



## THE CELTIC SAINTS... 12

## THE DEER'S SING

By MICHAEL J. LAURENCE

WHEN Easter drew near, St. Patrick decided to go to Tara and increase the number of King of Ireland, held his court. (Laughaire's father had been one of the hostages who had gone to Britain with his son's captives when St. Patrick's grandfather was a boy.)

Patrick and his companions climbed the Hill of Slane and there built a great bonfire which was lit at midnight and some at night fall, for it was Easter Eve. It was intended to drive the Phasal Fire in Ireland.

Now that night was the night when the Great Feast of Famine was held by the Druid priests. King Laughaire sat in the great hall which he had caused to be built near his own magnificent domo, or palace. It was a huge place, built of wood and earth, but the ceiling had been painted with coloured clay so that the walls and ceiling were painted.

It had fourteen great doors through which a thousand people could pass at one time.

Laughaire sat on his throne surrounded by his Court and the Great Princes. As he sat he watched carefully through the doors to see that no light from anywhere in the land, for one of the laws of the Druids was that no fire should be lit before that time.

There was a small fire burning on the Hill of Slane which lit up the whole of Mag Bregh.

The King started to feel the demerit of the guilty person to be brought before him.

He said to each of the lords: "Who is it that one of their birds (poes) had foretold in their dream that one of their boys would destroy their power. He has had."

*Archead will come  
Over the hills and down the sea  
His head through a hole in  
his cloak  
And his staff as a shepherd's  
crook  
And they will sing songs,  
And his people will answer*

In terror they turned to the King shouting that unless the fire was put out immediately it would be extinguished in all Ireland.

Nine children were made ready and they they stood on the top of the Hill, but no one dared to climb for they feared

magic; they talked loudly for the father of the fire to come down, and that he increased them with the hill come. A gold cloak which he was wearing lit the hill come. A gold cloak which he was wearing lit the hill come. A gold cloak which he was wearing lit the hill come.

Laughaire, meanwhile, had driven orders to one slave to greet the stranger, who

had gone from Budapest after the death of his father during the Hungarian revolution.

Mr. Ernyi travelled alone on a temporary exit permit and he received the transit to Ireland. When he tried to re-enter Egypt was refused permission.

The family was thus split in Morocco. Mr. Ernyi had great difficulties in finding employment in the various jobs and he was unable to find any more work.

Mr. Ernyi made his home in Alexandria and carried his daughter, Katy Aleksaki, the living child of his wife, who was born in Alexandria in 1922. They are both Anglicans.

Mr. Ernyi's first wife, Jenny Hedy, born in 1936, and a boy, Peter, a one-year-old youngster.

When Mr. Ernyi first approached the W.C.C.'s Service Centres, his intention was that he and his family should emigrate to Australia.

Attempts were then made to see if the Ernyis could be recruited in the U.K., Great Britain, Brazil, or France. They all failed.

In September, 1960, Mr. Ernyi left Egypt to see his mother in Tangiers where she lived.

## TORRES STRAIT ISLANDER REHABILITATED

By A. CARSTENSON

ON Christmas Eve, 1961, a white skin and uncle, together with his three sisters and three brothers, at the settlement of Cape York, in the north of the island of Cape York.

The young Islander, George D. Stephen, brought ashore at Hacking Point, was taken by two of his brothers and the police to the Torres Strait General Hospital, where he was arrested.

In September, George was treated at the Commonwealth Rehabilitation Centre at Taranga in Brisbane, a shy lad on crutches.

On Christmas Eve, 1962, George returned to his home on Thursday Island on the first of his visits to the mainland, and he went with two legs.

The Limb-Fitting in Brisbane program, led by Mr. W. A. Lewley, W.A. Information can be obtained from THE SISTER SUPERVISOR C. in each of these Centres.

ever he might be, but when St. Patrick had led through the door and he had used the word "Bar" was impressed with his quiet dignity and peaceful manner that he was wearing his self, then another young man stood up and wearing his self, was so impressed that he had no more to say to him upon him or even carry out the duties of the light of the first to say to teach the people.

AMUSH  
It was on St. Patrick's day that St. Patrick sang his own song which he called "The Deer's Song," which we know as St. Patrick's Breachair. It begins: "I bind unto myself today the strong Name of the Trinity, and can be found in Hyms A. and M. No. 655, or The E.H. No. 212.

