

THURSDAY JANUARY 17 1963

The General Secretary of the Church Missionary Society, CANON MAX WARREN, makes in his current monthly *News-Letter* a number of points which are especially relevant to us of the Church in Australia at this moment, when we have lived for one full year under the new Constitution. On the use and limits of the power of man over man, CANON WARREN quotes these words from a paper by PROFESSOR M. GINSBERG:

In the history of mankind, the difficulty of reconciling the need for general order and social cohesion with the concept of individual rights is no new problem. What is new is that so few have appreciated in more than an elementary pragmatic way that the philosophical factors involved in secular life are equally valid in the Christian life. With this exception, that the Holy Spirit, "ever seeking to bring order out of chaos," is active in a special sense through those of Christ's flock who have the true humility, spurning power for themselves, to seek and follow His will, prepared to allow themselves to be matured into "nothing less than the full stature of Christ."

S. Barnabas' Church of England has long been associated with Sydney University because of their nearness. As an article in a Sydney newspaper the other day quoted some famous texts from S. Barnabas' well-known wayside pulpit, it might be appropriate to reveal another with some relevance to the search

Surely it is time the Post Of-

emphasise the very modest score of three made by Mr Sheppard in helping to open the M.C.C.

there is a complete union of our hearts and wills with His. Self is lost in love for Him Who

4.45 p.m. "Sunday Special." "Space Unlimited"—Clive Smith.

10.40 p.m. 'Man to Man'—Captain William Calves.

January 25: Conversion of S. Paul.

BOOK REVIEWS

BIOGRAPHY OF DR RAMSEY

THE HUNDRETH ANCHOR OF CANTERBURY, James R. Simpson, Harper and Row, New York, Pp. 242. Australian price, 7.50s.

BISHOP WARD has told us recently that we honour our biography with a biography after the way of Jones R. Simpson, a leading American layman, has broken the rules and given us a delightful account of Dr Ramsey, the hundredth anchor of Canterbury.

He is aware that his work is no substitute for the more judicious biography which is 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 whisked through the various stages of Dr Ramsey's life from childhood school and university, from his first curacy at Liverpool House, incidentally, his year with C. C. H. How who refused the See of Boston, in 1933 to 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. Nor 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 eyes. We learn that the archbishop is on that — the roof, and his hidden breads and pastries, but can have melons 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 ready to address the archbishop, and Mrs Ramsey by their Christian names.

MR Simpson has not entered on his labour of love lightly. His first met Mr 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 when and

where of Dr Ramsey's ordination; the day is pictured as one of "Liverpool's black street" plastered with rain. Who told him that? The Archbishop of Canterbury, for the Enthronement at Lambeth, the hundredth anchor of Canterbury, was served with a light lambton cooked for the Enthronement.

A cynic may suspect that while in attendance, checking up on the archbishop's visit, Mr Simpson liked the Blarney story. The book is punctuated with witty comments on Church authorities. For instance, the Archbishop of Perth, Lord Gair, and the Archbishop of Perth, Lord Gair, is a pity to see a few jingling in the car fashionably in some quarters now, to debunk 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 a small section to some of the duties of his historical past, including those tragically transferred to higher service. In a more serious work, the writer would be expected to give some of his historical past, but all are made in good faith, or wickerwork as Mr Simpson's countrymen call them.

For instance, Mr Fisher is said to have declared that to be an archbishop is to be a man who needs "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.

—A.V.M.

FOR SCHOOL CHAPLAINS

A GUIDE TO DIVINITY TEACHING, by R. B. Hume, S.P.C.K. Pp. 175, 3s. 6d.

Most teachers of Divinity find their syllabus for the year as by their knowledge and experience decide. A committee of school chaplains for the year have examined the contents, aims and methods in the teaching of Divinity.

There are six sections: Christian Doctrine, the Bible, Worship, Christian Morality, Church and Society, and Christian Apologetics. Each is competently treated, although the last is too short. However, its provision of an extensive bibliography goes far to correct the impression of brevity.

