

ARCHBISHOP OF CANTERBURY SPEAKS ON VIET NAM PLEA FOR AMERICA TO STOP THE BOMBING IMMEDIATELY

FROM OUR OWN CORRESPONDENT

London, April 3

Yesterday was a pretty bleak one for Mr Harold Wilson and President Johnson, as their respective administrations came under new fire from the Archbishop of Canterbury, Dr Michael Ramsey, and other church leaders, supported by 334 prominent scientists, Members of Parliament, trade unionists and leaders of the arts and the professions, all publicly demanding a halt to the bombing of North Viet Nam and disassociation from the bombing by the British Government.

Dr Ramsey's plea was something of a bombshell, because it was his first definite public comment on the war. He made it during an interview on Wednesday night with Kenneth Harris, in the top-rating B.B.C. TV programme, Viewpoint on Viet Nam.

His Grace called for a stop to the bombing was given the widest publicity in the national Press yesterday. The Times and the Telegraph reported his views almost verbatim.

The call by the 334, representing the widest spectrum of public life, was made in an announcement appearing on two pages of "The Times". Dr Ramsey told TV viewers he would like to see the United States take the initiative towards ending the war, by stopping the bombing immediately.

"We deplore the bombing. We are on the other side," he said. "We deplore the bombing. We also deplore the cruel things that are being done to the people who have to live with it. There has to be a break-through, and I think those who long to see America taking the initiative by stopping the bombing."

His Grace said that U Thant had made it clear this was an essential first step, and that the Secretary-General deserved full support.

Kenneth Harris asked the Archbishop whether he did not think the North Viet Namese would take advantage of an end to the bombing by sending more men and supplies to the South, and killing "hundreds of thousands of American soldiers".

The Archbishop replied that it was clear from official American statements, and from North Viet Namese sources (it is known that he has discussed this with Bishop Ambrose Reeves, who visited Hanoi earlier this year with Pastor Niemoller and others) that the flow of men and supplies to the south goes on irrespective of the bombing.

CALL FOR RISK

"Risk an initiative," he said. "It really would be a good thing to make, and the Americans can make it."

Dr Ramsey defended the National Liberation Front, saying that from the information at his disposal it was not merely a communist organisation.

"I am certainly not a communist," he said. "But the National Liberation Front is not purely a communist movement. It is also purely a nationalist movement, and there is strong nationalist feeling in Viet Nam that wants to get rid of all foreigners from their country."

Asked whether, from the Christian viewpoint, it would be more understandable for China to become wholly communist, His Grace answered in words that are bound to have considerable repercussions here, and have caused before answering, and then gave this answer in graphic deliberate tones.

"Well, Christians certainly regard any part of the world going communist."

"But it has to be weighed against other factors, and of course, a factor is the people of a country choosing the regime that they want to have."

Appearing in the same edition of "The Times" which reported the Archbishop of Canterbury's TV interview was the following statement by the 334 committee leaders.

"We, the undersigned citizens of the United Kingdom, call upon Her Majesty's Government to disassociate itself from the bombing of North Viet Nam, by explicitly endorsing the peace proposals of the Secretary-General of the United Nations, U Thant."

THREE POINTS

1.—Cessation of the bombing of North Viet Nam.
2.—Scaling down of all military activities by all sides in South Viet Nam.
3.—Willingness to enter into discussions with those who are actually fighting."

The third point, of course, is a clear call for recognition of the National Liberation Front as a party to any negotiations.

The 334 signatories included Members of the Lords and Commons of all political parties, ranging from Lord Boothby on the Conservative Right to Lord Brockway on the Left; from Colonel Marcus Lipton to Mr Sydney Silverman.

Signatories from the professions ranged from Lady Allen of Hurtwood and Sir Hugh Casson to Mr Kingsley Martin and Lady Simon of Wythenshawe.

The Stage was represented by pretty well every star from Dame Sylvia Thornehill to Mr Alanus Sim, Deborah Kerr and Danni

Peggy Ashcroft—including, of course, Sir Lewis Casson. Among them was one Australian-born actress, Diane Cilento.

(Continued on page 11)

ARCHBISHOP CONSECRATES THIRD COADJUTOR-BISHOP

Archdeacon Gordon Begbie was consecrated to be co-adjutor bishop of the Diocese of Sydney before a large congregation gathered in St. Andrew's Cathedral on Easter Tuesday, March 28, at 10.30 a.m.

The Archbishop of Sydney, the Most Reverend M. L. Lounie, was the chief consecrator, assisted by nine bishops representing all dioceses in the province of N.S.W.

