

# THE ANGLICAN

Incorporating The Church Standard

No. 520

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

THURSDAY JULY 26 1962

No. 1 Queen Street, Sydney, N.S.W.  
Telephone MX 5488-9, G.P.O. Box 7002.

Price: NINE PENCE

## S. BARNABAS' COLLEGE WILL BE RE-ESTABLISHED BELAIR SITE WILL SERVE FUTURE PROVINCE

FROM OUR OWN CORRESPONDENT

Adelaide, July 23

It has been decided to go ahead with the plan to re-establish S. Barnabas' Theological College in the Diocese of Adelaide.

This was announced by the Bishop of Adelaide, the Right Reverend T. T. Reed, last week, in a newsletter released by the College Planning Committee.

Five acres of land have been purchased for the college from the Retreat House Association at Belair, a suburb in the foothills five miles from Adelaide.

The land is situated immediately to the south of the Retreat House, which is a popular Anglican conference centre.

In an inspection of the land last week, your correspondent was impressed with the situation of the site. It is quiet and well screened from the outside by a large number of trees.

Bishop Reed referred in his announcement to the benefits which he believes will accrue from the re-opening of a theological college in South Australia.

He said: "In the first place it will enable me to keep in constant touch with the men during their training, as I am able to do with those of our candidates who are training at S. Michael's House. Crafters, and where, I hope, we will always have some of our men trained."

"Secondly, it will enable me to re-establish the system, which worked so happily and beneficially when the former S. Barnabas' College was in existence, whereby men gained elementary experience in parish work and in teaching during their theological training."

"Thirdly, it will make possible a special form of training for married men with children, a number of whom have already offered themselves for the ministry."

"Fourthly, it will be financially more convenient and economical than our present system, in which money is eaten up in travelling expenses and in other ways by men having to reside in colleges in other States."

### MORE INTEREST

"This is a considerable item, when, as in nearly every instance, the diocese is faced with paying the whole cost of a man's training."

"I am sure, also, that when we have a college here and near the city, as it will be, interest will be aroused and vocations will be fostered."

"There is also the future to be considered. The day must come, with our steadily-increasing population, when South Australia will be a province of the Australian Church, with three, if not four, bishoprics — or even more."

"Then a college will be undoubtedly needed. If we begin now the college will grow with the province — and this is what is being planned."

"The first stage is to provide

accommodation for fifty students; the second stage for one hundred; and the third for one hundred and fifty."

"This is provided for in the master plan of the college, portion of which it is hoped to erect in the near future."

"The provincial nature of the college will also be reflected in the council, which it is hoped will ultimately include all the diocesan bishops in South Australia."

"Here, then, is a great work for the benefit of the Church in Australia in which we can all have a share."

### STUDY BLOCKS

Adelaide architect Mr Dean W. Berry gave some details about the construction of the proposed college.

He said: "It is envisaged that ultimately there will be three separate buildings for studies, each including sleeping accommodation for fifty students; a dining hall, with kitchen and domestic staff quarters; a chapel; a warden's house; a vice-warden's flat (within one of the study blocks); and also a block of flats to provide for four married students."

"The accommodation required for the first fifty students would be one study block, four storeys in height."

"On the three upper floors would be units consisting of one shared study with two bedrooms, together with toilet facilities, which would be shared with the two men from the adjacent unit."

"Also, on each floor, provision would be made for a tutor, in whose study tutorials could be held until further development provided separate rooms for such purpose."

"The ground floor would provide a library and a seminar room, which could be combined for lecture purposes, together with a common room and the warden's office."

"There would also be on this floor the vice-warden's flat, which in the early stage would be occupied by the warden."

(Continued on Page 12)

## LAY MEMBERS APPOINTED TO LITURGICAL COMMISSION

ANGLICAN NEWS SERVICE

London, July 23

Many changes in the membership of the Liturgical Commission were announced last Friday by the Archbishops of Canterbury and York.

The commission was first appointed in 1954 by the then Archbishop of Canterbury and York to consider liturgical questions submitted to them by the Primates.

The new commission consists of some former members and several newcomers among whom three lay representatives — one man and two women — are included for the first time.

The commission's chairman is the Archbishop of York who is known to have favoured including lay men and women and incumbents of parishes on the commission to avoid any "ivory tower" approach to liturgical questions.

### TWO WOMEN

The women appointed are Mrs Elizabeth Montefiore, the author of "Half Angels," which deals with Christian family life; and Miss K. M. Williams, a young lecturer in divinity.

The layman is Mr D. G. O. Ayerst, a staff inspector at the Ministry of Education who is particularly interested in religious education.

The parish priest is Canon B. A. Smith, Rector of Holy Trinity, Micklethorpe, York. He is author of "Dean Church: the Anglican Response to Newman."

The other new members are the Bishop of Newcastle; the Provost of Southwark, the Very Reverend E. Southcott; Canon Christopher Evans and Canon C. B. Naylor.

### OUR JUBILEE

The Editor and Publishers of The Anglican are delighted to have received so many acceptances from readers to attend our Jubilee Service of Commemoration and Thanksgiving to be held at S. James' Church, King Street, Sydney, on August 15 at 7.30 p.m.

Would those who have not written or telephoned to accept please do so as soon as possible, so that we may complete the catering arrangements for the Reception which is to follow the service?

Husbands, wives, families and friends of readers are of course included in the invitation.



Each year, during the patronal festival celebrations, the Women's Fellowship of S. James' Church, King Street, Sydney, invites women's organisations in the city to a service in the church and entertains them to afternoon tea afterwards. Pictured here are Mrs W. J. Edwards, Mrs Harley-Jones, Miss A. Turner and Miss Geer, office bearers of the fellowship, in S. James' crypt on July 18, following the service at which the Venerable G. R. Delbridge preached.

### NEW DEAN OF WINDSOR

FROM OUR OWN CORRESPONDENT

London, July 20

The Queen has approved the appointment of the Archdeacon of Sheffield, the Venerable R. W. Woods, as Dean of Windsor, in succession to the late the Right Reverend E. K. C. Hamilton.

Archdeacon Woods, who is aged 48, is a son of a former Bishop of Lichfield and a younger brother of the present Archbishop of Melbourne, the Most Reverend Frank Woods.

The new dean was educated at Gresham's School, Holt, and at Trinity College, Cambridge, whence he came down with Third Classes in English and Theology. He received his theological training at Westcott House, Cambridge.

He taught for a short time before his ordination at a C.M.S.

### SOUTH INDIAN PRESBYTER AT MORPETH

FROM OUR OWN CORRESPONDENT

Newcastle, July 23

A presbyter of the Church of South India, the Reverend V. T. Kurien, will spend the next three weeks at S. John's College, Morpeth.

During his stay he will speak to the students about the Church of South India, which was formed by the union of several Churches, including the Anglican Church.

Mr Kurien graduated from Madras University in 1926, and after working as a layman among Anglican young people, he was ordained in 1938.

In 1947 he spent a year in England as the curate in a parish church in London.

With the union of Churches in South India he became a presbyter of the Church of South India.

In 1948 he was appointed to

the staff of the United Theological College at Bangalore, South India, and he still holds this appointment.

He is at present spending 12 months' sabbatical leave in Australia.

### SOUTH AMERICA CONFERENCE

ANGLICAN NEWS SERVICE

London, July 23

The Archbishop of York, Dr Donald Coggan, is to preside at a six-day conference to be held in Mexico City next January.

The conference will study proposals for enlarging Anglican missionary work in South America and on deciding the line future work should follow.

The meeting has been arranged by Bishop Stephen Bayne.

The delegates will include the Primate of Canada, the Archbishop of the West Indies, the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., Bishop Eric Trapp (S.P.G.) and Sir Kenneth Grubb (C.M.S.).

The conference will present its findings at a meeting of the Advisory Council on Missionary Strategy in August next year.

### BISHOP FOR JAMAICA

ANGLICAN NEWS SERVICE

London, July 23

The Bishop of Birmingham, the Right Reverend J. L. Wilson, is to represent the Archbishop of Canterbury at the independence celebrations arranged by the Government of Jamaica from August 4 to 8.



school in Egypt, and later became missionary secretary of the S.C.M.

Although he was ordained priest only in 1939, he became Commandant of the Chaplains' Training Centre for the Services in the Central Mediterranean in 1942, after serving as a chaplain with the Fourth Indian Infantry Division in the Middle East and Italy.

In 1951, following service in an English industrial parish, Archdeacon Woods was appointed Archdeacon of Singapore.

He became Archdeacon of Sheffield in 1958, since when he has been very actively associated with the Sheffield Industrial Mission.

He is a member of the Standing Committee of the S.P.G., and of the Executive of the C.M.S. in England.

This month he was appointed one of the three Church of England members of the committee to continue talks with the Presbyterian Church.

He will be remembered by many Australians who met and heard him there earlier this year, and during an earlier visit some five years ago.

### THE LEONARDO CARTOON

ANGLICAN NEWS SERVICE

London, July 23

The Archbishop of Canterbury and the Archbishop of York head the list of the signatures of well-known people who wrote to "The Times" on July 20, asking the people of Britain to make "one final supreme effort" to save the Leonardo Cartoon for the nation.

£800,000 is needed by the end of July if the art treasure is to remain in the National Gallery.

**ELDON KATOOMBA**

Centrally situated one minute from station with level entrance to main shopping centre. Modern conveniences. Separate TV Lounge. House entertainer.

TARIFF from £10/10/- weekly From 39/6 daily.

Mrs. A. E. Webb, prop. Kat. 288

**"BERKELEY-HALL"**

WEDDINGS, PARTIES, RECEPTIONS, BUSINESS CONFERENCES, SPECIALLY CATERED FOR

11 & 11a PRINCES STREET, ST. KILDA : XJ 0241

**SORE FEET?**

Consult... Robt. A. STEVENS & CO. PTY. LTD. 79 Swanston Street, C.I., Melbourne

PHONE: 63-7107

For Advice on

Supports, Surgical Footwear & Appliances Robt. A. Stevens, M.C.B.A., A.J.B.S.T.

**THE ORPHAN HOME**

ADELAIDE, Incorporated

180 years in the service of the Church. Help us to care for the girls of school going age.

Hon. Secretary, MISS I. F. JEFFREYS C.M.S. House, 350 King William Street, Adelaide, South Australia.

**BEAUTIFUL MEMORIAL WINDOWS**

We specialise in repair work STANDARD GLASS STUDIOS 183 Parramatta Road Concord. UM 6485

XB 6121, XB 6122, XB 6123 (At Any Hour)

**Bruce Maurer**

Funeral Director

281-3 Pacific Highway (Near West Street)

**ARS SACRA Pty. Ltd.**

Phone: 642-1477

Australia's leading makers of stained glass. Individual designs of liturgical pieces of art.

**STEPHEN MOOR** 227 LIVERPOOL ROAD, STH. STRATHFIELD, N.S.W.

**TAMWORTH**

Church of England Girls' School

BOARDING AND DAY SCHOOL On the Sunny North Western Slopes. Splendid Position, Overlooking the Town.

Kindergarten to Leaving Certificate, with special opportunities for Physical Training and Sport. Excellent health and scholastic record. Splendid new dormitories, classrooms, music-block, etc.

For Prospectus apply to the Principal: Miss W. A. WETHERELL, B.A. Tamworth B 965

**COMMUNITY OF THE SISTERS OF THE CHURCH**

MELBOURNE S. Michael's C.E.G.G.S., Marillon Cres., St Kilda S.2, Vic.

SYDNEY

S. Gabriel's School, Birrell St., Waverley, N.S.W.

HOBART

S. Michael's Collegiate School, Macquarie St., Hobart, Tasmania.

ADELAIDE

S. Peter's Girls' School, Hallett Rd., Stonyfell, S.A.

PERTH

Perth College, Mt. Lawley, W.A.

Day and boarding Schools, for girls from Kindergarten to Leaving and University Matriculation.

NOVITIATE

S. Mary's Novitiate, Perth College, Mt. Lawley, W.A. Information can be obtained from THE SISTER SUPERIOR, C.S.C., in each of these Centres.

**THE THIRTY-NINE ARTICLES . . . 37 (Part 4)****UNDER NORMAN RULE**

By FRANCIS JOHN BRERLY

WHEN the King of Northumbria died, Wilfred was allowed to return home, but was given the diocese as it now stood and not as it had been.

When it was proposed that the see be divided in half again, Wilfred objected and was once more banished.

In 1702, Archbishop Beretwald, a Saxon, who had succeeded Theodore of Tarsus, called a Council to consider Wilfred's case and asked him to submit to the re-arranged diocese, but Wilfred would accept no decision the Pope had not given, so on his continued refusal to meet the wishes of the Council, he was deprived of his new Diocese of Leicestershire and all who sided with him were excommunicated.