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

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

FROM CHAPLAIN TO A NATIONAL CHURCH

CHURCH AND STATE IN AUSTRALIA 1770-1961, by R. B. Hume, S.P.C.K. Pp. 291, 6s. 5d.

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 relations to the State.

Today the Church is (1) respected by other communities and (2) a self-governing Church.

The first of these facts has been the result of much travel, the latter only about one year ago.

The story of these changes would not in 170 years is too part told in this fascinating book by Archbishop Baines.

It is a story of struggle against prejudices built by history, of mutual indifference on the part of a Government and Parliament, of the Church's own 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 lay representatives of the Church in Australia.

It makes clear that Letters Patent were finally discarded, and the Church became an agency of the State. Aid would be a thing of the past, and the Church would be the source where the financial needs of the Church and of the State would have to be met.

FURTHER, that the entrenched position and autocratic methods of a bishop of the Established Church at home would have to be met in this new world, and the bishop would meet the synod of his clergy and lay representatives 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 mainstay of the Church of New Zealand, laid the foundation on which the Church of Australia has been built.

For the writer gets his thoroughly digested the multitude of documents and his story is clear and has indeed entered into the mind of the Church. It is a story of the Church of New Zealand, laid the foundation on which the Church of Australia has been built.

"consonant compact" as one reads the beginning in Melbourne, Adelaide and Tasmania, the inadequacies of their synods, and the rise of the Church in New South Wales, is carried on so subtle to put the book down, so deep is the interest created.

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

In showing how the Church of England in Australia came to be what she is today, the book reveals the motives and policy that have been hers if she is to fulfill a great destiny in the future.

Our Church still has in a

SOUND LEARNING AND COMMON SENSE

THE CHURCH QUARTERLY REVIEW, October-December, 1962, S.P.C.K. Pp. 28, 4s. 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 reason the last two copies did not reach us. It will mean an other visit to the bookshop or library.

In this number the Editor writes about two current debates: the one on the apostolic succession, the other on the relationship between the Church of England and the Jews of the world.

What is the significance of his comments is in evaluating their down-to-earth common sense.

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

There are some nice articles each dealing competently with topics on which we are all agreed. What is the meaning of the Orthodox Church in reunion? What are the signs, and especially the aged, to make of claims for prayer, for healing, for psychic phenomena, and medicine? What is the frightening situation behind the present-worship movement?

Answers are sensible, familiar answers to these and many similar questions. But special interest in Australia at present is in an article on Canon A. H. Corbett on revision of the Communion service between 1552 and 1662. The author has skillfully avoided the uninteresting which still bedevils to much

of our liturgical literature, and has managed both to inform and to provoke.

In addition to all this we are given 34 pages of book reviews containing quality of ideas and temptation. One could wish that of this venturing to write by the speaker about the Dead Sea Scrolls were first compelled to read to us. It will mean an other visit to the bookshop or library.

Even those who feel justified in not subscribing to the Church Quarterly Review might well consider buying it.

—C.C.C.

USEFUL GUIDE

TO SPIRITUAL READING, by R. B. Hume, S.P.C.K. Pp. 175, 3s. 6d.

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 three readings for each day.

Much reading and research lies behind the production of this book, and it is warmly recommended as a guide and a reference.

—A.W.S.

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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.

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—A.W.S.

DEVOTIONAL

MEDEVATIONS ON THE SUNDAY MEDITATIONS, R. P. Hume, S.P.C.K. Pp. 175, 3s. 6d.

The collects of the Book of Common Prayer are some of our 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 R. P. Prim, formerly of St. Peter's Cathedral, Adelaide, made each Sunday's meditation the subject of his meditation in preparation for his Communion for twelve months not 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, as each meditation is short, 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 amount of technical information contained in the studies, and the author had obviously made considerable research into the sources 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.