Later, when he had been instructed, the King and her other young sons were baptised, as were the Queen and her two daughters, by King Laughaire and the Druid priests both hand and foot. St. Patrick.

When he was leaving Tara, Laughaire sent men to lie in

ambush along the way. St. Patrick and his companions would have with orders to kill them as they passed by, but St. Patrick waited for a long time they saw no one, they waited and waited, they made their way slowly up the hill, and when they asked them where they were they had no answer. St. Patrick said that all they had was a few sticks with a little flame running behind them. They were all dead. St. Patrick said that he knew that St. Patrick's God was able to protect him from all harm and danger.

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## ENLARGED SANCTUARY FOR ORDINATION

### TOWNSVILLE CATHEDRAL SERVICE

FROM A CORRESPONDENT

Townsville, January 14  
S. James' Cathedral, Townsville, Diocese of North Queensland, took place a beautiful and new look on the occasion of the ordination here on December 23 of four priests and a deacon.

The glorious new altar, reconstructed in mosaic work and carvers feet in length, dominated the newly-enlarged sanctuary.

The sanctuary has been planned to provide plenty of space inside the rails, and behind the high altar itself. Behind and to the left and right of the altar the pews, delicately carved, added colour to the whole scene as the Bishop of Queensland presided at the sanctuary attended by the Reverend John Bell, Priest-in-charge of the new suburban parishes, and the Reverend Michael Brown, senior curate of the cathedral parish.

The crucifer was Mr Robert McDonald, who was preceded by four young acolytes, from S. John's, South Townsville, two of whom acted as taper-bearers during the processions and Eucharist. Robed clergy present included the Reverend W. P. Hobson, home, Archbishop of Townsville and Sub-Dean of the Cathedral, Canon A. D. Thorpe, Rector of Ayr (whose two deacons, the Reverend Edward Steele and the Reverend Warren Croft, were being priested), the Reverend W. R. Pearson, Rector of South Townsville, the Reverend B. E. Hancock, Diocesan Secretary and the Reverend H. R. Moxham, Rector of S. Matthew's, Mundingburra.

Following the sermon by the Bishop of Rockhampton (who had also conducted the retreat for the ordinands), the Litany was sung in procession by the sub-dean, the servers and acolytes, and the robed clergy present.

The services of ordination and Holy Communion followed the Prayer Book order, with the Bishop of North Queensland as celebrant.

The restrained and dignified ceremonial was smoothly carried through under the direction of the Reverend H. R. Moxham as Master of Ceremonies, setting a very high standard that would not be easily excelled in any of our principal cathedrals.

After the service the candidates, relatives and clergy were entertained at morning tea by the Ladies' Guild of the cathedral, and at afternoon tea by the bishop and Mrs Shevill held an informal reception for the ordinands and their families.

The new deacon, the Reverend David Philip, will serve at the Holy Trinity, Mundingburra. He is at present Rector of Strophil, in the same district.

Of the four newly-ordained priests, the Reverend Alex Marshall will go as assistant curate to S. Matthew's, Mundingburra, the Reverend Tom Williams will remain at the cathedral, becoming senior curate, the Reverend Edward Steele goes to assist the Reverend J. Tripp at Mount Isa, and the Reverend Warren Croft will become the diocesan secretary for Youth and Missions.

## C.E.M.S. CONFERENCE FOR BRISBANE

The national triennial conference of the Church of England Men's Society will be held at S. Francis' College, Brisbane,

for Queensland, Mr Dick Mayo. In the afternoon the leaders will be Dr. Reverend David Sand, Chairman for Queensland, and Mr Jim Schroedog, Gipsland.

It is intended to divide visitors to the conference into four groups to visit different churches for men's rallies.

This was done in Tasmania a year ago for the first time, when delegates visited nearly all the churches in the State.

The national president, Bishop R. E. Richards, of Bendigo, will preside and will complete his first three-year term.

He missed the last conference at Deloraine, Tasmania, because he was attending the consecration of the Coventry Cathedral.

The triennial conference, during which officers for the next three years will be elected, will open at 2.30 p.m. on the Saturday with a normal business session.

## LEADERS

At 7.30 p.m. the national president will deliver his presidential address and a discussion, led by Bishop R. E. Kerke, of Sydney, will follow.

