

THE ANGLICAN YEARBOOK AND REVIEW OF THE YEAR 1965

(Continued from page 1)

MARCH

Much was notable in the life of the Australian Church in the month of March. It began with the visit of the Archbishop of Canterbury, Dr. Ramsey, who resided in Sydney on the 12th and 13th of the month. It was a tour of more than three extensive weeks which took him all over much of Australia.

Our corps of correspondents in the United States has had a good cover of His Grace's activities in this field. We have a paper dated from the month, and which prompted His Grace to send a firm private letter of thanks to the Editor shortly before he returned to England.

A force of 3,500 U.S. marines landed in Da Nang on March 8—the first U.S. combat unit as distinct from advisers.

The Secretary of State, Mr. Dean Rusk, announced the previous day that they were being sent to defend the base, and not to fight the Viet Cong.

On March 15 a group of thirteen Australian bishops, including the Archbishops of Melbourne and Perth, and the former Archbishop of Melbourne, the Prime Minister, Sir Robert Menzies, and the Secretary of State, Mr. Dean Rusk, met in Canberra.

This letter was most modestly and carefully phrased. It simply expressed the bishops' view that His Holiness would like what steps he could to bring about a concordance and peaceful settlement of the war in Viet Nam.

Unfortunately, one aspect, it referred to the sentiments about the Vietnam settlement that were made public by the Pope, U.S. Senator J. William Fulbright, de Gaulle, and the Prime Minister of Canada, Mr. Lester Pearson.

The effect on Sir Robert was not red but green. His verbal blast. He lost his temper and said that he was tired of abuse and heavy sarcasm which so embarrassed some of his Cabinet colleagues that they sent off private letters of apology to the Archbishop.

Unruffled, the bishops sent a longer, but still polite, rejoinder to the Prime Minister. The correspondence with an even greater letter in reply, was entirely mutually— with his customary courtesy, he "closed the correspondence."

The incident so affected the Prime Minister that he had letters published in booklet form. Looking back at the letters, several things are clear.

The first thing was the bishops' reply to the first of their initial letter, as it has now been reproduced in very many copies. The Prime Minister was engaged in negotiations with the Government about sending Australian soldiers to Viet Nam—at battalion strength.

PUBLIC SILENCE

The second, most disturbing, thing about the correspondence was the Prime Minister's aversion to public discussion of the Vietnam issue. He had no intention of really listening to his aversion, of course, continues.

During the month, Australian Catholics welcomed a team of 25 Indonesian Christians of all ages and professions.

Questions about expenditure on "side-shows," a special fund held during the month on the grounds that it would not be in the best interests of the Church, were discussed. Since the information requested was available from the local Council in any case, while holding secured positions, and the Government could not see further evidence of the innate year for deep secrecy in the

APRIL

Bishop Kerle presided over his first Anglicale diocesan synod in April. After his year's experience with his Synod he found it very good. Sydney is undoubtedly Australia's best synodical training ground.

The month saw a unique plan announced for co-operation between the Anglican and Roman Catholic, Presbyterians and members of other Christian churches in the town of Victoria, at the new town of Churchill. The project was to be a study of this ecumenical scheme was to be carried out through the month, and aroused much interest.

Professor Stephen Zankov, the great Bulgarian Orthodox leader, was in Australia in the month, a pioneer of the ecumenical movement.

Canon A. J. Dain, C.M.S., Federal Secretary since 1959, was consecrated in Sydney on April 20.

VIET NAM VIEW

We went to some trouble to commission a series of different contributions on this subject by Vietnamese, American, French, British and other experts whose personal experience of Viet Nam, over a considerable period, was of some authority. They included a high-graded French Catholic, de la Ferre-Boyan, Dr. William

Nyssen Pham Hua, and Viscount Phillipps of Westbury. Their responses represented the first attempt by any Australian Anglican writer to cover the subject in depth to Viet Nam. Only one of them was written in English.

The responses were sympathetic to communism; they were not, however, as deeply of irreproachable liberal or right-wing bias as we feared.

Their appearance, as early as April, heralded a flood of similar material in the year to the secular Press.

The evaluation of Christianity in Australia, by the Anglican and Indonesian churches during the month, was a study in disillusion. Three points in particular were too accurate for comfort.

First, the religious offerings by Australian Christians to the Indonesian churches of those Indonesian. The standard of theological education in the Australian churches was inferior to Indonesia's, and that in Indonesia, according to the visitors.

We welcomed these expressions of opinion in a Leading Article, on the ground that it is always better to know how others see us.

Second, it was noted that the Anglican Church in Indonesia was signed during the month for the completion of two further books by the Anglican Catechists in Indonesia, at a cost of some \$650,000.

Third, the criticism of the proposed expatriation, on the ground that the money would be better spent in other ways in the spirit of the M.L.J. budget, which was not well based. The money could be better spent in other ways.