Once again, Wilfred appealed to the Pope who sent him back to England with the demand that he be reinstated.

The archbishop would have agreed, but the King refused to alter the sentence he had given "for any writings coming, as they call it, from the Apostolic See."

Later, Wilfred was offered the Bishopric of Hexham where he died in 709, all his appeals to the Pope having availed him nothing in England.

During the seventh century, the Church in England became very prosperous. Kings and nobles built beautiful churches and made pilgrimages to Rome where the relics of so many saints and martyrs were.

One king who went on such a pilgrimage was Ina, King of Wessex. He founded a school in Rome where Anglo-Saxon children might learn the ways of foreign countries, just as to-day, Polynesian children (say) might be sent to England to learn British ways.

In the eighth century, while the King of East Angles was the guest of Offa, King of Mercia, he was murdered. Offa went on a pilgrimage of penance to Rome and when he returned, imposed upon every family in his kingdom a tax of a penny to maintain King Ina's school.

This was known as Peter's Pence or Romeshot.

By the beginning of the tenth century, all the Saxon kingdoms were sending the Pence for the upkeep of the school, but gradually the clergy in Rome began to use the money for the Papal See until it began to assume the appearance of a tribute paid to the Pope, but that was never intended by England.

**CONTINUITY**

We pass now to the time of William the Conqueror. Before he came to England in 1066, he asked the blessing of the Pope on his venture and, after the Conquest, not only confiscated the lands of those who had fought against him to give to his Norman friends, but filled all vacancies in the Church with Norman bishops until there was only one British bishop left, but through him, Wulfstan, Bishop of Worcester, the continuity of the old British Church was maintained.

The Normans had been under the jurisdiction of the Bishop of Rome and had recognised, and still desired to acknowledge, the authority of the Pope, but when in 1070, Pope Hildebrand sent three legates to demand that the English continue to pay the Peter's Pence and that William do homage to him for the land of England, the King replied that he would continue to send the Peter's Pence since his predecessors on the British throne had already consented to the payment of it for the upkeep of King Ina's School, but so far as doing homage to the Pope for the land was concerned, he had no intention of doing so for he could

not find that any King of England had ever done so.

He also passed a law that no Pope should be recognised without his approval and forbade the receiving of Papal Letters or the calling together of synods without his consent.

In 1070, too, William appointed Lanfranc as Archbishop of Canterbury. Lanfranc had been born in Italy and had lived a great part of his life in Normandy, but when he learned that the Church in England had always been independent of the Pope, he determined to keep it so.

In 1075, a synod was held which decided that the Archbishop of Canterbury should be Primate over all England. (We must notice that the Archbishop of York is the Primate of England; the Archbishop of Canterbury, Primate over ALL England.)

When William the Conqueror died, his third son, Rufus, became king. When Lanfranc died, Rufus took possession of any vacant bishopric or abbey and sold them to the highest bidder. This is called Simony. Because of this, the Church began to be held in contempt.

For four years Rufus left the Archbishopric of Canterbury vacant (which meant that all the moneys which should have been paid to the see were paid to him), but when he became ill, in fear,

he appointed Anselm, the Abbot of Bec in Normandy, to be Archbishop of Canterbury.

In 1095, Anselm sought leave of the King to go to Rome to receive the archbishop's pall from the Pope.

There were two rival Popes at the time and Rufus, reminding Anselm of his father's law that no Pope should be recognised in England without the King's approval, refused permission until he had decided which of the two Popes to acknowledge.

Rufus and the archbishop soon quarrelled and Anselm went to Rome to appeal to the Pope in person.

**SIMONY**

While he was there, he attended a Council at Bari at which Pope Urban introduced him as an equal, calling him "the Apostolic Vicar (or Pope or chief bishop) of another world."

Anselm spoke so learnedly at the Council that the Pope decided to take his side in the quarrel, but when Rufus sent him a money present, sided with the King against the archbishop.

In A.D. 1100, Rufus was slain and his brother Henry I came to the throne. He at once put an end to the practice of simony, declaring that the Holy Church of God should be free.

At the same time, he insisted that English Kings be supreme in their own kingdom and re-

quired Anselm to do homage to him as his subject and that he be reinvested in his Bishopric by the King, as had always been done in England.

This Anselm refused to do, both because a Council in Rome in 1075 had declared such lay investiture to be an offence worthy of excommunication and because he considered the Pope to be his spiritual superior, ignoring the fact that England was not under the jurisdiction of the Pope and was governed by independent laws.

The King consented to his appealing to Rome, but when the Pope refused to agree to Henry's investiture, said that decisions of Popes and Roman Councils were no concern of England's.

Anselm refused to accept the King's decision, so Henry sent to Rome, saying that if the Pope insisted in refusing him the right to invest his bishops as English Kings had always done, all communication between England and Rome would cease and the contribution of Peter's Pence would come to an end. The Pope's reply was to tell Anselm not to accept investiture from the King.

In 1102, the Archbishop of Vienna arrived in England and claimed authority in the name of the Pope over the English bishops. The first to resent this claim was Anselm and the archbishop was forced to leave the land.

**THE BAPTISTS' DILEMMA**

By THE REVEREND D. M. TAYLOR

THE dilemma of Baptists in face of the ecumenical movement is carefully analysed by Dr E. Roberts-Thomson, Principal of the Baptist Theological College, Sydney, in "With Hands Outstretched" (Marshall, Morgan and Scott, 1962. Pp. 123. 18s. 9d.)

H. H. Rowley says this book "should do much to promote mutual understanding between Baptists and non-Baptists. It should foster amongst Baptists a better perception of the ecumenical movement and amongst non-Baptists a clearer knowledge of the things Baptists stand for."

The writer, a Tasmanian, sets out squarely some basic Baptist tenets which militate against any easy acceptance of the ecumenical movement.

He shows that in the World Council of Churches are many large State Churches of the very kind that Baptists have rebelled against and so often suffered from.

Step by step he shows the characteristics of Baptists which are precious to them and cannot on any account for sacrifice, and he shows how the banding of Churches together in Councils appears to many Baptists as a temptation, a danger and a threat.

**LATOURETTE**

Yet he is able to record how the twentieth century situation has steadily convinced more and more Baptists that banding together with other Churches, for certain purposes, need not and does not involve any compromise of principle.

He cites the great Baptist historian, K. S. Latourette, saying that in regard to the ecumenical movement we must learn the way of humbleness and teachableness.

Dr Robert - Thomson says: "This is by no means easy. For if there is one sin above all others that characterises Baptists as a people it is that of pride in their Scriptural correctness." He pleads for that humble teachableness which makes it possible for us to perceive and accept "such light as the Holy Spirit may still cause to break forth from His Word."

Rightly claiming William Carey as one who seriously

proposed a world-wide inter-denominational conference, a century ahead of Edinburgh, 1910, the author shows how Baptists have in fact taken an active part in the twentieth century ecumenical movement from its inception.

Sympathetically he shows how it came about that many Baptists have developed totally unnecessary fears. One by one he analyses the fears and suspicions which are common among members of his own denomination and shows them to be groundless.

**WORK WITH MIGRANTS**

The Immigration Chaplain of the Diocese of Sydney, the Reverend R. Fraser, reports that so far this year 42 people, including six families, have been nominated by his department.

2,500 migrants in all have been welcomed.

S. Luke's, Miranda, have nominated another family from Hertfordshire who will be spending their first year in this country in the furnished house provided by the parish.

The two families who have been staying in the furnished accommodation provided by S. Barnabas, East Roseville, will be moving into their own homes later this year. Already the parish is considering nominating two other families.

The parishes such as Cabramatta and Pagewood, which have hostels within their boundaries, are doing extremely good work, Mr Fraser says.

The number of British migrants in hostels in Sydney is more than 8,000.

**B.C.A. FAIR IN SYDNEY**

The Lord Mayor of Sydney, Alderman H. Jensen, will open the Bush Church Aid Society's women's auxiliary annual fair at 11 a.m. on Friday, July 27, in the Chapter House of S. Andrew's Cathedral.

The Archbishop of Sydney will preside.

He then describes the positive contribution of Baptists to discussions on theological issues and shows that Baptists have a God-given opportunity to share their knowledge of truth more widely and to help all the Churches in their patient, humble attempt to learn more from one another.

Looking at the continents and countries, one by one, he shows what stand Baptists have taken in each area. He shows how Baptist congregations treasure their independence, but also how this in many areas leads to isolation and lack of unity among Baptists themselves.

He says one of their most urgent needs is to take seriously the whole doctrine of the Church which is exercising the other denominations, and "face with grimness the scandal of dividedness due to doctrinal differences."

**MORE SUPPORT**

This book will certainly do something to counter-balance the isolation of many Baptists in Australia who are unaware of the total picture of Baptists round the world. In too many circles it is taken for granted that "Baptists are against the World Council."

Dr Roberts-Thomson shows that statistically Baptists are half in, half out of the World Council, and claims that support for the W.C.C. is increasing all over the Baptist world.

This is supported by events that have occurred since the book went to press, for example, by the recent application of Russian Baptists (numbering half a million) for membership.

He regrets the fact that the Southern Baptists in the U.S.A. are only slowly changing their attitude. Over 91 million Baptists in the U.S.A. are in the W.C.C., and many individual Southern Baptists are actively in favour of it, but as a whole the Southern Baptists are the largest Protestant body still standing out, along with the Roman Catholic Church.

He shows that in most countries Baptists participate actively in the national councils of Churches, even if they have not yet joined the World Council.

**ABBOTSLIGH WAHROONGA**

Church of England School for Girls

Both Day Girls and Boarders are admitted.

Illustrated Prospectus on application to the Headmistress MISS H. E. ARCHDALE M.B.E., B.A., U.I.M.



The Country School for Boys ALL SAINTS' COLLEGE BATHURST (Est. 1874)

Conducted by the Church of England Diocese of Bathurst.

An ideal boarding school situated in 88 splendid acres with extensive playing fields and own farm, providing up to date accommodation in 6 houses and large airy classrooms. Boys are accepted from 8 years and a competent teaching staff prepares these for professional, commercial, and agricultural/pastoral careers.

The school will welcome all enquiries from parents and be happy to forward a comprehensive prospectus. E. C. F. EVANS, B.A., B.Ed., I.A.S.A. (Member Headmasters' Conference of the Independent Schools of Australia).

**THE ARMIDALE SCHOOL ARMIDALE, N.S.W.**

Boys are prepared for Professional, Commercial or Pastoral Life. A special Agricultural Science Course to L.C. Honours is offered.

The School is the only country representative of the Great Public Schools Association.

Three Entrance Scholarships are available each year. There is a well-equipped Junior School (Dangar House) separated from the rest of the school.

Illustrated Prospectus on application to THE HEADMASTER

**MARSDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS BATHURST**

An ideal Country School set in 90 acres on the outskirts of Bathurst, offering thorough education from Primary to Leaving Certificate Honours. Boarders and Day Girls accepted from age of 8. Illustrated prospectus on application to the Headmistress MISS MARGARET GLOVER, B.A.

**Newcastle Church of England Grammar School for Girls**

The Right Reverend the Bishop of Newcastle.

DAY AND BOARDING SCHOOL Kindergarten to Leaving Certificate Honours

Equipped with Library, Science Laboratories, Art and Needlecraft Rooms. Religious instruction in accordance with the principles of the Church of England.

Splendid position, near sea and convenient to transport. For prospectus and further information apply to the Headmistress MISS EVELYN HEATH, B.A. (Hons.), Dip.Ed.

**THE NEW ENGLAND GIRLS' SCHOOL**

ARMIDALE, N.S.W.

WONDERFUL TABLELAND CLIMATE Stands in 100 acres of land - Golf Links, 10 Tennis Courts, Hockey and Basket Ball Courts.

Girls prepared for University and all public Examinations.

For Prospectus apply to . . . MISS H. L. HOWARD M.A. (Contab.), Dip.Ed.

**Tara Church of England Girls' School, Parramatta**

BOARDING AND DAY PUPILS SENIOR BOARDING: From 12 years HEADMISTRESS: Miss H. W. G. CLARIDGE, B.A., Mason's Drive, North Parramatta, near The King's School Preparatory School.

JUNIOR SCHOOL: from 5 to 12 years. HEADMISTRESS: Mrs. N. E. BUCK, 153 George Street, Parramatta.

Particulars of fees for daughters of clergymen may be obtained from the Headmistress.