The sessions on the Sunday will include branch meetings in the morning and a "Christian evening" in the afternoon.

Leaders in the morning will be Mr J. H. Brown, of Perth, Mr Harry Brown, and the national secretary, Mr Allen J. Moxham, of Ipswich.



After the ordination in S. James' Cathedral, Townsville, Diocese of North Queensland, on December 23. From (row left to right): the registrar, Mr C. F. Smith, the Reverend A. N. Marshall, T. J. Williams, D. Philip, E. R. Steele, W. D. Croft and the Bishop of Rockhampton, Back row: the Reverend A. J. Bell, the Bishop of North Queensland, and the Reverend M. C. Brown.

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## PARISH FAREWELLS ITS RECTOR

FROM OUR CORRESPONDENT

Perth, January 14  
After only a year as Rector of Rockingham Safety Bay, Diocese of Perth, the Reverend E. W. Pitcher has retired from the active ministry of the Church.

Regrets at the departure of Mr and Mrs Pitcher were expressed at a number of farewell parties organised by the various parish organisations of S. George's, Safety Bay and S. Nicholas, Rockingham.

At the main farewell function in S. Nicholas parish hall, Mr R. Warburton, churchwarden, paid a tribute to the patient and understanding manner in which Mr Pitcher had handled the problems of the two par-

ishes, for no parish, he said, is without or should be without, problems.

This Mr Pitcher had been able to do despite the calls on his time necessitated by his wife, who is an invalid.

The parishioners, said Mr Warburton, had appreciated the work the retiring rector had done for the parish, and they would long remember his inspiring sermons and his friendly manner.

During his short term in the district Mr Pitcher had endeared himself to all parishioners. He visited Mr and Mrs Pitcher peace and contentment in their well-earned rest. Their departure was a sad loss to Rockingham and Safety Bay.

Replying Mr Pitcher thanked the attendees and parishioners for the functions they had arranged for them, for their gifts and for their friendship in him and his wife.

## RECTOR'S GIFT

His short stay in that parish had been a happy one, Mr Pitcher said he would like to make a presentation to the parish.

He had noticed that the church there did not possess a set of Eucharistic vestments. He asked the wardens to accept on behalf of the parish his own set of vestments for the four seasons, which he had bought on leave at Rockingham for use at celebrations of the Holy Communion.

"This the wardens did with very much pleasure and the fine gesture of the retiring rector was applauded enthusiastically."

## STONE SET AT KERANG

### NEW CHURCH FOR BENDIGO DIOCESE

FROM A CORRESPONDENT  
Kerang, vic, January 14  
The Bishop of Bendigo, the Right Reverend R. E. Richards, set the foundation stone of the Church of S. John the Baptist on December 15.

About 200 people witnessed the ceremony including a former rector, Archbishop J. H. Lee. The rector, the Reverend R. G. White, diocesan clergy and lay leaders.

The bishop said that the foundation stone was symbolic of the hope of a new church, which Christ is the head.

The new church was an expression of the people's faith; the hope of a new church, which could be built to the glory of God.

A copper casket, containing records and newspapers, was placed in the recess before the setting of the stone.

The special altar (flooded with the rosewood hannah, used for the altar of the new church, a coronation spirit level) incised with two triangles representing the Trinity, a cross, a hammer, mallet, were returned to the architect for safekeeping, until another such ceremony is enacted.

Over 2000 had been well over Victoria at similar ceremonies, but the practice to return them in this manner instead of giving them to the officiating bishop.

## HOLIDAY-MAKERS WELCOMED

FROM OUR CORRESPONDENT  
Newcastle, January 14  
Holiday-makers at the Entrance last week announced the congregation at supper after the Christmas Eve service in January.

The supper is held in the room behind All Saints' Church after the service.

The Rev. Canon of the Entrance, the Reverend William Griffiths school, the matron of the Infant Matron Patrick, advised that the new home building was the January issue of his parish magazine.

## CLERGYMEN TO BE TEAM

London, January 14  
The Bishop of Newcastle, the Right Reverend W. L. S. Fleming, last week announced the appointment of a group of four to all holiday-makers in the new home building in January.