THE VATICAN COUNCIL AND THE EASTERN CHURCHES

ECUMENICAL PRESS SERVICE

THE Schema "De ecclesia una" (which all may be united) that the Vatican Council by its Preparatory Commission for the Eastern Churches, expressly recognised the value of ordinations carried out in the Eastern Church separated from Rome, reports K.I.P.A., the Roman Catholic international Press Agency which has headquarters in Fribourg, Switzerland.

The agency adds that the Schema recognises that the event of reunion with Rome, the Eastern Churches retain their own way of life and their own rights "so long as these are not in conflict with the faith."

"La Croix" says that the Schema is in three parts: 1. Unity founded on Peter; 2. Prayer, theology, liturgy, psychology, and practical methods as ways of promoting Christian unity; and 3. The legal and practical norms of restoring unity.

In its issue of November 28 "La Croix" commented: "In the eyes of Eastern Christians, the Roman Church no longer presents the true visage of Catholicity. This Schema will help to restore the representation between the Catholic Church and the Eastern Churches."

On December 3 "La Croix" had this to say: "Although we believe that the unity which Christ desired for his Church, according to which all who profess the same faith, practise the same form of worship and are gathered under the same authority of the successor of Peter, is practised in the Catholic Church, no one could claim that this unity is fully realised."

"It will therefore be the permanent concern of the council to do its utmost to facilitate Christian unity, not by drawing up formulae which confine itself to the points of agreement by silencing the elements which enable seekers, both groups and individuals, to find the Church of Christ, one, holy, catholic, and apostolic. Together with two other statements on ecumenism, this Schema, the council will form a single document. Thus the theological question of ecumenism will be treated as a whole."

The Frankfurt Allgemeine Zeitung has referred to what it calls "lively criticisms" made by many of the council fathers during the discussion of this Schema, passed by 2088 votes to 36, and has commented: "Many speakers pointed out the weakness that the Schema separated the question of the Eastern Churches from the real problem of unity, and that the question overlapped with the question of unity dealt with in other Schemata."

THE SCHEMA
"This objection is borne in mind in the decision to amalgamate the Schema with the document prepared by the Secretariat for Christian Unity and with the first chapter of the Schema 'De ecclesia'."

"Other critics maintained that some of the formulations contained in the Schema were too difficult and categorical. Nor did the Schema refer to the sins of omission committed by the Roman Church."

The Schema on the Press, cinema, radio, television and the theatre, approved by the council by 2138 votes to 15 but not turned to the commission that prepared it so that a shorter text can be worked out in the form of pastoral instruction, has brought these Press comments: "Le Monde": "This Schema touches on the essential problems of the right to information, which involves a complete theory of man and modern society."

In spite of its inadequacies, this Schema... has one point of honour: it has insisted on the irreplaceable function of the laity in evangelising the world. The Press, the radio, and the cinema penetrate to places to which the priest will never have access."

"La Croix": "Many of the council fathers expressed regret that no layman had taken direct part in the work of the secretariat. 'Christ and World' television. As Mr. Stourm said, a new order is being built up, thanks to the methods of communication which are breaking down the barriers between the peoples and penetrating the hearts of men, whether or not to make use of these methods of communication."

"In the view of the hierarchy, modern publicity techniques open up tremendous possibilities for instruction and education; they can be the servants of evangelism."

"Many bishops have expressed the need for the presence of lay Christians in every branch of the technique of disseminating information which has been a very effective means of serving the welfare of humanity. Cardinal Spellman (U.S.A.) expressed the wish for still wider co-operation in this field between Catholics and non-Catholics."

SOME IMPLICATIONS OF FREEDOM: CANON WARREN

Canon Max Warren in his current "C.M.S. Newsletter" deals with the problem of Christian freedom set in a contemporary context.

He quotes from Lord Beveridge's study, "Voluntary Action": "The happiness or unhappiness of the society in which we live depends upon the extent to which it is free in the instrument of political power which we call the State."