## THREE COURSES FOR C.E.B.S. LEADERS

### MELBOURNE PROGRAMME

FROM A CORRESPONDENT

Melbourne, July 23

A committee, under the chairmanship of the Reverend A. E. J. Strickland, has been busy revising the leadership training programme for the Church of England Boys' Society in the Diocese of Melbourne.

Three separate courses are envisaged, graded according to the leader's experience and needs.

For senior boys (15 and over) and leaders with no previous experience a four-week Leader Admission Certificate course has been prepared.

This course, designed to be conducted by District Commissioners in each district, lays stress on the leader's own spiritual needs and sets out to teach the basic principles involved in C.E.B.S. leadership.

It also gives many helpful suggestions for various branch activities.

Already this year some sixty leaders and potential leaders have been awarded certificates while several more courses are under way or about to commence.

#### NOTES AVAILABLE

One feature of this course is the full notes that are handed to each candidate.

These notes can also be made available to country clergy who find it difficult for their leaders to attend courses.

Further enquiries should be made to the secretary, Leader Training Committee, C.E.B.S., 201 Flinders Lane, Melbourne.

Early this year members of the Leader Training Committee conducted a "pilot" course for the Preliminary Certificate, to test the material and techniques of presentation that had been prepared.

It is now planned to present this course at a week-end camp to be conducted at Frankston from August 17 to 19. Applications are being received.

To be eligible for this course

## A.B.M. STATE SECRETARY'S REPORT AND RESIGNATION

FROM A CORRESPONDENT

The executive of the N.S.W. committee of the Australian Board of Missions met on July 17. At this meeting the finances of the committee were reviewed and the budget needs for 1963 were assessed.

One important item of business was the N.S.W. secretary's report. Much activity has been going on to promote the cause of "mission."

Special commendation was given to the work of Mr Ray Kenny, a regional officer of the N.S.W. Committee stationed at Newcastle.

Mr Kenny has recently carried out work in the parishes of Wallsend, Kurri, Wyong, New Lambton, Cardiff, Claremontown, Edgeworth, in the Diocese of Newcastle; Gunnedah, Wee Waa, Walgett, Mungindi and Narrabri, in the Diocese of Armidale; Ballina, Tweed Heads, Uki, Bangalow, Byron Bay and Mullumbimby in the Diocese of Grafton.

The Reverend E. J. Eley informed the meeting that he had submitted his resignation to the chairman of the board, as from December 31, 1962.

## QUEEN INVITED TO OPEN CHURCH

FROM OUR OWN CORRESPONDENT

Newcastle, July 23

S. John's Church, Taree, has invited the Queen to open the completed church during her Australian tour next year.

The church is complete except for the tower, which will be built later this year.

Plans for the completion of the church and other plans for the future of the parish were outlined to Taree parishioners at a concert in the Civic Theatre, Taree, last Sunday.

More than 500 parishioners attended the concert.

a candidate must have passed the lower course or have had some leadership experience.

Designed for assistant leaders, it enters into the field of programme planning, presentation of spiritual programmes and deals more fully with other programmes, badge work and the techniques that make for good physical activities.

The most advanced course that can be arranged by a diocesan group is the course for the Diocesan Certificate.

Plans for such a course, which will cover a wide and advanced study for branch leaders, are well under way, and it is hoped to call for enrolments for such a course early in 1963.

## DEACONESS CELEBRATIONS IN SYDNEY

FROM A CORRESPONDENT

During the last few weeks Sydney has seen celebrations to commemorate the hundredth anniversary of the Deaconess Order in the Church of England.

The two main events were a youth rally at Deaconess House on July 10 and a Holy Communion service in S. Andrew's Cathedral on the evening of July 20.

Many friends gathered to give praise and thanks to God for the expansion of deaconess work in this country.

The Archbishop of Sydney conducted the centenary service, at which the Reverend W. Deasey, of Balgowlah, preached. The Deaconess House choir sang an anthem.

Afterwards the archbishop spoke at a delightful supper meeting in the Chapter House.

He mentioned that there are more deaconesses working in

Sydney diocese than in any other diocese in the world, and commended the work to the prayers and interest of churchpeople.

Amongst the many deaconesses who attended the service were:

Deaconess E. Bostock, who was ordained in 1911, and was the head of the Deaconess Children's Home for a number of years.

#### LONG SERVICE

Deaconess Elizabeth Faber has served as a deaconess for forty-five years, for the most part in the inner city areas. She still carries on a ministry as treasurer of the Ladies' Home Mission Union.

Deaconess Narelle Bullard, who has been a deaconess for 34 years, 30 years of which were spent in Tanganyika with the Church Missionary Society. She was awarded the M.B.E. by the Queen in recognition of her services in East Africa.

Another former missionary in

India, Deaconess Lora Claydon, who has been a deaconess for 40 years, was also present.

One of the former principals, Deaconess L. Gillespie, under whom the present Principal of Deaconess House (Head Deaconess M. Andrews) trained for a year, also attended the service.

Archdeacon R. B. Robinson, who has been chaplain to the Deaconess Order for more than 24 years, took part in the service.

As we thank God for the past blessings, we look forward to even greater things in the future with the increasing numbers of young women seeking training for full-time Christian service. There are sixty-four students in Sydney Deaconess House at present.

The increasing demand for the services of deaconesses and trained women in dioceses overseas, as well as here in Australia, is evidence of the increasing need in the Church for the services of dedicated Christian women.

## THE NAKURU APPEAL

£4,561/2/- has now been received for the Appeal for the Diocese of Nakuru, Kenya, East Africa.

The following donations, not already acknowledged, have been received:

L. B. Gardner, £1; P. F. E. Lismore, £1; "Inasmuch," W.A. £5; B. Boesen, £2/5/-; R. S. S. £2; Anon., £1; M. Kinsela, £1/1/-; Anon., Surfers' Paradise, £5.

Further donations should be sent to "The Nakuru Appeal" c/o THE ANGLICAN, G.P.O. Box 7002, Sydney. Cheques should be made payable to "The Nakuru Appeal."

## VICTORIAN COUNCIL OF CHURCHES

The Reverend R. H. Sunderland, Minister of the Methodist Church, Mornington, has been appointed secretary of the Victorian Council of Churches (Australian Council) of Churches.

Mr Sunderland, married with three children, succeeds the Reverend D. A. Robinson, who has accepted a call to the Presbyterian Church at Elizabeth, in South Australia.

In 1956 Mr Sunderland participated in two important ecumenical conferences — the first National Theological Teachers' Conference in Melbourne and the Conference on Theological Education in South-East Asia, held in Bangkok.

On both these occasions he met many of the leaders of the World Council of Churches.

## DEDICATION OF NORTH BENDIGO CHURCH

FROM A CORRESPONDENT

Bendigo, July 23

Four hundred people were present at S. John's Church, North Bendigo, on Saturday afternoon, July 14, when the Bishop of Bendigo, the Right Reverend R. E. Richards, dedicated the new sanctuary and vestry.

The nave of S. John's Church was built in brick in 1903 to serve a scattered and thinly populated district close to the old gold-mining town of Bendigo.

To-day S. John's is the centre of one of the most populous and rapidly growing districts in the City of Bendigo.

The ever-growing population made the completion of S. John's a practical necessity.

The new sanctuary and vestry are of brick and blend in perfect harmony with the older part of the building. The interior is panelled in light wood of exquisite workmanship.

The new altar and altar rails blend in perfect harmony. A beautiful new blue carpet is the gift of the Ladies' Guild.

The nave has been refurbished with 27 new pews, also in harmony with the work in the sanctuary.

All the pews have been donated by parishioners, organisations and friends. The east window is the gift of the G.F.S.

A new approach to the main door of the church has been made and a new brick fence to surround the whole property.

These additions have turned a somewhat drab and unattractive building into a place of real beauty.

The Bishop of Bendigo, during his address, complimented the vicar, the Reverend Arthur Scott, on his leadership; the architect, Mr A. J. K. Hampson, a former server and Sunday school teacher at S. John's; the contractor, Mr J. W. Michell, who is a churchwarden at S. Paul's, Bendigo; the craftsmen who have done such magnificent work; and the people of the parish on their sacrifice and long hours of unselfish service.

The bishop also said that S. John's is a practical example for all to see that the days of good craftsmanship are by no means over, for the work had been done with skill and loving care.

The Rural Dean of Bendigo, Canon D. I. M. Anthony, and the Registrar, the Reverend A. Melvor Wright, assisted the bishop. The lesson was read by Archdeacon J. H. Lee.

Among those present were the Mayor and Mayoress of Bendigo, Archdeacon N. D. Herring, the Reverend R. G. Long (a former vicar), and a large number of the diocesan clergy.

## SYDNEY YOUTH SERVICE

### CO-OPERATION IN DIOCESE

FROM A CORRESPONDENT

The third annual service of the Anglican Youth Co-ordinating Committee embracing all the Anglican youth organisations in the Diocese of Sydney is to be held on August 12, at 3 p.m., in S. Andrew's Cathedral.

The Archbishop of Sydney, the Most Reverend H. R. Gough, will preach.

The service will be preceded by a short procession of Anglican youth organisations, including:

Church of England Fellowship, Diocese of Sydney; Young Anglican Fellowship; Girls' Friendly Society; Church of England Boys' Society; Boy Scouts; Girl Guides; League of Youth; Comrades of S. George; Christian Endeavour, of N.S.W.; Girls' Life Brigade; Boys' Brigade.

The procession will form at Hyde Park, at the Park Street entrance, at 2.15 p.m., and will move off at 2.45 p.m., proceeding down Park Street into George Street, arriving at the cathedral at 3 p.m.

The aim of the Anglican Youth Co-ordinating Committee is to promote deeper understanding and co-operation between the youth groups within the diocese.

An invitation is therefore extended to all young people 12 years and over, whether affiliated with a diocesan youth organisation or not, to attend this service.

Those not participating in the procession are invited to go direct to the cathedral.

## DR BABBAGE HOME SOON

FROM A CORRESPONDENT

Dr S. Barton Babbage, Principal of Ridley College, will return to Melbourne early in August after twelve months' leave of absence.

During this period he has been guest professor of Columbia Theological Seminary in the U.S.A. and has also given lectures in other universities, including Yale.

On his way home Dr Babbage is visiting Africa, India and other countries in order to gain first-hand impressions of the present position of Christian missions.

During his ten years as principal the college has developed in a remarkable way. New buildings have been erected and the student body has increased from about forty to more than one hundred.

Dr Babbage will be officially welcomed on Friday, August 10, when the college will conduct an Open Day beginning at 3 p.m. A buffet dinner will be served at 5.30.

At 8 p.m. an official welcome will be extended at a meeting in the Royal Victorian College of Pharmacy, next door to Ridley College.

The chairman will be Dr G. B. Bealman, Bishop Donald Redding will represent the Archbishop of Melbourne, who will be attending the Continuation Committee of the World Council of Churches in Paris.

## VIOLETS AT SOUTH MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, July 23

Parishioners who can recall a long succession of Violet Sundays at S. Luke's, South Melbourne, consider that this year's festival was one of the best, and more bunches of violets and a greater quantity of oranges than ever before added colour and fragrance to the historic old stone Church of S. Luke, on Sunday, July 8, for the annual Violet Sunday Festival.

The first Violet Sunday was established in 1907, and in the years that have elapsed since then, it has become the occasion for a reunion of former parishioners. Many make a point of coming back to S. Luke's each year.

The Mayor and Mayoress of South Melbourne attended the special service in the afternoon. The address was given by the Right Reverend Donald Redding.



The Reverend Clifford Brown, Vicar of Keppel in the Diocese of Rockhampton, was installed as Chaplain of S. Faith's School, Yeppoon, on July 12. Here he is seen (left) with the bishop, the Right Reverend T. B. McCall, talking with the pupils afterwards.

# THE ANGLICAN

THURSDAY JULY 26 1962

## ON BEING IMPROPERLY DRESSED

Why do so many of the clergy wear war campaign medal ribbons on all occasions when conducting divine service? Is it really necessary to sport such bravery on a preaching scarf, to give one example which may be seen on any Sunday in a certain parish and diocese, for the proper celebration of the Holy Communion? Or to wear miniature ribbons on a stole when solemnising Holy Matrimony? There would appear to be no Canon or Ordinance of any Province or Australian diocese which prescribes the manner in which, and upon what occasions, campaign ribbons shall or may be worn. The Queen's Regulations for all three branches of the Armed Forces of the Crown are silent on the matter. As far as can be ascertained, the law of the Church prescribes only two items of clerical attire: surplices and copes. In principle, accordingly, do not campaign ribbons fall in that same unauthorised category as mitres, cassocks, Geneva gowns and eucharistic vestments, save that these enjoy a tradition of somewhat greater antiquity?