The parties will in future be known as the Britain Group. G. J. Briley, Elm Director of the A.B.C. Professor K. S. Inglis, of the N.H.I. and Mr J. Handfield, public relations consultant, of Newcastle. Enquiries from the Director, Department of Adult Education, University of New England, Armidale, N.S.W.

## STATE FUNERAL FOR FORMER PREMIER

FROM OUR OWN CORRESPONDENT

Brisbane, January 14  
A State funeral for the late Arthur Edward Moore who died on the 7th of the age of 86, from 1929 to 1932 Mr Moore was Premier of Queensland.

Ever a devout son of the Church Mr Moore was a regular communicant at S. Arthur John's Cathedral and at his parish church at Malimbah.

From 1919 to 1931 he was a synodman (both for Oxley and for the cathedral), and had been a member of the Cathedral Chapter since 1935 and of the Diocesan Council since 1938.

Besides that of the Diocese on other committees, including the Fire Insurance Board, the Diocesan Council, the "Church Chronicle" Board, and the Superintending Board.

A large congregation gathered at the cathedral to pay their respects. Pall-bearers were the Premier Mr Niklin, the Deputy Premier Mr Munter, the Education Minis-





BOOK REVIEWS

BIOGRAPHY OF DR RAMSEY

THE BIRTHDAYS ARCHBISHOP OF CANTERBURY, James R. Simpson, Harper and Row, New York, Pp. 263, 6s. 6d.

BISHOP WARD has told us recently that we honour our biography with a holy awe, for James R. Simpson, a leading American layman, has broken the rules and given us a delightful account of Dr Ramsey, the hundredth Archbishop of Canterbury.

He is aware that his work is no substitute for the more judicious biography which subjects its subject into historical perspective, and seeks to appraise and evaluate. Mr Simpson has produced a human-interest success story, and we may be sure that biographers of the future will be glad to use it.

The book is written with the American reader in mind though others will not find that any disadvantages. We are welcomed through the various stages of Dr Ramsey's life from childhood school and university through his first curacy at Liverpool Road, Bournemouth, his year with C. C. M. How who refused Lincoln, Boston, Durham and Cambridge, until eventually he becomes, first, Bishop of Durham, then Primate of England, and finally Primate of all England.

In the course of tracing his career, Dr Ramsey's gifts and interests are described by the biographer in a fascinating way. Not is Mr Ramsey kept in the background, and we are introduced to a woman of charm and vigour, battling against poor health.

The domestic side of Lambeth Palace, the furnishing of rooms, the daily routine, are brought before the reader's notice. We learn that the archbishop is on that—the poor man's wife. He bliden breads and pastries, but can have medons whenever he likes. Moreover, they grow their own vegetables at Lambeth. In fact, when at last you put the book down you feel you are actually to meet the archbishop and Mrs Ramsey by their Christian names.

Mr Simpson has not entered on his labour of love lightly. He first met Dr Ramsey in 1961 at the Assembly of the W.C.C. in New Delhi. Since then he has talked with him at Lambeth and Canterbury. In order to get the right atmosphere he has visited the places where Dr Ramsey has worked, as well as many of the places where he has preached and lectured. He has the knack of ferreting out all sorts of information. He is not content, for example, to stop at the white and

where of Dr Ramsey's ordination; the day is pictured as one when Liverpool's black street plastered with rain. Who told him that? He also tells us of the pathos for the Enlightenment as served for the Emotions contained in the Archbishop's letters. A cynic may suspect that while in fact, the Archbishop's writing up on the archbishop's writing style.

The book is punctuated with witty comments on Church Affairs, and we are glad that you cannot resist a dip at Archbishop Lang, and a few dig at Archbishop Fisher. Indeed, it is a pity to see him joining in the fun fashionably in some quarters now, to denubk Dr Fisher.

One outstanding merit of the book is that it is written for ordinary lay folk. The author spurs no pains to explain terms which may not be familiar to those not ecclesiastically minded.

He tells what the office of Archbishop of Canterbury is, and how it came about, and also a small section to some of the more interesting incidents, including those tragically traced to higher service. In a more serious work, the writer would be expected to give authority for his historical facts, but all are made in good faith. The book abounds in quotations, or wickerwork as Mr Simpson's countrymen call them. For instance, Archbishop Fisher is said to have declared that to be an Archbishop of Canterbury you need "the strength of a horse and the ability to be a cart horse one day and a racehorse the next."

