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## CHURCH FINISHED IN TIME FOR THE GAMES

### MEMORIAL TO SPORTSMEN OF THE NATION

FROM OUR OWN CORRESPONDENT

Perth, November 12

Everything in Perth at present is being finished "in time for the Games."

S. Nicholas' Church, Floreat Park, in the vicinity of the Games Village, has been completed one year ahead of schedule.

It was consecrated this month. The next day the Reverend David Shepard preached at Evensong.

Among those present at the service were Bishop Eley, formerly of Kalgoorlie; Bishop David Hand of New Guinea; and the Bishop of Bunbury, the Right Reverend R. G. Hawkins, a former Rector of Wembley-Floreat Park.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, having knocked three times on the door and having been received within the church, a fanfare, specially composed for the occasion and entitled "Glory to God," was sounded on silver trumpets.

At the sound of the trumpets the people in the church arose and faced the archbishop, who stood at the west end of the church. "In God's Name welcome to you all," said His Grace, and the people replied "In God's Name, welcome to you."

Then did the archbishop invoke and invite the Holy Trinity to "come to this House. Come to-day. Come now. Come always. Come, Lord, come."

The service of consecration followed and when the time came for the sermon the Venerable T. B. Macdonald, Archdeacon of Perth, preached from the text in I Chronicles 28:1, "The work is great, for the temple is not for man but for the Lord God. Now I have prepared with all my might for the house of my God."

Just before the second world war broke out, said Archdeacon Macdonald, there were only about seventy families in what was now Floreat Park.

Good use was made in those

days of tennis clubs as places for Christian worship.

On the Feast of S. Nicholas in 1953 a church hall was opened near where the new church now stood.

Church buildings in the Catholic Church were a covering for people who gathered about an altar to offer their imperfect offering in union with the One, Perfect and Sufficient Sacrifice.

An architect who designed a church building had to use restraint; he had to be precise in his ability to interpret to people for all time what inanimate brick and timber could not articulate. Loving attention had to be paid to every detail.

It was a proud day for Mr Louis Williams, the architect of S. Nicholas', Floreat Park, for only recently he had been present at the consecration of another of his churches, the Cathedral Church of S. Boniface, Bunbury. There was also S. Edmund's, Wembley, which he had designed.

in the schools and hospitals, in the local council, in the whole State, in the wider Church beyond the parish boundaries, in the diocese and in the mission field and out in the world at large.

The church has been dedicated to the honour of S. Nicholas, and it is also a memorial to the sportsmen of the nation who have played their part in strengthening international relationships and goodwill.

It stands a mile from the Games Village and half a mile from the Perry Lakes Stadium.

Nine of the pews bear the insignia of different sporting organisations.

The well-established front lawn had been grown in individual squares by parishioners and transplanted at the site.

#### WIDER CONCERN

The archdeacon stressed the essential attribute of a church. The difference between liking of a few and the divine love of all was the difference between a club and the Church of God.

There was a difference between a sentimental attachment to a parish church like this, which was about all that some seemed to have to keep them going (which did not take them higher than the roof and wider than the walls), and adventuring from it to be concerned with all that was happening down the street.

## YOUNG PEOPLE'S PROBLEMS

### DISCUSSED AT SYMPOSIUM

FROM OUR OWN CORRESPONDENT

Melbourne, November 12

Critical and constructive thinking, not only about to-day's teenagers but also the society in which they live, was well in evidence at the eighth annual week-end conference of medical practitioners and clergy, held at the Retreat House, Cheltenham, on November 9 and 10.

This year's conference was in the form of a symposium on "The Dis-Ease and Development of the Modern Teenager." Under the chairmanship of Dr Robert Southby, it was attended by about eighty people.

On the Friday evening, three prepared papers were given, and copies distributed, so as to be

available for further reference.

The contribution of a practising psychiatrist was given by Dr D. Oldmeadow, of Larundel Mental Hospital.

Pointing out the danger of generalisation, he emphasised that ultimately our concern is with individuals, and modern research makes it clear that hereditary and environment both make a real contribution, and the basic "givens" of each individual set real limits on development in many directions.

These form the background to the adolescents' problems.

By this time, personality patterns have been largely fixed. The adolescents has to revise the old image of himself as child, and yet maintain continuity; the greatest disservice we can do him is to so label him that his search for identity becomes prematurely settled.

Modern society sets special strains, and disturbing patterns emerge. But the pattern that draws attention to the teenager is there because it already exists in society.

#### THREEFOLD CORD

The problem of the teenager becomes the attempt to do the impossible, demanding that "the policeman do his duty without arresting, the teacher teach truants who are not there to be taught, the judge judge not, and the psychiatrist treat everything except the behaviour which occasioned the need for adult intervention in the first place."

It is the threefold cord of home, school and church that needs to be strengthened. The contribution of Christian Education was in the hands of Dr Clifford J. Wright, Director of the Methodist Department of Christian Education.

He drew attention to the vast increase in teenage population — 14 million by 1970 — each one an individual rather than a statistic, and each new generation a new start for humanity.

Teenagers need to be loved, and this is dependent upon the adult population.

One clue to the dis-ease of teenagers is found in Buber's analysis of the world of "It", rather than of "Thou". They are the victims of the estrangement which results from trust in the world of "It".

Our great need is to help teenagers establish a relationship of freedom and love with the world of adults.

#### MATERIALISM

Mr G. S. Ellis, Head Master of the University High School, spoke of factors which influence this dis-ease, and what adults can do about it.

What teenagers have to face is the discovery that so many adults are unsure of their ground, and lack real standards.

They live in a world where there is a cult of materialism, and a lowering of standards of taste and morality. Schools are doing much, but the education of parents is a vital problem.

Saturday morning was devoted to discussion of a list of questions which emerged from the papers of the previous evening.

Six groups, with a due proportion of clergy and medics in each, spent two full sessions with allotted questions, and the results of discussion were pooled in the afternoon.

A synopsis of findings is to be circulated to those who attended.

## GENERAL SYNOD

### THE STANDING COMMITTEE

A Press release on the proceedings of the Standing Committee of the General Synod, which met in Sydney on October 26, and which reached this newspaper too late for inclusion in the edition of November 1, was held over on November 8 because of pressure of space.

The Venerable H. G. S. Begbie and Mr W. L. J. Hutchinson were appointed honorary Secretary and Treasurer, respectively, to the Committee.

It was reported to the Committee that information being collected from all the Provinces of the Anglican Communion on methods of electing Primates, and related matters, was not complete. Discussion was accordingly deferred to the next meeting, by which time it was anticipated that each member would have received the information and had the opportunity to express his opinions in writing.

As to the question of a Primate office, and secretarial assistance, a sub-committee was appointed, comprising Bishop G. T. Sambell, the Venerable H. G. S. Begbie and Messrs R. T. St John and W. L. J. Hutchinson.

This sub-committee was requested to report on (a) the effect of the Constitution on the amount of secretarial work involved for General Synod, and any further assistance required; and (b) the need for and scope of a Research and Public Relations Officer to assist the Primate in his office.

A further sub-committee was appointed to collect information and produce a scheme or schemes concerning Long Service Leave for the clergy, and to examine the possibility of a unified Superannuation scheme for the whole of Australia.

The provisional budget submitted to the Standing Committee was adopted with one alteration, namely, that the amount allocated to defray expenses of other committee meetings over the next four years be £4,000.

This brings the total budget to a figure of £19,968 — an average of £5,000 per annum in each year in between meetings of the General Synod.

#### CHAPLAIN'S

##### CASE

Addresses by Counsel in this matter were still being made in the Supreme Court of N.S.W. in Equity, before the Honourable Mr Justice Jacobs, as we went to press.

It seemed probable that judgement would not be delivered until next week, at the earliest.

However, the evidence and counsel's addresses will have been completed, and it is proposed to print the oral and documentary evidence, at least, in our next edition.

### INTERVIEW ON ASIA

The Reverend Ban It Chiu, former Home Secretary of the Australian Board of Missions, recorded a radio interview for the A.B.C. before leaving Australia to take up his new post this month with the World Council of Churches in Geneva.

In the interview, with Charles Stokes, Mr Chiu discussed the influence of the Christian Church — particularly in nominally Christian countries like Australia — on the peoples of Asia.

The interview will be heard on the A.B.C.'s National Women's Session in all States except Western Australia on Friday, November 23, at 10.30 a.m., A.E.T.



— "The Living Church" picture. The Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend Arthur Lichtenberger, received a hearty welcome from Senora Amalia Rivera de Robredo, wife of a senior priest of the district of Mexico, when he visited Mexico City for the meeting of the Province of the South-west last month.

## INQUIRY TO BE HELD ON THE ORDINATION OF WOMEN

ANGLICAN NEWS SERVICE

London, November 12

A committee is to be appointed by the Archbishops of Canterbury and York to make a thorough examination of the various reasons for the withholding of the ordained and representative priesthood from women.

At the Church Assembly last Thursday, the Provost of Southwell, the Very Reverend H. C. L. Heywood, asked that the two archbishops should set up the committee.

The assembly was discussing the report prepared by the Central Advisory Council for the Ministry, "Gender and Ministry."

The provost quoted words frequently used by the 20 speakers who had taken part in the debate that ordained women would be for the Church divisive, controversial, delicate and vexed.

The report urged that wider use be made of women in conducting certain services but made no recommendation for admission of women to the priesthood.

It stated that the various reasons for the withholding of the ordained priesthood from women should be more thoroughly examined.

Possibly few members of the

assembly think that such a committee will come out in favour of an ordained priesthood for women, but their findings will give a reasoned answer to a problem which again and again has been raised in discussions on the Church and its administration.

#### LAY MINISTRY

The Bishop of Lincoln, who is chairman of the advisory council, in submitting the report to a crowded assembly, had said they had quite deliberately avoided, in the report, the question of the ordination of women to the priesthood as this would be divisive in their Church life and in their relations with other Churches.

Their real concern was to get the Church to recognise how little use they made too often of the ministry of women in the service of the Church.

The sooner the Church of England recognised that the

days were past when it could use its ordained clergy as recklessly, irresponsibly, and extravagantly as it had done in the past the better it would be for the well-being of the Church.

The ordained ministry would have to be supplemented by a part-time ministry and various forms of lay ministry.

The Dean of Westminster, Dr Eric Abbott, said that in what was proposed there was nothing that had not been proposed already by various commissions and committees, some of them 30 years ago.

The report was welcomed by most speakers, among them the Archbishop of York.

He spoke of the report providing some antidote to the bitterness and frustration among many women who now wished to serve the Church.

He believed that the Church was losing some of its best life-blood because it was offering qualified women tasks which did not extend or challenge them.

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## THE CELTIC SAINTS . . . 7

## BISHOP OF THE PICTS

By MICHAEL J. LAURENCE

S. NINIAN was the son of one of the kings or chieftains in Northern Britain. He died in 432. His parents were Christian and he was brought up as a Christian.

His first teachers were British and they taught him to read and write in Latin as well as in his own language.

By the time of his birth, the Romans had conquered most of Britain and built towns and cities, but the Picts of the north were still their bitter enemies and at one time swept down into England plundering and pillaging as they went, reached London and almost succeeded in capturing it.

After a great struggle the Romans managed to drive them back, but after that, instead of trusting to Hadrian's Wall — or The Great Wall, as it was called — which ran from Newcastle to Carlisle to keep the Picts to the north, or to soldier guards along the frontier, they made compact and treaties with many of the chieftains, promising that, if they would keep the peace, the Romans would help them in their trade.

## EDUCATION

To prove that their word could be trusted, the chieftains who agreed to the treaties and pacts gave their sons to the Romans so that they might be taken to Rome and educated there.

It is probable that Ninian was one of the young men sent to Rome at this time, and it was a very exciting day when he left home and journeyed to South Shields, which was a very busy port then, just as it is to-day, to sail for Gaul (France).

He landed safely and went

straight to Rome, where he was presented to the Pope.

As a young man, Ninian was tall and sturdy and able to use all kinds of weapons, for his father hoped he would become a soldier and join the Roman Army and perhaps even become Emperor, but Ninian had made up his mind while he was still a boy that he would become a priest to be a missionary to his own people.

He studied very hard in Rome and later was ordained as priest and then, before he went home, was consecrated Bishop of the Picts.

He decided to return through Gaul so that he could stay for a time with S. Martin, who was Bishop of Tours, and consult him about his work, for S. Martin was a very famous missionary and had done much the same kind of work as S. Ninian hoped to do among the Picts in Northern Britain.

S. Martin had his own special way of running a monastery. It was in three parts; first, there was a small cathedral in the city of Tours; secondly, about a mile and a half away was Marmontier, where the monks lived, each monk digging a cave for himself in the face of the cliff, above the river.

Thirdly, half a mile further on, S. Martin had his own special hut where he could pray alone.

It was at the top of a very high path and had a long, narrow entrance.

The monks were always busy, and only met together for meals and prayers. Some taught the children, others showed the farmers the best way to till their land and, in return, they were given gifts of corn seed which they could grow for themselves. They helped the poor and taught them, and they trained young men who wanted to become priests.

The first hospital in Europe was built in Tours, and the patients were looked after and tended by the monks from S. Martin's monastery.

## IN TOURS

S. Ninian stayed with S. Martin no longer than was sufficient to learn his ways, for he wanted to get home and begin his work, so after hearing all S. Martin could tell him, he set off again on his long journey.

When he arrived in Scotland he was given a great welcome by the people and preached to them for the first time, and at once set about building a monastery like that of S. Martin at Marmontier and in Tours.

He chose a small island in Galloway which had a tiny harbour where the smaller ships could shelter from storms and

which had the advantage that it could be easily defended against pirates and robbers.

While he was with S. Martin he had learned that stone could be used for building, and when he began to build his church he decided to use stone for the purpose.

S. Martin sent him stone-masons who built it, and when it was whitewashed it could be seen a long way off and far out to sea.

He called it "Ad Candida Cas," which means The White House. The island gradually came to be called Whithorn, which also means The White House.

Round the church, S. Ninian built huts for his monks, but he chose for himself a cave where he could retire for meditation and prayer just as S. Martin had done.

That cave was rediscovered in 1871. In it were found some crosses and a stone with the inscription "Sanc Ninia," which is all that remains of Sancto Niniano.

The island has now been joined to the mainland by a broad causeway, but travellers who go there can still see the ruins of a little church which was later built where S. Ninian's had been, and quite near it are grass-covered mounds which are the stone foundations of the huts which were built for the monks.

## CHRISTIAN BOOKS MATTER OF URGENCY: DR COGGAN

ANGLICAN NEWS SERVICE

London, November 12

The Archbishop of York, the Most Reverend F. D. Coggan, called on October 31 for much greater increase in Christian literature for people in Asia and Africa.

He was addressing a meeting here organised by the Society for Promoting Christian Knowledge and the United Society for Christian Literature.

"It is my profound conviction," said Dr Coggan, "that the Church must take a new look at the whole matter of Christian literature unless we are to see the Christian battle for the mind of the world lost in our generation."

The real battle to-day was in the realm of ideas, and ideas were born and nourished by literature.

## "FORWARD-LOOKING" REPORT

ECUMENICAL PRESS SERVICE

Geneva, November 12  
A 47-page booklet on "Human Reproduction," based on a three-year study and considered one of the most forward-looking reports on the subject ever compiled by a church group, was issued in London last week in connection with a meeting of the British Council of Churches.

The report, based on three years' work by a 12-man council committee, is a study of "some emergent problems and questions in the light of the Christian faith."

Topics include artificial insemination, contraception, sub-fertility, and sterilisation.

## GOLDEN ANGEL FOR CATHEDRAL

ANGLICAN NEWS SERVICE

London, November 12  
A large golden angel, fifteen feet high, has been presented to Guildford Cathedral by the parents of a young man who died of injuries while serving in the Second World War.

The angel is to surmount the tower and will dominate the whole cathedral.

It will be a fully rounded figure beaten up by hand from sheets of copper and finished in gold leaf, mounted on ball bearings to turn with the wind and, being floodlit, will be a landmark by day and by night.

"I think, of course, of sound Christian theology and philosophy," said Dr Coggan.

"But I think in much wider terms also. I think of books on general ethics, on sex, on family life, written from a Christian angle."

"I think of novels, of children's books. I think of Christian counterparts to Aldous Huxley's novels, written to seize the imagination of thinking people who are looking for a satisfying theology and world view."

## CARTOONS

"I think of the simplest kind of literature, of the strip-cartoon type, which the semi-literate people of these islands and the newly-literate people of nations overseas can grasp."

"I think of an illustrated edition of the Revised Catechism aimed to help those who cannot easily grasp abstract ideas unless presented in picture form."

The archbishop also mentioned the importance of newspapers, such as "New Day" in Uganda,

because "the average man reads his newspaper more than any other printed matter."

He then called for two campaigns—one for recruits, both at home and overseas, and one for money.