Canon Warren emphasises that the good society depends on its citizens, individually or in free association with others, working on State action.

On the economic side he quotes from Guy Hunter, in "The New Societies of Tropical Africa":

"If there are leopards in the jungle of free competition, there are also extensive mangroves in the open plain of centralised planning."

Canon Warren says little attention is paid in ecclesiastical circles to the functional issue of power and its place in all human affairs, not least in those of the Church.

"How much indeed of ecclesiastical controversy, even of discussions with respect to Church unity, evade the key problem of the exercise of power and the prior question of how can be treated with it?" he says.

In the Mission of the Church, we must recognise that *laetare* offers no solution; 'the problem is to know how to chain the leopards' without getting bogged down in the 'quagmire'."

He suggests that in its mission to the world, the Church needs to give particular care to:

1. Encouraging the principle of participation by personal involvement;

2. Teaching about commitment to a deeply personal prayer life;

"LUNCH BOX"
ANGELICAN NEWS SERVICE
London, January 14
"Lunch box" is the title of the joint venture launched last week by the Vicar of St. Andrew's guild church, the Reverend Dr. Deary, and the Assistant Minister of the City Temple, the Reverend N. J. Shepherd.

Each Tuesday, for two sittings, at 12.30 and 1.10 p.m., the conference room at the City Temple will be open to the workers to eat their sandwiches and buy young and old.

And also take part in informal discussions on moral problems and topics in the headlines of the week.

Concerning the decision to take the Schema on Mariology together with the Schema "De ecclesia," the German weekly "Christ and World" comments: "This decision provides an opportunity to examine the theme of Mariology in its broader setting and thus avoid preliminary decisions which would be a hard test for the goodwill of non-Catholics."

MARIOLGY
"Cardinal Ottaviani's proposal (that the two Schemata be taken separately) had given many of the observers the impression that introducing the Schema on Mariology at this early stage represented a successful counter-attack by the Curia against the results group led by Cardinal Berti."

Professor Hans King of the Catholic Faculty Theology in Tübingen, Germany, has also commented: "During the discussion of the Schema relating to the Virgin Mary, it would be dangerous to envisage new dogmas concerning Mary, for these

would present fresh obstacles to approach with other Christians, and would deprive the Vatican Council of its ecumenical character."

On the amendments to the Schema on the Liturgy which the council has voted, the "Observatore Romano" wrote on November 28: "We were anxious... to present a text which, while favouring liturgical life, would make provision for the realisation of unity. That is why the expression for the union of the separated brethren has been replaced by the expression for the union of all who believe in Jesus Christ."

Bishop Fred Crosby, president of the World Methodist Council, who is an observer at the Vatican Council, has said that the Council has rendered a service to Protestantism "because it concentrates attention on the need for purification, reform, and renewal in all the Churches of Christianity to be the way of salvation for our time."

By their ability to free-lance effectively and to find new ways of presenting Christian teaching.

Other such spearheads are: the Iona Community, Lee Abbey in Devon, the Tuzig Community in France and St. Julian's Community in Sussex.

"What is common to them all is that they are free associations and that women comprise a high proportion of their membership."

Canon Warren quotes the Franciscan Order as being a free unit in their understanding of how they are to obey."

BALTHAZAR

The lamp hung,
moved on,
beckoned me
from glittering Courts,
to my deep,
lured me,
And my spirit
followed.

One more Wise Man
wondering,
briefly,
one more
that could not be satisfied
with his own court,
leaving the flesh-pots,
followed.

I crave the rock
I found Him,
the divine beauty
of the Everlasting God,
where the wondering beasts
stood dumb
before the Lord
that was,
and is,
and is to be.

There,
back, peasant
nursing Her Babe,
I found Him;
And a King
reached for my frankincense,
a King
most gracious to a king!

And I went back
another way;
by the way of the spirit
back
to my own country,
back
to everything fulfilled.