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Bishops, he said, were special people in that last year's year, the procession was held in Palm Sunday, and over 50,000 people leave for beach holidays at Easter time.



The bishops laying their hands on the new Coadjutor Bishop of Sydney, the Right Reverend H. G. S. Begbie, at his consecration in St. Andrew's Cathedral on March 28.

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important because of the gift of grace that received from the Holy Spirit. Bishop Kerle explained that a bishop had a twofold mission: one aspect of which was administrative, the other pastoral. He said that it was a common mistake to decree administrative ability in a bishop on the grounds that it detracted from his holiness. It was an outdated idea to think that efficiency and holiness were mutually exclusive.

A modern bishop had to keep in touch with the work of the diocese at all levels.

The congregation included relatives and friends of the Bishop-elect, representatives of church schools and theological colleges, deacons, visiting members of the clergy and many lay members of the diocese.

The Reverend David Connelly, archdeacon of the new bishop, travelled from Melbourne to attend the ceremony.

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5,000 IN PALM SUNDAY PROCESSION OF WITNESS

FROM OUR OWN CORRESPONDENT

Brishane, April 3
The sixtieth annual Procession of Witness, organised by the Church of England Men's Society, proved a great success this year, if attendance is any indication.

Following a suggestion made in a motion at last year's year, the procession was held in Palm Sunday, and over 50,000 people leave for beach holidays at Easter time.

There were certainly more people in the street, and also more in the procession, which was said to take over thirty minutes to pass a given place.

After the procession a rally was held in the Festival Hall which was packed with more than 5,000 people, who heard a clear, concise and profound simple exposition of the cross, its message and challenges by the Archbishop of York.

DR COGGAN

Dr Coggan had that morning been present at the blessing and distribution of palm. Procession and Eucharist at 9.30 a.m. in St. John's Cathedral, at which he preached a good of a five minute sermon, and also at the St. Andrew's Presbyterian Church (accompanying by the Prime) at 11 a.m. for the jubilee service of the British and Foreign Bible Society where he again preached.

His visit to Brisbane was a very busy one, as he had to speak again at a Bible Society rally in the City Hall on the Monday night in Holy Week.

DEVELOPMENT IN CANBERRA

FUND TO OPEN ON SUNDAY

The Diocese of Canberra and Goulburn is to launch its Development Fund on Sunday, April 5.

Population growth and the development of new areas mean that there is a steady demand for new buildings.

Tens of thousands of dollars will be required annually if capital expenditure is to keep abreast of the needs.

Inevitably this demand affects the borrowing capacity of the Church everywhere in the diocese, so it was felt best to establish the Church's own finance organisation.

Money will be borrowed from the public at an interest rising from 4% on deposits for no fixed term, to 5% on fixed-term loans for 3 years or more.

When enough is in hand, loans can be made to parishes and other agencies as necessary. Loan terms for parishes vary, but interest rates will be generally lower than would be paid to banks or other lending agencies.

The Diocesan Development Fund could make use of basic concepts to the experience and advice of other churches. In particular, the Roman Catholic Church, through its Wages, Care and Goulburn and Castles funds, has been very helpful.

LENTEN APPEALS TO CONTINUE

The Church of England Information Trust is most grateful for the response to the Lenten series of appeals for different specific objects launched in the past few weeks.

Individual receipts have been sent to all donors, and generously given their gifts.

TOTAL: \$1,327.80



After the consecration in St. Andrew's Cathedral on March 28 (left to right): Bishop, A. J. Dain, Bishop F. O. Holmes-Moir, the Archbishop of Sydney, Bishop H. G. S. Begbie, and the Bishop of Armidale.

EASTER IN SAIGON

ANGLIAN NEWS SERVICE

Saigon, April 3
The Bishop of Malaya and Malaya, the Right Reverend Chin Din, preached the Easter sermon to a congregation of predominantly American in the presence of President Church of St. Christopher, Saigon.

Tourists still come to Saigon there were 25,000 last year.

SURVEY REPORTS RISE IN MISSIONARIES AUSTRALIANS IN 76 LANDS

A.C.C. SERVICE

A newly released statistical survey of Australian missions reveals a major increase in the number of missionaries serving overseas in recent years.

The survey, by the Division of Mission of the Australian Council of Churches, reveals a rise of 1656 in the number of missionaries between 1959 and 1965.

Anglican missionary bodies currently have 4416 clergy and lay missionaries serving in Australian Aboriginal missions and overseas. Of this number 2924 are laymen and women.

The survey also reveals, for the first time, current expenditure on missionary undertakings. It notes a spending of \$7,069,186 in 1965, the last full year for which figures are available.