At home he wanted first-rate graduates in English and foreign languages; and artists, engravers, salesmen, etc.

Overseas, said Dr Coggan, they must be on the look-out for new talent to foster vocations in theology and writing.

They must "think big" in finance, said the archbishop. "We need some princely giving. We need some great benefactors who are oppressed by the pathos of warped minds and of millions ignorant of Christian truth."

Christian literature, far from being a Cinderella of good works, must be put in the forefront of twentieth-century missionary strategy.

Finance must preclude recruits: "it is useless to call the recruits if we cannot train, equip and support them."

## HOSTEL FOR GIRLS PLANNED

An appeal to young people to help girls who have appeared before the Children's Courts will be made in the Diocese of Sydney this month.

The appeal is for the establishment of a hostel for these girls who otherwise would be sent to one of the government institutions.

During one year 1,235 girls were remanded to shelters. The establishment of a small hostel would make it possible to give girls personal attention in a homely Christian atmosphere and an opportunity for complete and more speedy rehabilitation.

Leaders of all youth fellowships in the diocese have been invited to bring their members to a meeting to be held in S. Paul's Hall, Fullers Road, Chatswood, on November 30, commencing at 7.30 p.m., in order to hear the facts and to understand the situation.

A young person who has been before the Courts will be ques-

tioned by a panel. A Child Welfare Officer and the Church of England Court chaplain will address the gathering.

The new hostel will be established through the Church of England and Lisgar Homes for Girls, run by the Church of England Deaconess Institution.

Accommodation at Pallister is limited to girls of school age and Lisgar only accommodates six girls and is usually "fed" from Pallister.

It is anticipated that \$15,000 will be required to establish the first Girls' Hostel.

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# A BOYS' HOME FOR CESSNOCK

## GOVERNOR SETS STONE

FROM OUR OWN CORRESPONDENT

Newcastle, November 12

The Governor of New South Wales, Sir Eric Woodward, set the foundation stone of the new S. Alban's Church of England Home for Boys at Cessnock last Friday afternoon.

Before being set, the stone was blessed by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The new home, which will be built in Aberdare Road, Cessnock, will replace the present S. Alban's Home for Boys at Mayfield.

The old home, which has been in use for many years, is no longer economical to run.

The decision to build at Cessnock was made after careful consideration by the Children's Homes committee.

The committee was encouraged in this decision after meeting a representative gathering of Cessnock townspeople, who promised their support for a boys' home in their area.

The decision to build at Cessnock is in line with the committee's policy to scatter the Children's Homes throughout the strategic areas of diocesan population.

It is anticipated that the new home will accommodate 25 boys ranging in age from 8 to 15 years. Most of the children to be accommodated in the home will be either orphans or deprived or abandoned children.

A modern, single-storeyed building is envisaged, with the boys living in small dormitory units placed around the main administration area.

It is hoped to have a home which will conform to the most modern standards of child care. Anticipated expenditure will be approximately £25,000.

Arrangements for the foundation stone ceremony were in the hands of the Diocesan Home Missions chaplain, the Reverend Thomas Johnstone, and the Rector of Cessnock, the Reverend William Childs, who will be the chaplain to the new home.

### £10,000 APPEAL

Sir Eric Woodward and Lady Woodward were met at the site by the bishop and representatives of the Children's Homes committee, together with representatives of Federal, State and local government.

Mr C. Raisbeck, the diocesan Lay Chairman of the Church of England Men's Society, has been appointed by the Diocesan Council as the Chairman of the Appeal Committee, and he launched an appeal for the £10,000 needed to complete the project.

A representative gathering of church people from all parts of the diocese attended the ceremony.

Afternoon tea was provided for all guests at S. John's parish hall, Cessnock, and transport was provided from the site of the home in Aberdare Road to the parish hall for all who needed it.

At the ceremony, Sir Eric Woodward said he was very glad to be associated with such a project.

He understood that the home was to cost £25,000, and was to accommodate 25 boys. This indicated to him that the boys would be enjoying the best of conditions.

Sir Eric referred to the excellent work the Churches were doing to care for children from broken homes and, sadder still, children who had no family unit.

He felt sure that the children would turn out good citizens because of the way the homes had

looked after them in the formative years.

Boys leaving the S. Alban's Home would have a proper appreciation of Christian values, and their lives would be useful.

The bishop said Cessnock had been chosen for the home because there was no institution of the kind in the area, and because of the excellent environment.

He said the children would receive the affectionate care of the Cessnock people, and would frequently be taken into their homes.

Mr Raisbeck said he was sure the appeal would raise the £10,000 necessary to complete the building.



The Bishop Administrator of the Diocese of Brisbane, the Right Reverend John Hudson, setting the foundation stone of the new parish hall, at S. Clements-on-the-Hill, Stafford, on November 3. The bishop's chaplain is the Reverend G. France-Hall. The rector (not in the picture) is the Reverend J. Madden.

## CHURCH MUSIC SUMMER SCHOOL FOR CANBERRA

The annual residential Summer School of the Royal School of Church Music will be held at the Girls' Grammar School, Canberra, next January.

The school will begin in the afternoon of Monday, January 14, and end after a Choral Eucharist the following Sunday, January 20.

The organisers expect that a good many will welcome the opportunity of visiting Canberra at a stage where the beauty of the finished National Capital can already be appreciated.

They also hope that an increasing number of parish councils will consider the possibility of giving some financial support to at least one representative at this very important and influential summer school.

The programme is devised to help all who attend—whether as clergy, organists, choirmasters, singers or individual supporters of the work of the R.S.C.M.

Enthusiasm for the work rather than any particular know-

ledge or skill, is the only essential requirement.

The subjects to be treated in the practical sessions will be arranged to suit the needs and interests of those attending, but are certain to include music for small complete choirs, music for small organs, accompaniment of hymns and psalms, and plainsong. Attention will be paid to the historical development of English Church Music.

The warden of the school will be Canon L. M. Murchison; music will be under the direction of Mervyn Byers.

The lecturers will include the Reverend Howard Hollis and John Barrett, both of whom were recently appointed Special Commissioners for the R.S.C.M., as well as Wilfrid Holland and the Reverend Phillip Newell.

Each evening, Evenson will be sung in a different Canberra parish church. The final Choral Eucharist, in S. Paul's Church, Manuka, will be broadcast by the A.B.C.

Unfortunately, it has not been found possible to hold a residential course for boys this year. However, a special non-residential morning course will be held

### REMEMBRANCE DAY

FROM OUR OWN CORRESPONDENT

Melbourne, November 11

Remembrance Sunday was widely observed in Melbourne parishes, with special services arranged in many.

At S. Paul's Cathedral, the morning service commenced at 10.55 a.m., to allow for the silence at 11 o'clock. This was followed by trumpeters sounding Last Post and Reveille.

Lessons were read by the Lord Mayor and Mr C. Keon-Cohen, a State vice-president of the R.S.L.

The preacher was the Bishop Coadjutor, the Right Reverend Donald Redding.

The service was attended by members of patriotic and ex-service organisations, together with members of the forces.

In the evening, soldiers of the 1st Royal Victorian Regiment marched to the cathedral. Lessons at Evensong were read by the Commanding Officer, Colonel George Warfe and the chaplain, the Reverend J. L. McAuley. The preacher was the Dean.

The archbishop was preacher at a Remembrance Day service at Holy Trinity Church, Oakleigh, and Bishop Sambell preached at a similar service at S. Mark's, Camberwell.

Decorations were worn at S. Theodore's, Wattle Park, where the service was conducted by the vicar, a former R.A.A.F. chaplain.

during the week of the school, and this is open to both boys and girls.

The cost of the school will be £19/10/-, including full board and lecture fees, £5 for lecture fees only, and £1/10/- for the junior morning course. Some assistance towards travelling expenses is available for those travelling long distances.

Applications, which should be made before December 8, should be made to: Mr John Barrett, 16 Dalrymple Street, Red Hill, A.C.T., who will be pleased to supply any further information.

### FELLOWSHIP FOR CHURCHMEN

Mr R. E. Hodge, well known in Young Anglican Fellowship circles in Newcastle, has been awarded a Rotary Foundation Fellowship for International Understanding.

This was announced this week in Evanston, U.S.A., by the general secretary of Rotary International, Mr G. R. Means.

Mr Hodge will study communications at Carleton University, Ottawa, Canada.

A graduate of Newcastle University College, he has worked as a journalist on the Maitland "Mercury" and is now employed in the A.B.C. newsroom at Newcastle.

Mr Hodge is Editor of "The Young Anglican."

He has been, for several years, Newcastle correspondent for THE ANGLICAN.

The Rotary Club of Adamstown sponsored his application for the fellowship.

### NEW VICARAGE

FROM OUR OWN CORRESPONDENT

Melbourne, November 11

The expansion of parishes in the spreading eastern suburbs of Melbourne was given a new impetus with the dedication of a new vicarage for S. Mark's, Forest Hill, on Sunday afternoon, November 11.

The dedication was carried out by the Dean of Melbourne, who is also Archdeacon of Kew, of which S. Mark's forms part. The area forms part of the Parish of S. Luke's, Vermont, where a new church was dedicated recently.

S. Mark's has been of particular concern to the Reverend R. S. Cherry, who has been assistant to the Vicar of S. Luke's, but it will not be his pleasure to establish his home in the new vicarage, as he is to be inducted to the Parish of S. Mark, Reservoir West, on December 4.

### LAUNCESTON MISSION

FROM A CORRESPONDENT

Launceston, November 12

Bishop R. C. Kerle, of Sydney, will conduct a parish mission at S. Aidan's, East Launceston, Diocese of Tasmania, from November 18 to 25.

The Bishop of Tasmania, the Right Reverend G. F. Cranswick, will commission him on November 18 at 7 p.m.

In preparation for the mission a service of intercession has been held every Wednesday night in the church.

Following this, the rector, the Reverend K. C. Nancarrow, has conducted preparation classes to train the team of counsellors.

Bishop Kerle's letter on the plan and purpose of the mission has been prepared in a bulletin and sent to every Anglican home in the parish.

The mission comes in the wake of a Visitation Week conducted by the men of the parish, under the theme "For Fuller Faith and Fellowship."

Every Anglican home in the parish was visited and literature left on two occasions inviting parishioners to "Pray, Plan and Prepare to Come."

### SMALL PIPE ORGAN

FROM OUR OWN CORRESPONDENT

Newcastle, November 12

One of the smallest pipe-organs ever imported into Australia has arrived in Sydney for installation in S. Mark's Church, Islington, Diocese of Newcastle.

The organ is on castors, and is so light that it can be moved about by one man.

It was built by Walker's, of London, at a cost of only £1,600.

Mr A. Jones, the English organ builder who is installing the rebuilt organ of Christ Church Cathedral, Newcastle, said last week that an idea of the small organ's size could be gained by a comparison of the time taken for installation.

The small organ would take only nine hours to install, compared with four months for the cathedral organ.

### "CANTERBURY PILGRIMS"

S. Andrew's Cathedral Choral Society, Sydney, will present the "Canterbury Pilgrims," by Sir George Dyson, in the cathedral on Saturday and Monday, December 1 and 3, at 8 p.m.

This work, little-known in Australia, has not been presented in Sydney previously.

The soloists are Robin Gurr (soprano), winner of the oratorio section in this year's City of Sydney Eisteddfod; Stewart Ogilvie (tenor), well-known for his performance in "The Play of Daniel"; and Stewart Harvey (bass) whose work is widely known in Sydney.

The conductor is Mervyn J. Byers; the accompanist is David Barkla. Programmes are 7s. 6d. each.

### PIONEERS' SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, November 12

"There is no solution to the world situation in guns and bombs; what is necessary is a change of mind."

This is what the Right Reverend Donald Baker declared at S. James' Old Cathedral at the annual Pioneers' Service on Sunday morning, November 4.

The bishop pointed out the duty of thanksgiving because the Cuba situation had not developed into a world war, but also the equal responsibility of being pioneers for peace.

The Church may well be pioneers in the cultivation of friendship with Asian peoples, as well as in international peace.

Self sacrifice would enable Australia to do much more in feeding the hungry, in contrast with the enormous sums spent annually on alcohol and gambling.

### SELF-SACRIFICE

Even what is contributed to the Colombo Plan is only about one-thirtieth of what is spent on defence.

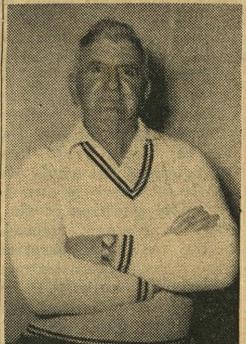
This annual Pioneers' Service was also the 125th anniversary of the cathedral.

S. James' served as Melbourne's cathedral until S. Paul's was built seventy years ago, and in 1914 was moved from its original site to the present location in West Melbourne.

Since the establishment of the Mission of S. James and S. John, the missionary has always been the incumbent of the Old Cathedral.

Amongst those who attended Sunday's service were the Governor of Victoria and Lady Brooks, the Chief Justice and Dame Mary Herring, the Lord Mayor and Lady Mayoress, and city councillors.

The Premier was represented by the Minister for State Development. Representatives of early Melbourne pioneer families were also present.



Mr Syd. McGuire, of S. Mary's Church Cricket Club, Hobart, Tasmania, who at the age of 60 years is playing again this season and holding his own with players who are in many cases only a third of his age. He has played cricket for 50 years.

### BISHOP SUPPORTS CAMPAIGN

FROM OUR OWN CORRESPONDENT

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, has called on Anglicans to support the Freedom from Hunger campaign.

He said the general public seemed hardly even aware that there was a campaign in Australia for the relief of hunger in underprivileged countries.

He said the campaign in Newcastle was being supported by a strong group of leading citizens and Church representatives, but had not received the enthusiastic support which should be expected.

It was not merely a campaign to give food away, but its principal aim was to help South-East Asian countries to increase and improve their own food production.

In Australia, efforts such as this depended on the goodwill and personal participation of the citizens, and the difficulty was that too many Australians did not see the picture or the need clearly enough.

### S.P.G. GIFT TO SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, November 12

The Society for the Propagation of the Gospel is to make available to the Church of the Province of South Africa an emergency sum of £230,000.

The grant is to help the Church provide for people being moved on an unprecedented scale to new areas.

# THE ANGLICAN

THURSDAY NOVEMBER 15 1962

## A PRIMATEAL SECRETARIAT

We have pressed upon many occasions during the past ten years for the formation of a proper Primateal Secretariat. It does seem to us that an expenditure of £5,000 per annum, as approved by the Standing Committee of the General Synod at its meeting last month, is rather a lot of money, if it is to be spent for the most part on the expenses of meetings of that Standing Committee and other committees set up by it or by the General Synod. With so much money involved, it is surely sensible to spend just a little more — or, it may be, just a little less — in order to make sure that the expenditure is really necessary. A little careful thought beforehand, by some one knowing all that is involved, often not only saves committees a great deal of time and fruitless effort when they do meet; it can even make meetings otiose.

We offer no "blue print" for the functions of such a secretariat. Neither do we set forth in detail the qualifications desirable in its members. We do, however, offer what appear to us a few obvious considerations, and we hope that some few Anglicans will give thought to the problems and contribute their ideas to a discussion of them in our columns.

Just what are the functions of THE PRIMATE at present? That is surely a basis upon which discussion might start. There is no need at the outset to explore the historical development of primateal functions in the Eastern and Western Churches, though this is an interesting exercise which could well have more than an academic importance if, on ascertaining the present position, it were thought desirable to alter or to enlarge the present functions of THE PRIMATE. Similarly, it is unnecessary to compare the duties and rights of our Primate with those of other Primates and Metropolitans of the Anglican Communion immediately. The first thing to ascertain is, what is his present constitutional position?

It is a short step thereafter to estimate what help, or additional help, he may reasonably need to do the job, as it is at present, and as it will probably develop when the implications of the Constitution become evident. It may well be that the present assistance available to THE PRIMATE which is part-time, almost wholly honorary, and quite personal, is sufficient and will suffice for many years to come — if not for ever. We do not know. But we doubt it. One thing the Church really must bear in mind: whatever help THE PRIMATE does get at present comes mainly from the Diocese of Sydney. Whatever the past points of disagreement between Sydney and some other dioceses, dating back to the unfortunate intellectual and other deficiencies of BISHOP BARKER, the fact is now, and has for some years been, that the mother-diocese has rendered the whole Australian Church a service for which she deserves our sincere praise and thanks.

The question of the future seat of the Primacy has no necessary relevance to one particular aspect of any Primateal secretariat. That aspect is, that the time is past when the rest of the Church can in good conscience continue to impose on the generosity of the Diocese of Sydney. Unless and until other order is taken, THE PRIMATE will continue to be several persons. At present, in addition to being Archbishop of Sydney and Metropolitan of New South Wales, he is ex officio a member of countless other bodies. We hold that it is of prime importance to distinguish between his capacity as Primate, on the one hand, and Archbishop, Metropolitan and so on, on the other. It would seem clear, accordingly, that the Primateal secretariat, if any, should be something separate from the Sydney Diocesan Registry, on grounds of principle as well as utility.

