate-General and the Control Commission were damaged severely, and an Indian member of the Commission was regrettably killed.

As to bombing, to all who do not believe in terror bombing against civilians without military purpose, it must be recorded that several thousand bombs of the steel canister pellet type were used. One regular soldier was aware. However, in truth the U.S. Air Force has reached the point of "overkill". There is frankly no further military purpose to be served by bombing on such a scale.

You demand some precise information on the overall military situation. Briefly this is perhaps the wrong question. It is absolutely impossible to separate military

(from political and general considerations. Consider, for instance, the employment of the Chinese Railway Battalions. Two years ago, such a thing would have been unthinkable. Today it occurs!

The damage to the railways is evident, is large. Clearly this alone poses grave problems of manpower, since so much of the economy moving despite the evacuations and other difficulties. The employment of expert Chinese Railway Battalions releases men for other essential endeavours.

The result—the railways will run uninterrupted for long periods of time—damage is immediately and efficiently repaired.

To say that the morale of the people is high is hardly correct. This is repeated constantly even in the U.S.A. The morale of the people is low. It is only useful to say that I cannot imagine anything that can break that morale.

You ask about bad relations between the F.N.L. and the régime in Ha-Noi. Again, frankly, this is not the wrong question!

Certainly, there are differences in policy. Certainly, there are disagreements from time to time. However, it is evident that relations on the high level are excellent. For example, it was possible throughout 1967 to prevent the force of the U.S. troops from operating south of Saigon, in an territory of the F.N.L. by the simple tactic of engaging them near the Zone Demilitarised, as for example, at Loc Ninh and Loc Ninh.

Can you speak with certainty your questions about Cambodia, Thailand and Laos.

Consider, however, that the Americans have long rejoiced in a Siamese sanctuary, and which now the largest bombers are employed. It is remarkable to express no retainer? It is not natural to assume that aid will be given by the Ha-Noi régime to friends in Thailand in the north east?

In Laos, where the Americans also have large installations? I would draw your own conclusions. I prefer not to express them. It will be somewhat surprising if you do not decide that 1968 will see an expansion of the general military situation, and military combat. I feel sure that the Americans will not be surprised by this.

Next, you ask about the treatment of Prisoners of War. You will understand that this touches my heart. I can assure you on the authority of these close to the heart that there has been no torture, no murder. Such a thing would be repulsive. They are not Prisoners of War! They are simply people who are able to pretend that they live pleasant lives or enjoy themselves. Dis-

is a problem, to be sure, but the great strain is on the mind. Last, you ask my opinion on the prospect for peace.

Truly, I do not consider the prospect of a quick peace very good. The conditions of the régime are well known. There is a great difference between those conditions and those of the F.N.L. However, in reality there is a great difference between the appearance and the substance of what the Americans say. It is an incredible tragedy that some people will only learn that their words are unreliable after they have bombarded their opponents.

I can assure you that nowhere has there been a more complete faith to act in a reasonable fashion. Alas! The future is dark, and the darkness will spread over a wider territory, on the part of the F.N.L. and Ha-Noi. There will be possibly small changes. They are consistent. Unless the Americans admit the truth, and alter their policy, I can only see how they will before, that it will become absolutely impossible for Ha-Noi to maintain independence from Peking.

The employment already of so many Chinese—a fact quite well reported in the French Press, assure you—is evidence of the greatest significance.

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Canon Hawkey, who is 58, was trained like his predecessor, Bishop Mathews, and his neighbour, Bishop Shevill, at Moore Theological College, Sydney.

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Canon Hawkey is an expert cinematographer, who has shot thousands of feet of film on the work of the Australian Board of Missions. He is seen here with his colleagues known him, examining a cine-camera.

CANON ERIC HAWKEY TO BE NEW BISHOP OF CARPENTARIA

The Queensland State Secretary of the Australian Board of Missions, Canon Ernest Eric Hawkey, has been elected sixth Lord Bishop of Carpentaria, in succession to the Right Reverend S. J. Matthews.