Two dozen splendid photographs add the book and add to its interest. Mr Simpson confirms the picture we have of the archbishop—a godly and well learned man of charm and ability, with a devoted wife by his side.

—C.M.G.

FOR SCHOOL CHAPLAINS

A GUIDE TO DIVINITY TEACHING, by P. H. ROSE, S.P.C.K., Pp. 17s. 6d.

Most teachers of Divinity will find this syllabus from year to year as their knowledge and experience deepens. A committee of leading schoolmasters and Head Masters have examined the contents and are satisfied with the teaching of Divinity.

There are six sections: Christian Doctrine, the Bible, Worship, Christian Morality, Church and Society, and Christian Apologetics. Each is completely treated, and though the last is too short, it is a welcome provision of an extensive bibliography goes on to cover the ground.

While this is a valuable book, particularly at the beginning of a school year, to poor teachers its greatest weakness is that it almost completely overlooks the aspect of relevance.

How can it be best handled at this stage of the boy? For after all it is to be "systematic" and "logical" in its skill and conviction? There must be recognition of the difference between lecturing and learning.

—A.V.M.

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FROM CHAPLAIN TO A NATIONAL CHURCH

CHURCH AND STATE IN AUSTRALIA 1788-1961, BISHOP, S.P.C.K., Pp. 291, 6s. 6d.

BETWEEN 1788 and 1872 the Church of England in Australia developed from an Army Chaplaincy for a Convict Settlement to an association of dioceses with a complex machinery of government and differing interests.

Today the Church is (1) respected by other communities and (2) self-governing Church. The first of these facts has been that it is written for travel, the latter only happened one year ago.

The story of these changes written in a 170 years old part fold in this fascinating book by Archbishop BISHOP.

It is a story of struggle against prejudices built by history, and indifference on the part of a Government and Parliament. It is a story of struggle against inherited traditions and outlook which in the new circumstances, and surroundings were simply irrelevant.

It is a story, too, of fine insights and statesmanship on the part of bishops, chaplains and some laymen.

For it is a story of gradual recognition on the part of leaders and laymen of the Church in Australia. Letters sent and received by the Church are made clear.

It makes clear that the Church was not a thing of the past, but a living organism. Aid would be a thing of the past, but a living organism. Aid would be a thing of the past, but a living organism.

FURTHER, that the entrenched positions and autocratic attitude of a bishop of the Established Church at home were not the Church in this new world, and the bishop would need the symbol of his leadership and lay representation in his legislature.

These lessons were not learned to a moment and indeed were learned, say by an Archbishop Scott, but they were by the bishops mentioned above, who were the Church in New Zealand, laid the foundation on which the Church of Australia has been built.

For the writer gets the impression that he has thoroughly digested the multitude of documents out of which his story has come, and has indeed entered into the mind of those great bishops as he describes the difficult approaches they made to disengage self-government, some by Acts of Parliament, some by

"constitutional compact".

As one reads the beginning in Melbourne, Adelaide and Launceston, the imagination of their synods, and the rise of the Church in New South Wales, one is carried on a sea of the book down, so deep is the interest created.

An epilogue tells briefly the story of the breaking of the ties and the obtaining of the Constitution for the Australian States after 20 years of struggle.

In showing how the Church of England in Australia came to be what she is today the book reviews the history and policy that should be hers if she is to fulfill a great destiny in the future.

Our Church still has in a

THE SOUND LEARNING AND COMMON SENSE

THE CHURCH QUARTERLY REVIEW, October-December, 1962, S.P.C.K., Pp. 28s. 6d.

THIS is a journal which has played an important part in our literature, and which improves with the years. Most readers will feel that they cannot afford to miss an issue. That we are among them is shown by our regret that for some years the last two copies did not reach it. It will mean an other visit to the bookshop or library.

In this number the Editor writes about two current debates: What are the ties and relationship between the Church of faith and the Jesus of history? What are the ties and relationship between the Church of faith and the Jesus of history?

Indeed, common sense may be said to characterise the whole issue, and it is rooted in sound learning.

There are some fine articles on dealing competently with topics on which we are all glad to be guided. What is the Orthodox think about Roman reunion? What are the ties and relationship between the Church of faith and the Jesus of history?

What is the frightening situation behind the present water movement? There are sensible, factual answers to these and many similar questions.