Of course, we Anglicans delight in interpreting the "law" of the Church in sufficiently liberal fashion not to discourage the "characters" whom the Church continues to produce in abundance. Even our archbishops may be highly individualistic. There is the well-authenticated story of one who, in this century, wore a splendid pair of cavalry spurs while celebrating the Holy Communion in his cathedral! He was innocent of any attempt to set a new style, however; he had simply not had time to remove the spurs after returning from an Army parade. In more recent times the spectacle of another much-loved archbishop celebrating in a long metropolitan scarlet train caused a visiting bishop from another part of the Anglican Communion to exclaim solemnly: "I have now seen everything. But everything!" Little he knew: he had not seen miniature ribbons on stoles!

Most of us doubtless enjoy a little light and colour. Campaign ribbons certainly provide these — especially in places where it is against local law or custom to wear vestments. Some might consider ribbons a not wholly satisfactory substitute, however, if only because of the difficulty of choosing them to suit the liturgical seasons. The Atlantic Star, for example, with enough green to make it suitable during Trinity, cannot be worn as well as the 1939-1945 Star, and a tiny rosette is an unsatisfactory substitute.

Were any attempt to be made by competent authority — and who on earth that would be is a considerable mystery — to frame Rules for the Wearing of Military Orders, Decorations, &c. by Bishops and Inferior Clergy During the Conduct of Public Worship and Upon Certain Other Occasions, some almost insuperable difficulties might crop up. It would be necessary to decide first whether one set of rules would apply to *pukka* (that is, ex-Regular) former chaplains, another set to former merely temporary or acting gentlemen, and yet others to those clergy who had been Regulars, or Territorials, before ordination. These difficulties are mentioned in no spirit of levity. They raise questions as serious as those in the *Punch* cartoon of the young naval gentleman, with a blonde on one arm and a solitary, thin *vary* ring on the other, explaining that the older naval gentleman opposite wore four straight rings on his sleeve because he was one of those who "ran the Navy in peace time." The War might be over; but no ex-Regular chaplain who is now a parish priest could be expected to welcome a Canon which permitted only those of and above the rank of archdeacon to wear campaign ribbons — especially if the padre's own archdeacon had been junior to him in the Service! And what of the feelings of our three Australian priests who held General Rank before their ordination?

Even greater difficulties might arise in deciding whether, and, if so, in what manner, military ribbons should be worn in combination with academic dress. The problem would be peculiarly knotty, for it would surely lie outside anything laid down by the Queen's Regulations, or academic bodies, as well as the Church. As much as anything else, it would be an artistic problem. Ribbons of any colour may sit nicely against a black scarf. Save for the ribbon of the Polar Medal, they harmonise equally well with a white stole; but against the colours of other stoles they could damage many a sensitive retina. All military ribbons, similarly, can be worn upon the sober gown of a Doctor of Divinity of Oxford. But can the same be said of such Doctors of Cambridge, or of the Australian College of Theology? Only the colour-blind could hear it!

All in all, the difficulties of framing clear but flexible rules are too great to make the effort worth while. Would it not be best for our be-ribboned clergy just to separate completely their present ecclesiastical and former military offices, and to put their gongs away in mothballs? Like their congregations? The War, after all, is really over.



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

## Beer-Drinking At Week-ends

Australian week-ends will be increasingly dedicated to beer-drinking if movements to extend hotel trading hours succeed.

The latest proposal comes from New South Wales, where an agitation to eliminate the 6.30 p.m.-7.30 p.m. break in week-day trading is being linked with a campaign to open hotels for two three-hour trading periods on Sundays. This latter proposal is, I understand, in line with a recent innovation in Queensland.

For many years hotels in most States have been entitled to serve drinks on Sundays to so-called travellers. The usual requirement is that the drinkers should have travelled a certain distance, say 20 miles, and should sign a book, giving their home address. I imagine that this requirement is often treated elastically.

My own view is that hotel bars might well be closed to all trading on Sunday. But I believe that the "open go" given to liquor trading by clubs in New South Wales on that day must have influenced this move by hotel interests.

Club drinking is not so obvious as hotel drinking. But the big assemblage of motor-cars outside many clubs on Sundays reflects the heavy patronage they are being accorded. As the profits of these clubs are built up much more from bar-trading and poker machine gambling than from members' subscriptions, it would seem that the clubs have come to rely on Sunday as one of the "big business" days of the week.

The N.S.W. Labour Government took a heavy responsibility when it increased spectacularly the number of club licences about ten years ago and when, a few years later, after winking its eye at the illegal operation of poker machines, it decided to legalise and tax them.

It can hardly be surprised now at the pressure being applied by hotel and brewery interests (which are largely identical) for wider trading opportunities to meet the competition of the clubs.

But don't the true national interests require that a stand should be taken against this extension of drinking facilities? Why should not clubs as well as hotels be required to keep their bars closed on Sundays?

That would not be a great hardship — and it would increase week-end road safety.

## Eyes On Batman By-election

The Menzies Government has no hope of winning the by-election caused by the death last week of the Labour member for Batman (Victoria), Mr A. C. Bird. But it will want to make a good showing to support its belief that its prestige is growing since the switch in its economic policy last February. The total of 93,000 unemployed is one indication that its policy still leaves much to be desired.

Mr Bird, after winning on D.L.P. preferences in the 1955 election, had an absolute majority of 1,254 over the Liberal and D.L.P. candidates in 1958, and this grew to 4,108 in 1961.

As Labour lost no seats in the 1961 election and went within two votes of defeating the Government, it will expect to retain Batman by at least the majority Mr Bird had last year.

On the other hand, if the Liberal vote drops in the by-election that will be a depressing pointer to general election hopes for the Government.

However, as it seems likely that the Menzies Government will run its full term until the end of 1964, the voting in Batman may be more of psychological than of practical importance.

## Sensible End To Demonstration

The Roman Catholic parents of Goulburn, N.S.W., must be commended for cutting short their proposed six weeks' demonstration against the lack of State aid for private schools.

It soon became clear that the so-called "strike" would not change Government policy, and there was no further point in continuing beyond a week the

upset caused to the education of children, many of whom could not be accommodated in the State schools in the city. As one Roman Catholic parent said at the meeting which decided to re-open the church schools from last Monday, it was hard to justify making the children "front-line troops" in the dispute.

Fortunately, the controversy does not seem to have stoked the sectarian fires which once would have blazed fiercely, and the sensible ending of the demonstration will help to keep the issue in proper perspective.

## All Stiletto Heels Abandon Ye . . .

One is familiar with photographs of worshippers at mosques and temples in Asian countries removing their shoes before entering.

A similar custom is being enjoined on some women worshippers at an Anglican church in the Auckland (N.Z.) suburb of Takapuna — but for a different and very practical reason.

The Parish of St. Peter's has recently built a \$45,000 church. It was soon found that considerable damage was being done to the floor by shoes with stiletto heels.

A notice in the porch now requests women and girls who wear such shoes to remove them before entering the church. The vicar, the Reverend G. L. Maffey, says some women obey the request, but some don't. Those who do, leave their shoes in the porch and attend worship in stockings feet.

One must hope that a change in fashion will resolve this problem. It seems unsatisfactory either that floors should be damaged or that people should patter around church without their shoes.

I have heard of a parish council in Sydney which is also disturbed at the damage done to the floor of a new church by these pointed heels. But I don't believe it has yet suggested that such shoes should be cast off at the door.

## Sheep Shelter In Old Church

Australia is becoming more aware of the desirability of safeguarding worthy architectural examples of its early days, such as houses, churches and inns. In New South Wales, for example, the National Trust, founded as recently as 1945, is doing much to save from destruction and keep in good order buildings which link us with the early days of colonisation.

But "The Times" of London expressed the view the other day that Australia is still a country more excited by its future than its past, more delighted by Sydney's daring new opera house than by its exquisite old Parliament House.

And its Canberra correspondent wrote in support of this view: — "Just off the main highway between Melbourne and Sydney, about 14 miles south of Goulburn, is the empty shell of a beautiful little church, built of local stone with a roof of wooden shingles, rare in a countryside whose buildings are mostly covered with corrugated iron. The church has mellowed with the years but it is no longer used, except by sheep which come inside and can be seen to have sheltered well away from its empty windows. The cars race by and no one seems to care . . ."

Will someone tell me: Is (or was) this church one of ours? If so, what was the reason for its abandonment and is restoration practicable?

—THE MAN IN THE STREET

## ONE MINUTE SERMON

### LIGHT AND DARKNESS

S. JOHN 8:12-30

We are still in the Feast of the Tabernacles. On the first day of that Feast the great Golden Candlesticks in the Court of the Women were lit. Indeed, the whole feast was associated with the idea of Light. This is one of the main themes of the Gospel (1:4-5), and it will be much with us in this next chapter.

Light and Darkness: We all know that one of the supreme needs is light. For light gives meaning to life. And to walk in light is to be delivered from the darkness which encompasses the world. To follow Christ, to walk in His Spirit (Gal. 5:16) is to be in the light, is to see life's meaning and beauty.

The man who trusts no one "further than he can see him" and who thinks of men as to be used for his interests, he never sees the better side of men, he never sees the beauty. His world is a darkened world.

The Pharisees did not understand Him. Again they say, in effect, "you just praise yourself, why should he think that true?"

One can see how hard it was for them to appreciate what He says. For He is in a different world from theirs. He really does dwell unto God.

And so He can say: Yes! I speak of myself but what I say is true for I came forth from God, and I shall go to God — but you don't realise this and you cannot! You see with human eyes, you judge according to appearance: I don't judge, and yet if I did it would be a true judgement because I and the Father are together. He sent me and He bears witness to me.

What does this thought of Judgement mean to us? Just that the judgement that comes on us is "the relation we take up to Our Lord." "Sin because they believe not on me" (S. John 16).

One cannot feel sorry for these Pharisees. They are blind to His light, His life and His love. They can only make fun of His statement. Where is His absent witness, His Father? Little by little their antagonism forms, until every saying is twisted and misinterpreted, until there is no desire to understand.

Again He reminds them that He goes away to His Father. And unless they will see and believe, they will die in their sins. They will lift Him up — crucify Him; that terrible act will make some of them think and recognise Jesus and that He had come from God.

Some, indeed many, as they heard Him, believed on Him. His life. His words have a sifting power, but how terrible is it that so many refused and still refuse. For men loved darkness rather than light. They do still; they do not want their lives to be changed.

## CLERGY NEWS

**HART**, The Reverend N. E., Curate of St. Stephen's, Penrith, Diocese of Sydney, will leave early in August to work in Derby, Diocese of North-West Australia, under the auspices of the Bush Church Aid Society.

**WHITTLE**, The Reverend A., formerly Rector of Collie, Diocese of Bunbury, was instituted this month as Rector of Katanning, in the same diocese.

## JEWISH AWARD FOR CHRISTIAN

ECUMENICAL PRESS SERVICE  
Geneva, July 23

Hebrew Union College in New York has bestowed the title of Doctor of Humane Letters on Dr Heinrich Gruber, provost of Berlin.

The award is believed to be the first ever received by a Christian from a Jewish university. Provost Gruber was a witness in the Eichmann trials in Israel, and was active in helping Jews during the Nazi regime.

## CHURCH CALENDAR

July 29: Trinity  
August 1: Lammas Day.

## RELIGIOUS BROADCASTS

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

**SUNDAY, JULY 29:**  
\* **RADIO SERVICE:** 9.30 p.m. A.E.T. Choral Eucharist sung by the Choir of the Canterbury Fellowship, Melbourne.  
\* **DIVINE SERVICE:** 11.00 a.m. A.E.T. Presbyterian Church, Epping, N.S.W. Preacher: The Reverend W. S. McPherson.  
\* **RELIGION SPEAKS:** 4.15 p.m. A.E.T. "Meaning and Translation." Dr Kenneth L. Pike.  
\* **PREFACE:** 7.15 p.m. A.E.T. Dorian Singers, Melbourne.  
\* **PLAIN CHRISTIANITY:** 7.30 a.m. A.E.T. The Reverend John Watson, General Secretary of the British and Foreign Bible Society, London.  
\* **PLAIN CHRISTIANITY:** 10.30 p.m. A.E.T. The Most Reverend A. C. MacInnes, Archbishop in Jerusalem.  
\* **THE EPILOGUE:** 10.48 p.m. A.E.T. From the Temple Church, London.

**MONDAY, JULY 30:**  
\* **PAGING THE WEEK:** 6.15 a.m. A.E.T. The Reverend Roger Bush.

**WEDNESDAY, AUGUST 1:**  
\* **RELIGION IN LIFE:** 10.00 p.m. A.E.T. "How we Pray — For All in Authority." The Reverend John Fahey, S.J.