The election was made in the usual way, by representatives of the Diocese concurrently with the Bishops of the Province of Queensland, and was announced by the Primate in Brisbane on December 20.

No date has yet been set for the consecration of the new bishop; but it is understood that it will take place in about March or April this year.

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which he has come to know well from many visits during the past twenty years, and with whose special problems he is familiar.

Although the diocese has been rendered geographically some what more compact by the creation of the new Diocese of the Northern Territory, it still embraces a huge and diverse area which includes the Cape York Peninsula, the Torres Strait Islands and the Gulf country.

Canon Hawkey says that it is a challenging appointment if only because of the growing diversification of the area.

Once wholly pastoral, with pearl fisheries, Aboriginal settlements and little in the way of secondary industry, the diocese now includes centres of large-scale mining industry in addition, the development of the new beef roads is leading to a great increase in the population of once sparsely settled areas.

Canon Hawkey is a keen musician, and a connoisseur of modern abstract art.

He has been a Canon of St. John's Cathedral since 1962.

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MEMORIAL SERVICE FOR MR HOLT WAS HELD IN THE SAN FRANCISCO CATHEDRAL

FROM OUR OWN CORRESPONDENT

San Francisco, January 1

A memorial service for the Prime Minister of Australia, the late Mr Harold Holt, was held in the San Francisco Cathedral here on December 22 at 12 noon, to coincide with the day and hour of the service held in St. Paul's Cathedral, Melbourne.

The flags of Australia and the United States were carried in solemn procession into the cathedral by colour parties of the U.S. Navy and the R.A.A.F.

The Dean, the Very Reverend Julian Barrett, offered the Bidding and Opening Sentences, and pronounced the closing Benediction.

The lessons were read by Mr George Turner, president of the Australian-American Association of Northern California, and Wing Commander Geoffrey Michael R.A.A.F.

The Litany for the Dead from the American Book of Common Prayer was led by the Reverend Gordon Griffith.

In a most appropriate address, the Consul-General of Australia, the same day, Mr Neil Truscott, told of the shock which the American people had sus-

tained at the tragic news of Mr Holt's disappearance, and expressed his own personal sense of loss.

After the singing of the National Anthem, silence was kept for a space while the great

Book of Condolences was kept at the Consulate General in San Francisco for a week, and was signed by hundreds of people.

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NEXT WEEK'S AND FOLLOWING ISSUES

To give a balanced view of the war in Viet Nam, and over-all U.S. military policy, we have made arrangements to publish articles by:

● The U.S. Secretary for Defence, Mr Robert McNamara;

● Senator J. W. Fulbright;

● B.R.C. correspondents in Viet Nam;

● Mr McGeorge Bundy; and

● other internationally-known authorities.

If you are not a regular subscriber, use the form on Page 8 and become one—NOW.

ORTHODOX REQUIEM

FOR CARDINAL
ECUMENICAL PRESS SERVICE

New York, January 3.—Archbishop Iakovos, Greek Orthodox Patriarch of North and South America, conducted a service for the late Francis Cardinal Spellman, Archbishop of New York, from the front of the altar of St. Patrick's Cathedral where the body lay in state.

The Archbishop presided over Orthodox priests in a Trisagion or prelude service, which he prayed for the soul of the cardinal in both Greek and English. It was, he said, the first Orthodox service to be conducted for a Roman Catholic prelate by Eastern Orthodox priests. The seven branches of Christianity usually maintain eccumenical communications of each other nine centuries ago.

It was made possible when Pope Paul VI and Athenagoras I, Ecumenical Patriarch of Constantinople, lifted the excommunication simultaneously December 7, 1965.