E. M. BOWELL

CHURCH ARMY

The Bishop of Willesden, the Right Reverend G. E. Ingle, will give the address at the Foundation Day service for the Church Army to be held in the British Empire Chapel of St. Paul's Cathedral on Tuesday, January 15, at 11 a.m.

CHURCHES COMBINE

Members of St. George's Church, Chertsey, Cambridge, and Arbury Road Baptist Church, Cambridge, have combined to provide a bus to collect elderly members of their congregations.

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THE MUSIC OF THE CHURCH . . . 40

STUDY OF VOLUNTARIES

By the Reverend Edward Hunt

INFORMATION kindly supplied by many readers has interested in these articles that it was possible to do so still further, and at this time when churches are concerned more with the restoration of organs than of church fabric, a further reference to organ music and organists may not be out of place.

A thanks to one correspondent, a slight correction may be made concerning the organists at the Queen's Cathedral.

Sir William Mackie "did not play the organ at all, but was the conductor in full charge of the music as a whole. There were three organists who shared in playing the late Dr Osborne Leungood, sub-organist of the Cathedral, Dr Henry 1. Leungood, organist of St John's, and Harry Gabb, Esq., organist of Chapel Royal and sub-organist of St Paul's.

Voluntary is an organ term of interest. The word is found in musical application as early as the mid sixteenth century, at first, apparently, meaning an instrumental composition in which, instead of the composer adding to a plain setting of a text, as was common, he left himself free to fashion all his parts as he liked.

A little later we find voluntary used for "extemporisation" or "improvisation," and occasionally it means a "prelude," as when we find a warrant of Charles I laying down the rhythm to be used by army drummers as a "voluntary" before the march.

Composers from at least Purcell onwards, as in his "Voluntary on Psalm 100," have used the word more loosely for written and printed music. Organists have always been active improvisers and the services in cathedrals and churches possessing organs allowed them scope for the exercise of their skill in voluntary playing.

DISTINCT TYPES

Thus "voluntary" has come in time to collect round it a special flavour of the ecclesiastical and to signify organ playing before, during, or after a service, whether extempore or not.

In the eighteenth century three voluntaries at least were commonly played—at the beginning and end of the Anglican service (as now) and also after the first lesson, or before the sermon, whilst the clergyman was reading from his pulpit to his searching group.

There were several distinct types of organ voluntary in use during this period of which the principal were the solid Diagonals "Voluntary and the shanty. Great Voluntary.

Chapman means "through all" while the cornet was a "powerful sort of mixture stop," and the voluntaries provided for it in the right-hand part, a fluid run about line of single notes, and in the left-hand part an accom-

paniment played on another instrument. In addition to its loud cornet, an "Edin' Cornet," as it was called, possessed the two alternating in the right-hand part.

In the twentieth century Sir Henry Wood (1859-1946) produced "Trumpet Voluntary," which, although it is now supposed to be attributed to Purcell's contemporary, Jeremiah Clarke (1673-1707) whose "Choral Lessons for the Spirit" (posthumously 1711) it appears as "The Prince of Denmark's March," Prince William of Denmark being the Consort of Queen Anne, came to England 1685.

Clarke was organist of St Paul's and an active composer of much church music, none of which is still in use, although it has come to an end, being discontinued in love he shot himself.

Sir Henry Wood had a brilliant career as an organist at 18, conducting organs at 19, and at 21 he was organist of the newly-founded Queen's Hall Promenade Concerts in which capacity for fifty years he did a great work in training the musical tastes of Londoners and introducing new composers and new music.

THOMAS WOOD

"Paul Klenovsky" was his pen name as orchestral arranger of Bach's "Organ Toccata in Minor."

Wood was knighted 1911, and held Hon. D.M.S. Ovon, 1926, achieving his greatest fame as an outstanding musical training and conductor. Thomas Wood (1892-1958) was a strictly an organist, he was an authority on all types of music, and as it is of interest to Australians, as he spent many years there as

musical examiner, living for a period at Toowoomba, Queensland. He spent his early years at sea with a father, a merchant captain, which probably gave him his flair for writing lively travel books, such as the popular "Coburn's Handbook."