It is also to be noted that the Anglican Church in Indonesia was held. There was no parallel bar to the expatriation of the Anglican Church in Indonesia.

The Liberal Party went to the elections with a programme of State aid for the Anglican Church, proved sufficiently attractive to bring about the Party's election by a narrow majority. We noted with displeasure the Leading Article at the end of the month, which was "discriminatory, and a blatant attempt to exploit sectarian

First prize for the most original and interesting contribution of the month went to the Archbishop of York, G. Cogan, for a sermon on the subject of the ethics of scientific farming, in which he was very enjoyable.

The Christian with a good deal of sense, Cogan said, had no doubt of the possibility of farm scientifically, whatever branch of agriculture he followed. He pointed out that the methods with population control as first priorities in the application of scientific methods to the problems of mankind.

It was ended, the British Council of Churches and the Anglican Church in Viet Nam which condemned not only the methods employed by the United States, but also the methods of treatment of prisoners of war.

MAY

Within a week of the statement by the British Council of Churches, the Archbishop of Sydney, the Most Reverend R. R. Gough, made up his own initiative, and in a private capacity, one of those flat statements on issues of public importance which he has so often so well known. He issued a Press statement supporting the decision of the Commonwealth of Churches, the Archbishop of Sydney, the Most Reverend R. R. Gough, made up his own initiative, and in a private capacity, one of those flat statements on issues of public importance which he has so often so well known.

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LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our attitude. The Editor reserves the right to accept or to omit any letter and to edit any letter for clarity and brevity.

Letters should, if possible, be addressed to the Editor, 1000 University Avenue, Toronto, Ontario. Letters should be typed, double-spaced, on one side of the paper. Letters will only be considered if they are accompanied by a return address and if they are not longer than 100 words.

NEW DIOCESE

THE NORTHERN TERRITORY

TO THE EDITOR OF THE ANGLICAN: Sir.—The tremendous potential of the Northern Territory has been stressed during the recent past by politicians and some sections of the Press.

As Anglicans, we now hear of the possibility of a new diocese being formed with the Sea City of Darwin, which is a town of 1,000 more than Cessnock or Warrumbul, but rather more isolated.

It is therefore useful to examine the point of view of economic geographers who have seen many dioceses established in this country in areas where population and productivity are low and do not warrant the establishment of a diocese.

Professor B. R. Davidson, in his important work, "The Northern Territory: An Economic Geographical Study," offers the following insights into this area of the continent.

Settlement: Settlements in the Northern Territory were attempted at Melville Island and established in 1858 and at Port Phillip in 1858. All three were established for defence purposes but failed for agricultural and other reasons and all three were abandoned because they were too far from any suitable settlement.

In 1864, a further attempt was made with the settlement of Darwin as the centre. In 1868, agricultural settlement was attempted with 160 acre allotments of land.

The Northern Australian Territory was established in London with a capital of £200,000 and 128 allotments of land. However, after a detailed survey in 1870, it was found that no selectors were available.

It was realised that settlement in the tropics was not possible. Tropical crops could only succeed where labour was available.

Therefore hundreds of coolies from South China were brought into the Territory and schemes were considered for settling them with Mauritian labour, Russian Monks and the Garihesi brothers from Italy.

The result of these schemes was the one rejected by James Watson, the first Commissioner for the Territory. The first 5,000 settlers were offered land free of rent at £800 per acre stock, in addition, each settler was given 100 acres of free land and £5,000. Only 30 of the experimental farms were established and by 1915, only 10 farms remained settled on the Daly River.

Perhaps the best scheme was one with a long record of agricultural success in the Territory, who tried to grow sugar had all the equipment by the end of 1884, the year in which De Liss produced only seven tons of more expensive of £20,000. The cattle industry had been over land tenure and Red Water fever but in 1917 it was thought that the problem was solved but was overcome.

In this year, Vestey's invested £100,000 in the Territory. As a result of the restriction on meat freezing, after three years the works were completed.

Since these days the cattle industry has struggled on finding ways to improve the quality

of post-oxidized tannin, with the use of a special machine. The "Pharisees' reason was theological. Their theological objections regarding Jesus are basically those of the Jewish people.

The statement of the old rabbis is that Jesus was "the natural outcome of a life fearfully lived and of principles rigorously maintained."

In other places, E. C. MacLaurin has demonstrated that the acres that he has gathered together in the world in which he lived; that magnificent collection called the "Gospel of Matthew" is a rabbinic tradition, many of which are traced in similar apophthegms to rabbinic tradition. Some of these are traced in similar apophthegms to rabbinic tradition. Some of these are traced in similar apophthegms to rabbinic tradition.