The largest giving was within the Roman Catholic Church, whose mission bodies received \$2,595,772. Anglican and Protestant churches together received \$2,722,176 and other Christian groups received \$1,069,186.

The Roman Catholic Church notes a total of 1330 missionary personnel in 1965, compared with 659 missionaries in 1959.

However, the 1959 Catholic figures given in Roman Catholicism's annual mission periodical now included.

Figures for other main church missions are: Anglican 482 (771); Presbyterian 137 (999); Methodist 335 (235); Baptist 131 (111); Congregational 37 (37); Churches of Christ 108 (309); Lutheran 267 (101); Salvation Army 101 (63).

DISTRIBUTION

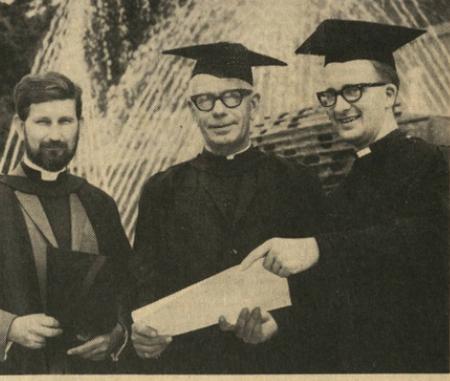
The independent missionary bodies have 895 missionaries and smaller church groups 564. A distribution of missionaries on a geographic basis is shown as: Africa 246; Middle East 193; Southern Asia 387; South-east Asia 200; Eastern Asia 193; New Guinea and Pacific 213; Other areas 8; Latin America 71; Australia 469.

A total of 47 per cent of the total missionary force is at work in the Pacific, 22 per cent among the Australian Aborigines and 20 per cent in Asia.

The survey notes Australian missionaries serve in a total of 76 overseas countries.

The first priests of the Diocese of Newcastle to receive degrees from the University of Newcastle were the Rev. Leonard B. R. Davis, of the Australian Council of Churches who gained his B.A. with a thesis on "The Beginnings and development of training men for the ministry, with special reference to the Diocese of Newcastle 1825-1925"; the Rector of Adamstown, the Reverend H. F. G. Randall, and the Assistant Priest of Cessnock, the Reverend K. B. Mannes, both of whom were awarded B.A. degrees.

—Newcastle "Morning Herald" block



MISSION SOCIETY CHANGES

FROM OUR OWN CORRESPONDENT

A special meeting of subscribers and members of the Bishop's Home Mission Society which was founded by the late Bishop of Adelaide, the Right Reverend G. W. Renison, in 1825, has been called for Tuesday, April 11, in the Y.W.C.A. Hall, Pennington Terrace North, Adelaide, at 8 p.m.

The business before the meeting will be the consideration of a new constitution for the society's main object of which is to enable the society to serve not only the Diocese of Adelaide but also other dioceses within South Australia.

The new constitution is accepted by the committee of the society will include the bishops and archdeacons, ex officio, of all dioceses in South Australia and members elected triennially by the synods of all dioceses in South Australia, as well as members elected by the annual meeting of the society.

There will be a considerable break with tradition in the proposed change of name of the society from the Bishop's Home Mission Society to the Australian Home Mission Society.

The title "Bishop's" has borne witness to the part played by Bishop Kenyon in founding the society but has lost much of its point with the passage of time.

C.M.S. LEADER ON TOUR

The Reverend K. H. Short, regional secretary of C.M.S. for South America, leaves on April 5 to visit South America, England and Africa.

His first stop will be Santiago, where he will meet with the Bishop in Chile, Bolivia and Peru, the Right Reverend K. W. Howell.

Mr Short will then go to Lima and on to Trujillo, Peru, where the Reverend Norman and Mrs Bisset, Miss Joan Levert and Miss Geyre Meyer are located.

From Trujillo he will visit Cochabamba, Bolivia, where the Reverend Colin Turbridge is engaged in student work and the Reverend Geoffrey and Mrs Levert and Miss Ann Bishop are attending Language School.

His visit to South America completed, Mr Short will spend time in London at the C.M.S. headquarters in Waterloo Road studying their home education programme.

He will spend time in East Africa on route to Australia and is expected to arrive home in Sydney on June 6.

A MISSION STATION FOR NEW BRITAIN

FROM A CORRESPONDENT

A new mission station has been started by the Diocese of New Guinea at Port Moresby, April 3.

The station is situated on the southern coast of New Britain.

It is called Menna, which means "the place where pigeons rest" and is in the area of the Koroia River, 75 miles further west along the coast.