**FRIDAY, AUGUST 3:**  
\* **EVENSONG:** 4.30 p.m. A.E.T. St. Andrew's Cathedral, Sydney.

**MONDAY, JULY 30 — SATURDAY, AUGUST 4:**  
\* **READINGS FROM THE BIBLE** (not Saturday): 7.00 a.m. A.E.T. The Reverend A. Winston Jones.

\* **PAUSE A MOMENT** (not Saturday): 9.55 a.m. A.E.T. The Reverend Arthur Oliver.

\* **DAILY DEVOTIONAL:** 10.03 a.m. A.E.T.

\* Monday — Mrs Frances Mallin.

\* Tuesday — The Reverend T. Rees Thomas.

\* Wednesday — "School Service." "God with His People." "Jesus Rises from the Dead."

\* Thursday — The Reverend J. Northey, M.S.C.

\* Friday — Dr Colin Duncan.

\* Saturday — The Reverend W. S. McPherson.

\* **EVENING MEDITATION:** 11.15 p.m. A.E.T. The Reverend J. K. Turnbull.

\* **TELEVISION:**  
\* **SUNDAY, JULY 29:**  
\* **ARN 2, SYDNEY:**  
11.00 a.m., "Divine Service" from S.

Many Star of the Sea Church, Newcastle.

\* 4.45 p.m., "Sunday Special" — "Davey and Goliath — The Runaway."

\* 6.30 p.m., "The Origin of Man." Dr Leonard Tengrove.

\* 10.30 p.m., "Bridging the Gulf." Dr Eric Osborn.

**ARN 2, MELBOURNE:**  
\* 4.45 p.m., "Sunday Special" — "Davey and Goliath — Stranded on an Island."

\* 6.30 p.m., "The Church is Their Patron." The Craftsmen in the service of the Church. Introduced by Victor Bonham-Carter.

\* 10.30 p.m., "Viewpoint" — "It's No Go the Bible." Introduced by the Reverend John Huxtable.

**ARN 2, BRISBANE:**  
\* 11.00 a.m., "Divine Service" from S. Michael and All Angels Church of England, New Farm, Brisbane. Preacher: The Reverend D. J. F. Williams.

\* 4.45 p.m., "Sunday Special" — "What is Man?" Olive Smith.

\* 6.30 p.m., "Meeting Point" — "Call Nothing Thine Own."

\* 10.30 p.m., "The Voices of the Stones." The Reverend W. D. O'Reilly.

**ARS 2, ADELAIDE:**  
\* 11.00 a.m., "Divine Service" from S. Andrew's Presbyterian Church, Phillip Street, Parafield, N.S.W. Preacher: The Reverend A. Alex. Adam.

\* 4.45 p.m., "Sunday Special" — "Davey and Goliath — The Parade."

\* 6.30 p.m., "Meeting Point" — "Facing Death." A Nurse, a Bishop, and a Psychiatrist.

\* 10.30 p.m., "The Unknown God." Dr John O'Neill.

**ARW 2, PERTH:**  
\* 4.45 p.m., "Sunday Special" — "Davey and Goliath — The Waterfall."

\* 6.30 p.m., "A Mind to Work." A discussion between Trade Union, Management and Church representatives.

\* 10.30 p.m., "The Word at the Week." The Reverend Joseph Christie, S.J., discusses the story with two nuns.

**ART 2, ROBERT:**  
\* 5.15 p.m., "Sunday Special" — "Kicking Things Around." The Reverend Keith Sanders.

\* 6.30 p.m., "Missionary Phonetics." Introduced by Dr Kenneth L. Pike, of U.S.A., a Professor of Linguistics.

\* 10.30 p.m., "If God be God." Mr C. G. Taylor.

## 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.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

## RELIGION IN SCHOOLS

### THE PRACTICE IN NIGERIA

TO THE EDITOR OF THE ANGLICAN

Sir,—In view of recent ecumenical developments and current controversies on religion in schools, the arrangements in practice in at least one other country may perhaps interest some of your readers.

In this country, in which the denominational proportions of professing Christians are very much the same as in Australia, most churchpeople, including Roman Catholics in their full proportion, prefer to send their children, if they can, to Government schools rather than to the schools of their own Church.

This is done with the approval and, in the case of secondary schools, the assistance of their Church authorities, although the far more numerous Church schools are Government-subsidised.

The country is Nigeria, and although the greater part is Moslem, the remainder has a population similar to Australia's in size.

Though the Roman Catholics go anywhere, the Anglican and Protestant Churches are divided by areas. Government schools, however (I speak mostly of secondary schools and of one or two such in particular), though undenominational as there is no Established Church, are "peculiar," as they draw their pupils from a whole region.

In them pupils of all Christian denominations meet together at morning assembly where the service is: hymn, lesson (read by the prefect on duty, from the Douai version if he is a Roman Catholic), two or more prayers (from Prayer Book, Missal, Presbyterian Book of Common Order, or any other source), Lord's Prayer, and Grace. In my own school we had a psalm or canticle as well, but, once or twice a month, with the consent of the local R.C. parish priest, we had instead the Nicene Creed, sung by all in English. Evening prayers (in a boarding school) were conducted by the prefects themselves on the same pattern.

Roman Catholics naturally had their own Sunday services (though occasionally, by special arrangement, they came in for part of the school service), but at least once a month they were held in the School Chapel. There, services for the rest of the school, Anglicans and Protestants, mostly followed the Book of Common Prayer, or perhaps the Methodist Book of Offices; but, in a Presbyterian area, the Presbyterian minister performed all baptisms, and sometimes held Communion services. I was myself, in my own school, presented to the office of lay reader in the Diocese of the Niger by a Presbyterian minister.

Roman Catholic religious instruction, baptisms and confirmations were in their own hands (with the help of R.C. members of staff), but other boys were all given religious instruction and prepared for confirmation by the school.

I speak as a former member, for twenty years, of the Nigerian Education Department, and principal there of a government secondary school.

Yours faithfully,  
CHARLES LOW.

Ballarat,  
Victoria.

## PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN

Sir,—Thank you to Archdeacon Harris and Mr R. G. Thomas (July 19) for their courteous comments on my letter of July 5.

I assure Archdeacon Harris that I am not pessimistic about the possibilities of Prayer Book revision (except for the time it will take because of our "ultra-conservatism" mentioned by the Reverend H. W. Griffiths) but I am apprehensive of a liturgy being foisted on the Church by legalists, or anybody else, who are not liturgiologists.

It is to be hoped that some sort of procedure takes place along the lines suggested by Dom Gregory Dix ("Shape of the Liturgy," p. 720, et seq) except that General Synod, having considered a liturgy prepared by first-rate liturgiologists and expressing the mind of the Australian Church, as far as possible, could take the place of the "group of bishops" he envisages. Dix's point, surely, is that any such liturgy will only be accepted by the Church when, after actual teaching and experiment in the parishes, the Church agrees that it does express its mind in the matter. This, of course, is the truth that Mr Thomas is trying to underline. However, if I've read him rightly, that is all that is of relevance in his comments, which themselves bear out my original contention—or rather, Dix's (p. 715): "The Church should very carefully reconsider:

1. Exactly what the Eucharistic action is.  
2. How that action is to be done in the liturgy—a job for liturgical scholars to initiate, surely.

When people refer only to the supposed good and bad points of the Anglican liturgies, it is implied that these are all they know, and/or that they should be the starting point for revision. However, "the formation of liturgy is not the skilful playing around with coloured blocks and arranging them in different patterns and orders, but the translation of Christian truths and experience into words" (and actions?) "for the use of the Body of Christ on earth in its most characteristic attitude—the attitude of worship."—"Liturgies and Laity," May, 1962.)

Of the many further comments one could make on Mr Thomas' letter let me make but one: 1662 was not a compromise foisted on the laity by the clergy. It was a compromise, certainly, because Cranmer had not produced a liturgy expressing the mind of the Church as a whole, but it was foisted on the clergy (and the rest of the laity) by the majority of the English Parliament, whose motives were not unmixed, to say the least. As Dix says, "the attention was then fixed on the secondary question of the Presence, in the medieval fashion, and on the tertiary question of language, ornaments and posture."

This brings me back to my original reason for writing: what evidence is there that the Church in Australia will go behind these two questions, with their medieval and Reformation overtones, to seek an answer to the primary question mentioned by Dix above? The prime necessity is for scholarly enquiry into: (a) the Eucharistic action commanded by Our Lord Himself; (b) how this action was done in the first few centuries to express the worshipping mind of the undivided Church; (c) How best this eucharistic action may be done to express the worshipping mind of the contemporary Australian Church.

Yours sincerely,  
(The Reverend)  
DOUG. PETERS.

Portland,  
N.S.W.

## R.I. IN VICTORIAN SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—As a representative of the Diocese of Melbourne on the Victorian Council for Christian Education in Schools, I consider the comments of A.F.L. in his review of the Journal of Christian Education (July 19) rather too sweeping, and not entirely accurate, in condemning Victoria

as "our worst Australian State in this respect."

It is true that the conditions surrounding religious instruction in State schools are more stringent than in some other States, but it is not true that religious instruction was introduced only in 1950. I can remember receiving religious instruction in State schools long before A.F.L. was born (assuming I have identified him correctly), and giving it on a regular basis for many years before 1950. What happened in 1950 was the lifting of religious instruction to a new, official status, in contrast to the system previously in force.

The Agreed Syllabus, which is the basis of the instruction permitted, is, I know, a bone of contention with many, but if considered without prejudice is a good syllabus of its kind, and is far from the standard of the lowest common denominator. In any case, any one concerned with Christian education ought to know the difference between a syllabus and a lesson handbook, and my experience is that most of the criticism directed against the syllabus is actually criticism of the handbook.

Instruction given by the accredited instructors is on a class basis (which, in practice, is better than over-large groups of one persuasion), but so also is the "general religious instruction" given by teachers in those States where teachers are permitted to give religious teaching. Despite the shortcomings of the Victorian system, Victoria remains the only State where full-time chaplains have been appointed to government schools. They are appointed by the C.C.E.S., but with the full approval and support of the Education Department. Alas! There is only one Anglican priest amongst them, and he leaves shortly to return to parish work.

Yours, etc.,  
(The Reverend)  
A. W. SINGLETON.  
S. Theodore's Church,  
Wattle Park,  
Victoria.

## GENERAL SYNOD LITERATURE

TO THE EDITOR OF THE ANGLICAN

Sir,—I am anxious for historical purposes to obtain copies of all items of literature used at or in reference to the first session of the General Synod held this year under the new Constitution. I have already such literature as has been published by THE ANGLICAN, together with Diocesan Acts and Ordinances, the Acts of the State Governments, the Commonwealth Gazette notifying the day upon which the Constitution came into effect, and so on.

In order to complete this collection I should be most grateful if those of your readers who have Order Papers and the like used at the Synod, or who have magazines, newspapers and so on which refer to it, would kindly send them to me at 25 George Street, Oakleigh, S.E. 12, Victoria.

Yours faithfully,  
ARTHUR GOLDSWORTHY

## THE WORD "MASS"

TO THE EDITOR OF THE ANGLICAN

Sir,—The answer given in Weekly Question Box (July 15), to the person enquiring regarding use of the word "Mass" lacked the sureness of touch which has characterised the majority of the answers given in this column and, at least by inference, could be taken as a censure upon the enquirer's rector for his use of the term.

In fact, the word has a great deal to commend it. Every other word used for this service—The Lord's Supper, The Eucharist, etc., stresses, quite properly, one particular aspect of the service. The word "Mass," possessing no particular meaning of itself, is therefore both suitable and convenient to express all that this most holy service stands for.

"The Supper of the Lord and Holy Communion, commonly called The Mass" is the title of the service in the first English Prayer Book, a book which subsequent tinkering did little to improve.

Use of the word is stated in the question column to be "inadvisable,"—in this case so

## PD LIKE TO KNOW . . .

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

Is there any basis for the deduction that before Our Lord was crucified, He anticipated the fact that He would appear to men and women throughout history in the form of visions? I am thinking of the opening verses of the Gospel for Easter 3.

The verse is John 16:16, and in the Authorised Version, it reads: "In a little while you will not see me any longer, and again in a little while you will see me."

This translation does not take account that John uses two words for "see," the first meaning to behold in a physical sense, and the second to appreciate in a spiritual way.

The verse can be translated: "A little while and you will no longer have me before your eyes; again, a little while and you will have a vision of me."

While such a verse refers to the post-Resurrection appearances it nevertheless has a distinct reference to visions vouchsafed by Our Lord throughout the ages: "Lo I am with you to the end of the ages."