He was Musical Director of the Anglican Aid programme, and Preceptor of Exeter, Oxford and diocesan, and of many choral and organ works, besides being a well-known and successful song writer.

With his wife he founded the National Royal Philharmonic Society Prizes for best composition of students of each of the three British musical colleges. In his brief life of 66 years, once again, we find how widespread and fascinating is the history of the music of the Church.

"TIGER AT THE GATE"

By D. W. MENZIES

WE live with a tiger at the gate. It is well to remember that the cat does not change, although its approach varies.

The tension has gone on all along that apathy tends to settle on all of us. An apathy which is dangerous for two reasons. First, we may forget the nature of the tiger. Secondly, we may forget to enquire why it is at the door. You fear and do what you know from fear.

It is this which blinds us. Yet without hindrance, the outstanding fact of the history of the last fifty years is the living memory of many of us that the tiger has been growing from small beginnings three times, has struck twice with deadly effect, and has been repulsed only after immeasurable suffering.

Why have we allowed this to happen? It seems to argue that the nations of the world have refused to face up to elementary facts about the structure of international society and the keeping of the peace.

It is a fact that the world problem is not primarily Communist or Nazian or any other form of tyranny. It is a chronic state of international chaos, irresponsibility, and anarchy for which we are all equally to blame.

This is a very serious position. But there is in it the seeds of hope. The problem of atomic energy is neither new nor insuperable. It has already been solved by many societies using well-known and well-tried methods.

The main principle which has been found necessary by all such societies is that their individual members—that is, ourselves—cannot be allowed to use force for any purpose we consider good.

But it is important to notice

that we do not, indeed, that right into empty air. Instead, we transfer the blame to an uncredited police agency, which in turn enforces laws promulgated by an effective government and impartially administered by law courts.

Furthermore, our laws are enforced by a central authority. We arrest the man responsible. We don't kill his wife, murder his children, and so on, as his neighbours do.

In societies of individuals we have no central government, law, and police power. In international society we have failed to apply a small one of these important principles to an essential feature of our life. For a start, every nation retains to itself the right to use force for purposes it considers sound, thus forgetting that the bloodiest wars in history have been fought for "good" reason.

POLICE ACTION

Then we trot out the ancient and holy nonsense about universal disarmament, forgetting or conveniently ignoring its obvious purpose. It is not an effective police action to which the power can be transferred.

To make matters worse, we pride ourselves on an apparatus of international law which can only be applied if the nations of the world are all equally to blame. Do we ask a burglar to consider public confessions?

A fantastic position. To make matters worse, the police action at the present time is based on an irrational body, the United Nations, which has the wrong people, we do not arrest the responsible leaders. We send out expeditions. We fight local wars. The innocent die, the guilty are not, and grow fat on the proceeds.

Why is it that the heads of nations so protected from the consequences of their actions of police power? Why do we not make them answer to the League of Nations? Why does

Thomson go free, while his followers die in the chaos of the Congo? Why was Sostakovitch allowed to rattle his sabre over West New Guinea?

One could ask many such questions, and not find the answer. Because there isn't any. The truth is, the human race is facing a crisis of survival and moral development. Some form of world government there has to be a real one, not a talkshop.

This is no crumb's dream, but a practical possibility which we of the so-called Christian world democracies should have put forward long ago. For the Communists have a world vision and a world plan. We have not. Instead we peddle such notions as "democracy," "moral principles," or even worse, this or that of the other nation's "way of life."

Nobody is interested in anybody's "way of life," but everybody is very interested in keeping the tiger where it should be—in a cage.

As it is, the time is late. What might have evolved as a slow process may now be possible catastrophe. We may need a baptism of fire before we see where our true safety lies.