The nature of the Primateal duties once established as they are at present, a further question is what kind of person, or persons, will be required to fill what kind of establishment. Bearing in mind that this secretariat is a constitutional one, not in any sense a personal one (though obviously any Primate would need to enjoy good personal relations with it), should it be concerned with research? Or executive matters? Or both? What about archives — the main records of the Church are at present in an indescribable state of confusion. What type of appointee is sought?

A lawyer? A clergyman? A journalist? An administrator? A research scholar? Or one of each? Or one man (we should like to meet him!) who combines all these in his person? Cognate questions include the relationship of the secretariat to the Church Courts, and to bodies such as the A.B.M. and the C.B.R.E. set up by the General Synod.

The Standing Committee of the General Synod is to meet again early next year. A thoughtful and constructive public discussion of all these and related factors could be of much assistance to that body. Is it too much to hope that Anglicans generally will make the required positive contribution instead of, as has been our custom, letting such matters slide and then criticising those who do something about them?



"Everything which touches the life of the nation is the concern of the Christian."  
—Dr Geoffrey Fisher

## Are Press Critics Right?

Criticism of Australian newspaper standards by politicians could be suspected of bias.

For quite some time, for example, it has been known that the Prime Minister, Mr Menzies, is much better disposed to one morning paper in Sydney than to the other.

Now the alternative Prime Minister, the Labor leader, Mr Calwell, who was thought to have been "adopted" by the Sydney newspaper which Mr Menzies dislikes (apparently the feeling is mutual), has referred to "the all-time low standard of conduct reached by Australian newspapers."

Mr Calwell made that comment in announcing that the Federal Labor Caucus had appointed a committee "to examine the possibility of setting up a national newspaper control committee."

Anything savouring of political control of newspapers would be hard to justify (Mr Calwell's proposed control committee would have a majority of non-newspaper members). At the same time, if an inquiry is to be made into the state of the Australian Press (as has been done twice in Britain within the past 15 years) it is fairly obvious that this will have to be initiated by Government or Parliament.

The newspaper industry itself is unlikely to act. It shows no signs of a belief that its house requires putting in better order. I understand, indeed, that there is not even co-operation between the management and working journalist side of the industry in ensuring the setting and policing of standards of conduct.

The British Press Council has been much derided by a section of the British Press. But the publicity given to its investigations (often arising from complaints by the general public) is valuable, even if only as a deterrent without penalty. If a newspaper has a reasonable explanation for a line of conduct taken this is thus made known. If it is rebuked by the Press Council this is also made known.

On this general subject I read

with interest this week the report of the twenty-fifth annual Arthur Norman Smith lecture in journalism given recently at the University of Melbourne.

The lecturer this year was Mr John Bennetts, the very experienced representative of a Melbourne newspaper in the parliamentary Press gallery in Canberra.

Mr Bennetts said that more and more often the allegation could be heard from both sides of Parliament that the Press is becoming more concerned with its own commercial success and less concerned with the public interest.

That, again, is a political judgment of which I indicated earlier one should be wary. But it is not without significance that a working journalist of Mr Bennetts' standing should direct attention to an aspect of newspaper standards which is also being noted by ordinary readers not particularly interested in politics.

## Bishops and Their People

A disadvantage of our large Australian dioceses (both those large territorially and those large on a population basis) is that bishops can be tolerably well-known to only a few of their flock.

Reflections on these lines cropped up in the charge which the Archbishop of Sydney delivered to his most recent synod, when he discussed the wisdom or otherwise of dividing the diocese.

Now I notice that the Bishop of Auckland — a large diocese by New Zealand standards — has intimated his intention of spending a few days in each parish as part of a regular programme to become more closely acquainted with his people, and especially those he has recently confirmed.

This is a reminder of the pilgrimages made by the late Dr Cyril Garbett when he was Bishop of Southwark and Bishop of Winchester and even for a time when he was Archbishop of York.

But it was really Bishop Theodore Woods, then of Peter-

borough, who initiated in 1917 this custom of going on pilgrimage through the rural parts of his diocese in the summer months. Garbett was the first of the other bishops to follow the example.

Wearing a cassock and carrying his pastoral staff, Garbett made these pilgrimages on foot in the company, usually, of his domestic chaplain.

One would never expect even subdivided dioceses in Australia to be small enough for a bishop literally to "go walkabout." In any case, most of our bishops, including the Primate, can usually drive themselves in motor cars.

But the programme being followed by the Bishop of Auckland does suggest that spending even a day or two in each parish in turn would bring a bishop into closer touch with his people and their problems. As far as the clergy themselves are concerned, one assumes they already have regular and frequent access to their Fathers-in-God in most dioceses.

## A Woman Mourned By The World

A life of unusual breadth and depth ended with the death last week of Mrs Eleanor Roosevelt. As wife of a man who occupied the White House for a record 12 years during the most momentous era in modern history, Mrs Eleanor had a ready-made place in the wings of the world stage. But it is the measure of her essential greatness that her own work and interests won her distinction in her own right.

This was shown especially after the death of Franklin Roosevelt in 1945. Although then over 60, Mrs Roosevelt did not fade into retirement. She found a splendid new field of service as U.S. delegate to the United Nations from 1945 until 1952 and was elected chairman of the Human Rights Committee. Her world travels made her known and loved in countries as different from her own as India and Russia, and by the whole world she is mourned.

Although increasing years had slowed her pace latterly, she remained vigorous in mind. As the champion of the world's underprivileged she is assured of her niche in history. Everything she did had the marks of sincerity and unselfishness. One knew that she did not take up a cause in the patronising way of a socialite but because she really believed in it.

Her last instruction that money should not be spent on wreaths for her but sent as contributions either to a cancer foundation or to the American Association for the United Nations was typical of her practical concern for good causes.

## The Kind Word In Season

This has been "Telephone courtesy week" in Sydney. I don't know whether or not it is an innovation. But I like the idea and hope it will help to sweeten other daily contacts.

It is so easy to be impatient and even discourteous — perhaps not with our particular friends but with strangers and others for whom we feel no call to be on our best behaviour. But I believe it is also easy, with practice, to carry the golden rule into general practice.

I came across a prayer this week which embodies something of that idea. Here it is:—"This day, O Lord, may I, Thy child, touch as many lives as possible for Thee, either by the word I speak, the prayer I breathe or the life I live. And every life I touch do Thou by Thy Holy Spirit quicken."

—THE MAN IN THE STREET.

## ONE MINUTE SERMON

### WILL WE COME?

S. JOHN 12:27

Follow Me! There, in the previous sentence, is the duty of the Christian and the Christian's reward lies in this: "And where I am there shall my servant be." But the journey before Jesus is a hard journey and indeed His soul is troubled as He faces it.

For the death through which life comes is a real death, and no wonder He shrinks from it. The word for soul is the word "life" in the phrase "life in this world." It is His whole human nature that is in agony at the thought of what is coming. How shall He answer this?

He cannot pray "Father, save Me from this hour," for that would contradict His whole life and ministry and bring to nothing the hope this hour could mean. No! As from the day in the Temple—S. Luke 2:49—right up to now, His life has been "God's business," so now He will pray, "Father, Glorify Thy Name."

What then takes place in the Garden of Gethsemane will be characteristic of His whole life; "the focus of a life-long temptation and a life-long victory."

The Scriptures tell how as He spoke there was thunder—to the Jews, God speaking, and it came for the sake of the people who listened though it gave Jesus assurance, too.

The battle is on. The worldly government will bring Our Lord before its Judgement seats, pronounce sentence on Him—but in reality He is the Judge and they will be judged by their attitude to Him. They will think they are casting Him out, but in reality it is He who reigns—the world will never get rid of Him, for He shall reign for ever and ever.

How startling is His claim "And I if I be lifted up from the Earth will draw all men unto Me." Age by age in some measure this has been fulfilled and He has drawn men of every race and nation. Not yet "all men" as Scripture reminds us when it says, "We see not all things subject unto Him."

Here says S. John (Rev. 5:9) the pivot of all history, "Thou art worthy to take the Book and open the seal thereof, for Thou wast slain." Sin sent Jesus to the Cross, and by the Cross He conquered sin. Not only is it the story of history, but it is a personal message to each of us. "The Son of God loved me and gave Himself for me" as S. Paul tells us (Gal. 2:20).

All men! Can this be true? Will He draw Caiaphas, Pilate, Judas; will He draw me, even me? Who can tell? For we know that God willeth not the death of a sinner, but rather that he may be converted and live, and also that "He that cometh to me I will in no wise cast out."

But will we come? Will we follow?

## CLERGY NEWS

**CHERRY.** The Reverend R. S., Assistant Priest of S. Luke's, Vermont, Diocese of Melbourne, to be Vicar of S. Mark's, Reservoir West, in the same diocese. He will be inducted on December 4 at 8 p.m.

**DANN.** The Reverend R. W., was installed as a Member of the Chapter of S. Paul's Cathedral, Melbourne, on November 7.

**HOLT.** The Reverend Wilfrid, was installed as a Canon of S. Paul's Cathedral, Melbourne, on November 7.

**WITTINGTON.** The Reverend C. F., Vicar of Christ Church, Hawthorn, Diocese of Melbourne, to be Chaplain of Trinity Grammar School, Kew, in the same diocese, as from February 10, 1963.

## CHURCH CALENDAR

November 18: Trinity 22.  
November 20: S. Edmund, King and Martyr.  
November 22: S. Cecilia, Virgin and Martyr.  
November 23: S. Clement, Bishop and Martyr.

## RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk)

**SUNDAY, NOVEMBER 18:**

\* **RADIO SERVICE:** 9:30 a.m. A.E.T. Brisbane Church of England Grammar School.

**RELIGION SPEAKERS:** 4:15 p.m. A.E.T. "Papa Ekalesta"—The Reverend D. Eric Ure.

**PRELUDIUM:** 7:15 p.m. A.E.T. Dorian Singers, Melbourne.

**PLAIN CHRISTIANITY:** 7:30 p.m. A.E.T. The Reverend John Northey.

**THE EPICURE:** 10:49 p.m. A.E.T. From Durham Cathedral, England.

**MONDAY, NOVEMBER 19:**

\* **FACING THE WEEK:** 6:15 a.m. A.E.T. The Very Reverend E. M. Webber.

**WEDNESDAY, NOVEMBER 21:**

**RELIGION IN LIFE:** 10:00 p.m. A.E.T. "My Trouble Is." Fifth Conversation.

**FRIDAY, NOVEMBER 23:**

\* **EVENINGSONG:** 4:30 p.m. A.E.T. S. John's Anglican Cathedral, Brisbane.

**MONDAY, NOVEMBER 19—SATURDAY, NOVEMBER 24:**

**READINGS FROM THE BIBLE** (not Saturday): 7:00 a.m. A.E.T. The Reverend A. K. Ryan.

**PAUSE A MOMENT** (not Saturday): 9:55 a.m. A.E.T. The Reverend W. J. Hankin.

**DAILY DEVOTIONAL:** 10:03 a.m. A.E.T.

\* Monday—Miss Margaret Dewey, Tuesday—The Reverend D. Harrison.

Wednesday—"School Service"—"God with His People." "Father Damien." Thursday—The Reverend A. P. Campbell.

Friday—The Reverend W. R. Ray, Saturday—The Reverend E. P. Costello, S.J.

**EVENING MEDITATION:** MONDAY, NOVEMBER 19—THURSDAY, NOVEMBER 22, 11:15 a.m. A.E.T. The Reverend Sydney Price.

**EVENING MEDITATION, FRIDAY, NOVEMBER 23—SATURDAY, NOVEMBER 24:** 10:30, The Reverend Sydney Price.

(Altered times and network for Friday and Saturday due to Commonwealth Games coverage)

**TELEVISION:**

**SUNDAY, NOVEMBER 18:**

**ABN 2, SYDNEY:** 11:00 a.m. "Divine Service"—Mortdale Baptist Church, Sydney, Preach-

ing The Reverend Colin Campbell.

4:45 p.m. "Sunday Special." "A Royal Audience." The Reverend Vivian Roberts.

6:30 p.m. "The Hungry People"—Documentary Film.

10:40 p.m. "Down with Maths"—The Reverend R. J. Bontford.

**ABV 2, MELBOURNE:**

11:00 a.m. "Divine Service." Solemn High Mass, from S. John's College, Woodlawn, N.S.W.

4:45 p.m. "Sunday Special." "Spies"—The Reverend Hugh Girvan.

6:30 p.m. "The Bible for Children"—A discussion on the suitability of the Bible for children.

10:45 p.m. "The Motive in Education"—The Reverend Julian Miller.

**ABO 2, BRISBANE:**

11:00 a.m. "Divine Service" from S. Thomas' Church, Essendon, Melbourne. Preacher: The Reverend G. B. Maston.

4:45 p.m. "Davey and Goliath"—"The Parade."

6:30 p.m. "The Cry Goes Up—Among the Uprooted."

10:40 p.m. "The Father and the Son"—The Reverend Peter Little, S.J.

**ABS 2, ADELAIDE:**

4:45 p.m. "Sunday Special"—"Bridges"—The Reverend Vivian Roberts.

6:30 p.m. "The Liturgy To-morrow"—Two Roman Catholic scholars discuss possible changes.

10:30 p.m. "With Water and the Spirit"—Professor George Yule.

**ABW 2, PERTH:**

4:30 p.m. "Paul of Tarsus"—"To Rome."

6:30 p.m. "The Bible Says"—The Reverend F. B. Vawter, C.M.

10:30 p.m. "Chimney Pots and Steeples"—Mrs. Jill Perkins.

**ABT 2, HOBART:**

11:20 a.m. "Divine Service"—Consecration of S. Boniface Cathedral, Bunbury, W.A. Preacher: The Archbishop of Perth, the Most Reverend R. W. H. Molloy.

4:30 p.m. "Paul of Tarsus"—"Jerusalem."

6:30 p.m. "Indonesian Journey." Impressions from a recent visit.

10:35 p.m. "Liturgy and Worship"—Father B. C. Rogers.

**LETTERS TO THE EDITOR**

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Professions are always given to correspondents to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

**THE EQUITY SUIT**

**NO CHRISTIAN CONCILIATION**

To THE EDITOR OF THE ANGLICAN

Sir—Those who hoped that the New Constitution had been drawn with enough scope and originality to meet a situation which is far from new but in desperate need of solution, that is, the unedifying spectacle of a law suit between Church leaders, have been disappointed. The public no doubt sees it with a scornful wonder. What ministry of reconciliation can we offer to the world when this sort of thing goes on within the Church? What witness does the Church really carry to the people?

The Constitution has much to say about property, authority, precedence, jurisdiction, assemblies and Church order—an imposing facade of legalism. Is this the aspect of the Church that matters most? Even the Commonwealth Government in its Matrimonial Causes Act was more concerned with conciliation than we appear to be.

The laity, as well as the clergy, should be disturbed and dissatisfied. Perhaps it is not too late to do something effective about it.

I have no desire to suppress injustice, or to prevent the ultimate resort to the civil courts where necessary, or to subordinate any individual to the ecclesiastical machine. But provision for sympathetic and Christian arbitration and conciliation should be forthwith made in our Constitution or otherwise.

Yours, etc.,  
W. A. DOWE  
Sydney.

**DOG COLLARS**

To THE EDITOR OF THE ANGLICAN

Sir,—In your "Church and Nation" column of November 8, a paragraph on Parsons and their Collars made me wish for some clear thinking on the subject.

When a clergyman tells me that a soft collar and tie are more comfortable than a clerical collar, I find myself suspecting his theology and his morals, or else, I conclude that his neck and probably his head have swollen since he last bought a collar to fit him.

A clerical collar lets the air in, especially in hot weather, and is more hygienic than all your soft collars and ties. That is why clergymen live longer than laymen, though whether this is a good thing or otherwise is beside the point.

Lay-folks have a right to know that a man is a parson. I wear an open-neck shirt for golf, but that is because everyone on the links knows who I am. I always wear a clerical collar when I go for a drink in the bar of a public house, unless the weather is very hot, as it often is in these parts, and then I take care that everyone present knows my occupation.

Unlike the former Dean of Christchurch, I do not find that "if you break into a group of men talking together, the conversation suddenly changes and no one seems to act naturally." This is probably because I am not in the habit of breaking in to conversations, in bars or anywhere else; whatever one's collar, one is still subject to the ordinary standards of good manners.

I suspect that much of this lay-dress for clergymen depends for its appeal on that shocking monstrosity of perverted thought, Manly Religion. I will not go so far as to maintain that Christianity is primarily a woman's affair, with men allowed in only

on sufferance, but I believe that such a mis-statement is nearer the truth than might at first appear.