Menna is the first Anglican head station to be set up in New Britain since the war and since New Britain became part of the Diocese of New Guinea in 1949.

Plans for the new station first began 18 months ago. The local people gave the Church about 100 acres of land on 100 clearing the dense bush began at the end of last year after Bill Jamison had his first talks with the people there.

They offered to build a mission

house at Menna, so that the Jamisons could move in as soon as possible and this has now been done.

The house is beautifully located on a raised plot of land overlooking the junction of the Awtek and Arim Rivers with built-in verandahs.

"EVIL SPIRITS"

Originally the station was known as Tavagutum but, the people explained, this meant "the place of evil spirits" and would the Jamisons please change the name? This was speedily done!

The menna after which the station is now named is a small hut with a short distance downstream.

Much work has still to be done and the people in the area have

undertaken to do most of it themselves.

At present only about two acres of land has been cleared. Apart from the mission house, the only buildings completed so far are a couple of teachers' houses and a church for the local man in charge of the work force.

There is no house yet and the people have to trek 20 minutes through the bush each Sunday to the church at the outstation of Akiene.

However, a temporary station, to be dedicated to St David, should be erected soon and will be followed by a permanent building later.

Menna has just been visited for the first time by the Bishop of New Guinea, the Right Reverend David Hand and his new assistant, the Right Reverend Bevan Meredith, in whose area of supervision the station is now located.

PERSIAN HYMN FOR VISITING BISHOP

FROM OUR OWN CORRESPONDENT

Sale, April 3

One of the points of interest in the visit to Gippalund of Bishop in Iran, the Right Reverend Hassan Dehghan-Tafti, on Palm Sunday, was his singing in Persian of an old favourite hymn "Be still my Soul; the Lord is on thy side," by von Schlegel, as a surprise for the guest of the day.

The Bishop had spoken at a service at St Peter's, Longhena, in the morning, for the people of south and the western parts of Gippalund.

In the afternoon, at Rosedale, a rally was held for people from all parts of the central area of the diocese, mainly the Latrobe Valley.

He preached at Evensong at Balmoral for the eastern part of the diocese.

At Rosedale there was a gathering of some hundreds of people who were impressed by the quiet manner of Bishop Hassan; the earnestness of his speech and his obvious dedication to the great work being done in Christ's Name in Iran.

In his address the Bishop told that the first contact with the Christian Church had been with Persia from Henry Martyn; and that the great work being done in first Anglican missionaries started.

work there about ninety years ago.

Music was provided by the Sale Choral Society, who led the singing of the hymn, and sang "All in the April Evening" and "Be Still My Soul".

The Vicar of Rosedale, the Reverend P. F. Taylor, and his wife, Dr Kathleen Taylor, worked in Iran some years ago, and knew the Bishop as a friend.

Dr Kathleen thought it would be a fitting gesture to the Bishop to sing "Be Still" in Persian since it is a favourite over there. So she provided the translation of the hymn and taught it to the members of the choral society.

Bishop Hassan said it made him feel at home.

The Bishop of Gippalund, the Right Reverend D. G. Garney, was chairman of the rally, and two of the clergy of the diocese conducted a short form of worship at the opening of the programme, with them being the Canon G. A. Turner, who is secretary of the Diocesan Missionary Committee.

FLOOD RELIEF IN N.Q.

FROM OUR OWN CORRESPONDENT

Townsville, April 3

The North Queensland Floods have afflicted the parishes of Ingham, Tully, Ingham, Goodenave, Babinda and Cairns.

In Ingham, stores are told of horses swimming into dining rooms, and motor cars still being recovered from the tops of high gum trees.

On March 29 the Bishop together with the Administrative Archdeacon, the Venerable H. E. Moxham, went to Ingham to inspect the damage, and found formed into a relief centre and thousands of garments had been transferred to the people by the Diocese of North Queensland from the Diocese of Tasmania.

Brother Moxham had been brought being sent from North Queensland to Tasmania for fire relief.

MELANESIAN BISHOP AT PENINSULA SCHOOL

Melbourne, April 3

On the Tuesday of Holy Week, the Assistant Bishop of Melanesia, the Right Reverend Leonard Alufarui paid an official visit to the Peninsula Church of England School at Mount Eliza in Victoria.

He was accompanied by Keith Reynolds, the newly appointed assistant secretary for Victoria of the Australian Board of Missions.

Bishop Alufarui attended the senior school assembly and delivered an inspiring devotional address.

Later he was able to meet many of the senior boys to discuss the work which the Church is doing in Melanesia.

IMPRESSED

The boys were obviously impressed by the charm and warm personality of their visitor.