But never forget, however, let us never forget the power, let us thought, applied now and constructive use has been written and revealed by a group of local young men and women in the British Museum. Perhaps we can change by structuring the problem in terms of government, law and police power.

This is the trinity of hope. This is the only way to a moral and a lasting peace.

NEW ZEALANDER ARRIVES FOR A.C.C. POST

A.C.C. SERVICE

The Reverend C. R. Sprackett has arrived in Sydney from New Zealand to become the first secretary of the A.C.C.'s new Division of Inter-Church Service.

The Division has been formed through the integration of the Commission for Inter-Church Aid and the Reconciliation and Welfare Division of which were formerly directed by Mr Sprackett.

Mr Sprackett will be responsible for the formulation of the annual Inter-Church Aid programme, of the Anglican Churches and the Anglican Aid programme.

In 1963 Australian Churches will give £160,000 for aid and development programmes in nearly every part of the world. He will also head the refugee resettlement department, which has brought about 40,000 people to Australia in the last 11 years.

VICAR TO SELL SOAP

ANGELICAN NEWS SERVICE

London, January 14. A vicar's plan to raise money for a new church hall by re-selling a ton of soap purchased from a door to door in the diocese of the Anglican Diocese of the Redeemer from shopkeepers in his parish.

The Reverend James Smith, Vicar of Sutton, St Helens, is using the idea of selling Victorian soap towards the £25,000 needed for a new hall and social centre being built in the parish.

In his parish bulletins the vicar says that the directors of a famous soap firm have agreed to sell the soap direct to the vicar at a price below the usual sales and retailers.

He hopes to raise several hundred pounds in the next two years by selling the tablets stamped "The Redeemer" to the vicar.

He hopes that women church workers, who have so far canvassed will be given regular orders by local families. The vicar says that he has so far supported the vicar's campaign are amused. They think that the soap may be just a beginning—the thin edge of the wedge.

YOUNG PEOPLE WRITE SERVICE

ANGELICAN NEWS SERVICE

London, January 14. An experimental evening service for young people took place at the parish church of Radlett, Hertfordshire, on January 6.

With the exception of the Creed and the Lord's Prayer the service has been written and devised by a group of local young men and women, aged 15 to 21 because they felt there was too much tradition in the normal service.

The curate, the Reverend Colin Prosser, said that the group felt that the services were "not what we had as they were concerned."

THERE ARE FIVE WAYS OF SAVING MONEY

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CHAPLAIN WRITES ON POOR RESPONSE FROM MIGRANTS

The Rector of Maylands, Diocese of Perth, the Reverend P. S. Lawrence, has just returned to this country as a chaplain to migrants on the a.s. Strathmore.

The following are his impressions of the voyage and his stay in England:

The work was made more difficult by the carelessness of nominal Anglicans. Although there were 130 families and 70 individuals (a total of 643 people) on board, we never had more than 30 at Evening. There were only 30 communicants on Christmas Day.

I gained the impression that the Church of England had lost touch with the masses, which

seems to imply that the Church needs another Evangelical Revival in the true sense with men concerned by bishops, whose parish is the world, to preach the Gospel far and wide.

Manpower is not being wisely used. One man, for instance, three or more clergymen present at Evening in the cathedral, taking no part in the service, and churches which, by jostling each other poorly attended where one church would suffice with a strong staff.

Most literature is written on the basis that people know the Church, whereas it ought to be written primarily to introduce the people to Christ, then the Church.

For instance, the S.F.P.C.K. give me some fine booklets which were only appreciable on the basis that people know the Church, whereas it ought to be written primarily to introduce the people to Christ, then the Church.

However, I must say that on board there was a minority who knew loyalty and knowledge were exceptional and who gave a great help to me as server to the Reverend E. W. Carville, is to spend a month's touring the West Indies so that he will be able to understand his parishioners better.

He estimates that one-third of his parishioners are from the West Indies.

"I will be able to minister to them much better if I study their home backgrounds on the spot," he said last week.