To the shame of us men, the Mothers' Union is still the most virile and courageous society in the Church of England, and in this respect leaves the C.E.M.S. and even the Guild of the Servants of the Sanctuary far behind.

Down with the Old Cool Tie; it's warmer than you think!

✱ CECIL KALGOORLIE

**"GROUP LIFE CONFERENCES"**

To THE EDITOR OF THE ANGLICAN

Sir,—Many of us are grateful to Canon Reynolds (and "H.R.S.") for airing some of our profound misgivings about the current enthusiasm for "Group Life Conferences." Those who promote them are of such unquestioned sincerity and dedication that one hesitates to be critical, but one wonders whether it is possible for those involved in such a crusade to be sufficiently detached to perceive the dangers. Our Lord told his disciples to "Have faith in God"; it is fatally easy to slip almost unawares into faith in a particular way of serving Him. A few further points:

1. What is the ultimate aim of "group dynamics"? The three "aims" quoted by Canon Reynolds concern method, not goal. Not only must the means not be allowed to become the end, but we must also be quite sure that the proposed means will in fact contribute to the end, which must at all times be kept in full view if we are not to lose our bearings.

What is the ultimate aim of all our pastoral work? Is it not to bring persons to Christ and to promote their (and our) sanctification and growth in the Body of Christ, to enable us all to become more Christlike, until we come, with the whole communion of saints, to that full knowledge and vision of God which is eternal life?

Does not preoccupation with "group dynamics" tend to obscure more important matters? Can we honestly imagine Our Lord running a Group Life Conference? His pastoral method seems rather to have been the slow, patient, costly way of individual personal relationships, undergirded by long hours (sometimes whole nights) of prayer. There are no short cuts in love.

2. "Awareness and understanding of the forces and factors which are present in every group" is hardly to be achieved in a brief conference!—and it is, to say the least, risky to attempt it. Group therapy is a recognised method of psychotherapy with carefully selected groups of patients. What is insufficiently recognised is that most of us have latent neurotic tendencies of one kind or another, with which we have established a *modus vivendi*.

To attempt to manipulate the unconscious forces which are indeed present in every group can easily stir up serious trouble in individuals present, unless the whole process is handled by a competent psychiatrist who (a) knows just what he is doing, and (b) knows the history of each individual present well enough to anticipate likely reactions.

The writer knows personally of at least two people (in America) who, as a result of taking part in Group Life Laboratories, had to spend some months in mental hospitals. (Their troubles must of course have been already latent, but is it right to risk unwittingly precipitating such a crisis?) Those who would rub Aladdin's lamp should be careful.

3. The whole approach seems Pelagian. So, alas, does a lot of our "planning" in the Church. So does the current fashion for "counselling techniques," which can so easily distract one from pastoral love of individual children of God (each unique) and from reliance on the objective grace of God through prayer and the sacraments.

It all seems part of the contemporary craving for the substitution of method for content, which is also rotting the founda-

tions of our educational system. (It derives from the kind of philosophy, current for several generations now, which denies the possibility of knowing anything about ultimate Reality and therefore concentrates on the mechanics of perception; lacking the humility to bow before mystery, it worships instead what it can understand and manipulate.)

What is of value in these techniques is nearly always plain common sense, and it would be more than a little amusing, if it were not so pathetic, to see it being "taught" with such solemnity! Christians should not be afraid, as the world is, to face the ultimate Reality of unconditional Love—as, for instance, one does in retreat, or in any time of silent prayer and adoration.

4. The Church in general and clergy in particular do need to learn about the insights of depth psychology and to accept the importance of the unconscious, and of the whole emotional, intuitive side of human nature, which, although more visibly incarnated in the feminine half of the race, is a vital part of all human personality. (Not a little of traditional moral theology urgently needs rethinking, and restating, in the light of the new knowledge God has given us in modern times.)

But these are difficult and unfamiliar concepts to many, and require clear, orderly presentation if they are to be readily grasped. The "laboratory" and discussion-group methods are useful for elaboration, with people who already have a good grasp of basic principles, but as a means of introducing unfamiliar material to beginners can only produce confusing and time-wasting waffle. (The same uncritical misapplication of a specialised technique in an inappropriate context can be seen in the attempt by a certain American-published Sunday school course to use what is virtually the seminar method for "teaching" small children!)

I am aware that all this flies in the face of certain current educational dogmas (also made-in-America). One day, perhaps, teachers will rediscover the curious fact that their primary function is to *teach*, with authority, both the content of their subject and the discipline of clear thinking.

The American Church puts us to shame with its zeal and energetic activity and its financial giving, but it is unfortunately not equally distinguished for depth, patience, or serenity. It is at least open to question whether it is the best guide in matters spiritual and pastoral.

With regard to spiritual direction, one has in America the impression that at best they have read all the right books but speak as the scribes and not with authority, and that at worst they think in clichés and platitudes and are aware only of externals.

With regard to pastoral training, there is vast energy and willingness to experiment, and painstaking care with administrative detail, but little apparent reliance on God Himself in the covenantal means of grace and the sheer hard work of prayer.

There is a tremendous ferment of thinking, praying and experiment in pastoral matters at the present time in England also, with rather more wisdom and better safeguards. Is it not possible that some reorientation of our ideals and methods is desirable, with greater attention to the right order of priorities, to our ultimate aim, and to the full implications of the means employed?

We are to have faith in God; perhaps we all need to spend less time planning what we are going to do for Him, and how, and more in silently adoring Him in humility and love, offering ourselves to Him for Him to use as He will.

This does not, of course, preclude experiment with methods which at first sight seem promising, but it does imply constant willingness to think again, to change, to remain open to the Holy Spirit, wherever He may lead, in all humility.

Yours faithfully,  
MARGARET DEWEY  
Melbourne.

**I'D LIKE TO KNOW . . .**

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

**If it is impossible to have co-operation in a parish between priest and people, does one bear the difficulty patiently and pray about it: tell someone in authority about it: or try to do something about it.**

Knowing very little about the background of this particular parish, I would nevertheless first of all agree that this whole matter should have a very large place in your prayers. Don't just beseege God with thoughts that your vicar be less "dicta-

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

tatorial" and less "arrogant." Rather with confidence carry the image of him into the presence of God, and with thoughts of goodwill leave the matter there, content that God will fuse His desires and your image.

Such quiet persistent prayer will have its effect both upon the one for whom you pray, and will also correct your own judgement more effectively than

anything else. Experience has shown that sustained prayer from a spiritually vigorous community can do a very great deal to sustain a leadership which is not always strong.

Secondly, have the qualities which your vicar possesses possibly not added to the strength of your parish more than you realise? Are his ideas dictatorial simply because you take an opposing side, or because they are radically different from those of his predecessor?

Would you have preferred a quieter approach instead of a more demanding one—the old ways of ease rather than the new ways of sacrifice? Even though you have been worried about this matter for over a year, may not reflection tone down your anti-  
Thirdly, have you been to your vicar with your distress? Have you made an appointment for one evening when together, without interruption, you can tell him frankly, as man to man, of your anxiety and your sense of frustration? To do this effectively, you must seek a time which is convenient to him and which will enable you to discuss it fully. Even if he has sensed or knows of your feelings, you owe it to him to tell him know about it.

Should you not feel equal to this not easy task, and you know that one or two other people who share your feelings would be prepared to go with you, go as a group. But man-to-man is best.

While it might be suggested that you should appraise the vicar's warden of the matter, my own personal feeling is that the fewer that know the better—and the ones that do know should be the ones directly involved.

**MANY PATHS**

If, having considered each one of these suggestions, you still feel unhappy and ill at ease so that worship within the parish church is difficult, I would urge you not to despair of the Church of England, but to go to a neighbouring parish. Fortunately, you live in a city where you have a choice.

Parish boundaries are rather dear to us clergy, but we recognise that not all our parishioners either see truth as we see it, or wish to do so. There are many paths to the truth and many gates into the kingdom of heaven. Find a spiritual home nearby.

Don't, whatever you do, let your feelings of despair about the Church of England be strengthened and consolidated. Ours is a comprehensive Church. Our Church embraces men and women who hold to an almost bewildering variety of truths. We put the famous Mr. Heinz, with his fifty-seven different varieties, in the shade!

But we possess the open Bible and our incomparable Prayer Book. We have a width of outlook and a conception of freedom which enables our people to know we treat them as adults.

We have a ministry which guarantees our sacraments, and a prophetic vision, which, if sometimes dimmed, burns as brightly as any. These are things not lightly to be jettisoned.

I pray that you will find a solution to your problem along these lines, but whether you do or not, loyalty is no easily acquired virtue, nor faith an easily sustained one.

**COSTS OF LEGAL APPEALS**

To THE EDITOR OF THE ANGLICAN

Sir—The force of public opinion in the State of Victoria, and beyond, has made possible a victory of reconciliation over

revenge. The State Government, through its leader, has complained with bitterness "that resort should be made to judicial processes, to prevent an execution." Without these judicial delays, a man now in a mental institution would have been hanged.

Who was behind this great crusade of opposition to capital punishment? Some churchmen, legal men, trade unionists, journalists, members of Parliament, students and, amongst the community, people with a dedicated purpose to a great and noble cause.

It is, however, not generally known that the Brotherhood of S. Laurence, through its Associate Director, Mr David Scott, was the prime mover in the legal appeals which, in the end, proved successful.

Only this determined legal battle prevented the Bolte Government from hanging Tait. A large team of barristers and solicitors worked almost full time on the legal moves, and many of them gave their services freely.

Leadership seems lacking in the Church, in important public questions and momentous issues. Our Church in Victoria, through Bishop Geoffrey Sambell, and the Brotherhood of S. Laurence, has rendered outstanding service in creating a change of climate which made possible a triumph of spirit of the Master.

However, basic costs of the legal moves have to be met, and the Brotherhood requires £1,000 for these purposes.

It was a privilege to share in the fight to save Tait, and bring nearer the day when capital punishment shall be abolished. I have sent a personal donation to the Brotherhood, at 67 Brunswick Street, Fitzroy, N. 6, Victoria, and fervently hope that many citizens in the States beyond Victoria would want to say "thanks" to the Brotherhood by helping to share the costs. I would be happy to forward any moneys sent to me at the Rectory, Cessnock, N.S.W.

Yours sincerely,  
(The Reverend)  
W. H. S. CHILDS

**STATE AID TO SCHOOLS**

To THE EDITOR OF THE ANGLICAN

Sir,—The Reverend J. T. Corrigan (November 1) states that he believes there is a growing Anglican opinion in Australia that a measure of State aid should be granted to Church schools and that Melbourne and Sydney do not represent Australia. That may be so, but Sydney and Melbourne do represent 72 per cent of Anglicans in Australia and the remaining 28 per cent would not be unanimous for State aid.

I would ask Mr Corrigan how many Anglicans bear a special burden "for conscience sake" because of no State aid for Church schools? I suggest very few, if any. Many dioceses, rightly, made grants to help in the edu-

cation of the children of clergy who disproportionately win academic honours in every faculty except theology, and our Church schools have not given as many recruits to the ministry as one would expect.

I speak with experience when I state that it is not the fault of headmaster, staff or chaplain that our Church schools have failed to achieve what Roman Catholics have for their Church. And that because parents have set the standard which is a sub-Christian one known as the public school spirit. Until the Church schools become masters of the situation, I would be against State aid for them.

I like your correspondent's (Mr Allen James) statement, "We should not be content with our own little ark," but as Dean Langley says, "We have tasted the fruits of victory over secularism in 1950," we have planted a leaven in the State schools and Anglicans should unite with other Christians to keep and enlarge this effort in our State schools, where there are more Anglicans than any other denominations.

Finally, what would be the emphasis of Anglican teaching in schools? Would we have to have an Agreed Syllabus amongst ourselves?

Yours truly,  
F. H. GAUNSON  
Pahran,  
Victoria.  
(More Correspondence on Page 11)

**AGAINST ORDINATION OF WOMEN**

ECUMENICAL PRESS SERVICE

Geneva, November 12

The synods of all eight dioceses of the Lutheran Church of Finland have voted against the ordination of women to the ministry.

However, the issue is expected to come before the assembly of the entire Church next summer in the form of reports of two of its committees named to study the issue.

A special committee named by the last assembly, which meets every five years, had recommended that women be permitted to become regularly ordained pastors.

Another assembly committee, responsible for Church law questions, had advocated the use of the title "lector" for women theologians and suggested that the "lectors" be appointed by diocesan chapters after consultation with the congregation involved.

It also recommended that "lectors" be permitted to administer private Communion as part of pastoral care.

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## BOOK REVIEWS

## TOWARDS HEALING THE DIVISIONS

FROM UNIFORMITY TO UNITY, 1662-1962. Edited by Geoffrey F. Nuttall and Owen Chadwick. S.P.C.K. Pp. 401. 75s. 9d.

THE title of this book is, strictly speaking, inaccurate. There was no uniformity in 1662 and there is no real unity in 1962.

The title serves however to remind us that in 1662 an attempt was made to impose uniformity upon all Christians in England, an attempt which ended in the separation from the national Church of Presbyterians, Independents (or Congregationalists), and Baptists; while in 1962 efforts are continuing towards the re-union of these separated bodies with the Church of England.

The book had an interesting origin. Quite independently a committee appointed by the Three Denominations and the S.P.C.K. had each planned a volume of essays to be published in 1962 as part of the commemoration of 1662.

When their separate plans became known to each other, it was agreed to join forces and produce a single volume to which representatives of each group would contribute.

The result is a book which records the history of the relationships between the Church of England and the Nonconformists during these three hundred years from the points of view of both sides.

The tangled history of the Restoration period is told in considerable detail and with great clarity.

It is made clear that the divisions of the Church at that time were not only theological ones.

Nor were the divisions only between Churchmen and Dissenters. There were Arminians and Calvinists on both sides and the political opinions of Royalists and Parliamentarians continued to complicate the issues. The Roman Catholic sympathies of Charles II and James II were another complicating factor.

IN the settlement of 1662, the Church of England, supported by a Cavalier Parliament, had the victory.

Few concessions were made to the Dissenters and the Clarendon Code imposed harsh penalties on those who failed to conform.

Efforts towards the "comprehension" of Dissenters in the national Church continued, while they themselves sought "indulgence" (or toleration) for their own opinions.

They won a partial victory in 1689 when William III granted them a limited freedom to worship in their own ways.

But they remained subject to many civil disabilities. They were debarred from sitting in

## AID TO PRAYER

MORE PRAYERS FOR THE PLAIN MAN. William Barclay, Fontana Books, Collins, Pp. 160. 4s.

Probably no scholar writes more prolifically or more lucidly for the man in the pew than Dr William Barclay. His weekly page for preachers and teachers in the "British Weekly" is world-famous.

Included on this page is always a series of prayers around a common theme. From these, Dr Barclay has selected a series of 40 prayers for morning and evening use, with a daily reading of Scripture. All the prayers are in the first person singular.

At the end of the book is a selection for special purposes — anniversaries, specific Christian activities and prayers for those engaged in various trades and professions.

Dr Barclay introduces this second series by a ten-page essay on prayer which, for simplicity yet comprehensiveness, for conciseness yet clarity, is superb.

If Dr Barclay was astonished by the number of people who intimated to him that they regularly use his first book of prayers, your reviewer would confidently predict that many will turn to this second book, not only for the words to express their thoughts, but for the inspiration to enable their words to flow.

—A.V.M.

Parliament and from holding public office and they could not be admitted to degrees at the universities.

Relations between the Church and Nonconformity continued to be strained until near the end of the nineteenth century and the last of their grievances was removed only by the Burials Act of 1880.

Mutual suspicion and recrimination remained and it is only since the turn of the century that kinder feelings have prevailed.

The Edinburgh Conference of 1910 is usually regarded as the beginning of a new era of ecumenical co-operation.

The World Council of Churches and its national counterpart, the British Council of Churches, are the organs of this co-operation.

Even so, the movement towards unity makes only halting progress. The division, which began in 1662 and which might then have been bridged if there had been a little more understanding on either side, have hardened and there are still many points of difference to be resolved.

This book is a notable contribution towards a better understanding of the points at issue.

—A.W.H.

## FOR SCHOOL ASSEMBLIES

STORIES FOR SCHOOL PRAYERS. Eileen Scott. S.P.C.K. Pp. 76. 8s. 6d.

Originally designed for the B.B.C. equivalent of our A.B.C. "Pause-a-Moment," these forty stories from incidents of the lives of missionaries and saints have been selected for primary and secondary school assemblies.

While the language is simple, the style lacks the vigour to command the attention of almost any secondary school boy or girl.

In fact, were your reviewer to use them in his senior assemblies, either for middle or senior school, he would be immediately forced to recast them.

For junior children they are more suited, but even here they are not geared at the level of the child of the 'sixties, fed on a TV diet.

Each incident has, with its theme, suggested Bible passages and hymns.