Of special interest in Australia at present is an article on Canon A. Courton on revision of the Communion service between 1552 and 1662. The author has a skillfully aided and unaided which still benefits to much

measure the party loyalty that we must and hindered the movement to unity.

Nay, more, they blinded me to the greatness of Anglicanism, his tolerance combined with conviction. Her Catholic tradition and the maintenance of heritage and consequently her strategic place in the world.

This book, as Bishop Ward has said in a foreword, "will attract those who are interested in this subject." It is a book which will be read by the Church of England as well as all the clergy in Australia should read it with interest and what God has wrought in the world and with interest here in the Church of the future.

—J.S.A.

EZ Spaghetti 57 BENE DI SPAGHETTI TOMATO SAUCE

It's so much better in so many ways

Unforgettable Safari

by Irene F. Jeffreys

Miss Jeffreys is the C.M.S. South Australian State Secretary. This book is a warm personal account of a recent trip round those parts of the world where the C.M.S. carries on its magnificent work—particularly Africa.

She gives in addition to a wealth of human interest detail a fine over-all picture of the Church Missionary Society at work.

This is a light book, but of great practical value to those who welcome help in systematic spiritual reading.

The opening chapter is a useful introduction to spiritual reading as an exercise, and the various classes of books which contribute to it.

Then follows a very comprehensive list of spiritual classics set out in periods, with notes of interest about each. At the end is a list of books which are particularly recommended.

Much reading and research lies behind the production of this Commission service between 1552 and 1662. The author has a skillfully aided and unaided which still benefits to much

DEVOTIONAL

MEDITATIONS ON THE SUNDAY GOSPELS, S.P.C.K., Pp. 10s. 6d.

The collects of the Book of Common Prayer are those inspired prayers that it is perfectly natural for them to be the source of inspiration for further devotion. Many and various are the books based on the collects, but there is always room for another.

The late Canon H. Primin, formerly of St Peter's Cathedral, Adelaide, made each Sunday's collect the subject of his meditation in preparation for his Communion for twelve months and long before his death. The series has been published as a Seraph paperback, under the title of "Meditations on the Sunday Collects."

The result is something that may prove helpful to many, though each meditation is a little over a page, with the collect printed in full at the top. The approach is devotional rather than historical or critical, but there is a surprising wealth of technical information contained in the studies, and the author had obviously made considerable research into the collects and history of the collects.

The clergy and lay people alike will find this book useful and helpful. There is economy of language, and the style is clear and lucid. It is a worthy companion for those who love their Prayer Book.

A.W.S.









# PROGRESS TOWARDS PACIFIC COLLEGE

A.C.C. INFORMATION SERVICE

STeady progress has been made towards the establishment of the proposed United Theological College in the South Pacific.

Developments in recent months regarding the college are satisfactory by many of those most concerned, in the Island Churches, in Australia, and in other parts of the world. Staff members of the Theological Education Fund Committee, which works in several continents, are favourably impressed by the documents recently produced.

The negotiating committee met at Cebu last September in the residence of the Right Reverend J. C. Vecker, Bishop in Polynesia.

Present were Dr. Bradshaw (Congregationalist), the Reverend C. H. T. Germon and Dr. S. A. Haves (Methodist), the Reverend E. C. Jansen (Presbyterian), Bishop Vockler, Pastor Marc André Ladoles, Permanent Representative of the Paris Evangelical Missionary Society in Noumea, the Reverend I. D. Fullerton, Organising Secretary of the Australian Board of Missions, and the Reverend F. Gribble, General Secretary, Methodist Overseas Missions.

The proposals worked out by the Consultation on Theological Education, held in Suva, May, 1961, were carefully and fully examined. Preparatory work has gone on for a long time with the result that the negotiating committee was able to approve detailed resolutions on how best to implement them.

## PORT MORESBY

New factors influencing discussion included the information that a University College would probably be opened at Port Moresby by 1966. The committee took note of, and recorded in its minutes, opinions concerning the possible effects of this. It then carried a "resolution of principles" recommending to Churches and mission boards "that we proceed to the establishment of a United Theological College in Suva."

"We do so in recognition of the demand by many Churches for theological training at a higher level than at present attainable within Pacific colleges; and also in awareness of the need that may arise for a second united theological college in the Papua-New Guinea area, and of the implications of

this for the college in Suva."