He was accompanied by the school, and met members of the academic staff.

The bishop's visit was a fitting culmination to the observance of Lent in the school community.

The Rector of Dean, Frankston, the Reverend C. R. Miles, and

the Reverend Peter Strickland attended the school assembly and met the bishop on his arrival at the school.

The Headmaster, the Reverend Dudley B. Clarke officially welcomed the visitor.

ARCHDEACON OF POLYNESIA

The Venerable C. W. Whonsbon-Aston ceased to be Archdeacon of Polynesia on March 31 and the Bishop in Polynesia has conferred on him the title of Archdeacon Retired.

He has spent 36 years in the Bishop's jurisdiction in the Diocese of Polynesia, but on the staff of the New Guinea Mission from 1924 to 1930.

He is at present revisiting the Diocese of Polynesia, but will return to Suva, Fiji, on May 2 to live in retirement there.



BOOK REVIEWS

BLACK REARMS OF BRUTALITY

FURNISHING OF PRINTED, GOTTSCHE LOWE, 125, RIVER ST., NEW YORK, N.Y. 234, 57, 1946.

DR. GEORGE H. KERR'S reputation for sound and objective scholarship is already established by his earlier books, written for a general audience rather than scholarly specialists, which establish him as the foremost writer of books on contemporary affairs.

He is better qualified than most to write about Formosa. Before the second World War he taught in Taipei. During the war he served in the U.S. Department of State in the division which planned the occupation of Japan and Formosa, and immediately at the end of the war in Formosa itself. He served on Formosa, first as U.S. Naval Attaché and later as U.S. vice-consul. No Western observer had anything like Dr. Kerr's detailed firsthand experience of Formosa during the critical years between 1945 and 1949.

It is not surprising that this book constitutes as terrible an indirect indictment ever as leveled against the policies of American Antipolitical politicians who rush against the advice of their own experts into diplomatic recognition of a regime which—pace the emotionally-written views of the Ken-Hughes school of anti-thinkers—has a record of brutality blacker than

LONDON CRUSADE

LONDON PRUD'N, John Pridmore, Pp. 96, 1946, and Newmarket.

The purpose of the well-experienced author was to convey firsthand impressions as quickly as possible of the Billy Graham crusade which attracted record numbers to Earl's Court, London.

Details are given of the Television relay to provincial centres and many of the subsidiary meetings by Graham and his team at a variety of places, including Hyde Park, workshops, St. Paul, and a reception by the Lord Mayor of London. Emphasis is given to the initiative and unhampered support of many laymen, but lacking from most of the Church leaders, except three diocesan bishops of the Greater London Area (Chelmsford, Guildford and Southwark), the Archbishop of York, the Bishop of London, and the Bishop of Coventry.

Included in his comparison of the results with the previous Greater London Crusade, Pollock states that at Harringway 90% of the enquirers specified a Church connection, but at Earl's Court only 76%.

Mention is made of extensive preparations as 27,000 church-people went to two million doors with brief information cards to the Crusade.

The careful follow-up plan is stated and the methods by which enquirers are referred back to their churches. The background and experiences of a number of the enquirers are given in detail. This useful book, well documented, will be welcomed by those preparing for the visit of the Graham team to Australia early next year.

L.R.S.

THREE NEW PAPERBACKS

SIN STREAMLINED, M. E. Dahl, Mowbray, Pp. 62, 65 cents.

SPRINGBOARD FOR FASTER, N. W. Goodhue, Mowbray, Pp. 111, 51.45.

TODAY'S MINISTRY AND TOMORROW'S CHURCH, Thindor Simpson, C. R. Mowbray, Pp. 88, 51.45.

THESE three books are good and well varied in title. They can be read in a long time and, different as their subjects and treatments are, they can be commended with confidence.

Cannon Dahl has written a penetrating and extremely readable book on sin and, like President Coolidge's preaching, he is "in it for the money." His acknowledgements of his indebtedness to William Law and the penitential reader will move also his inspiration by the late Bishop Kenneth Kirk.

His characteristic of particu-

larly of the Russians in Hungary, and little better than that of the Nazis.

The truth about the massacres of the Formosans by the Chiang Ching-kuo police in the 1947 bloodbath is here in detail for the first time in the West. In describing a 1947-1948 violent revolt against Chiang and the Kuomintang, of the very existence of which we have heard. Dr. Kerr relies not only on his own personal observations, but upon the evidence of the UNRRA mission on the island, that of other international agencies and the U.S. Information Service, and that of KMT officials.