—A.V.M.

## HELP IN PRAYER

THE PLAIN MAN'S BOOK OF PRAYERS. William Barclay, Collins, Pp. 128. Imitation Leather 12s. Cloth 9s. 6d.

Few men write so prolifically, yet so felicitously, as Dr William Barclay. This series of prayers, first published in a Fontana Paperback in 1959, is now reissued in more permanent form.

The prayers are simply expressed and are the perfect answer for the Christian who wants to pray but needs guidance and help.

It is no wonder that over one hundred thousand copies of this book have been published.

—A.V.M.

## STUDIES ON SERMONS

A THEOLOGICAL PREACHER'S NOTEBOOK. Cleverley Ford. Hodder and Stoughton. Pp. 192. 18s. 9d.

TWO years ago the College of Preachers was formed in England. Cleverley Ford, who had shown his ability in building up congregations largely through his preaching ability, became the first director. To his previous Expository Preacher's Notebook, he now adds this companion volume. There are two extremely useful prefaces. In the actual writing of the sermon he advises "clear, hard, bright words must be chosen. The sentences must be short with few subordinate clauses, and yet presented in a variety of forms. . . . If the sentences are to flow, attention must be given to rhythm."

It is when he discusses the relationship of the Word, the Sacraments and Worship that he has a word to say to Anglicans. He has a high conception of preaching, for it is one of the ways in which God's saving acts are proclaimed. "God actually releases men through preaching. This actually means that the preacher stands between God and the men held in bondage. He stands between the men who are held in bondage and God who is waiting to act. The preacher's mouth therefore in proclaiming the Word of God becomes the mouth of God."

In considering preaching as an obligation, he expounds the word "Minchah" in Malachi. Is our sermon to be a worthy obligation, or something like a weary obligation, because the table of the Lord is contemptible? As both Sacraments and preaching proclaim the Lord's death and resurrection, both are bound together in liturgical worship.

There follow twenty-eight sermons and three studies. They are a mixed bag. Some sermons are splendidly conceived and as equally well developed. Such a one is "The Way Out," which is exposition, but exposition rooted in the pastoral scene.

While there is little of the evangelistic zeal of William Sangster, or the forceful exposition of Leonard Griffith, or the quiet psychological insight of Leslie Weatherhead, there is here a robustness of faith, a simplicity of prose and an incisive vision which can be an example to any preacher anxious not so much to have sermons to preach as ideas to aid thought.

—A.V.M.

## CLEANING STARTS ON S. PAUL'S

ANGLICAN NEWS SERVICE London, November 12. A start has been made on clearing the west front of S. Paul's Cathedral.

Men are at work on the bell (or north) tower, which is encased in scaffolding.

It is expected that work will be completed by June, 1963, allowing for interruption during mid-winter months because of frost.

The cleaning of the west front, estimated to cost £10,000, has been made possible by an anonymous gift to the Dean and Chapter.

In the cleaning process now being applied the heaviest crustations of grime, an inch thick in places, are broken down with carborundum pads.

Cold water is then sprayed on to the stonework and the wet stone brushed with wire brushes.

An electric device to deter birds from roosting in the portico of the cathedral has proved successful, and will be extended along the lower part of the west front as the stonework is cleaned.

## OF GREAT INTEREST

LIFE'S VARIED SCENES. James Norman Arthur H. Stockwell Ltd. Pp. 208. English price, 15s.

Archdeacon Norman, now living in retirement at Longford, Tasmania, has already put the Australian Church in his debt with his earlier work, "John Oliver North Queensland."

This account of his own ministry in many parts of this country, particularly in Queensland and Newcastle, adds to our rather scant literature of pioneering pastoral work.

The archdeacon is an old student of S. Wilfred's College, Cressy (now Christ College). He tells of his ordination, early ministry in Tasmania, then at Proserpine, Mackay, Townsville, a brief period at the Community of the Ascension, Goulburn, work at S. Stephen's House, Adamstown, at Rockhampton in the days of the depression, and at Yarrabah Mission Station.

Well-known names such as Reginald Stephen, Canon Hughes, Fr Kennedy Tucker, Archdeacon Saxon, Fr Maynard, Bishop Frodsham, Bishop Feetham, Bishop Ash, and Albert Maclaren, appear throughout the book.

There are many amusing episodes, wise comments and local storms - in - the - teacup over churchmanship (North Queensland was prejudiced against altar lights but did not mind vestments!)

At the end of his ministry, the archdeacon returned to North Queensland, where he took charge of S. Gabriel's School, which had been evacuated during the war, and kept the school going under all sorts of difficulties.

The archdeacon concludes with brief but interesting notes on Church music and the Australian Church Constitution.

—J.S.

## BIBLE STUDIES ON UNITY

A.C.C. SERVICE

A SERIES of eight Bible studies has been prepared for use in next year's Week of Prayer for Christian Unity. The title is "He is Our Peace."

In response to widespread demand for suitable Bible studies to supplement meditations and intercessions, the World Council of Churches Commission on Faith and Order has published this booklet with an interesting art cover.

The passages chosen for study are identical with those recommended by Pere Michalon, the successor to the Abbé Couturier, in Lyons, France. Thus in 1963 all churches will be studying the same series of passages.

Dr Lukas Vischer, Research Secretary of the Commission on Faith and Order, was responsible for these studies.

In a preface he writes "Jesus Christ is our peace. He has given His life in order to break down walls and to create one people."

"But we are not united . . . Instead of one people joined in praise of the glorious acts of God we see innumerable groups, some regarding one another with friendly respect, others with open hostility, others again with complete indifference."

"Can we still say that Jesus Christ is our peace? When we do so are we not making ourselves ridiculous? The purpose of these studies is to help us think out afresh the implications of the statement that 'He is our peace.'"

The Australian Council of Churches, 3rd floor, 511 Kent Street, Sydney, is ordering from abroad. Rectors who may decide to order in bulk for their parishioners are asked to place their order soon. The price is 2s. 9d.

## TOWARDS BISHOP'S AIRCRAFT

ANGLICAN NEWS SERVICE

London, November 5.

A sum of £773 has so far been raised by the Carpentaria Association in England towards the cost of providing an aircraft for the Bishop of Carpentaria, the Right Reverend S. J. Matthews.

The fund was launched by the Bishop of Dunwich, the Right Reverend T. H. Cashmore, in May this year.

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This makes a total of 60,000 copies since the book was first published in Australia in 1952.

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# SINGAPORE AND MALAYA AND THE CHURCH IN AUSTRALIA

BY THE BISHOP OF SINGAPORE AND MALAYA, THE RIGHT REVEREND C. KENNETH SANSBURY

A SIX-WEEKS' tour of Australia is an exhilarating experience for any visitor. For one involved in a speaking programme it can also prove quite exhausting!

Like Field-Marshal Montgomery, I "have never been in a country where one is expected to make so many speeches to the square meal."

And what wonderful meals! Chops sometimes for breakfast. Sausage rolls at morning tea, a full-blown lunch, afternoon tea with home-made creamy sponge cakes. Tea with a full wielding of knife and fork, and then supper—afternoon tea all over again!

I have certainly come back with wonderful memories of Australian friendliness and hospitality. It has also been a particular pleasure to meet a number of those who studied at S. Augustine's College, Canterbury, during my time there as warden.

The visitor cannot help being impressed by the vast distances of Australia and also by the splendidly efficient air services which are bringing the different parts of the country closer—though why don't the airlines stagger their flight times?

A visitor at this particular time, too, cannot but be aware that Australia is having to do an "agonising reappraisal" of its whole pattern of life.

While I was in N.S.W., the "Sydney Morning Herald" had a series of searching articles, analysing the effects on Australian life and policy of Britain's almost certain entry into the European Economic Community, of the attainment of independence by nations in Asia which were formerly red on the map or colonial territories of friendly countries like France or Holland, of the juxtaposition of Australia and Indonesia in New Guinea, of the southward pressure of Communism in Vietnam and Laos and elsewhere.

People I met seemed to me increasingly aware that they could no longer live in peaceful isolation, fully occupied with developing the resources of a great country. For good or ill, their future would be bound up with the future of South-East Asia. Politically and economically, they felt, Australians must play their part in moulding the life of this strategically important area of the world.

My tour began on September 20 in Perth, where I stayed at the Priory of the Kelham Fathers, and then took me to Adelaide, founded (I was interested to note) by the son of the founder of Penang in this diocese.

## "HOT" PACE

From Adelaide I flew to Tasmania, stopping a night at Devonport and Launceston and then two nights in Hobart.

A strenuous programme followed at Melbourne, and then came a one-night stopover at Canberra, an even more lovely city than I had been led to expect, though I had heard much of the beauty of the Commonwealth capital.

By the time I reached Sydney the pace had become distinctly hot, especially as during my stay there I went off for one night to Newcastle and for another afternoon to attend the Bishops' Meeting at Gilbulla.

The programme ended with visits in the Brisbane diocese to Halse Lodge, Bundaberg, Maryborough and Toowoomba and with sermons in S. John's Cathedral, Brisbane, in connection with the Dedication Festival of the cathedral and the splendid diocesan movement called "Forth."

During the tour I preached in cathedrals and parish churches, spoke at Anglican colleges in the universities, at theological colleges and at Church schools, addressed parish "teas" and evening meetings and either was interviewed or recorded messages for TV or sound radio. Perhaps I can now give a summary of the things I tried to say.

First, I emphasised the extent of the Diocese of Singapore and

Malaya. In what I call the "outer rim" of the diocese—Indonesia, Thailand, Laos, Cambodia and Vietnam—we have, it is true, no missionary work among the inhabitants of the countries concerned.

Except in the strongly Buddhist country of Thailand, which has always been independent, such work has been the responsibility of the Church in the homelands of the former colonial powers—Holland and France. (There are to-day, for instance, some four million Protestant Christians and nearly two million Roman Catholics in Indonesia.)

But we have greatly increased responsibilities for ministering to our own people—British, Australian, New Zealand and Canadian—and to U.N. and U.S. personnel in these countries serving in the diplomatic service or business, in the many aid missions and in oil camps. These people are more widely scattered and many more in number than in pre-war days, and they need and value the Church's ministry to them.

While I was in Australia, news came that our chaplain at Christ Church, Bangkok, had been taken ill while on furlough in England and would not be returning and also that the hoped-for replacement for the American priest at Saigon who returns to the States early in 1963 would not be materialising. Here are two vacancies for priests, central in churchmanship and wide in sympathy, who know how to be in the world and yet not of the world. What possibilities are there of offers of service from within the Church in Australia?

Within this "outer rim" is the main area of the diocese's work—the State of Singapore and the Federation of Malaya, due to be merged, if things go according to plan, with the Borneo territories of Sarawak, Brunei and British North Borneo to form the new nation of Malaysia not later than August, 1963.

Singapore is a great commer-

cial and business centre, an entrepot port and the natural outlet for the products of Malaya. It is a pre-eminently Chinese city (80 per cent. of the population is Chinese) and 50 per cent. of the population is under eighteen years of age.

This creates immense problems for our schools which have to run in double shifts and also for the Ministry of Labour. Unless Singapore can develop industries to provide employment for the rising generation, there will be great numbers of school-leavers left jobless and a ready prey for Communist propaganda.

Malaya is a long, narrow isthmus stretching some 600 miles southwards from the Thai border and the heartlands of Asia to the island of Singapore.

Malaya's prosperity depends on rubber and tin and here the largest race in numbers is the Malays, Moslems in religion, whom the Christian Church may not evangelise, for such "prose-lytism" is forbidden by the Constitution.

## RECONCILIATION

The Chinese are the second largest race and then come the Indians, fewer in number but a people who make a significant contribution to the life of both Malaya and Singapore.

Here is the setting of the work of the Church in this diocese. Our task is a threefold one.

First, we are called to proclaim the Gospel of reconciliation and to set it forth in practice—reconciliation in the first place, of course, of fallen and estranged man to God through Christ and then reconciliation of man with man in Christ.

If S. Paul had to keep stressing that Christ had broken down the middle wall of partition between Jew and Gentile, so we have to make clear in the life of our parishes, in our schools and in our work in the New Villages (those by-products of the Communist emergency) that there

is neither Chinese nor Indian, neither Cantonese-speaking nor Hokien-speaking, neither Asian nor Westerner, but that we are all one in Christ Jesus.

In our multi-racial community with its variety of cultures and welter of tongues this word of the Gospel comes home with particular relevance.

Secondly, we are called to build up a truly Malayan branch of Christ's Universal Church—a Church, that is, in which the responsibilities of leadership, the normal work and the financial support for the running of the diocese are undertaken by those who are resident in and citizens of Malaysia.

The number of ordained men from overseas must be in a proper ratio to the number of locally domiciled clergy. Women missionary candidates must be willing to serve in parishes or New Villages under local vicars.

Our particular conditions in Malaya have made us lag behind, say, Japan or India in the development of a truly indigenous Church and we must catch up.

Thirdly, we need to increase among our people the sense of urgent responsibility both for making known the Gospel to the non-Christian and also for bringing its implications to bear on the political, social and economic life of this new nation, in which for too many people money and all that money can buy form the real driving force of life.

These are goals which will take time to achieve in their fullness. Meanwhile, we are deeply grateful to the Church in Australia for its increasing concern and prayer for our work and for the support in manpower and money which we receive both through A.B.M. and through C.M.S. and which we hope will continue and increase.

We are also most thankful for the welcome being given by the Church in many of your universities to the thousands of Asian students in your midst.

## BISHOP TO KEEP OUT OF POLITICS

ECUMENICAL PRESS SERVICE

Geneva, November 12

A bishop whose predecessor was deported for opposing the South African Government's racial segregation policies said in Johannesburg late last month that he intends "to keep out of the country's politics."

The Right Reverend L. E. Stradling, successor to Bishop Ambrose Reeves in Johannesburg, told a news conference:

"My ideas of the duties of a bishop differ from those of Bishop Reeves, whose footsteps I have no intention of following. I admire him very much, but his ways are not mine.

"I also feel unhappy about South Africa's racial policy, but feel it's too late to change it. I suppose a separate development (white and non-white) must be accepted."

Dr Stradling said that "my duties as a bishop come first, since the Church is not a political beacon."

In answer to a question from newsmen, the bishop said he believed the South African Government had the right to deport bishops, adding that he had been impressed by the degree of free speech in the country.

## OTHER VIEWS

Asked whether he would protest to the authorities if a parishioner—authorised by the so-called Sabotage Act—were placed under house arrest, he replied: "If it prevented him from attending Sunday services."

His predecessor, Dr Reeves, resigned his post as Bishop of Johannesburg in February, 1961, after being forced out of the country because of his outspoken stand against the Government's segregationist laws and policies. Meanwhile, last week the Bishop of Pretoria, the Right Reverend E. G. Knapp-Fisher, strongly defended the rights of the Church to speak out on political issues.

Replying to a warning by Mr Ben Schoeman, South African

Minister of Transport, to keep out of politics, Bishop Knapp-Fisher declared that the Bible gives every encouragement to Christians to be outspoken in their judgements on social and political life.

He said Mr Schoeman's view that it was not a field for Christians was "widespread but mistaken" and that "the Christian should have concern for every situation in which human inter-

ests were involved."

He said to fail in that response would justify the taunt of non-Christians that religion was only a means of escape and a vague promise of future compensation for present ills.

He added he did not believe that the Transport Minister would condemn Episcopalian criticism of communism as "unwarranted interference" by Christians in politics.

## BISHOP OF ACCRA TO RETURN TO DIOCESE

ANGLICAN NEWS SERVICE

London, November 12

The Bishop of Accra, the Right Reverend R. Roseveare, who was expelled from Ghana in August, has been given permission to return.

The bishop said last week: "Following correspondence between me and Dr Nkrumah permission to return to Ghana has been granted to me on the authority of the Minister of the Interior, Mr Kwako Boateng."

The permit, he said, was for the normal two-year residential period.

No special conditions had been suggested or imposed by the Ghanaian government.

"It is not my business to know what has prompted Dr Nkrumah's decision, but I am extremely grateful for it and overjoyed to be returning to Ghana," he said.

"My desire now, as always, is to serve the Church and the republic faithfully, happily and honestly so long as it seems right for me to continue as Bishop of Accra."

The bishop said that Ghana was a young nation, determined to develop itself rapidly, to take its place among the most advanced and progressive nations of the world, and to play its full part in the total emancipation of Africans everywhere.

"I myself am in complete sympathy with these aspirations and I believe that the Church has a very considerable contribution to make to their fulfilment," he said.

The bishop was expelled after he had been attacked by the pro-Government Press of Ghana for criticising the Young Pioneers, the national youth organisation of the country.

He condemned it as godless and a cause of shock to all heads of the Churches in Ghana.

In this he was supported by leaders of the other Churches.