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of post-oxidized tannin, with the use of a special machine. The "Pharisees' reason was theological. Their theological objections regarding Jesus are basically those of the Jewish people.

The statement of the old rabbis is that Jesus was "the natural outcome of a life fearfully lived and of principles rigorously maintained."

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FD LIKE YOU

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick.

Readers are invited to submit questions for consideration in this weekly question box on faith and morals. Questions should be addressed to the Editor, Dominion Post, 1000 University Avenue, Toronto, Ontario. Questions must be signed and addressed to the Editor.

Can a divorced Anglican who has remarried take Communion in an Anglican Church?

Yes, but not necessarily immediately after his remarriage. He may himself feel that there should be a period of waiting and self-discipline before he is ready to receive Communion. Many Anglicans accept the teaching of the Church that marriage is intended by God to be a lifelong union. When the couple are divorced, the Anglican Church, they said quite solemnly, "I take you and your wife till death do us part." They have married in the name of Christ who said, "what God has joined together, man shall not separate." It is thus irreconcilable.

However, some, while recognizing the Church's teaching and position in this matter, have been rescued from the State, a divorce from their former marriage, and then entered into a second marriage, and then received Communion, which they were unable to find in their first marriage. What then?

The Church still has a pastoral concern towards a member, and realizes that the divorced member may come to his pastor to ask that he might receive Holy Communion once more.

Most probably because he has taken a step which he knew to be wrong, and that he cut himself off from the service of God. He may be seeking reconciliation, a new beginning in life together.

It is not for us to judge men of others but to extend to them loving understanding and warm Christian love.

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How long do Anglicans have to fast before Holy Communion?

A little. The Church of Rome which has a rule about fasting before Holy Communion, our Church does not require it. I have written many times before, but the treatment of this in this matter, leaving it to us to determine the matter for ourselves.

but only a few would do so because he would still be liable for alimony, an obligation of which making out of a simple bill would require him. The other benefits of safe discharging the woman who has honestly left her husband's household and remarried, and devotion in its shrine, and the procedure under which a man had sensitively John Winstantley portrayed.

devotional devotion and meaning to the words and the music of the service. Lessons did not come up to the height of the singing.

Why, you ask, "Scrone" and "Dunny" years after the marriage? It is a question which you may fairly ask.

What God does not want is for husbands and wives to separate. If they do so, they are subsequently before the Supreme Court is of much less importance, and morally less significant, with registration of freemen.

I am, etc. (The Reverend) J. STEVENSON North Bayside, Vic.

DIVORCE

TO THE EDITOR OF THE ANGLICAN: Sir.—I have received a letter inquiring about a juster in Aberdeen, who writes:

"Our Lord never said anything about divorce as understood today, because this concept was not known to the audience. In this matter the modern age has separated de facto and de jure. The act of law in Roman civil legislation was the *divortium* in which the parties by agreement; repudium men turning out. Either ended the marriage, or divorce as known in Roman law, because the law was not binding on the parties existing only in the law's contemplation."

The law of the Old Testament was much the same. A man could get out of a wife without

solves. Many priests teach their people both guiding principles and a specific rule in this matter, but I am not sure of this, so specify.

Can you explain why official Anglican preachers to steer clear of the Virgin Mary?

Many suggest that you discuss this with your own Rector, or the Dean of your Church.

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ASIAN RACIALISM

THIS IS THE TEXT OF AN ADDRESS GIVEN AT S. MARK'S COLLEGE, CANBERRA, BY PROFESSOR W. E. H. SPANNER OF THE DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY, RESEARCH SCHOOL OF PACIFIC STUDIES, AUSTRALIAN NATIONAL UNIVERSITY.

I, I suppose I have been asked to speak on this subject and because as an anthropologist I may be expected to have some special interest in the facts of race and in the social problems arising — or supposed to arise — from them.

That qualification "supposed to arise" is the essence of what I have to say. I do not begin, then, by explaining why I think it an important qualification to make.

There are observable physical differences between the races; there are hidden physical differences; the differences are variable as to degree; and, positively that they are, but they could turn out to be connected with obscure mental, temperamental and personality characteristics, and the races have performed unequally in history.

But as yet there is no experimental, or even quasi-experimental, evidence that really warrants leaving from the plane of physical differences to the plane of mental capacity, or capacity for civilization, or performance, or history.

In all the alleged facts and arguments so far put forward, to support the contention that there are some inferior races, there seems always to be some flaw or fallacy, something unconvincing or wrong from a scientific point of view.

A test has to distinguish, truly distinguish, between separate powers and powers affected by environment, training and motivation; and by "culture". We are still working for one that will do so and not be merely trivial.

It is important that the general public should understand that, in other aspects, we are only beginning to know what we are talking about when we talk of human differences.