Chiang Kai Shek sent in 30,000 troops with a completely free hand to murder any Taiwanese they wished.

All that was only a curtain-raiser to events when Chiang was finally thrown out of China proper and compelled to retreat to Formosa under U.S. protection. This is any criticism of this book it is only that Dr. Kerr would not do it to develop seven pages it is to developments on Formosa after 1947. He would not, one imagines, be the most welcome visitor to Formosa. A pity, there would be few men better qualified to write an up-to-the-minute comparative account of the Formosans. For that, we shall have to await publication of the book by the Durdins for the U.S. Council on Foreign Relations.

Meanwhile, any Australian who wonders why the Department of Foreign Affairs so icily to the mention of Mr Harold Holt's name should read this book.

—J.P.

PSYCHIATRIST AND PRIEST

MENTAL HEALTH AND RELIGIOUS FAITH, Robert G. Gifford, M.A., and Bernard H. Hall, M.D., Darton, London and New York, 1946, Pp. 171, 6s.

JUST published in 1944 and now a paperback, this little book is a study of the views of American Jesuits, the "imprimatur" of the Roman Catholic hierarchy, and the views of a layman, a valuable preface by Dr. Karl Menninger. It is a study of a valuable piece of co-operation by a Jesuit priest and a practicing psychiatrist.

In practical purpose it is to explain and comment the views of psychiatrists to church-people and to show ways in which the psychiatrist and the priest can collaborate. The book is written specially for priests and members of religious orders but will have a wide appeal to ministers and doctors and others concerned with religion and mental health. Clergy and doctors will want to read it and may well find it worthy of serious discussion. The book itself is an excellent example of clergy-doctor co-operation.

A principal concern of the book is the study of the acknowledged advances of psychology about human behaviour which have been applied in education, in the study of the sick or in the Christian ministry. It

ANGLICAN DICTIONARY OF BIOGRAPHY, Vol. 5, D.B. 148, J.C. Gooder, London, 1946, Pp. 240, 10s. 6d.

THE Australian Dictionary of Biography is planned to make twelve volumes divided into three chronological sections and an index. This is the second volume, covering the years 1788-1850. It contains biographies of 574 men, of which seven women—a ratio which may be expected to change slightly in succeeding volumes. This book is unique in format, typography and style with its predecessor, but it is pleasant to note that the printers' readers have been supplied on a sheet accompanying this reviewer detected only five "literals" or other proof-readers' errors, as against more than 60 in the first volume. There are 102 notes and corrigenda have been supplied on a sheet accompanying the present volume.

Some 270 different authors have contributed the biographies in this book, whose literary quality is inevitably uneven. Some is excellent, like Mr. Michael Foot's on the first W. C. Wentworth. None is bad, however.

To demand strict uniformity of style upon ecclesiastical matters, he would not, one imagines, be that what ever they wrote should be sub-jected to so strict an uniformity in print, would not be reasonable. It matters little, accordingly, that the terms "Church of England clergyman," "Anglican priest" and "Anglican clergyman" are indifferently employed according to the preference of the author, or that "Roman Catholic" and "Catholic" are used similarly.

A different matter, however, is the apparent determination of the editors to persist in omitting the definite article in every case

before the adjective "Reverend" preceding names of the clergy. (Australia has moved sufficiently far from the British tradition to conceive so fine a correction.) It is a pity that it could surely be executed more carefully than it is. Four such examples of what are rightly called "literals" or other such errors are noted. One who contributed the article on Thomas Moore, could not conceivably have written "Rev. W. M. Cooper". Why should he suffer for something he did not write?

"Rev. Cowper" is equally an error as "Literals" or "Sir Menzies". As against this matter of detail, it may be said that the work as a whole is extraordinarily valuable, at once comprehensive and concise. It is explained on the dust jacket that the Dictionary is intended primarily as a work of reference, and that each entry is followed by a short introductory paragraph for the reader. The serious student will find much bibliographical of great value.

Most of the entries whose titles also appear in the D.N.B. are more comprehensive than the D.N.B. records him, it is probable to compare the main entries as they are treated in the D.N.B. and this Dictionary, and to be surprised at the high historical scholarship stands on its own independent legs.

It is a pity that it cannot have this general reading. It is as much more than a reference work.

—A.F.J.

MENTAL HEALTH AND RELIGIOUS FAITH, Robert G. Gifford, M.A., and Bernard H. Hall, M.D., Darton, London and New York, 1946, Pp. 171, 6s.