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# THE GOSPEL OF S. LUKE

By WINIFRED M. MERRITT

THE Third Gospel provides a fruitful field for the Bible detective. We begin with the obvious questions: Who was Luke? What is known of him?

He is not mentioned in the Gospels, but there are three very important references to him in other New Testament books. In Colossians 4:14, he is referred to as "the beloved physician."

In Philemon 24, his name is included with several others, described together as "my fellow workers."

And in II Timothy 4:11, there is this rather sad little statement: "Only Luke is with me." These three were written by the one person — S. Paul.

Paul, therefore, knew Luke. They were friends and fellow workers, and, by inference, Luke was Paul's doctor.

It has been claimed it is possible to learn more about Luke from his Gospel than we could hope to discover from any other source, so the wise thing to do is to test this claim out.

First of all, then, Luke is revealed through his Gospel as a person with a tidy mind and a sense of history.

His story, over which he tells us he took great pains, starts right at the beginning, with the promise of the coming of the Forerunner, and is carried on beyond the Resurrection appearances to the Ascension.

Instead of grouping his material in blocks, as Matthew did, Luke endeavours to place the events and teaching in sequence. His Nativity stories are concerned with Mary rather than with Joseph.

His Passion story includes the lament over Jerusalem, the trial before Herod, the weeping women on the way to Golgotha, the penitent thief, and the walk to Emmaus.

All this is deeply significant, and the group should be encouraged to evaluate it.

The detective next sets out to study the language of the Gospel. And here the first thing which arrests attention is the prologue or introduction, that is, the four opening verses.

If the detective is a scholar, he will at once realise that the writer of these verses was likewise a scholar, with a native facility in the use of words, and a particular gift for impressive diction. He will sense the almost classical flavour of the wording.

## STYLE

And if he is in any degree familiar with the contents of the New Testament, he will recall that the opening words of the book we call "Acts" are strikingly similar to those at the beginning of the Gospel, and that the two introductions are addressed to a man named Theophilus. The literary style of both is identical, and the conclusion is inescapable that they were written by the same person.

Here they are: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed."

And "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He had given commandment through the Holy Ghost unto the apostles whom He had chosen. . . ."

The group will want to know who was Theophilus, and why the two books were addressed to

him. It will have realised that "Acts" starts where "Luke" finishes, and that the two books are integral parts of one whole. Clearly, whoever wrote the one wrote the other. How, then, and when, did they become detached?

Further, when and where were the two books written? Our detective decides to embark upon a careful examination of "Acts," and reads it carefully through. A clue springs out at him as he does so.

He discovers that, at intervals throughout the book, the third person form of the language is replaced by a passage written in the first person; the "they," that is, becomes "we."

He will make a list of these so-called "we" passages (ch. 16, 10-17; ch. 20, 5-15; ch. 21, 1-18; and ch. 27, 1 to ch. 28, 16), and look for an explanation of them. From consideration of their contents, he will discover that the writer of "Acts" joined Paul when he crossed over into Europe on his second missionary journey.

The members of the Study Group should associate themselves with the detective in his investigation, and read the four "we" sections together.

The result will be the emergence of another clue: The writer of S. Luke remained with Paul as he journeyed, and was with him when he arrived in Rome.

Are we sure that the writer of the "we" passages wrote the whole of "Acts"? Could these passages have been inserted from an external source? No, indeed, for the "we" and "they" passages are identical in style and vocabulary, and are obviously the work of one writer.

Which, then, of Paul's com-

panions was most likely to have written the two books? The group should forget for the moment the traditional authorship and examine the claims of others of Paul's friends, remembering that a case can be made out for several of them, and has, in fact, been so made out.

One by one it will be possible to eliminate them, and unless and until they have been eliminated, the Lukan authorship stands open to challenge.

The evidence will include the indications that the writer of both "Luke" and "Acts" understood medical matters. Paul, we know, suffered from recurrent illness, and would require the periodic services of a doctor.

After this exercise in literary criticism, the group will be ready to proceed to a comparison of the third Gospel with the first and second. It should be directed to discover that, whereas the other evangelists use Hebrew names, Luke employs their Greek equivalents.

## NON-JEWS

He dates his incidents in accordance with the secular custom of the Gentile world. He traces the "descent" of Jesus from Adam, and not, as Matthew does, from the Hebrew David.

He explains Jewish customs in a manner which would be quite unnecessary in a Gospel addressed to Jews. Luke, therefore, must have been writing for non-Jews.

To those acquainted with Greek, the Greek of the third Gospel will be revealed as perhaps the best in the New Testament.

A list should be made of the

matter found in S. Luke and in no other Gospel, since it is from this that so much valuable information concerning him can be gleaned. Where did he get all this hitherto unpublished material?

No adequate study of S. Luke's Gospel can neglect the long section commonly referred to as the "Travel Document" (chs. 9:51 to 18:14), and this might well form a special session.

We now reach our final question — What are this Gospel's special characteristics? And I quote the summary supplied by Dr Maurice Jones in his little book, "The Four Gospels."

"S. Luke's Gospel is in many respects the most attractive of the four Gospels and indeed of all the books of the New Testament. Nowhere else do we find such a delightful profusion and admirable blend of excellences.

"The Gospel of poetry, the Gospel of the poor, the Gospel of God's love for the sinner, the Gospel of Christian joy, these and other aspects of the message of our Lord Jesus Christ are set forth with such matchless literary art that a great writer like Ernest Renan, who was not particularly friendly to Christianity, declared the Gospel of S. Luke to be the most beautiful book in the world." What splendid material for group discussion!

Certainly, S. Luke, whether or not it be true that he was an artist and painted a portrait of S. Paul, has painted a superb and unsurpassed word portrait of Jesus as the Saviour of the World. In the universality of their outlook, Paul the Jew and his beloved Greek physician were one.

## CATHEDRAL DEDICATION FESTIVAL

FROM OUR OWN CORRESPONDENT

Brisbane, November 3  
On the Feast of SS. Simon and Jude in 1910, that portion of S. John's Cathedral, Brisbane, which is completed was consecrated.

Now, on the fifty-second dedication festival, there is an air of excitement as the next stage towards completion, the building of three remaining bays of the nave, is about to begin.

The festivities on October 27 began with the "Friends of the

Cathedral" annual garden party in the Deanery grounds.

Several hundred guests gathered to greet the guest of honour, the Right Reverend C. K. Sansbury, Bishop of Singapore and Malaya.

Other visitors were the Acting Metropolitan of the Province of Queensland, the Bishop of New Guinea, the Bishop-Administrator of the Diocese of Brisbane, the Right Reverend W. J. Hudson, and Bishop David Hand.

Guests were received by the Dean of Brisbane and Mrs. Baddeley.

Before Evensong, an interesting display of Indian dancing was given in the great courtyard of the cathedral by Miss Pushpa Narayanan, an Indian nurse from Fiji, who is a member of the Australian-Asian Association.

## FRIENDS OF GOD

Evensong was sung by the boys of the cathedral choir, and the select preacher was the chaplain of the Southport School, the Reverend Vernon Cornish, formerly acting-Precentor of the cathedral, who took as his theme the parable of the wheat and the tares.

He said that it may seem strange to choose such a text on a day of rejoicing; to think of the words "an enemy hath done this" when it is the Friends of the Cathedral who are gathering for the festival.

But we must expect to find both good and bad elements within the kingdom of God in this world; evidence of the failure of human members of the Church is only too obvious.

What a wonderful thing to be a friend of this majestic cathedral, for this means too that we can be friends of God, he said. How amazing is the humility

of the Almighty Creator, who can make us His friends and His children.

If we are to be friends of God, there are three qualities of true friendship that we need—loyalty, fellowship, and sacrificial charity.

Our Lord said: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. . . ."

At the Solemn Eucharist on the Sunday the preacher was the Bishop of Singapore and Malaya.

The bishop's theme was the Church as a spiritual house, made up of living stones.

Some would say that the Church had no right to have material buildings, such as this cathedral of stone, glass and hand-carved wood.

However, the Christian religion is not "purely spiritual" but sacramental. Jesus Christ, the Word-made-Flesh, made outward and visible things the means of conveying to us inward and spiritual realities.

So buildings can speak to us of the true nature of Christ's Church, which has a threefold purpose of worship, fellowship, and witness.

## BIBLE APPEAL FOR INDONESIA

The British and Foreign Bible Society Appeal for Scriptures for Indonesia has reached £6,784.

The Reverend Alan F. Scott, N.S.W. State secretary, said last week "that the Church in Indonesia was anxiously awaiting supplies of Bibles and New Testaments."

"One hundred and fifty thousand Bibles are already being printed in London and 100,000 New Testaments in Tokyo."

## BARRIER TO UNITY DEFINED

### DR RAMSEY SPEAKS TO PRESS CLUB

ANGLICAN NEWS SERVICE

Washington, D.C., November 12

The Archbishop of Canterbury, Dr A. M. Ramsey, told the National Press Club here on November 2 that he hoped that the Ecumenical Council in Rome would produce some new way of co-operation with other Churches and would help to remove some of the occasions of conflict.

In reply to questions, the archbishop said that, as at present understood, the Roman Catholic doctrine of papal infallibility was an absolute barrier to reunion.

If the Roman Catholic Church could shift the balance of its own authority in such a way as to change the situation, the barrier might be removed.

He expressed the view that the belief in the Assumption of the Blessed Virgin was not in itself a barrier to unity, but rather the requirement of the belief as an essential prerequisite.

The archbishop devoted his address to a discussion of freedom, which he said was not guaranteed by democratic institutions and was simply the ability of man to do anything he liked at any time.

He would re-define freedom as "a man's power to choose an end or a purpose and unify all his faculties in the pursuit of that end."

## EXPORTED

Freedom could not survive by protecting itself with ramparts, but could only be protected if it were exported and expanded continuously, for example, to new countries such as those in Africa.

Answering the question, "What about co-existence?", which he said he had often been asked during his three weeks' stay in the United States, Dr Ramsey gave three conclusions:

- "Christianity and communism are not compatible" — one is atheistic, the other is a very positive faith in God.

- Co-existence was possible because a clash would mean victory for one but defeat for all.

- The victory of the right over the wrong was assured, not by military means but by individual belief, spirit, and mind of man. He had seen at first hand

in the Soviet Union evidence of the failure of communism to crush religion.

He did not admit the premise of one question suggesting that few people went to church in Britain; admittedly, there had been a decline for several decades, but he saw in the past three years a turn in the tide and a revival of religion.

At the end of the questioning the archbishop was asked: "Has the Red Dean of Canterbury changed his ideas about communism?"

After a moment's thought Dr Ramsey replied: "The Dean of Canterbury is a very, very old man."

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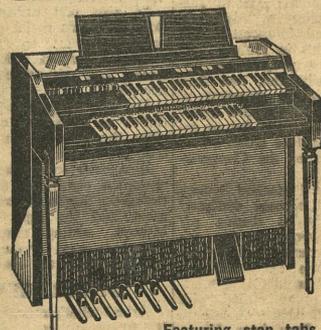
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# FIJI HAS MUCH POVERTY

By the Reverend Michael Bent

THERE is a great deal of non-sense talked about S. Francis and Holy Poverty. Those who talk the most have never really had to face poverty and would certainly not embrace it.

But many in our world today do not accept poverty; they have it forced upon them by the conditions in which they find themselves born and brought up.

Even those in Religious Orders who have embraced the vow of Poverty know nothing of the insecurity, the misery and the desolation which real poverty brings, and as much can be said for the Church at large.

Ram Rati is a widow. Her husband died the very day on which her seventh child was born. In a few weeks following this dreadful day she found herself without a roof over her head. This was simply because she had no breadwinner in the family to pay the rent.

Her grown up children were either married, with children of their own, or if they were old enough to work could not find a job due to the fact that they had never been to school for a single day; coupled with the position that jobs were unobtainable in Suva.

So Ram Rati went off to see the government official who took a very sympathetic view of her plight and granted her the maximum allowance for those declared "desistutes"—the princely sum of four pounds per month.

By this time she was living with relations in a house already overcrowded. She and her children were pushed from room to room and finally they found themselves existing in an alcove off a busy passageway, and there they lived and ate, and at night spread a mat on the floor and used it as a communal bed.

The children do not go to school for Ram Rati has no money to pay their fees (even if places in schools could be found for them), and so they spend each day and every day lazing about the house, having no real energy for work or, for that matter, for play.

The plight of Ram Rati introduces us to the atmosphere in which the Church in and around Suva, Fiji, attempts to work and witness for her Divine Lord.

Here there are no social security schemes; here no free and compulsory education; here no free medical or dental treatment; here no full employment; here only low wages (a 40-hour week for 30/-), a lack of proper food, of a purpose to life and the sapping away of the desire to live. Yet here the Church is and here, in this situation, it must witness to the truths of the Gospel.

## MORE MONEY!

But it is little use the Church raising her voice and telling the world that all children are God's children; that social injustice is against His Will or that mankind is to take no thought for the morrow, unless she has first herself treated all children as if they were members of the family of God, and by striving to make every effort, to close the gap between the "haves" and the "have nots."

Now I know what many of you will be thinking as you read this article. "They are wanting more money." If so, you are dead right, for as Our Lord said, "the poor you have always with you." But please, don't think that those living in conditions of poverty enjoy it.

They are just as keen as any right-minded person to break out of the conditions which crib, cabin and confine them.

"But can't they do ANYTHING for themselves?" you may ask. That is a question which is always being thrown at missionaries; and here the true story of Shem Lal may help us to see something of the fight

against terrific odds which often goes on.

Shem Lal is an Indian who lives just out of Suva. When his home was burnt down a few years ago he lived for some weeks under boards covered with tin. But he did not sit back.

He asked the Churches in Suva to help him, which they did, giving to him materials so that within a few weeks he had collected enough wood, tin and money to begin building a new house for himself and his large family.

He next looked around for a piece of land on which to build and found that he could rent some quite cheaply—but this was two miles from the road and only reached by a small track through the bush.

However, Shem Lal and his family carried all the timber, roofing iron, door and window frames over that bush track to the site in the hills.

There he built his house, and lived in it for over a year, until another blow fell and work at the mill stopped and he found himself unemployed and so in debt. Creditors pressed Shem Lal hard for repayment of loans and in the end he had to sell the little house he had built.

The family had to move. Shem Lal, nothing daunted, got permission to put himself and his children into the old timber-drying room of the saw mill, where he had got himself a post as watchman of the vacant premises by day and night.

## DESTITUTE

At the end of two months he learnt that the saw mill had been sold and the former owner had taken off for a world trip leaving Shem Lal unpaid for his months' work.

So once again the family had to move, this time to a piece of waste land opposite the mill and there they lived for a few weeks under planks of wood, and tin.

By this time in the year the weather was beginning to change and the rains would soon be on us. So Shem Lal with his sons set to work to build yet another house, this time measuring 20 feet by 9 feet, which was to give shelter to the eleven souls of this wandering group.

But he did not get very far before an official of the rural authority came upon him and commanded the work on the house to cease, as the proposed dwelling did not accord with health regulations.

Shem Lal still builds. His family must have some kind of roof over their heads, somewhere to live and sleep during the days when rain sometimes can be measured in inches per hour.

The duty of the Church here is plain — to encourage the authorities to treat Shem Lal and his family as human beings, folk to be considered and not to be pushed around by regulations.

Also, to get "the powers that be" to see that good health regulations can cause poverty, misery and in the end defeat themselves simply by being administered according to the letter and not to the spirit.

Folk do attempt to help themselves, but not all men are like Shem Lal, having a carpenter's skill and can build their own houses; and women are often without men to protect them. So what is the Church doing?

Here in Suva we have our own Primary School with a devoted headmaster from New Zealand coping with education for children of all races (and Shem Lal's son is one of them): the "J. P. Bayly" Clinic with a priest-doctor in charge where anyone may come and get medical treatment for as little as 2/- per visit (and even this is set aside when poverty is seen to be present) and it is from the clinic too that a few families are fed and clothed. These things

are good but they are not enough.

If we are to show Shem Lal and Ram Rati and many, many others that God does care, that His Church cares, then we all must give, not as we have been doing in the past, but give until we know that it is sacrificial giving in order for the Church to witness for her Lord.

Who will give money for a low-cost housing scheme, so that the Church can show to others that such schemes will work and that the many slum dwellers can, if given a chance, better themselves with a little help?

For this, a wooden house measuring 25 feet by 12 feet will cost us over £200, and the same thing of more permanent materials will work out at 25/- per foot — this is well over £300. At present your Church does not have this amount of money.

We shall soon be singing in our Christmas carols, "If I were a shepherd, I would bring a Lamb" but it so often happens that because I am not a shepherd and therefore cannot bring a lamb then in fact I do not bring anything to Our Lord at all.

But some of you are carpenters, plumbers, builders, handymen, labourers and could help with your trades and professional skills, and even those to

whom God has given intellectual powers, you can still swing a shovel and pick, can make roads or dig privvies.