The committee recommended that the name of the college be "The Pacific Theological College."

It recognised that within the framework of the participating Churches would be free to maintain their own discipline and devotion. Provision would also be made for fully corporate acts of worship by the collegiate body.

High standards of entrance and attainment are to be maintained, yet this will not prevent the sympathetic handling of some special cases.

The college is to provide a course of theological studies at a level above the standard of Melbourne L.T.B. The entrance standard will be as L.T.B. or equivalent.

Strong emphasis will be placed upon guided research on problems specifically connected with the Pacific Church.

The committee considered information about various sites and visited three of them and gave the Organising Secretary instructions for action of a sufficient number of Pacific Churches to approve of the scheme submitted to them.

## CONSTITUTION

Recommendations included some on what buildings are to be erected. Architects' sketches will be submitted to the Pacific Churches for approval. The capital costs of establishing the college were calculated at \$65,000 (Fijian), a large part of which would be met by the Theological Education Fund. The balance would be raised by donations.

Provision is made in the plan for the principal staff tutors and a bursar.

A draft constitution for the college has been drawn up and submitted to the Churches for approval. The 1961 consultation had approved a large part of which was the main purpose of establishing a college, which would entitle it of representation (direct or indirect) on the college council.

The Organising Secretary reported that between Churches he had responded by paying this

They were the Free Wesleyan Church of Tonga, Samoan Church of Christ, W. J. Suptis, Church in Fiji (Fiji-Indian District), Methodist Church in Fiji (Fiji-Fijian District), the Evangelical Christian Church of the West, and the Diocese of

Polynesia, the Lutheran Mission in New Guinea, Cook Islands Christian Church, the Diocese of Malanraia, the Methodist Church in Samoa; the Presbyterian Church of the New Hebrides, the Gilbert Islands Congregational Church; the Diocese of New Guinea; the Papua Ilesiasia; the French Evangelical Church of Tahiti; Nauru Congregational Church; the Diocese of New-Caledonia and the Diocese of the Loyalties.

Later the Marshall Islands Church and the Bible Islands Congregational Church decided to affiliate.

Offers of substantial aid have come in from Samoan Church (L.M.S.) £2,000; Australian Church of Christ, International Church Aid £4,000; Methodist Overseas Missions, Sydney £5,000; London Missionary Society £7,000; Bible Islands Congregational Church £1,000; as well as the main offer of 10,000 1964.

## BOOK REVIEW

### AID FOR BIBLE STUDY

WILLIAM NEIL'S ONE VOLUME BIBLE COMMENTARY. Holder and Stoughton, Pp. 545. 10s. 6d. net.

TO read the entire Bible and the Apocrypha intelligently and intelligibly is no easy task. To so write that the reader is almost forced to read the sacred text makes the task the heaviest.

Yet William Neil, who is so well equipped for the task (who can forget his editing of the first-rate "Bible Companion") has succeeded in doing these three things — his material is succinctly but factually presented.

There is present that devotional spirit that feeds the soul as it illumines the mind. As Neil himself writes, "This book is not an introduction to the Bible, or a substitute for reading the Bible, but an aid to studying the Bible."

Headings mark each major section. After a paragraph of comment, the verses referred to are given. So the reader is compelled to read the Bible itself as he reads the commentary.

The major weakness, as in all papers to your reviewer, is the length of the treatment. Both Genesis and Exodus have by far the greatest number of pages given to them — over fifty each. The Apocrypha has only twenty pages altogether, and over the Psalms, which are treated together, have only eight pages.

dollars from the Theological Education Fund.

Plans for meeting the recurrent costs of the college and a list of the amounts that might reasonably be expected from each participating Church, are included in the proposals.

The proposals have now gone to the Churches. Each Church is asked to sign one or other of the forms of assent provided. The constitution will come into force and take effect if and when formal assent is received from ten or more of the participating bodies, providing that one out of the five confessional groups are represented among them.

The Organising Secretary would be responsible then for initiating the election of the college council, and summoning its first meeting. It is hoped this may take place in September, 1963, when a bursar could possibly be appointed. If so, building operations could begin in 1964.