Ballarat Church of England Grammar School

Boys and the School of the Holy Trinity, Ballarat, Victoria, Australia, is a school for boys aged 7 to 13. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

FURST STREET, WENDOURIE

Wendourie is a pleasant suburb of Melbourne, Victoria, Australia. It is a school for boys aged 7 to 13. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

Newcastle Church of England Grammar School for Girls

Under the auspices of the Diocese of Newcastle, the school is a day school for girls aged 7 to 13. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

THE ARMIDALE SCHOOL

A Church of England school for boys and girls aged 7 to 13. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

TAMWORTH Church of England Girls' School

A Church of England school for girls aged 7 to 13. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

BOARDS AND DAY SCHOOL

On the sunny North-Western Slopes, splendid position, overlooking the sea.

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POWER GOING OUT

The Priest is the text of the occasional sermon preached by the Reverend C. A. Oshroff, at the ordination of two priests in St. Saviour's Cathedral, Goulburn, on St. Andrew's Day, November 30.

But I am more concerned about your answer to that question in ten years time or even in five years time.

We face today, increasing in power and time to spare in the spiritual adviser.

But more important than this is the need to go regularly into the hills, into the bush or desert.

One day, I hope, the Australian Church as a whole will recognize the need for a Retreat House in every diocese, a necessity before all else.

SPIRITUAL INTELLECT

To this place the clergy and laity go to recoup the power that has gone out of them, either in silence or in guided meditation.

It is quite amazing that the power that has gone out of them, either in silence or in guided meditation.

Every other profession holds a reference course to bring them up to date with the latest techniques and knowledge.

But the priest is expected to cope by himself, to regain the power, going out of him, to the place where strength is to be found, and the Person who alone understands.

THE REORGANISATION OF THE FOURTEEN-MEMBER JOINT WORKING GROUP

ROME, January 1.—The reorganization of the fourteen-member Joint Working Group was discussed at the Roman Catholic Church's sixteenth meeting at Assisi last month.

One suggestion was that the J.W.G. play a more positive role in coordinating the growing number of common activities. However, the group will continue the exploratory function for which it was set up.

It was also suggested that the principles governing co-operation between the two bodies—especially by the meaning of the much-used phrase "the one and the other"—should be the object of a broader study outside the group.

THE SCOPES OF CO-OPERATION

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JOINT PEACE SUBMISSION

ECUMENICAL PRESS SERVICE

Paris, January 3.—An international appeal for peace was drawn up by representatives of the Roman Catholic and Orthodox leaders in France for submission to the authorities throughout the country between December 10 and 15.

The French Protestant Federation, the Plenary Assembly of the Protestant Churches, the Committee for the Lay Apostolate, and the Protestant Council are in formulating a document that was handed to the authorities of every region and the mayor of every town during the "Week of Peace".

Stressing the menace of war hanging over the whole world, the statement said in part:

"In this season of Advent as we await the birthday of Him whom the prophets called the 'Prince of Peace', Christians cannot remain silent. Catholics, Protestants and Orthodox unite in a common witness concerning the problem of peace in order to bring to the attention of the authorities the needs of the people."

"We must be banned for ever from the arms race, which is contrary to the law of God and the teachings of Jesus Christ. It was handed to the authorities of every region and the mayor of every town during the 'Week of Peace'."

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HERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS

12 Bayview Road, Strathfield, New South Wales. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

S. CATHERINE'S WAVERLEY

Situated 5 miles from Sydney, overlooking the sea in extensive grounds.

TARA Church of England Girls' School

A city school in a country setting for Boarders and Day Girls. Kindergarten to Year 12. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

PARRAMATTA

A city school in a country setting for Boarders and Day Girls. Kindergarten to Year 12. Subjects include: English, Mathematics, Science, Music, Art, Physical Education, and Religious Education.

COMMUNITY OF THE SISTERS OF THE CHURCH

MEIRCHUR, S. MARY'S C.E.S.S., 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 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It was a really hard look at responsibilities, and it is being followed by a determined effort to get to grips with these responsibilities, and see that the work that is crying to be done is done as effectively and as quickly as possible.

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ANGLICAN OF THE WEEK



Our Anglican of the Week completed six and a half years in the Church Office, Adelaide, before her marriage on December 9.