I am certain God is calling many of you to give wholly to Him, and the service of His poor, possibly a year of your life (for some perhaps less) when you can come "over and help us."

The Apostle tells us not only to shoulder our own burdens but those of others, too, and many in Fiji have burdens too heavy for them to bear alone. Can you then place yourself in the position of Ben Mati with seven children, no husband and having just received back from the mental home your eldest daughter, aged 13?

Now add to this the consideration that you have just had to divide down the middle the sole room you own, so as to get a little more money on which to live and keep your family alive.

Imagine yourself with no privacy, having to get your water from a tap outside the house, the burden of your family and finally the fact that your house is falling down about your ears and you have no money to spend on new timbers.

Under such circumstances would you not look to the Church for help. Then think again, that, "I am the Church."

## THE MUSIC OF THE CHURCH . . . 38

# A GENERAL HISTORY

By the Reverend Edward Hunt

FULLY to appreciate the music of the Church we need to be conversant with the history of music in general, for it is against the background of the world that the Church performs its sacred office.

We are told that early music was almost entirely melodic, in that it resembles non-European music of the present, for to this day almost all music except that of European origin is melodic.

As we have so frequently seen, Church music has ever been in the lead, so that, when in the tenth century the earliest glimmer of the idea of combination of voices entered people's minds, it did so in the shape of a mere doubling of the traditional Church melodies.

Later it added free-moving parts to a fixed one.

Towards the end of the fifteenth century skill was attained in the passing of a discordant interval into smooth concord, or "resolution."

The close and exact melodic following of one voice after another, a more complete form of "imitation," was called "canon," and increased the interests of singers and listeners in both Church and secular music.

Up to this period and later, say to nearly 1600, the attention of composers was largely concentrated upon choral writing, the single voice being often ignored.

## MINSTRELS

However, "professional musicians," members of the Ménestrandie (whence the term menestrel or minstrel), kept solo singing alive.

Control of minstrels seems to have begun in London as early as 1350, and Royal Charters from then to 1574 are still in existence.

Minstrel history can be traced from earliest almost to modern times, but the Troubadours flourished only from the eleventh to the thirteenth centuries, yet they represent one of the greatest refinements in music and poetry that the world has ever seen, and a large body of their music still remains.

Troubadours lived in southern France and used the Provençal tongue; Trouvères were in northern France and spoke the French tongue.

Richard Lion Heart was a

# "FRUITFUL" TALKS ON CHRISTIAN UNITY

ECUMENICAL PRESS SERVICE

Geneva, November 12

Twenty-five Roman Catholic and non-Roman Catholic scholars, most of them theologians, met at the University of Notre Dame, South Bend, U.S.A., last month for what was described as a "fruitful" colloquium on Christian unity.

"Before we went, we had the feeling that this couldn't happen," said Dr Martin E. Marty, pastor of the Lutheran Church of the Holy Spirit in Chicago and associate editor of "The Christian Century," undenominational Protestant journal. "Afterwards we wondered why it had never happened before."

"I was amazed at the breadth of understanding exhibited on both sides," said Sister Mary Ann Ida, president of Mundelein College.

A similar colloquium was held at Notre Dame in October, 1962, about which little was announced.

During the recent session—devoted to a discussion of "The Concept of the Church as the Body of Christ"—the programme was announced publicly and participants could be interviewed later on their views.

## FRANKNESS

A prime element of the colloquium was frankness. "Disagreements and cleavages are not to be winked at or set aside; indeed, it is this disparity of views which can spark irenic discussion," said Fr Robert

Polton, head of Notre Dame's department of theology.

"We fully exposed theological questions," said Dr Marty. "The Protestants and Catholics would present alternate viewpoints, discussing such questions as whether the Church on earth has the same authority as the Lord, and how does the Body of Christ differ from His Lordship."

## BIBLICAL

His main conclusion on the symposium: "The amazing thing was, when the Biblical theologians talked, it was difficult to tell who was on whose side. There was more agreement on Biblical than historical and more on historical than practical (questions)."

Sister Mary Ann Ida agreed with Dr Marty that agreement seemed closest on this level. "Yes, I think that is true," she said, "that is where the greatest hope for reaching understanding lies. There can only be one truth and all are arriving at it."

Both stressed the honesty of the exchange. "Nobody was trying to impress the other," said Sister Mary Ann Ida. "A complete disinterest in pointmaking," said Dr Marty.

practising troubadour, being partly of Provençal origin.

The German Minnesingers (from Minne, love) of this same period were largely of knightly rank, and were followed by the craftsman class, Meistersingers, whose last members died as recently as 1876.

Hans Sachs, the elder hero of Wagner's "Master Singers," was an actual personage; living from 1494-1576 he was a prolific poet, playwright and composer.

As the sixteenth century reached its close choral writing rose to its climax and the first group of composers in whose works real interest is felt to-day by lovers of Church music came to the fore.

This was the great age of the A Cappella Mass ("in the Church style") motet, Anglican "Service" and Anthem, and of the Madrigal (unaccompanied vocal compositions for two or three voices; later applied to lyrical poems; a term of Italian origin).

The Oxford Dictionary of Music lists many names of this period of 700 years. John Dunstable (d. 1453), of enormous European reputation; Dufay

(d. 1474) and Des Prés (d. 1521), being among the earlier group, and Lassus, Palestrina, Victoria and Byrd among the later group at the end of the sixteenth century.

With the death of the last of these great composers the Modal period closed.

In the later sixteenth and earlier seventeenth century, viol and lute were in their glory, and the tendency was to write for instruments as much as for voices.

## NO ORCHESTRA

Reed, brass instruments and organ were still somewhat rudimentary, but the early form of the harpsichord, the virginal, was in much use.

However, passages suitable for voices were increasingly admitted. The art of combining instruments was as yet little understood; all types might be brought together for a performance, but there was no standardised collection like a present orchestra.

Among composers of this period who produced work of permanent value we find Cabezón

(Spain 1510-66), one of the earliest keyboard composers; John Bull (c. 1562-1628), choir-boy of Chapel Royal, organist at Hereford Cathedral, Chapel Royal (London and Brussels) and Antwerp Cathedral; and first Gresham Professor of Music, London (1596-1607), one of the founders of keyboard performance, whose name is sometimes attached to "God Save the King"; Farnaby (latter half of sixteenth century); Gibbons, Swellink (1562-1621), famous organist and organ composer, who influenced organ playing throughout North Europe with earliest examples of independent pedal playing and fully-worked-out fugues; and Frescobaldi (1583-1643), the greatest Italian organist and composer of his day.

Through his pupil Froberger (1616-67), who became Court organist at Vienna, he had much influence on the course of German music.

The further survey of the history of music must be deferred until next week, but it is already apparent how closely music in general is knit with the music of the Church.



The Rector of Kadina, South Australia, the Reverend C. G. Hayes, welcoming guests at a buffet tea held during the parish's centenary celebrations last month.

**LETTERS TO THE EDITOR**

(Continued from Page 5)

**R.I. IN SCHOOLS**

To THE EDITOR OF THE ANGLICAN

Sir,—I am afraid I am at least one Anglican in Victoria who feels no regret at the action of the Ballarat synod with regard to non-denominational religious instruction in State schools. I am perturbed at both the content and tone of Dean Langley's letter (THE ANGLICAN, November 1).

The dean first claims that in seeking to provide religious instruction on a denominational basis, harm will be done to the ecumenical cause. I should think that quite the opposite is the case. As Anglicans (and this is surely true of all the Churches) we will best serve the cause of Church reunion by making a positive contribution of the insights and understandings of the Gospel, which history, under God, has given us, rather than by propagating the hybrid "undenominationalism" contained in the present Agreed Syllabus.

The basic assumption behind all agreed syllabuses is that there is an undisputed core of Christian truth common to all, "generally necessary for salvation," but surrounded by varying degrees of denominational "optional extras." What does not seem to be generally realised is that this virtually reduces each of the major Christian bodies to a sect.

As a self-respecting Anglican, I cannot let that pass. Our Church, as Lord Fisher reminded us, has no distinctive or definitive doctrines. We are not a Confession. We seek but to witness to the Catholic faith of Christendom. My quarrel with the present system in Victorian schools is that I am prevented from doing so, and that the children of all denominations, in the interests of a supposed charity, are being presented with a version of the Christian faith which, to say the least, is pale, anaemic and truncated.

The dean further contends that those who seek to give denominational instruction wish "to teach only their own elite and leave the rest." This implied separation of the sheep from the goats is quite unfair. Surely the responsibility for the instruction of the children of any particular denomination lies with the authorities and adherents of that denomination. To talk about leaving certain children out is quite beside the point, as is the contention that the schools are to be looked upon "as a fishing pond to catch Anglicans."

The decision as to what denominational instruction they shall receive is made by the children's parents, not by their clergy. Any possibilities of proselytisation are ruled out from the beginning. And it was to His Church that our Lord gave the assurance "From henceforth you shall catch men," and our children are going to be won to Him only by and through some part of that Church.

Again the contention that "while teaching in the schools, we are part of the system," surely cannot mean that the State secular system is sacrosanct and above criticism on Christian grounds; nor that the present system of providing religious instruction according to an agreed syllabus has no alternative.

The system of denominational instruction, in my view, far more preferable, works perfectly well in New South Wales and is just as effective—in so far as any system can be effective which seeks to teach the Christian faith to largely non-worshipping children. It at least provides some opportunity of coming to grips with the host of "nominals" in which our Church abounds.

Yours, etc.  
(The Reverend)  
A. A. SMITH  
Niddrie,  
Victoria.

**CHURCH SCHOOLS**

To THE EDITOR OF THE ANGLICAN

Sir,—I am afraid that your correspondent, Mr Allen G. James, has added to rather than lightened my sense of despair at the obscurantism of some of my co-religionists. Or, judging from the ingenious transmutations Mr James achieved with both my initials and surname, perhaps

myopia would be a better word.

When the chaff is blown away from his letter, some pretty sick grains of wisdom remain. Let us inflate and examine some of his observations.

I quote: "The true Church school should surely work towards its own extinction." If by this your correspondent meant, work towards the day when Church teaching formed such a natural part of the life and curriculum of every school that the distinctive witness of Church schools as such was no longer necessary, then I would place, even if his sense of what was practical was somewhat unrelated to this or the next millennium.

But, Sir, this is NOT what he means. His next paragraph indicates what is in his mind, with its depressing distinction between "religious (undenominational) and denominational teaching." What we are to work for, I presume, is the happy day when all schools provide the pure bread of undenominational teaching, leaving anything that is characteristically Anglican to be added like jam to give it a bit of flavour. Some, of course, would prefer Methodist treacle, and others Roman honey—but all that is really an unimportant matter of taste. What a view of Christianity! What a comment on the great issues for which our spiritual forebears were prepared to go to the stake! And what a concept of the nature of Christian education!

I quote again: "Whether the present system has failed is really beside the point." No, Sir, it IS the point. It has failed. AND IT WILL FAIL! Because its concept of Christianity and a fortiori of Christian education is hopelessly shallow and superficial, IT WILL DE-SERVE TO FAIL. Surely, Sir, anybody who genuinely cares for the spiritual welfare of Australia, must be alarmed at the quite dreadful religious ignorance of the average citizen of this country.

People have been "hopping in and making the present system work" for a number of generations. The cost, to a good number, perhaps a majority, of the clergy, has been severe. It has poured their spiritual resources down a bottomless pit. They must now face the harsh fact that, like the men who choked in the mud of Passendale, their gallantry has been almost entirely barren. The cure now, the only cure, is a drastic re-examination of strategy from the top, not stale exhortations to "go in and win."

It is the widespread absence of any will to make such a drastic re-examination, in the light of the present situation, which tells the knell. State aid for Church schools (which already exists to some extent without any sign of foreshadowing of the gruesome bogies held up by your correspondent) only highlights the problem. The need of the hour is for the Anglican Church in the Commonwealth to regain its convictions, to cast away the ruinous idea that Ecumenism means Undenominationalism (horses have four legs, donkeys have four legs, therefore a horse is the same as a donkey)—and to get on with the job God has given to it—to train up in Christian ways those who belong to it. It is not doing that job now. When and how is it going to start?

Not by feeble remarks about our being "too apt to count Anglican heads" or advice not to be "content with our own little ark."

I do count Anglican heads—empty ones mostly, as far as elementary Christian knowledge goes. I am far from content with our huge and crowded ark, filled with passengers (better named stowaways, since they neither work nor pay their fare nor care where they are going)—an ark in which the public address system has broken down, and where the cry "man overboard" is heard every day.

Yours (in this respect) dependently,  
(The Reverend)  
E. A. C. GUNDRY  
Beaconsfield,  
W.A.

**DIOCESAN NEWS**

**ADELAIDE**

**ADULT CONFERENCE**  
An Adult Conference is to be held at the Retreat House, Belair, from November 16 to 18. The title is "The Life of the Church as seen in the Pastoral Epistles." The study leader will be the Assistant Chaplain of Pultney Grammar School, the Reverend R. A. Wyndham.

**TEACHERS' FESTIVAL**  
A Teachers' Festival for the southern and western rural deaneries will be held on Sunday, November 18, beginning at 2.30 p.m. at S. Benedict's, Glendore.

Sunday school superintendents and teachers from the two rural deaneries are invited to attend. The festival will begin with a service in the church conducted by the Archdeacon of Adelaide. This will be followed by a programme in the parish hall dealing with "Aids for Children's Worship and New Trends in Music for the Sunday School."

There will be a bookstall, with curriculum and aids on display, and afternoon tea will be served.

**BELLRINGING**  
After Evening Prayer on Sunday, November 18, the congregation of S. Peter's Cathedral is invited to a social gathering in the John Dunn Music Room. The bellringers will give a demonstration of hand-bell ringing. Supper will be provided by the Friends of the Cathedral.

**ARMIDALE**

**NORTH STAR**  
In 1937 the people of North Star, forty miles from Moree, built a large parish hall. Unhappily, it was burned down within two years. The whole community rallied and built another in 1939 and the Bishop of Armidale opened and blessed it and the sanctuary fitted to the end of the hall on October 14, 1939. But it was a parish hall limited in its uses and over the years there was a movement for it to become a public hall for a scattered bush community.

Finally, the people (not only Anglicans) agreed to build a church for the Anglican population and the Corporate Trustees by ordinance agreed to sell the hall (where the church was built and paid for) to trustees appointed by the community for the sum of £1.

On October 14 (23 years to the day when the hall was opened) the bishop dedicated the new church, a lovely, well-fitted building, and next morning he celebrated the Holy Communion therein.

In Bogabilla (in which parish North Star is) there was a Confirmation (the largest on record) on the Saturday night and two celebrations on the Sunday morning in Boggabilla and Yetman. The parish, under the Reverend E. J. Waterhouse, is making great strides.

There were Confirmations that week also in Emmaville, Torrington, Deepwater and Ashford.

**BRISBANE**

**YOUTH RALLY FOR THE REVEREND DAVID SHEPPARD.**

On Friday, November 23, at 8 p.m., young people of the Brisbane diocese will have the opportunity to hear and meet the English Test cricketer, the Reverend David Sheppard. The rally, to which all are welcome, is to be held in the Church of England Grammar School (otherwise known as "Churchie") Hall, East Brisbane.

Mr Sheppard will also preach at S. John's Cathedral, at Evensong on December 2.

**MELBOURNE**

**CATHEDRAL CONFIRMATION**

At the monthly Confirmation service in S. Paul's Cathedral, on November 5, Bishop Donald Redding confirmed 82 candidates from 22 parishes.

**NEWCASTLE**

**NEW CHURCH**

The bishop last Sunday dedicated the new Church of S. Luke, at Toukley.

The church is a fine brick structure and construction was supervised by a retired master builder, a great deal of the work being done voluntarily. The church is designed to serve the needs of the growing district of Toukley for many years to come.

**REPORT TO CHURCH**

The annual report on the diocesan spending of money pledged by the parishes was made at a get-together in Tyrrell Hall last Friday.

The rector and three laymen from each parish were invited to the gathering to hear the "Report to the Church."

Comrades of S. George, at a service in S. John's Church, Cessnock, on Sunday night. They were introduced to the rector by the leader of the group, Mr Cyril Vernon.

The prospective members made a vigil, as is customary, on Saturday night in preparation for their admission. At a youth tea which preceded the service, a former State Secretary of the Australian Board of Missions gave an address on the work of the board which is responsible for the guidance of the Comrades of S. George.

The State banner of the Comrades, showing S. George slaying the dragon, was presented for safe keeping at Cessnock for the ensuing year.

**BUSH CHURCH AID**  
At S. Peter's Church, West Cessnock, last Sunday, Mr Claude Baillie presented the annual film programme of the Bush Church Aid Society. The commentary had been specially recorded by two former Cessnock people now serving in the missionary work of the Church in Central Australia.