A number of specialized disciplines are now concerned themselves with it — not only physical and social anthropology, ethnology and archaeological prehistory, but also several branches of biology and genetics, geophysics, ecology, psychology, theory, and other specialisms.

Not one of them, as far as I know, would claim to have made more than a beginning. The "very man his own approach is to no longer possible. This study is shifting from the realm of the laboratory. What this means is clear enough.

It is a warning to beware of popular theories about what "race" is and significant standards to scientific and demonstrable knowledge — astrology stands to astronomy.

ANTIPATHY

3. There is apparently no need to postulate a "racial instinct" or "universal instinct of racial antipathy." An adequate explanation of racial antagonism can be found in impulses and reasons that are independent of race.

And the intimate experience of living with people of other race certainly gives no reason to suppose that the nature of human nature people anywhere are very different from people everywhere.

Because of that experience anthropologists have become more or less colour-blind to speak, towards racial differences. They forget to notice the tint of someone's skin, or the shape of his nose, or whether his hair has a curl.

Most of them are coming to agree with Confucius that "men's natures are the same"; that their habits that carry them far apart", habits in this case meaning beliefs, loyalties, standards and ways of life.

H. H. Oldham, *Christians in 1929*, p. 43.

Here, in their opinion, is the ground of prejudice. It is not the fact that it is going on in the world in the name of race some distinctive "race" that concerns what is now widely known as "racism".

A "race" is one who propagates the dogma that some people are inferior to others for physical, mental, or moral, and "racism" is the advocacy or practice of a policy expressing such a dogma. It is more familiar to us with less extreme policies directed against particular races, e.g. the African Negro.

More widespread is an ideological racism, strong but not strong enough to be able to dominate national policies, although it may handicap them. The most pervasive of all is a vague but unshakable suspicion that there probably is some inferiority argument in relation to particular races.

I suppose that this suspicion has been expressed more prominently about the Aborigines, although there is no reason to suppose that it probably runs there a close second to that of the African Negro.

STRONG WORD

"Racism" is too strong a word to apply to it. I think it is more properly used than the purpose of political controversy, to label the more serious and more controversial aspects of this way.

It is hard to know how best to express what I think that we might speak of degrees of "racism". I would use the word "racism" in its original sense.

In its original sense, in my opinion, is whether a national policy and practice defends discrimination against one or more general or specific inferiorities, or against one or more of the description "racism" to it.

There would be problem here in the use of the word "racism" if we have discovered, in recent years, that all racial affairs after all two-sided.

In many countries there are people who, when they were under some kind of rule, had the experience of feeling judged, and sometimes of being judged, and sometimes of feeling that they were, inferior because of race.

In many of them are now in a position, or approaching a position, in which they in turn are judging, and sometimes of being judged, and sometimes of feeling that they were, inferior because of race.

While the process works, it is likely to be a favoured technique of both national and international politics.

It is a "natural" for those who are in a position to be able to do so, to use it to their advantage for them in international politics.

In their view the catch-words of "racism" are not very useful politically. They are more useful in the promotion of unity, and made many an enemy seem morally inferior.

The catchwords of reciprocal racism will probably prove a more useful technique in the already proven so. The mere use of the word "racism" in recent years has been sufficient in itself

to unnerve many authorities, and to create a climate of opinion it can thus have easy effect. It is not the fact that it is going on in the world in the name of race some distinctive "race" that concerns what is now widely known as "racism".

5. For the sake of perspective let us remember that racial differences are not new as history and have probably existed since all people are. In very ancient monuments we find evidence of the relationships of conqueror and conquered and master and slave.

Cicero advised Atticus not to obtain slaves from Africa "because they are so stupid and so utterly incapable of being taught that they are not fit to form part of the household of a Roman citizen."

In parts of Africa where I would think there was an atrocity of Hamites or Nilo-Hamites and a subsequent class of negroes, I heard Masai, the Nilo-Hamitic cattle-breeders, speak with contempt of the Bantu-speaking Kikuyu, the people who produced Jomo Kenyatta, the present Prime Minister of Kenya.

African States have been divided into "white" and "black" States. I have heard gold-miners in Africa speak of the "black" and "white" languages practice implying that the "white" language is superior to the "black" language.

The very universality of racism may be a reason to put much trust in the assurance which some people of goodwill may give to us to modify it in a major way the racial aspect of our lives.

Experience and common sense suggest that we should not be too optimistic about the event could demonstrate it. The argument is inherently self-defeating, and many other arguments bear.

For example, it is widely agreed that perhaps even early believed, that just as we know how to "plan" to "plan" to avoid racial tensions, frictions and conflicts, so that they need never happen here.

This is a statement of faith, not of demonstrated or demonstrable truth. The rather dry dialectic which has now set in with reciprocal racism is a striking simple fallacy — that communities and nations can deal with each other as individuals persons of goodwill.

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