She is the secretary to the Dean of Adelaide, the Very Reverend L. W. Renfrey, who was married in St. Peter's Cathedral, Adelaide.

Formerly Miss Helen Eddy, she married Mr Alan Victor Doubell of Edwardstown, and will live at Kurralta Park.

The bride has worked in the Church Office of Adelaide, since the left Ward Church of England Girls' Grammar School at the age of sixteen.

She began in the general office as a switchboard operator and junior typist in 1961 and in 1964 became secretary to the Organising Chaplain of the Bishop's Home Mission Society in succession to Miss Frances Dench, who had held that position for eighteen years.

When the Organising Chaplain

DEACONESS FOR CRICKET TEAM

FROM OUR OWN CORRESPONDENT

Perth, January 1
Deaconess Joyce Polson, Youth Officer of the Diocese of Perth, has been selected in the Western Australian team to play in the Interstate Women's Cricket Carnival at Melbourne this month.

Joyce Polson is an unusual spin bowler of the Benson-Gleeson type. In a recent grade match in Perth she had the devastating figures of seven wickets for nine runs!

Deaconess Polson is considered to be a strong candidate to play with the Australian women's team in tests against the strong English side in 1968.

of the society became Dean of Adelaide in 1966 she continued as his secretary.

She has thus completed six and a half years in the Church Office at Adelaide.

Mrs Doubell hopes to continue at the Church Office after returning from her honeymoon.

The first referendum was to reveal a change of heart on the part of most of the people of this land towards the Aborigines. No longer are they to be objects of contempt or pity; there is a feeling that we must know all we can about them.

Professor R. M. Berndt of the University of Western Australia, and his wife, Dr Catherine Berndt, describe the way of life of the Aborigines in a book they call "The First Australians".

The book was first published as far back as 1952, and we now have a revised and enlarged edition.

Significantly, the book is inscribed to Professor A. P. Elkin, who has devoted so much of his life to promoting a better understanding of our Aborigines. In fact the book sets out to do for the ordinary reader what Dr Elkin did for the student in his standard work "The Australian Aborigines".

The Berndts are not chiefly concerned in this book with problems that confront Aborigines today, but rather with the outlook of these people in their tribal state.

They tell of the world of the Aborigines — his philosophy, religion, his culture and art, his industry and daily existence. Research has been carried out in widely scattered parts of the continent.

The concluding chapters speak of "The Changing World" and "The Future". The authors do not want a policy of assimilation which will mean the end of native culture; the Aborigines must be proud of their inheritance.

It would be in order to pay a tribute to the format of the book. It is most attractively set out in photographs and drawings. The dust jacket invites one to step inside!

BOOK REVIEWS

A NEW SPECIES OF BISHOP

S. MARK'S REVIEW — Burmann

THE current number of "S. Mark's Review" is devoted entirely to an appreciation of its founder, the Right Reverend F. H. Burmann. In 36 pages it does not contain a dull sentence.

Dr Roy Lee, so intimately connected with the Bishop at Morphet, tells of his impact on Warden of S. John's and his influence in wider spheres. He refers to the "Morphet Review" which the Bishop founded in 1927, and justly claims that "S. Mark's Review" is its successor.

What sort of Bishop did E. H. Burmann make?

This subject is dealt with by the one who succeeded him in Canberra and Goulburn. In a few pages Bishop Clements makes a masterly survey of his episcopate. "A new species of Australian bishop appeared."

Another who served under him and imbibed his spirit, the Right Reverend D. A. Garney, Bishop of Gippsland, writes of him as "A Great Australian". Something of the Bishop's attitude to political and economic questions is set out, including his views on Russia and communism.

Canon Murchison has compiled a series of extracts from the Bishop's writings concerning his great dream — S. Mark's. While Archbishop Harris has collected a number of the Bishop's pithy sayings on all sorts of subjects.

We cannot commend this study highly. It will win the sympathy of its readers for a biography of the Bishop, similar perhaps to that of Bishop Hart published in 1963 by the Church of England Information Trust.