The Reverend P. S. Lawrence, with Peter Alan Plowman, who has passed on the "Strathmore" bringing English migrants to Australia. Peter's parents are also in the group.

WEST INDIES TOUR

ANGLICAN NEWS SERVICE

The Vicar of St Peter's, Leicester, is to spend a month's touring the West Indies so that he will be able to understand his parishioners better. He estimates that one-third of his parishioners are from the West Indies. "I will be able to minister to them much better if I study their home backgrounds on the spot," he said last week.

CHURCH SERVICES FOR AUSTRALIA DAY

All Churches throughout N.S.W. have agreed to incorporate in their services on January 27 special reference to "Australia Day." 1963, which marks the 175th anniversary of the founding of the first European settlement in Australia.

They have also announced that on this particular Sunday church services will be rung and bells pulled at different hours throughout the day, to commemorate the historic occasion.

On January 26, all Jewish Synagogues throughout N.S.W. also will make special reference in the sermons to the significance of the day.

When Governor Phillips landed in Sydney, June 175 years ago, there could not have existed a less religious community. Triangles were established at various points of the small colony; floggings were frequent, and hangings were a common occurrence.

The scheme has been arranged by the Reverend K. W. Jones, Secretary of the Anglican Diocese, to forge stronger links between churchpeople from different sociological backgrounds through prayer, common study, shared worship, fellowship meals and joint ventures.

EARLY DAYS

The land was arid and the only food supplies available were those brought from England. As a consequence, with the assistance of food and clothing, the settlers in the face, religion played a very minor part in their fight for existence.

Today, in 1963, religion has become a major part of the lives of millions of Australians. Every capital city and a number of smaller towns have their own cathedrals and innumerable churches with the Gospel being broadcast from every corner of the continent.

How far this Gospel has spread since the first unhappy

CLASSIFIED ADVERTISEMENTS
The ANGLICAN classified advertising rate is 6d. per word (available in advance). Minimum 1/- per advertisement. A special rate of 3d. per line (minimum 3/6) is charged for "Positions Wanted" insertions.

ENGAGEMENT

Mr and Mrs J. F. Brown, 111, St. James' Street, London, announce with much pleasure the engagement of their only daughter, Nancy Diana, to the Rev. Canon J. C. W. Smith, of St. Mary's, C. W. Smith, Church of England.

POSITIONS VACANT

DENTIST REQUIRED to assist in education with staff of Christian Education and Nurses, including a dental clinic, in the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500. **ORGANISER REQUIRED**, Pacific of Indo-Chinese, Chinese, and other racial groups, to assist in the development of the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

MARSHEN CHURCH of England (left) and the Church of England (right) are the only two churches in the world to have a permanent presence in the Pacific Islands. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

AN EDITOR for publication of the "Anglican" magazine, to be published by the Anglican Diocese of the Pacific, 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

WANTED: CLARENCE (Children's Home, Australia, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500).

NURSING STAFF (Double Certificate), to assist in the development of the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

BUCKLE OF MEDALS: Applications are invited for the position of Assistant Secretary to the Anglican Diocese of the Pacific, 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

MATRONS' APPLICATIONS are invited for the position of Matron in the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

CONVENTION will be held in the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

WANTED: CLARENCE (Children's Home, Australia, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500).

POSITIONS WANTED

CHRISTIAN YOUNG have knowledge and experience in the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

FOR SALE

ECCLASTICAL & ACADEMIC books, including the new town of Canberra, Australia. Details from Organising Committee, Bush Church Aid Society, c/o 175 Collins Street, Melbourne, or 175 Collins Street, Melbourne, Telephone 03-6942 0500.

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At the blessing of the "fishing fleet and sea" at San Remo, Victoria, on December 30. Left to right: the Reverend G. Zemp, of St. Paul's Training School, New Haven, Philip Island, who gave the address; the vicar, the Reverend E. T. S. Reynolds; and crozier, Mr. F. Binetti.

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