At supper following the evening service, the rector, the Reverend William Childs, presented each young person recently confirmed with a permanent record of his Confirmation and first Communion, signed by the bishop.

**PRIEST'S FAREWELL**  
The Assistant Priest at Cessnock, the Reverend Donald Bleakley, visited S. Gabriel's, Kitchener, for the last time, on Sunday morning, before his transfer to Christ Church Cathedral, Newcastle.

Last Thursday night he chaired his last meeting of the Anglican Club at Kearsley, where rapid progress is being made towards the re-establishment of an Anglican place of worship.

**MRS HOUSDEN SPEAKS**  
Mrs J. A. G. Housden, the wife of the bishop, was the speaker at a special Christian Family service at S. Stephen's Church, Adamstown, last Sunday night.

The service was supported by the Mothers' Union.

**PERTH**

**LUNCH-TIME ORGAN RECITALS**

Three recitals will be given in S. George's Cathedral on Tuesdays, from 1.15 to 1.45: on November 20, Dudley Bastian; November 27, Susan Davies (violin), Bruce Murray (organ); December 4, Michael Brimer.

**CATHEDRAL BIDS FAREWELL TO THE REVEREND W. BASTIAN.**

After Evensong last Sunday the cathedral congregation gathered in the Burt Hall to farewell the Reverend Warwick Bastian, who has spent twelve months as priest-in-

charge of the cathedral. Canon James Paice, senior canon of the cathedral chapter, made a presentation on behalf of the chapter as an acknowledgment of their appreciation. Mr Fred Palmer, senior sidesman, referred to Mr Bastian's pastoral concern, his fine liturgical sense, and his warm friendship, as he presented him with a cheque for £100 from cathedral worshippers.

**DUKE OF EDINBURGH TO READ LESSON**

Member Churches of the Australian Council of the World Council of Churches will combine for a united service of worship and witness on the grounds of the Western Australian Cricket Association, East Perth, on Sunday evening, November 25, commencing at 8 p.m. The Archbishop of Perth has requested metropolitan clergy to make this service the evening act of worship for their parishes and to urge their congregations to attend. The Archbishop of Perth will conduct the service, and the sermon will be preached by the Reverend Keith Dowling, Moderator of the Presbyterian Church The New Testament lesson will be read by the Duke of Edinburgh. The central dais from which the service will be conducted will be surmounted by a floodlit cross twenty feet in height.

**SYDNEY**

**HOME MISSION CONGRESS**

The Reverend David Sheppard is to speak at this year's Home Mission Congress for men in the Treadero to-night, November 15, at 7.45 p.m. This congress is being arranged in conjunction with the Church of England Men's Society. Invitations have been sent to 5,000 men.

**MOWBRAY HOUSE CHAPEL**

The archbishop consecrated Mowbray House Memorial Chapel, Beaconsfield Road, Chatswood, last Saturday afternoon. The chapel formerly attached to Mowbray House School, has been re-erected on its present site as a memorial to those students who lost their lives in two World Wars and to the headmaster, Mr Lancelot Bavin.

**ORGAN MEMORIAL**

Archdeacon G. R. Delbridge, on November 4, dedicated a two-manual German pipe organ in S. Mark's Church, Harbour, in memory of William John West who died, as the result of an accident, in 1958. The organ has been given by his parents and sister. Bill West was a leader in the C.E.B.S. and a junior member of the Church of England Historical Society.

The Reverend R. A. Wotton, a friend of the family, preached at the service. Mr Roy Holland gave a short recital on the new organ.

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**"PARISH AND PEOPLE"**

ANGLICAN NEWS SERVICE

London, November 12  
An exhibition in twelve sections, illustrating modern developments in church architecture, music, furnishing, heating and lighting equipment, educational and audio-visual aids to worship, radio and television educational and religious material, publicity, etc., is being arranged in connection with the next annual "Parish and People" conference, to be held at The Hayes, Swanwick, Derbyshire from January 8 to 11, 1963.

The conference, which is attended by about 200 parish clergymen who are interested in the development of the liturgical movement, will be under the chairmanship of the Provost of Southwark, the Very Reverend Ernest Southcott, and will have as its theme "The Mission of the People of God."

It will be divided into eight groups, which will have as their principal speakers the Bishop of Bristol, the Right Reverend Oliver Tomkins; the Archdeacon of Leicester, the Venerable A. C. Smith; Canon Kenneth Cragg, Canon Basil Moss, the Reverend A. C. Bridge, the Reverend Harold Wilson (conference secretary), Mr Kenneth Adams and Miss Cecilia Goodenough.

**EVANGELISM LECTURES**

ANGLICAN NEWS SERVICE

London, November 12  
More than 750 people have enrolled for a series of five lectures to be given by the Bishop of Guildford, the Right Reverend George Reindorp, in Guildford Cathedral on Tuesday evenings during November and on December 4.

Under the title "Stewardship Three" the bishop will deal with the principles and technique of Evangelism. The object of the series is to enable churchpeople to think out together the basic facts of their faith, the background conditions against which they work, and how best they may share their faith.

The lectures, which begin at 8.15 p.m., are in some ways a "preview" to a series of weekend courses for laity which the bishop hopes to hold in each deanery of the diocese between January and July, 1963.

**EVANGELISTIC REVUE**

ANGLICAN NEWS SERVICE

London, November 12

Members of Theatre Roundabout gave the London premiere of their show, "For Crying Out Loud," at S. Paul's Church, Covent Garden, on Wednesday, November 7, and Thursday, November 8.

First staged earlier this year at the Edinburgh Festival, the production offers a new and effective way of putting over the truths of the Gospels to Christians and non-Christians alike.

It is a kind of intimate revue, and is made up of poems, stories, rock 'n' roll lyrics, and scenes from novels and plays by such varied writers as Tennessee Williams, William Blake and John Osborne, all chosen because they have something to say on the subject of Christian Witness and man's need for God.

The cast consists of one actor and one actress who perform without scenery and in simple black and white costumes for about 100 minutes.

The actress is Sylvia Read, a former member of R.A.D.A. and the Religious Drama Society; the actor is William Fry, who gave up a career on the commercial stage to take up this work.

The producer is Mr E. Martin Browne, and the script compiler and manager is Mr Peter Albery, a playwright and novelist who is married to Miss Read and who has lived in a wheelchair since being injured while serving as a major with a parachute regiment during the second World War.

The production is under the auspices of the Society for the Propagation of the Gospel.

The group has four shows on its repertoire and gives about 100 performances a year in churches, theatres and halls throughout the country.

**BISHOP OF ASSAM**

ANGLICAN NEWS SERVICE

London, November 12

The Reverend E. S. Nasir, Principal of the Delhi United Christian School and Warden of S. Paul's Hostel, Delhi, has been elected Bishop of Assam, India. He will be consecrated in Calcutta Cathedral on December 16.

He succeeds the Right Reverend Joseph Amrinand, now Bishop of Lucknow.

The bishop elect is a Punjabi by birth. Two of his grandparents were converts from Islam.

He was trained for the ministry at Bishop's College, Calcutta, being made deacon in 1942. During 1952 he studied for a time at Westcott House, Cambridge.

**"HOW ARE WE DOING?"**

By the Right Reverend Stephen Bayne

THIS is written after a busy and happy week revisiting the diocese of which I was once bishop (Olympia).

It is, of course, the best of all possible dioceses in the ditto Church, but I will not dwell on that at the moment.

The point of the visit was that I might serve as Moderator of a symposium at the Seattle World's Fair — four days of thought and talk, which brought together a distinguished group of scientists and theologians to discuss what was called "Space Age Christianity."

It would be worth devoting a whole column simply to describing the symposium, notable in many ways, not least in that it was conceived, planned, and managed entirely by the laity of the diocese.

The proceedings are to be published early in 1963 by the Morehouse-Barlow Co., New York, N.Y., under the title, "Space Age Christianity." But at the moment, I want to pursue another thought entirely.

So many old comrades asked me, in one way or another, "How are we doing?" — meaning, generally, how is the Christian cause faring in the world to-day.

Needless to say, I pontificated appropriately, doling out such observations as I could think of. (And how I wish I knew as much as people think I do!)

I'm afraid I was obliged to say that the overall prospects are not brilliant.

Certainly, in many parts of the world, the Christian Church's easy days are behind us.

We have been carried along by strong cultural streams, for example, which now are passing us by or even flowing against us.

We have, for another example, often been satisfied with what a dear old friend used to call "an inoculation with a mild virus of Christianity — just enough to keep us from getting a serious case."

**LOSING GROUND**

Statistically we are steadily losing ground, in the face of the torrent of expanding population.

Christian moral standards increasingly are treated as irrelevant and negligible in even nominally Christian societies.

In non-Christian societies, active and positive Christian witness is more and more hampered by defensive, suspicious legislation.

So one could go on, and, indeed, we should, facing candidly the changing climate of our world, so often different, if not hostile, to the Christian enterprise.

And often we show our secret

disquiet. We in the clergy grow waspish, or devote our energies to irrelevant or merely professional theologising, yielding cheap paper victories.

The laity try to satisfy themselves with that which is not bread — petty parlour-tricks which masquerade as the supernatural, a place for the Church as a prop for the State or the *status quo*, and so on. I am personally very bullish — optimistic — in the face of this acknowledged debility. I base my good cheer on three grounds, I find.

One is the liberty which comes to the Gospel when it is set free from cultural and historical liaisons which imprison it.

The second is the extraordinary way in which scientific and technological developments have cleared the ground for Christian witness.

**FACT OF DEATH**

The third is the fact of death. Let me identify each of these a bit. First, any preaching of the Gospel which is done in or from a supposedly-Christian culture both gains and suffers from that alliance.

It gains in that it has the advantages of prestige and protection, and they are not inconsiderable. It loses in that the Gospel is inescapably identified or confused with the culture, judged by it, and in the end imprisoned by it. No American missionary, for instance, can possibly avoid being heard as a product of American culture.

What he says is entangled in that culture, and what the culture speaks often more loudly than he can possibly speak. Of course he cannot free himself from his culture.

But to the degree that the life of his country and society disavows a nominal "Christian" label, he is set free from an entanglement (however comfortable it may be) — free to speak to his culture and within it and from it with a difficult but new and exciting liberty.

This is a liberty which, looked at from the other side, appears to be a discouraging indifference and irrelevance. But when we value it for what it is — when we can accept it and use it, not neurotically but as the servants of God — it means a new set of muscles altogether.

From this point of view it would be folly not to welcome the progressive disengagement of our various cultures from a conventionally "Christian" orientation (and the parallel liberty thereby gained for Christians).

My second comment has to do with a kind of ground-clearing.

A good example of this is found in the area of sexual morals. When pre- or extra-marital sexual intercourse was discussed, for example, a generation ago, it was impossible to isolate the ideal of chastity from its sombre companion of fear — try as one would, the fear of pregnancy was likely to be a much stronger motive for abstinence than any ideal of free self-offering.

And no matter how sensible one tries to be, fear is simply not an adequate Christian motivation.

It helped to limit overt unchastity, but it did nothing to build up a positive and invulnerable freedom; equally, it tended to corrupt true sexual companionship with fantasies and compulsions of the most destructive kind.

Now, fear of pregnancy is rapidly losing force as a sexual sanction. The time is coming (if it has not already come) when it will no longer serve as even a persuasive against promiscuity. I do not say that then the task of the Christian moralist will be more comfortable.

I say that for the first time in Christian history, the positive shape of Christian sexual conduct will be visible, and our ideal will be seen for what it is — a form of freedom rather than fear-in-a-costume.

The issue will be not how to play how to choose the offering one wishes to make of one's self. This is a harder standard. It assumes mature people and not sexually-precocious infants, but it is infinitely truer to Our Lord and infinitely clearer as a revelation of His will.

Third, death. The more we penetrate our universe and learn how to control and manipulate it, the greater is the effrontery of death.

**VAGUE DOCTRINE**

A purely secular philosophy (if there is such a thing) has no response to make except to accept it as an inescapable dimension of life.

This isn't too bad, as far as it goes — at any rate it is more honest, and a more solid foundation on which to build, than the sentimentality which pretends that death doesn't exist or isn't what it is.

But the issue remains, all the more vivid because it is such an uncompromising reminder of where both secular power and secular meaning come to an end. It is the dirty word above all, in our society.

A vague doctrine of immortality does not make any more sense now than 2,000 years ago. Doubtless we could affix tracer elements to genes and words alike and follow them down the generations, and there may be some indestructible stuff in the universe somewhere.

But I think Christians aren't much interested in these vapourings.

It is a doctrine of resurrection, not immortality, which the Christian Faith teaches.

And I think that there has

**SCOTTISH BAPTISTS TO WAIT**

ECUMENICAL PRESS SERVICE

Geneva, November 12

The Baptist Union of Scotland at its annual assembly in Edinburgh last month voted to wait another year before making a final decision as to whether to apply for membership in the World Council of Churches.

A committee appointed last year to make a recommendation requested twelve months more for its study, and this was approved almost unanimously by the assembly.

**CHURCH OF GREECE**

ECUMENICAL PRESS SERVICE

Geneva, November 12

Archbishop Chrysostomos of Athens and All Greece has been named chairman of the working party to draw up a new constitution for the Church of Greece.

Vice-chairman is Dr Hamilcar Alivasatos, professor of theology at the University of Athens and a member of the World Council of Churches' Central Committee.

never been a time when resurrection has stood out more clearly or with more relevance, than our time — so aware of mortality and its failures and limitations, and its hopes and dreams.

Christianity is far more than many of us, and our fathers, gave it credit for being. It is not a religious cement to hold a society together.

Constantine was the first (though not the last) to think this, and history has provided a good many refutations to that line of thought.

It is not a system of social or moral sanctions, to make our vast power safe.

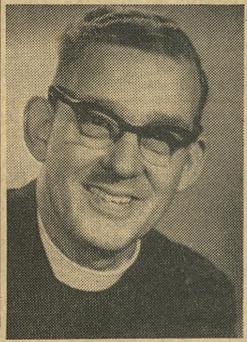
It is not a way of prettifying-up an otherwise bald and unconvincing narrative.

If we are growing out of those illusions, so much the better.

This will not make the Church's mission any more comfortable — and things are going to get worse before they get better.

But we and our children are going to have room to swing, such as we have not had for a long time.

And I don't know that life could give us any better gift than that. So when asked "How are we doing?" I say, "All in all, just fine."



The Federal Secretary of the Church Missionary Society, the Reverend A. J. Dain, who will be the chairman of the C.M.S. Summer School at Ka-toomba, N.S.W., from January 4 to 12.

**WESTERN LOSS OF LEADERSHIP**

ECUMENICAL PRESS SERVICE

Geneva, November 12

Western Christianity's loss of moral leadership overseas is a major roadblock facing Christian missions to-day, a Church of South India bishop told the annual meeting of the United Church Board for World Ministries at Elmhurst, U.S.A., last month.

Bishop Leslie Newbigin, director of the World Council of Churches' Division of World Mission and Evangelism, said this loss has resulted from the participation of Western nations in wars beginning with World War I and the lowering of moral standards in so-called Christian countries.

Other factors forcing foreign missionaries to "work against the stream," he said, are changes in political power and the upsurge of rival faiths.

**SUFFERING**

Bishop Newbigin declared that "the basic form of witness in the New Testament is suffering. To-day there is a witness to be borne in the whole world by suffering," he said.

He reminded the mission leaders that "we are not in the business of missions to create a success story. It is not our task to propagandise for our organisation or to build impressive statistics or to proselytise."

Western Churches are in missions, he said, "to present Jesus Christ as the one saviour of all men. Nothing in our organisation must obscure that fact. The basic question is whether the missionary task is so discharged that men see Jesus and not us."

**CLASSIFIED ADVERTISEMENTS**

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum, 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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CLERICAL Help required for branch church, Sundays. Apply Rectory, Lane Cove, 42-1163 (Sydney Exchange).

DOMESTIC STAFF required for Peter-sham Baptist Church Young Men's Hostel located at Lewisham. Above award wages. Accommodation provided. Apply in writing to Mr A. S. Palmer, 34 Panorama Road, Kingsgrove, New South Wales.

TRAINED SOCIAL Worker. Church of England Homes for Elderly People, Diocese of Melbourne. Applications are invited for appointment as Social Worker part-time (about 20 hours per week), from persons of some years experience and holding a Diploma of Social Studies or equivalent. Duties will include interviewing applicants for admission to Church Homes and case work amongst elderly people. Salary will be in accordance with Hospital and Charities Commission scale. Written applications, giving full details of qualifications and experience, should be lodged not later than December 3, 1962, with the Warden, Mr L. A. Sayers, 227 Orrong Road, East St. Kilda, S.116. Telephone 53-4476 (Melbourne Exchange).

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PRIEST would like to do locum work during the first half of January, in either Sydney or Adelaide area. Reply Box No. 295, THE ANGLICAN.

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