—CMG.

A NEW LOOK AT OLD AUSTRALIANS

THE FIRST AUSTRALIANS. R. M. & C. H. Berndt. Loth Smith, pp. 146, 52s.

Published in Sydney, one does not wish to be prejudiced in Hong Kong, though a better informed book would be hard to come by.

—CMG.

CONTEMPORARY SERMONS

WHY HE CAME, SON OF GOD. Eaton. Pp. 146, 12s.6d.

THE CHARACTER OF CHRIST. Harold A. Botley. Pp. 142, 12s.6d. Abingdon Press.

From a country still very much impressed by the "God-is-dead" school of theology come these two volumes of sermons.

Centring on the person and message of our Lord, they supply a healthy corrective.

Eaton sets himself in seven addresses to answer the perennial question of why did Christ come.

He came to preach, to seek and save, to bring life, to enjoy life, to judge, to bring division and to destroy demons — and drawing upon wide reading, he effectively elucidates his theme.

So, with Tillich, he sees the great needs of men are those of meaning (the Gospels), of (estrangement) and death — and proclaims from the Gospel the authentic faith.

Botley, in referring back to Horace Bushnell's masterpiece "The Character of Christ," says that "in a time of moral confusion, only those who aspire to, and try to achieve, a high level of moral direction and discipline, can hope to lead in the search for a creative kind of moral stability." Also, in seven addresses, he considers such issues as honesty, purity and firmness, shows how they were reflected par excellence in the character of Christ, around which His Disciples, as men of action, ought to order their lives.

—A.V.M.

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SENIOR BIBLE STUDENT

WHAT IS RELIGION?

By WINIFRED M. BREATH

STUDY No. 3: Morality

Not only do we know things, do things, desire things, but we want that there are certain things which we could or ought not to do or wish or desire. Many different theories have been propounded to explain the derivation of a moral idea. It has been suggested that our morality is based ultimately on utilitarian principles. The application of principles of heredity and the idea of evolution are introduced to broaden the approach, and it is claimed that if we can show how the moral concepts of the world have grown, we can explain them without recourse to religion.

Against this, however, it must be maintained that a description of the methods and circumstances of growth is no explanation of "fact". It is quite true that there has been an advance and a growth in moral judgments, just as our scientific knowledge has been increased, just as religion becomes more elevated, so morality has developed. But the advance in science is very complicated and progress is intermittent and variable. Moral degeneration is as real a fact in history as is moral progress. But all this scientific enquiry in the realm of morals, to quote Dr Headlam, "never explains why men are burdened with the sense of evil".

It is no explanation to say that this characteristic has "evolved", for that only drives us back to the question of how it came to be that men are such that they should evolve in this way. Nor, if it is explained to say that it is society which is morally advanced, as human society has developed as it has, can we suffer the effects of recession, simply because man is moral or amoral. Religion seeks to explain the sense of evil rather than how things happen.

We must pause here and make a careful distinction between the inner spirit of the religious life and its outward expression. St James in his very practical epistle sets moral acts over against ritual forms, and it is perfectly true that the ritual type of religious development, when over-emphasized, does tend to sacrifice individual personality. Ritualism may cease to be religion or even morality in any real sense at all, becoming simply law, as imposition upon the spiritual life which must destroy it in proportion to the success with which it achieves its object. The great Old Testament prophets thundered forth against the purely ritualistic religion.

Prophetic religious development is being in the inner experience of individual men and women. It is rooted in their feelings, and flowers in spiritual qualities and relationships. The statement tells the story of a steady growth of spiritual insight, the outcome of the inner conflict of a long succession of spiritually-minded men. Each prophet stands on his own personal experience and builds upon it his own conviction of the character of God. Personal experience, of course, is not to be equated with individual experience.

It is largely the experience of other men, predecessors and contemporaries, built into the fabric of the man's own being and cast in his individual mould, which it is possible for human life to be successfully subordinated to rule, what proof could we have of this but the absolute expression of the Divine Will.