The ever-living Christ makes Himself real to men and women, to strengthen and sustain them. Not to all does this vision come. To some it comes for specific purposes.

G. K. Chesterton, writing of St. Francis of Assisi in his unhappiness of soul meeting the leper, said, "Francis Bernardone saw his fear coming up the road towards him: the fear that comes from within and not without: though it stood white and horrible in the sunlight."

"For once in the long rush of his life, his soul must have stood still. Then he sprang from his horse, knowing nothing between stillness and swiftness, and rushed on the leper and threw his arms round him."

"It was the beginning of a long vocation among many lepers, for whom he did many services: to this man he gave what money he could and mounted and rode on. We do not know how far he rode or with what sense of the things around

would be the use of the words such as Christmas, Michaelmas, Candlemas, etc., all very respectable and traditionally Anglican expressions.

To my mind it would be an admirable thing for church folk to accustom themselves to hearing, even if not using, this word, for it would seem very probable that, when the longed-for unity of the Church becomes a reality, the great service in which we shall all join within such unity will once more be "commonly called The Mass."

Yours faithfully,  
F. S. NAYLOR.  
Horsham,  
Victoria.

## HIROSHIMA DAY

TO THE EDITOR OF THE ANGLICAN

Sir,—On the Feast of the Transfiguration, 1945, the first atomic bomb was released on Hiroshima. Every year since then a growing multitude of people throughout the world have signified their determination that there shall be "No More Hiroshimas." Last year, on Hiroshima Day, a procession many thousands strong marched through the streets of Sydney—amongst the hundreds of banners and slogans there were only two which spoke a Christian word.

Like Dr George MacLeod, of Iona, I am afraid for the Church in the vast oblong blur of its thinking about atomic weapons. Why are we silent when everyone else, except the armament manufacturers and the die-hard militarists, is shouting that war today is so unutterably evil that no one who loves his God and his neighbour can possibly countenance it?

On Hiroshima Day this year,

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.

him: but it is said that when he looked back, he could see no figure on the road."

Many have believed that the leper he embraced that day was Jesus Christ.

Dr A. J. Gossip, a Presbyterian minister, earlier in the century told how one week he had been particularly busy, so that his sermon preparation was of necessity scamped. As he rounded the pulpit stairs, he saw clearly and unmistakably Christ. "Is that the best you can do?" he was asked. Realising how busy the week had been, he replied humbly, "Lord, it is." And that day, the quickly-prepared sermon became a living trumpet.

In his "Quest of the Historical Jesus," the great Albert Schweitzer writes: "He comes to us as One unknown, without a name, as of old, by the lakeside, he came to those men who knew him not. He speaks to us the same word, 'Follow thou me,' and sets us to the tasks which he has to fulfil for our time. He commands."

"And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is."

Further material along these lines appears in Barclay's "Crucified and Crowned."

Does the Biblical statement that "the powers that be are ordained of God" mean that we must submit to any kind of Government? For example, must a totalitarian power, particularly one that is anti-Christian, be obeyed?

Briefly, I would answer "No" to both questions, but before we

August 5, there will be another procession, from Hyde Park to the Rushcutters' Bay Stadium—would it be too much to hope that there might be some more Christian slogans this time? And would it be too much to ask that on that day our clergy should preach sermons putting squarely before their congregations the question: "What justification is there, before God, for a Christian to prepare and, if he thinks necessary, use the frightful weapons of modern war against his brother man?"

Christ refused to allow Peter, James and John to stay in the cloud on the Mount of the Transfiguration. Doesn't He require of us, too, that we ston hiding our heads in the cloud of personal salvation and get down into the welter of international politics, where we surely should be able to speak His healing words of reconciliation and renunciation of self, to counter the Devil's word of mistrust, recrimination, and self-defence.

Yours faithfully,  
(Mrs) M. J. HOLMES.  
Mosman,  
N.S.W.

can appreciate the reasons, we should look at the background to the quotation.

The quotation comes from Romans 13, the first seven verses of which are on a related theme.

Paul was a Roman citizen by birth. It was a great privilege to possess Roman citizenship. He knew the value of Roman peace and of Roman law. The fine Roman roads aided the spread of the Gospel.

Not only was there no persecution of Christians, but on more than one occasion Christians had been succoured by the Roman power against the furore of the Jews.

Now, writing a letter to a Church he did not know at first hand, he did everything possible to make the best case for acceptance.

Within a few years the situation had altered. Nero's persecution was demonic and ruthless. Had the altered situation altered the conception of obedience?

Surely it had. Scripture is never to be read in the flat. Texts cannot be treated without consideration of their immediate context or the circumstances which caused them to be written.

As with Paul and Nero, so today we have totalitarian Governments basically anti-Christian. They not only own everything; they establish the norms. What is right is not right as an absolute, but right because it serves that power's purposes. What is wrong is anything that endangers or thwarts that purpose. Moral principles are frequently completely jettisoned.

Would Paul accept a literal interpretation of Romans 13:1 then? I think not. Rather would he set it against other passages of Scripture.

Did not Our Lord say, for example, that while we should render to Caesar the things that are Caesar's, we ought to render to God the things that are God's? Here the emphasis is on the second part. There are situations where one should "obey God rather than men."

Andrew Melville, the Covenanter, put it forcibly when he openly opposed James VI of Scotland and upheld this dualism. "Sir," he said, "I must tell you as I have told you many times before, there are two kings and two kingdoms in Scotland." The German Bishop Dibelius, so vigorous under Nazi rule and in post-war Germany, suggests the translation of Paul's verse would best be "Let every man be subject to properly constituted authority."

If it is not so constituted, it has no right to obedience. It usurps power and cannot command obedience. Law applies to governors and governed alike. All are subject to law.

If there are two standards, one for the governed and the other for those who govern, the power is not properly constituted. It would be interesting, wouldn't it, to read Professor Hromodka's reply to this interpretation?

In any case, the emphasis is on "be subject." The Christian is no anarchist. "Tribute, custom, fear, honour"—all are here. It is that we obey not just to avoid conscience, or as a matter of conscience, but as a duty to God.

No, I don't think these words provide a carte blanche for slavish obedience to government of any kind.

ASSIST YOUR CHURCH'S MISSIONS

BUY WHERE YOUR

MONEY HELPS THE CHURCH

CANTERBURY BOOK DEPOT

22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA

THEOLOGICAL

BIBLES

PRAYER BOOKS

• BIOGRAPHIES

• GEN. LITERATURE

• NOVELS

## BOOK REVIEWS

## GREAT MOVEMENTS OF THE CHURCH

THE CHURCH AND THE NATION. Charles Smyth. Hodder and Stoughton. Pp. 192. 18s. 9d.

WIDELY-KNOWN for his biography of Archbishop Garbett, Canon Smyth continues his historical studies with six essays on the Anglican tradition. With a fresh and vigorous style, he gathers together the outstanding features of some of the great movements of the Church.

He neither he-itates to support an unpopular trend where history has been inclined to be unkind nor to debunk one where popularity has brought unwelcome praise.

Having set the tempo of his series with Lord Fisher's Enthronement Address in 1945, Canon Smyth proceeds to write on the legacy of the Anglo-Saxon Church.

While recognising the strength of that Church, he appreciates that by being brought into the Roman allegiance it received a wider vision and a fresh infusion of life, for the organisation of the Celtic Church was essentially monastic and not diocesan.

It is when he writes on the influence of the Celtic Church of Ireland that he starts a most reprehensible practice: that of lifting bodily material from a previously published booklet which he wrote in association with the late Bishop of Derby. No acknowledgment is given.

Of the Reformation he quotes, "The Church was not good enough, but it could not be abolished, for it controlled the only road to salvation." Yet the world was tired of the gymnastics of theological sophistry. It was thirsty for evangelical truth.

He distils the goodness out of the Puritan Movement. There is no caricature of a canting hypocrite or a sanctimonious spoil sport, who, in Macaulay's words, hated bear-baiting, not because of the pain to the bear, but because of the pleasure to the spectators.

AT the heart of Puritanism was a particular religious experience which showed that the way to hell opened even from the gates of heaven. Its preaching was so Biblical that even to-day sermons of the period are constantly being republished. Its deep pastoral care was its high-light.

Richard Greenham for twenty years rose every morning at 4 o'clock to minister to his rural congregation, believing that "it is a greater thing in a pastor to deal wisely and comfortably with an afflicted conscience . . . than to preach publicly and learnedly."

The Evangelical Revival of the mid-eighteenth century was a liberating and dynamic force. Evangelicals emphasised family worship and a strict observance of Sunday.

Their unique achievement, however, was that within the incredibly brief space of half a century they converted the Church of England to foreign missions, effected the abolition of the slave trade and of slavery

throughout the British Empire, and initiated factory legislation and humanitarian reform, healing the worst sores of the Industrial Revolution. Has any Church in Christendom accomplished as much in so short a time?

It is when he writes of the Tractarians that he writes most perceptively. No other movement was so distinctly academic. As Dr Chadwick comments, "The Oxford Movement unexpectedly failed to graft into the religious beliefs of Englishmen its particular doctrines, but it succeeded beyond all expectations in changing the external face and the internal spirit of English religious life."

Undoubtedly the principal achievement of the Tractarian Movement was the revival of supernatural religion.

These studies, published recently in the "Church Times," provide a most useful and fascinating kaleidoscopic view of our Church.

References are fully annotated in an appendix. The provision of an index would have been useful.

—A.V.M.

## ENGRAVINGS OF EARLY SYDNEY FASCINATE

SYDNEY IN 1848. Joseph Fowles. Ure Smith. Pp. 104. 42s.

THE 40 copper engravings of Sydney's "principal streets, public buildings, churches, chapels, etc." which Joseph Fowles executed in 1847-1848, are rare collectors' pieces to-day. Hardly less rare is the single volume of the collected engravings, published complete with the original descriptive text some 30 years later, in 1878.

It was a stroke of inspiration for the publisher now to issue this facsimile edition of Joseph Fowles' book, and especially to use a process which reproduces the original work exactly in all respects save as to the paper.

It goes without saying that the work will be of much interest to collectors of Australiana. But it will fascinate many others as well.

The advertisements covering the two last pages are sheer delight. Thus, over the name "HENRY PARKES, No 20 Hunter Street, right hand from George Street," one reads:

## FANCY SMALL WARES

TORTOISESHELL, enamelled, and fine ladies' companions, alabaster, and enamelled jewel boxes, tortoiseshell and sandalwood card cases, fine leather and enamelled netting boxes, al-

## ALL CHURCH MUSIC IN ONE BOOK

THE ENGLISH HYMNAL SERVICE BOOK. Choir edition, with music, 29s. Congregation edition, words only, 11s. Oxford University Press.

THE English Hymnal Service Book is an attempt, and a very successful one, to place in one book all that is required to be sung in churches, except anthems.

The book contains 318 hymns, 17 carols, the Ferial Preces, Versicles and Responses, the Canticles and Psalms pointed for chanting and Merbecke's Communion service.

The selection of hymns claims that it includes all the hymns in general use. An unusual feature is that the hymns appear in alphabetical order, and not arranged according to the liturgical year. It is true that there is a subject index where they are arranged according to the seasons, but when choosing hymns for a service it is more convenient when all the hymns for a particular season are found together.

The selection of carols is very good and would be of great value for use at carol services.

The Preces, Versicles and Responses are printed in almost exactly the same form as those of the R.S.C.M., the first one

being likewise transposed up a fifth, and the recting note for the Lord's Prayer also going down a minor third. The harmonisation of the last Response (And take not Thy Holy Spirit from us) is correct, too, and marked "without rallentando," an excellent reminder.

No music is given for the Canticles and Psalms. The pointing is speech rhythm and similar to that of the Parish Psalter. There are just enough differences from that book to prove confusing to a choir used to it.

FOR instance, verse 5 of the Magnificat has an instruction to go to the "second part" of the chant. The Parish Psalter cuts this out by a redistribution of the words. There is also a big change in the Te Deum, where verse 15 is made unseemly long to avoid a "second part."

However, the Nunc Dimittis is the same, having three verses instead of the old four. The differences are not numerous, but sufficient to prove confusing. No mention is made of where the pointing comes from or who edited it.

There is a table of Psalms suitable for Introits and Graduals at Holy Communion. These are not the ones set in the 1549 Prayer Book, although for the Sundays after Trinity they are the same (the various portions of Psalm 119).

The setting of Merbecke's Communion service contains melody only. This is better, for choirsters do not want to be bothered with the accompaniment. This may easily be procured at bookshops.

This service book may be highly recommended for new parishes where a saving of money could be effected by having only one book for each choir member. However, a number of book marks would be required for quickly finding the place. A chant book for the Psalms would also be needed. The organist would need at least three copies to avoid awkward pauses while pages are turned.