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A principal concern of the book is the study of the acknowledged advances of psychology about human behaviour which have been applied in education, in the study of the sick or in the Christian ministry. It

is an able and convincing plea for Christians to seek to understand the task of psychiatrists and the role of the psychiatrist in his healing ministry to body, mind and soul. Psychiatrists of every age will be surprised to find some points of special interest.

1. The need for a nation-wide attack on the problems of mental illness. "There are more people in hospitals with mental illness, at any one time, than with all the other diseases combined, including cancer, heart disease, tuberculosis, and every other killing and crippling disease." (p. 21).

2. The dynamic view of the patient. "Dr. Karl Menninger has shown that the mental health and mental illness in a person are not static conditions to each other, and as differing in degree but not in kind." (p. 22).

The book is simple and directly with the traditional but rigorous view that the mentality ill are very different from the rest of us. This prejudice, as seen in visitors shown through a modern mental hospital where visitors are busy about 5

ordinary daily tasks. After the tour, visitors commonly ask, "What are you doing, and really sick?" They mean: "These people seem too like us. Surely they must be suffering from mental illness." (p. 23).

A very interesting verbatim report of a professional case conference between two psychiatrists, a clinical psychologist and a psychiatric social worker at a modern hospital. There is also a description of the daily schedule of treatment at such a modern psychiatric hospital, illustrating the "milieu treatment" which aims at the autonomous and responsible functioning of the patient.

3. Explanation of the meaning and methods of psychotherapy and how it differs from pastoral analysis and from pastoral counselling and other educative and helping services. There is some illuminating comment on the function of the priest as pastoral counsellor and some practical advice on how and when to refer a patient for specialist help. Verbatim case studies are included.

5. A chapter on the selection of religious candidates and the process which arise in training ordinands, seminarians and novices for the ministry. Increasingly today priests and superiors are seeking psychiatric advice about students and novices both to aid them in the selection of candidates and in dealing with special problems of which they are ignorant. Referral ranges delicate and intricate matters of conscience and responsibility for the Principal and for the patient.

The book is slight and of the length suitable for those who have no specialised knowledge, but it is a valuable contribution to meet what the authors call "a clear need for the Ministry from both the Catholic and the Protestant viewpoints." (p. 171).

It is an important book that repays reading and re-reading.

—D.F.D.



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STATION CELEBRATES FIRST WEDDING

FROM A CORRESPONDENT

Kununurra, April 3
On Saturday, March 4, at Kimberley Research Station (about 12 miles from Kununurra), the first wedding in the history of the station was solemnized by the Reverend Barry Green who is stationed at Kununurra under the auspices of the Bush Church Aid Society.

The couple, Dean Tompkins from South Australia and Louise Parker from England, met in Canberra some time ago.

Dean came to Kimberley Research Station with the C.S.I.R.O. and Louise followed some months later in order to make final arrangements for the wedding which they decided should take place at the Station and not in Canberra.

Originally the wedding was to take place in the open under shade of trees but as the "wet" was particularly long and heavy one this year the plan had to be changed at the last minute when rain washed out any idea of an outdoor wedding.

The only other place on the Station which was suitable was the experimental field shed where the Station's experiments are carried out and on the night before the wedding the men rained and cleaned up the shed, decorating the unlined structure with branches, which also covered up the machinery.

The entrance was made passable by a "carpet" of fertilizer sacks.

Perhaps the environment was different to that of city or town church, but the atmosphere was wonderful and the sacrament was conducted in surroundings of such richness and participation that the couple were glad they chose K.R.S. as the place of their wedding.

After the short ceremony at the one of the K.R.S. staff played the wedding march on a "squeeze box" eventually accompanied to the grounds of the house where the couple are to be quite overlook the Oro River.

During the outdoor reception which finished just prior to a downpour, two aerial spraying planes flew over and showered everyone with Kimberley rice and confetti.

Apart from the building in which the wedding was held, the greatest contrast between a wedding at K.R.S. and one held in a city is the absence of a church.

A.B.C. PASSOVER BROADCASTS

The A.B.C. will mark the evening of Monday, April 24, the commencement of Passover—the feast which Jewish people have celebrated since their escape from Pharaoh's bondage three thousand years ago—by two special radio programmes.

On Wednesday, April 19, Secord Network station throughout Australia will carry a programme introduced by Rabbi R. Brach of Sydney.

In it he will speak of the significance of the day and its attendant observances, and will introduce some of the music associated with it.

This will be presented by the choir of Temple Emanuel, Woodlawn.

The programme will be broadcast on the Second Network at 10.15 p.m. (9.45 p.m. in South Australia).

It will be repeated on the Third Network (regional) the following evening, Thursday, April 20, at 10.30 p.m. (10 p.m. in South Australia and the Northern Territory).