Prophetic religion moves on a much broader plane than the formalistic, ritualistic type, as it was the role of the prophets to show, exciting it to depth and grasp of the spiritual meaning.

If the watchman sees the sword come, he must blow the trumpet, so that the people are warned, and the sword is turned away from them; that man is taken away in the night, and the sword will retire at the watchman's hand. These things come from the pen of Ezekiel, who flourished nearly twenty-five centuries ago, and says nothing new, because of sayings which never die, because they are truths for all time, the responsibility of men and women in places of public trust is to see a little further than their fellows and to communicate what they see.

There is no doubt that church leaders, and particularly those who are involved in the agricultural world, bear a heavier responsibility than others to estimate the extreme seriousness of our Indian food situation and to warn both church and nation of the coming sword of famine.

Urgent statements on the related problems of food shortage and increasing population appeared at the end of March.

In its first review of the food situation, the Government warned that a serious crisis of the food front was being met by the end of the month of this year.

IN BISHOP

The position with regard to rice was described as "extremely difficult", and a warning was issued that the central monthly distribution to the States might be cut back to the question of how it came to be that men are such that they should evolve in this way. Nor, if it is explained to say that it is society which is morally advanced, as human society has developed as it has, can we suffer the effects of recession, simply because man is moral or amoral. Religion seeks to explain the sense of evil rather than how things happen.

When the Prime Minister visited UP, at one place, we are told, "one hundred thousand people, in great numbers, are gathered, in sitting under the banyan trees, and the hands of the State representatives are seen many people transformed into living or dead".

Since then a smallpox epidemic has been seen and claimed hundreds of lives.

The written word cannot convey the suffering and misery experienced by millions of our fellow-countrymen in these days. The same day that the Union Government presented its report on food the New Minister of

NEW FARM COURSE

FROM OUR OWN CORRESPONDENT
At the speech afternoon for Geelong Grammar School, held last month, a new course available for next year was announced.

It is to be called farm mechanics and workshop practice, and is designed to be useful for those who intend to go on the land in various ways. It will teach the correct use and care of construction and farming materials and tools, including paints and painting, building materials, sealing joints, adhesives, common metals and substitutes, and workshop maintenance.

Many pupils at Geelong Grammar School have a rural background, and return to grazing, or farm properties after completing school. It was this school which inaugurated the Mount Timbertop experiment a number of years ago, whereby the complex of "Spent away from Corio, sharing the duties of a rural establishment at Mount Timbertop."

PROFESSION OF SISTERS

FROM OUR OWN CORRESPONDENT
Brisbane, January 3
Novice Anne and Novice Gabrielle of the Society of the Sacred Advent made their profession of vows.

The profession service, at which the Archbishop of Brisbane officiated, was held in the Community Chapel, Albion.

This article originally appeared in the "South India Churchman". It was written by the Reverend R. G. Livingston, Director of Rural Development in the C.S.I. Diocese of Madak.

Health and Family Planning was asked, "what would India do if India does not check the growth in population."

In the reply, in India I think it will lead to anarchy and chaos. Imagine if India had a population of 600 million.

The average citizen is going to face absolute misery. Food supply will dwindle. There will be no living space. We will be reduced to the level of a cabbage patch."

In the midst of this threatening tragedy lies the Christian Church in India. "If the watchman sees the sword coming and does not blow the trumpet!"

With many others who are deeply concerned, I want this article to be a long loud blast on the trumpet, particularly to our own Church of South India, and to any others who may hear.

We have considerable resources in land and medical services, and if we do not use these with vision, courage and fidelity in the face of the hunger problem, there is no doubt that the blood of those we fail will be required at our hands.

Throughout its diocese the Church of South India owns thousands of acres of land.

A large waste of this land is being made and unproductive at a time when over two hundred million of our fellow-countrymen suffer from malnutrition, and some of millions of them are in danger of starvation.

The moral is obvious. No local selfishness or greed should stop us trying to bring every square metre of our fallow land under cultivation, and that within the shortest possible time.