The edition for the congregation is exactly the same as the choir edition except that it does not contain any music other than the Responses and Merbecke's Communion service. A good feature is that the Psalms are also pointed in the Congregation edition.

—F.J.

—L.F.

## STUDY OF THE HOME

THE FAMILY TO-DAY. Edited by Alan Stoller. Victorian Family Council. F. W. Cheshire.

A HIGH proportion of Australia's problems are a direct consequence of family breakdown and insufficiency.

Hence in Victoria, a group of investigators gathered together people whose work hindered family life in one or more of its facets to ask questions, gather evidence and supply, if possible, some answers.

Their book comprises 25 chapters on family health, cultural aspects, social influences, housing industry, maternal health, school and family, prevention of family breakdown, marriage guidance, family planning, etc.

The book is full of interest and value, and of cheering findings. "Good nutrition not only prevents rickets, but increases height and weight and resistance to infection."

THE best figures available suggest there has been a decline in the desertion rate.

The chapter on the "Family and the Infant" is of unusual interest in its discussion on "hospital routine" and the feeding of babies, deploring the increased cult of the feeding bottle and the unnecessary weaning of babies in the early weeks. There are quite strong statements on the advantage of home delivery as against hospitalisation.

—J.S.A.

## SHELLEY'S Famous Drinks

ORANGE DELITE — LEMON DELITE — LEMONADE  
KOLA — OLDE STYLE STONEY GINGER BEER — FRUITIPYNE  
For All Occasions — Phone: LA 5461 (six lines)

## MAJESTIC PRIVATE HOTEL

## EXCLUSIVE ACCOMMODATION

Only seven minutes from city — Country and Interstate visitors specially catered for. Garage for Visitors.

151 FITZROY ST., ST. KILDA—Telephone: XJ 0561

make your first choice

ALLOWRIE BUTTER

rich, creamy, smooth, spreadable, always fresh!



## S. T. NOAD &amp; SON ORGAN BUILDERS

Tuners and Repairers, Sydney Town Hall Organ (50 yrs. exp.)

- ★ Organs of Distinction, with Fine Tone and Superb Craftsmanship.
- ★ Straight or Extension to any specifications.
- ★ Reconstructions.
- ★ Repairs.
- ★ Maintenance.
- ★ Any Class Organ.

17 CREEWOOD STREET, CONCORD  
PHONES: PRIVATE, JM 6559; WORKS, YX 2284



Look your best in a "STRAND" ready-tailored suit . . . . .

For business . . . for social functions . . . in any company, the "STRAND" looks just right, because it avoids extremes and carries the stamp of quality. "Strand" suits are available in a wide range of fittings tailored from high quality suitings specially for London Stores.



PRICES FROM 18 GUINEAS

BOURNE ST., CITY CHAPEL ST., PRAMMAN DANDENONG  
OPPOSITE THE C.P.D. NEAR THE TOWN HALL OPPOSITE THE TOWN HALL

## FRESH AND ORIGINAL

O YE JIGS AND JULEPS! Virginia Cary Hudson. Macmillan, New York. Pp. 50. U.S.A. price, 2.50 dollars.

This is a collection of artless essays written by a ten-year-old girl on her observations of life in a small Kentucky town at the turn of the century.

Virginia was an Episcopalian. Her interests embrace the whole life of the town, especially the various Churches. Her remarks are gay and often irreverent, but mostly to the point, although child-like; she hops from one topic to another.

Rather like Daisy Ashford's "The Young Visitors," this little book makes very entertaining reading.

—J.S.

## Y.A.F. MAGAZINE DISCONTINUED

The Victorian Provincial Council of the Young Anglican Fellowship has decided to discontinue, for the time being, the Provincial Y.A.F. magazine, "Fellowship."

## "MATER ET MAGISTRA"

RIGHT ORDER IN HUMAN SOCIETY. Catholic Press Newspaper Co. Ltd.

A new and easy translation of Pope John XXIII's Encyclical letter "Mater et Magistra" with an extensive commentary.

Pope John writes on Leo XIII's Encyclical "Rerum Novarum," the preparing of the way for a new order.

Following this comes "Quadragesimo Anno," the Encyclical of Pius XI, and Pius XII's Prevalent Message at Pentecost 1941.

Then came the reasons for the new Encyclical, expounding the original document of Leo XIII, showing the new aspects of the Social Question in our day and the reconstruction then should be in social relationships on the basis of truth, justice and love.

Following the Encyclical is an exposition by the Reverend John Farrar.

This booklet is of real importance and of vital interest to those who realise that the Incarnation means to us God's care of life in this world as well as in the next.

—J.S.A.

## THE PRESBYTERIAN AND ANGLICAN TALKS

### JOINT COMMITTEE WILL CONTINUE WORK

ANGLICAN NEWS SERVICE

London, July 22

The leaders of the delegations from the two Anglican (England and Scotland) and two Presbyterian (Scotland and England) Churches announced at Durham on July 13 that they had agreed that a joint standing committee should be appointed.

This committee will continue the conversations and will plan regional study groups for a "process of mutual clarification throughout the country."

The committee comprises 12 members, four each from the Church of England and the Church of Scotland and two each from the Episcopal Church in Scotland and the Presbyterian Church in England.

It is expected to meet for the first time in London on October 4.

The talks, which began on July 10 and ended on July 12 at Durham, were the first since 1957.

The 100 delegates of the clergy and laity have described them as frank, cordial and wholly encouraging.

They were not negotiations towards unity but discussions at a residential gathering to enable each side to gain a deeper appreciation of the other's basic attitudes.

Asked if he felt they were nearer unity, the Bishop of Bristol, the Right Reverend O. S. Tomkins, said last week: "The answer is yes."

A significant result has been that some progress is likely to be made on theological and doctrinal matters as well as on practical ventures towards reaching better relationships between the Churches.

### JOINT WORK

The new joint standing committee will consider how the Churches may be encouraged in such practical joint work as the furtherance of exchanges between theological teachers and students in their colleges; the approach of the Church in new housing areas; joint "schools of preaching;" and other possibilities.

The main task of the committee will be to arrange for the detailed execution of proposals generally agreed at the conversations.

These include joint study of the issues designated by the General Assembly of the Church of Scotland in 1959 as needing to be clarified by the two traditions.

The issues are the meaning of unity as distinct from uniformity, the validity of ministerial orders, the doctrine of the Holy Communion, and the meaning of the "Apostolic Succession."

Study groups will examine all these issues and any other issues that may emanate from them.

Tentative agreement has been reached to allow them to work together for a year or two before the resumption of fuller conversations by larger delegations.

A new subject has been presented for discussion by these groups. It is, "Church, community, and State."

### MAIN ISSUES

One of the reasons for this choice is that the Church of England and the Church of Scotland are both national Churches, but both have dissimilar forms of relationship with the State.

Implicit in this, too, is the role of the minority Churches on both sides.

Already from the four main issues for mutual clarification there have emerged three secondary points to be debated further.

The Bishop of Bristol described the first of them as the need to inquire in more detail into the sense in which the whole Church exercised a corporal ministry in which the ordained and the unordained share.

The second, he said, was that the Church of England felt that the Presbyterian tradition of the eldership raised the point of what were elders.

Thirdly, there was the question of the special relationship

of elders to other lay people in the Church.

The Church of England's committee on approaches to unity resolved at a meeting during the Durham conference to ask the Archbishop of Canterbury to make provision for the continuation of conversations on a regular basis, which would enable reports to be made from time to time to the Convocations or Church Assembly.

There is also a recommendation that Presbyterian ministers should be invited to preach in Anglican churches and vice-versa.

The Anglican members of the joint committee are: The Bishop of Bristol; the Archdeacon of Sheffield, the Venerable Robin Woods; the Reverend M. Bruce; and a secretary to be appointed (Church of England); the Bishop of Glasgow and the Bishop of Dunblane (Episcopal Church in Scotland).

### INNOVATIONS AT COVENTRY

S.P.C.K. FILM

ANGLICAN NEWS SERVICE

London, July 23

A film in sound and colour is to be made of the regular Sunday 10.30 a.m. Holy Communion service at Coventry Cathedral.

It will be distributed throughout the world by the Society for Promoting Christian Knowledge.

The words are those of the 1662 Prayer Book, although the nine-fold "Kyrie" is sung.

The service has, however, several innovations in its external.

The service begins with the celebrant coming to the chancel steps, saying "Good morning" to the congregation.

Many laymen, dressed in their ordinary clothes, take part in the service.

One reads the Epistle; two carry the bread and wine in the offertory procession; another recites the subjects for intercession.

Taperers and trumpet sounds from the organ proclaim that the Gospel is to be read.

The sacred ministers are fully vested in chasuble, dalmatic and tunicle.

They face westward during Prayer of Consecration, for which the whole congregation stand.

### SWISS CHURCHES AID CAMPAIGN

ECUMENICAL PRESS SERVICE

Geneva, July 9

Swiss Churches in three cantons have raised nearly Sw.Fr 7,000,000 in the "Bread for Our Neighbour" campaign to aid under-developed areas overseas.

A report on the funds, which came from the cantons of Fribourg, Jura, and Neuchâtel, was made at the annual meeting of the Federation of Swiss Protestant Churches held here last week.

Plans have been made to extend the drive to the cantons of Geneva, Vaud, and Valais in September.

The meeting, which was attended by 59 delegates from 23 Churches, which together have an estimated membership of 2,700,000 persons, named as president of the Federation's Council—Professor Adolphe Kuenzi, of Bienne, a lecturer at the University of Bern.

The first layman to hold the post, he succeeds Professor Henri d'Espine, of the Faculty of Theology of the University of Geneva, who has held the office for the past eight years.

## A CIRCULAR ALTAR

### NEW ESTATE'S DESIGN

ANGLICAN NEWS SERVICE

London, July 23

Four lay people, three men and a woman, their priest and a young London architect have designed a £50,000 "church complex" for the Oxford City Council estate at Cowley.

The scheme, designed around a £40,000 heart-shaped church, includes Sunday school classrooms, a church hall, a five-bedroomed parsonage and a room for prams.

The architect, Mr Colin Shewring, described the church as a Eucharist room, and says:

"There was none of the ordinary architect-client relationship about the project. It was built from the altar outwards from the ideas of the whole group."

The church has a circular altar set on a rostrum and flanked by the pulpit.

Two main blocks of seats are on a sloping floor, with the choir set at an angle in one corner.

On two sides of the altar are low wall seats for old people who cannot kneel.

Churchgoers on the estate, which has a population of about 10,000, have been worshipping for 18 months in the council house occupied by the priest-missioner in the community centre and in a wooden hut.

The Church Commissioners have contributed £25,000 to the scheme. The Bishop of Oxford's Appeal Fund for New Churches has provided £15,000.

The Mayor of Oxford has opened a fund to raise the remainder.

## ALL HALLOWS-ON-THE-WALL

ANGLICAN NEWS SERVICE

London, July 23

The Church of All Hallows-on-the-Wall, London Wall, was reconsecrated by the Bishop of London, the Right Reverend R. W. Stopford, on Tuesday, July 10.

In the afternoon there was a service of thanksgiving and dedication, when the Archbishop of Canterbury preached.

On Thursday, July 12, an exhibition entitled "The Craftsman and His Craft," which had been arranged by the Central Council for the Care of Churches, was opened in the church.

All Hallows-on-the-Wall, which is one of the 38 city churches to be substantially restored after war damage, was one of the churches surviving the Great Fire of London and was later rebuilt in 1765-7 by George Dance the younger.

It is now one of the Guild Churches of the City, and it has been given over for the use of the Central Council for the Care of Churches to be the centre for its advisory work and to provide a permanent link between the Church and the artist.

The Central Council, which previously had its offices at Fulham Palace, has now moved to All Hallows-on-the-Wall.

## "CHRISTIAN ART"

THE "LIVING CHURCH" SERVICE

New York, July 23.

"Christian Art," a new publication described as "a monthly review of art made for God's greater glory," plans to make the new Coventry Cathedral, England, the lead feature in its first issue in September.

According to its executive director, the magazine will "endeavour to publish in stories and photos all that is good in Christian painting, sculpture, architecture, etc., regardless of denomination or communion."

He said that, while the magazine's sponsorship is largely Roman Catholic, its board includes members of various Christian groups.

It will be published in Chicago.

## OPPORTUNITY FOR PEACE

### CHURCH "NOT LOOKING OUT"

ANGLICAN NEWS SERVICE

London, July 23

Canon L. J. Collins, preaching in S. Paul's Cathedral here on July 15, said that the Christian Churches were too bothered with their own ecclesiastical affairs to give themelves wholeheartedly to the task of peace-making.