David Kosoff, the celebrator, will narrate the Passover story in the "Encounter" programme on Sunday, April 23.

He will include some details drawn from the "Haggadah" literature—the repository of Jewish traditional teaching about the Biblical narratives.

"Encounter" is broadcast on the First Network at 8 a.m. (7.30 a.m. in South Australia).

a large town or city, that at K.R.S. is involved in every-one on the station and all participated in ceremony and reception, the catering of which was shared by all, ensuring the minimum expense with the maximum joy.

Present at the event was the Japanese wife of one of the staff at K.R.S. who dressed in national costume for the occasion.



Dean and Louise Tompkins with a member of staff in the grounds of Kimberley Research Station, Kununurra.

NEW GUINEA RECTOR WILL STUDY IN U.S.A.

The Reverend Dean K. Rowney, parish priest at Lae, and his wife Pamela, will leave Adelaide on May 18, for a year's study visit to America.

The visit has been arranged for Professor regarded as the foremost Protestant thinker in the U.S., who has contributed greatly to these new ways of looking at the traditional doctrines and dogmas.

The question is whether in restating this theology in a "new language" they have not rejected the orthodox Christian doctrines.

Tillich for instance rejoices with Nietzsche that God is dead. If that is what Nietzsche meant, I would agree with him. Faith, according to Tillich, is not belief in God but "ultimate concern".

Hence an atheist is a believer, too, unless he is wholly indifferent to ultimate questions, and is shallow in any kind of seriousness. So, he says, is an estrangement from one's true self.

In another passage he says, the importance of being a Christian is that we can stand the insight that it is of no importance... and can fearlessly look at the variety of religion. (There is not much need for a Rector to exhort his parishioners to this kind of thinking, one suspects.)

"Papers" of course now carry this new theology to every man and people are left to wonder whether the Trinity, or the Virgin Birth, or the Resurrection are only superfluous myths, or at best sacred symbols. But to the younger set this presentation comes as something new and fresh.

This "new morality" is not a code to be lived by, but a way of thinking which you have a force to reckon with, and the old clichés don't help much.

"This 'new morality' cannot pass just about everything you have ever thought of, and much

"Since college days, new movements in religious names have gained momentum in the U.S. The movement of "Death-of-God movement" or the "new theology" or the "new morality". The most fundamental categories of theology — of God, of the sacraments, and of religion itself — are all in the melting pot of discussion.

"Last month's "Time" magazine ran an article entitled 'God is dead' — it mentioned all the named important thinkers and writers. Whether they are heretics or prophets remains to be seen. The movement is certainly not new. Friedrich Schlegel announced his atheism in 1822. Many others have done so before that. Nietzsche's proclamation of God's "irrelevance" to urbanized, industrialized man, and his "mad" exclamation coined the word "agnosticism" as the best view point of an intellectual.

"What is new is to hear theologians themselves say almost terms like this. Dietrich Bonhoeffer in 1940's spoke of a "religionless Christianity". John Robinson ("Honest to God") says that our image of God must go. Rudolph Bultmann for years has been "demythologizing" the New Testament, and Paul Tillich-Harvard's University

study visit to America.

besides. It includes divorce, birth control, Church finances, homosexuality, suicides, capital punishment, poverty and hunger etc.

"For a quick resume of young thinking see the article on 'The Man of the Year' (Time, 8/1/67).

"Cashed in by unprecedented affluence and the welfare state the young under 25 have an economic security unmatched in history. With physical and intellectual mobility, personal and financial opportunity, untold adventures await him. But, for all his endowments, the 25 years and under, remain vociferous sceptics."

"These radical ideas have been heeded by Bishops as well as laymen. (Bishop Pike recently of California was involved in a heresy charge... leading Roman Catholic bishops and clergy are speaking against previously unchallenged authority.) And all this can rightly be called a 'ferment' of new ideas and horizons."

"Some have even gone so far to claim this age, as a new reformation and revolution, as did Dr Matthews of Chicago University speaking recently in Port Moresby."

"It is a time when the Church is reassessing itself inviting criticism from outsiders (again not anything new to a Rector of any parish) the difference being that we are now paying people to do this."

"Pierre Berton, a Canadian journalist, was commissioned by the Anglican Church in Canada to do this... the result a devastating book called 'The Comfortable Pew'."

DISTRIBUTION ARRANGEMENTS

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during April.

Orders for this complete book should be placed NOW.

The separate forms of Service will be available for despatch direct from the printers after April 7.

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The Reverend Dean K. Rowney and his wife Pamela, who will leave for America on May 18.