## DIOCESAN NEWS

### BATHURST

#### APPOINTMENTS

Mr. W. Cottery, of the Sydney Department, has been appointed Director of the Bathurst Diocesan Office. His predecessor, Sister Daphne Syer has been promoted Deaconess at the Parish of Parkes.

### NEWCASTLE

#### LEAVING RESULT

The organist of St. Matthew's, Newcastle, in the Rev. Dr. G. M. Gibbons, has gained an outstanding place in the Leaving Certificate. Miss Gibbons, who attended Newcastle Girls' High School, will gain a maximum pass—two first class honours passed and four A's. She intends to study for a Bachelor of Arts degree at the university, and hopes to become a language teacher.

He is well studying for the Leaving Certificate last year, and learned the organ at the Newcastle Cathedral.

**CRICKETER TO PREACH**  
A large congregation is expected at Christ Church Cathedral, Newcastle, next Sunday night, when the England opening batsman, the Reverend David Shepherd, will preach. The service will start at 7.15 p.m.

The Reverend David Shepherd is preaching at intervals during his tour with the M.C.C. cricket team.

**THE ENTRANCE ADDRESS**  
One of the last addresses to be given at the 1962 Convocation of the Diocese of Newcastle was at All Saints' Church, The Entrance, last Sunday at Evensong.

The address was illustrated by films. In the morning Mr. Kennel spoke at 10 a.m. and 11 a.m. services at The Entrance.

### PERTH

#### BUREAU

The success of the bureau which faces that there is no council to manage it, and the further the crisis the Church's indebtedness to Mr. L. Johnston, who is managing the bureau with high effectiveness, a council will shortly be set up, and like Mr. Johnston, all efforts will be made to ensure that the bureau will be able to solve all the problems brought forward by the members of the unit.

The unit should be supported financially, morally, economically, there is a place within the members of the Church for its people finds an outlet. Then, having done this, the members of a council of women, could be set up.

—A.M.V.

positions, in high rent situations, perhaps glad of a home with comfortable furniture, a devoted English Army officer, not too old, seeking a clerical job, a steady presence with domestic worries who need a

### NEW SOCIETY FORMED

The new society formed to assist the sick and needy and generally to do whatever possible, less fortunate persons, was the Society of St. Aquinas's Parish, Com. At a meeting on December 10, it was resolved that a new and self-sufficient society be formed, named "The Society of St. Richard." The society will meet every month, and solicitors a busy time ahead for all its members.

### AN OLD PRIEST KEEPS GOING

The Reverend J. E. Stannard, who has been active well over some years ago, had been assisting St. Andrew's, Salisbury, till December 31 last year. Now he is caring for the sick at the House of Peace, at Ayr, as S. Luke's and "Hammersley" hospitals. Although he is free to undertake similar duties of recent times work in the metropolitan area.

### SYDNEY

#### JUNIOR CLERICAL SOCIETY

The first meeting this year of the Junior Clerical Society will be held Friday, February 11, at St. Peter's, Hornsby, on Monday, February 11, 1963. The meeting will commence at 7.30 p.m., concluding with attendance at 8.30 p.m. All clergy members who wish to attend should notify the secretary (Rev. A.S.S.) or St. Barnaby's Rectory (22, Kelly St.).

#### INDUCTION

The Reverend Col. Kelly will be inducted as Rector of St. Andrew's, Lakemba, on Wednesday, January 30, at 8 p.m.

### WILLOCHRA

#### DIOCESAN CENTRE

A swimming pool is nearing completion at the Diocesan Centre, Willochra, and it is hoped that this will encourage camps during the summer months. Four temporary houses have been purchased from the S.A. Housing Trust and transferred to the Centre; two will provide for the dormitory accommodation, one is to become the assembly hall, and the temporary chapel, and the other is intended to form the nucleus of a caretaker's cottage.

8088

# DAVID JONES

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George St. Store, Mill Street, Mt. St. George, Sydney

—See P. 11, "Warrumbungle, plerion."  
Students of S. Columba's Hall, Wangarratta, Victoria, photographed in November, 1962, with the bishop, the Right Reverend T. M. Armour, and the warden, the Reverend E. Badger. Front row (left to right): J. W. Reeves, the bishop, the warden, the Reverend J. J. Hellebrand, Back row: The Reverend R. F. Woodhouse, W. J. Suptis, A. Greenshield, M. L. Crawley and the Reverend L. H. Allott.