The presence of cultivable waste land in any compound, or on any farm, in the possession of the Church of South India at this crisis in our nation's history, is a judgment of God upon us.

This does not mean that the Church as an institution should run farms.

Actually the Church as an institution is singularly inefficient at this time of need.

It does, however, mean that our lands should be leased or sold to those who would be prepared to cultivate them. This is urgent.

That is not all. Not only do we owe the people of this nation the duty of using our lands to grow more food.

We also owe our farmers the obligation of helping to teach them the improved methods which alone will finally defeat the enemy of famine.

Mission through agriculture is as urgent in the present situation as mission through education and medicine was half a century ago.

The point of India's most crying need today is food, and the food problem is the only one as scientific agriculture is popularised throughout the land.

It is as urgent in this crisis to teach our farmers how to plough deeper, how to grow good seed, how to apply fertilizers, how to protect their crops from pests, how to store their harvest safely, how to organise the sale of their produce, how to vary their diet and how to cook their food as it is to teach men and women how to nurse the sick or to make people literate.

In this hour of need every diocese should endeavour to set up a mixed farm, on which up-to-date methods of agriculture, husbandry and dairying will be demonstrated and young farmers received for training.

Over 2000 acres of land are available for wisely conceived agricultural projects.

I hesitate to say, but I feel it needs to be said that the aim of this demonstration farm and

training centre will not be to make money to help the Church do what is often described as its spiritual work.

This is a spiritual work, as much as running a hospital or teaching a school, for families, for help, and we should no more promote it to make money for the Church than to provide hospitals and schools to make money for the Church.

By all means let it be economically and efficiently run, as any hospital or school should be, but let us not regard it as a school for agriculture as a way of making money to pursue what we often mistakenly regard as the real mission of the Church.

Increasing food production is only one aspect of the solution of the hunger problem, and it will never solve it alone, any more than one will row a boat alone.

Our Indian population is increasing at the rate of 2 1/2 per cent. per annum.

POPULATION CONTROL

To guarantee our people the huge miserable level of nutrition as they have now we should need to increase production by at least 2 1/2 per cent. per annum.

That is no mean achievement in a country where mechanized agriculture is practised, much more in a country where subsistence, pre-scientific agriculture is the rule.

Even so, we could achieve a steady 2 1/2 per cent. annual increase, over half our population would be better off in terms of nutrition. Can we tolerate this?

It is obvious that if we are to avoid great and terrible famine in the next ten to twenty years we have to control our population.

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If we fail here, there is nothing for us but irremediable disaster.

Let the trumpet of warning be sounded loud and long!

Indian Christians have literally to put out their own houses in order before they can speak to their fellow-countrymen.

Inside the last six months hundreds of Christians have come to me from Christian families in which there are ten children.

The majority of these people are living within ten miles of Christian hospitals and medical centres.

What are these centres doing about family planning?

In instruction given by preachers and teachers to young people contemplating marriage what is said about the size of the family?

This is no longer an academic or optional issue.

It is a question of life or death for millions.

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PRINCIPAL AIR CHAPLAIN

After 28 years service in the R.A.A.F., the Reverend David Beyer, Principal Air Chaplain, retired on December 15.

The Reverend Eric Cuthbert Sweetman, at present at the R.A.A.F. Base Pearce in Western Australia, was commissioned as the new Principal Air Chaplain at a service conducted by Bishop F. O. Holmes-McLellan on the 14th.

Chaplain Sweetman has held a commission in the R.A.A.F. for 20 years.

DIOCESAN REGISTRAR

The Bishop of Gippsland announced to the Diocesan Standing Committee on December 18 that the Reverend H. R. G. Oakes, Rector of Berridale, in the Diocese of Canberra and Goulburn, has accepted appointment as Diocesan Registrar.

He will succeed the Venerable E. J. Lees who retires on April 4, after holding the office for four years.

Mr Oakes will devote part of his time to the work of Christian Education.

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