He said they were too afraid of communism, too afraid of fellow-travelling with communists to take advantage of the unique opportunity offered by the Moscow Peace Congress.

Canon Collins, who is chairman of the Campaign for Nuclear Disarmament, recently returned from the congress.

"Why should we Christians, of all people, be afraid of fellow-travelling with anyone?" he asked. "Christ was a fellow-traveller, with all, regardless of their worth."

It was a duty of the Churches in the West to break away from a narrow-minded and selfish concern about national security, prestige and sovereignty.

### SIGNPOSTS

"It is for them to assert by word and action that the dove of peace is not the pre-erive of the communist world."

Compassion, reconciliation, respect and well-wishing—these characteristics of Christ's way with other people should be the signposts by which Christians should endeavour to guide their steps in the field of international relationships.

Referring to his visit to the Moscow congress, Canon Collins said that the promise of genuine dialogue had been scrupulously fulfilled.

"The Soviet authorities have given every facility for full and fair reporting of non-communist speeches in the Soviet Press, and the public in Moscow has been given full and free access to the conference and to peace organisations of the West, conspicuous mostly, by their absence."

## THE BISHOP OF GLOUCESTER

ANGLICAN NEWS SERVICE

London, July 23

The Bishop of Gloucester, the Right Reverend W. M. Askwith, died in Gloucester on July 16 at the age of 72.

His early ministry included even years in the Diocese of Mombasa, East Africa.

On returning to England in 1932 he became Vicar of Sherborne.

He was Vicar of S. Peter's, Leeds, from 1939 to 1942.

He was consecrated bishop in 1942 in York Minster for the See of Blackburn, where he soon became renowned for the fine quality of his pastoral work.

Bishop Askwith was translated in 1954 to the See of Gloucester, where he was instrumental in bringing the laity much more into the counsels of the Church.

His Visitation Charges, given in 1960, were published under the title, "Towards 2,000 A.D."

The bishop was for many years connected with the Children's Council of the Church Assembly and was chairman of the National Society from 1960.

## FORMER BISHOP OF CHEKIANG

ANGLICAN NEWS SERVICE

London, July 23

The death is reported of the Right Reverend John Curtis, formerly Bishop of Chekiang, China, at the age of 82.

His long period of service in China began in 1906, when he became a member of the Dublin University Mission to Fukien, working under the Church Missionary Society.

He was consecrated to the Bishop of Chekiang, in central China, in 1929, continuing his ministry there until 1950 with the exception of three years as a prisoner of the Japanese.

## NEW ASCOT HOUSE

50 FENTON STREET, ASCOT VALE, MELBOURNE

The home with . . .

### EXCLUSIVE FOOD

- WEDDING BREAKFASTS
- SPECIAL DINNER DANCE NIGHTS
- 21st BIRTHDAYS

10 to 150 Guests

★ MONDAY AND FRIDAY NIGHTS FOR PERSONAL INTERVIEWS

For Appointments, ring Mrs WATSON, FU 5800  
If no answer, ring FJ 3809.

## A. HARTSHORN and CO.

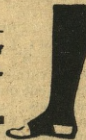
Established 1880

Manufacturers of . . .

"BARTER" SURGICAL APPLIANCES, FULL-FASHIONED, SEAMLESS AND TWO-WAY STRETCH SURGICAL STOCKINGS, TRUSSES, ATHLETIC SUPPORTS, ETC.

513 Chapel Street, South Yarra

Phone: BJ 4498



## FOR BETTER VISION

Consult . . .

the Qualified Sight Testing Staff of  
**GEORGE A. REES PTY. LTD.**  
YORK HOUSE, 294 LITTLE COLLINS STREET.

For Appointments — ring MF 3801

## Leading Wool Brokers and Fat Stock Salesmen

The Farmers & Graziers' Co-operative  
Grain, Insurance and Agency Company Limited

At Homebush our experienced Auctioneers and Staff supervise with great care and attention the feeding and watering of all stock prior to the actual sale.

It is not surprising, therefore, that Stockowners show their appreciation of co-operative marketing by so consistently consigning their fat stock and cattle to our care.

THE FARMERS & GRAZIER'S CO-OPERATIVE  
GRAIN, INSURANCE & AGENCY  
COMPANY LIMITED

LICENSED AUCTIONEERS, STOCK AND STATION AGENTS

CASH BONUSSES TO ALL CONSIGNORS WHETHER SHAREHOLDERS OR NOT.

## NEW EDITION

## THE CHURCH OF ENGLAND - A FELLOWSHIP

BY CANON E. MONTIZAMBERT

THE ANGLICAN is glad to announce that the Fourth Edition of this popular guide to the faith and practice of the Church has now been printed.

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

PRICE: 3/- (Postage 5d.)

A special discount of 20% is available for quantities of 12 or more.

Obtainable from: THE ANGLICAN,  
G.P.O. Box 7002, Sydney, N.S.W.

# THE ANGLICAN ROLE OF RECONCILIATION

THE official attitude of the Anglican Church towards "Re-union" can be described in a few very simple, clear propositions. They explain why, over a hundred years now, Anglicans have been in the forefront of the passionate search for restored unity.

The first proposition is that the Church of England is always conscious that it is only part, and that a small part, of "The Church." The title page of the Book of Common Prayer explicitly states that truth.

In the Creed we confess our belief in "the Catholic Church;" in the prayer for all men we pray for "the good estate of the Catholic Church;" in our Eucharist we pray "for the whole State of Christ's Church (the 'universal Church') for 'all bishops and curates, for all God's people,' not only the forty million Anglicans, but also the 500 million Roman Catholics and the 130 million Orthodox and the 200 million Protestants.

The vision of the Great Church, and of our humble place in it, conditions all our thinking. Starting as a National Church, now a world-wide Communion, we have never felt self-sufficient, have never lost our sense of kinship with the rest of the family of "Christ's holy Catholic Church."

Division we have always regarded as a regrettable, temporary expedient, occasioned only partly by theological disagreement, more by political manoeuvrings and their consequences; more by the interplay of dominant personalities (like Henry the Eighth), partly good, partly bad, always sinful (the Church of England has never believed in the impeccability of either Popes or Kings).

Always conscious of our part in the great Catholic Church of the ages, we have never lost our longing for the restoration of its lost visible unity.

## VISIBLE UNITY

I recall a stirring episode during the (Roman Catholic) Eucharistic Congress in Sydney in 1928. On the Sunday afternoon of the Congress, in the presence of the Papal Nuncio, an impressive array of cardinals, bishops, etc., and a packed cathedral, the then Premier of New South Wales, Mr (later Sir) Thomas Bavin, was invited to speak from the pulpit of St. Mary's Basilica—an Anglican, son of a Methodist minister. In the course of his remarks, Sir Thomas said these words: "The things which unite us lie deeper than the things which divide us." The whole vast assembly broke into spontaneous applause.

We, too, treasure that conviction: "the things which unite us lie deeper than the things which divide us."

Secondly, the Church of England has a very clear idea of the kind of unity it aspires to. It is described in the Communion Prayer already mentioned—used Sunday by Sunday, day by day, by Anglicans all over the world—for centuries past: "that all they who confess God's holy Name might agree in the truth of His holy Word and live in unity and godly love."

We know, we want no higher and no other unity than that—unity founded on the truth of the Gospel, centred, of course, on Him who is the Truth. To that touchstone we bow, and ask all other Churches to bow. We prize truth higher than unity.

If protesting the truth, as we know it, brings division, then that high price even we must pay. If agreement in the truth of God's holy Word must wait, then with sorrow, with patience, and with heart-searching we are content to wait. The failure is man's, not God's.

Our Lord is the Truth, and therefore far above human comprehension. Men will err, cannot but err; and as Churches (humanly speaking) are made up of fallible men, no Church can apprehend "the Truth, the whole Truth and nothing but the Truth" at any one time.

Orthodox and Catholic, Anglican and Protestant, we see in part and we know in part; but when that which is perfect is come . . .

The third conviction we Anglicans have is that God has never abdicated His sovereignty over the Church—over the whole Church, over every part of it. We are so conscious that the Spirit of the Lord has, true to the Gospel promise, guided our Church of England through all the vicissitudes of the past, even to this day. We have never felt able to deny, short of committing the unforgivable sin, that same guidance to other parts of the Church Catholic.

## PATIENCE

In spite of the wickedness and frailties of kings and emperors, of popes, priests and deacons (and sometimes of the laity!) the Lord has not once lost control of His Church. Indeed, "they twain are one." This simple Biblical truth is a painful challenge to the inadequacy of our customary thinking, our human littleness.

He writes in characters too grand

For our short sight to understand;

We catch but broken strokes

(Oxenham)

Human sin and human zeal conspire to separate, to build dividing fences. The Lord, to whom a thousand years are but a day, permits it, with infinite patience, waiting for the prodigals to learn their folly. He will draw His family together again in His good time.

Our hope is this perfect confidence that Christ will accomplish in His Church, in His own time and His own Way, the Unity which He wills. The greater our sensitivity and obedience, the sooner it will come.

My fourth point is the Anglican Role of Reconciliation. I was tempted to give you a text at the beginning of this talk. It seems so apt to this fourth point that I must quote the ancient prophet Amos (3:3): "Can two walk together except they be agreed?" That is the Authorised Version.

A popular aphorism, the question Amos asks seems discouraging—"Can two walk together except they be agreed?" Monsignor Knox, in his superb translation of the Scriptures, has put it positively, with great beauty: "Trust there must be, if friends will meet and journey together."

When two people speak different languages an interpreter is needed who can translate one to the other; and the interpreter must be trusted.

Is it not extraordinary how the Lord of the Church has cast the role of our small communion over the last four centuries? God could use His servant Elizabeth the First as effectively as He used Cyrus, or any other ruler.

The "Elizabethan Settlement," as it is called, with uncanny prescience, with Shakespearean prose, with accidental ambiguities (or deliberate!) settled the comprehensiveness of the Church of England—in this large room Catholic and Protestant should live together.

Sometimes the zealots amongst us have called one another names:

"High and crazy,  
Broad and hazy,  
Low and lazy."

Sometimes thrown stones. But by and large we have evolved the knack of understanding one another, loving one another, trusting and journeying together as friends.

The Church of England knows and understands Catholicism, knows and understands Protestantism, and knows something of the synthesis of complementary truths.

The Anglican, having found reconciliation within his own Church, can be a reconciler, can stand with friendly hands stretched out towards Roman,

The fifth and concluding address in the series, "Whither Re-union?", given weekly at St. Paul's Cathedral, Melbourne, is by the Vicar of St. Paul's, East Malvern, the Reverend Godfrey Kircher. He took the place of the Archbishop of Melbourne, who was ill. This is the text of Mr Kircher's address given on July 4.

Orthodox, Protestant, Lutheran, Reformed, to all who own allegiance to the one Lord of the Church, and help to draw them all closer together.

How embarrassing is the abundance of illustrations one could give.

One can think of persons, great in ecumenical history—Bishop Brent of New York, Archbishop William Temple of Canterbury, G. K. Bell of Chichester, Lord Geoffrey Fisher of Lambeth—they don't stand alone, but to those who know history they all symbolise the multi-directional love and longing of our Church—towards Pope and Ecumenical Patriarch, towards Methodist and Presbyterian, etc., etc.

One can think of occasions—let me illustrate from the first General Synod of the newly-constituted Church of England in Australia, held in Sydney two months ago.

I wonder where else than in the Anglican household would one find drawn together in fraternal greeting the representative of Cardinal Gilroy, Presbyterian Moderator, Methodist, Lutheran, Baptist and Church of Christ Presidents, Salvation Army Commissioner, on the one hand; on the other, Greek Orthodox and Russian Archbishops, Antiochene Orthodox (a church founded by St. Peter), Serbian, Roumanian, Syrian Orthodox and Armenian.

This is common to our great occasions, typical of the ecumenical outreach of a friendly, understanding Church, able to speak with tongues and to interpret tongues.

## TRUST

I speak not in pride, but in humble thankfulness, that God has so provided. "Trust there must be, if friends would meet and journey together." This is the Role of Reconciliation, not always understood or appreciated!

May I give you another illustration? Last Sunday evening the parish priest of St. Aloysius, Caulfield, came with his leading laymen to visit my congregation at St. Paul's after Evensong. About 60 people packed the parish hall annexe to hear Fr O'Toole explain to us how Roman Catholics regard and love their Church, and to answer questions.

This is only one of a series of fraternal visits from those of other traditions.

They came before they trusted us . . . were confident of friendliness, interest and courtesy. They didn't convert us to Roman Catholicism. We didn't make any new Anglicans. That was not the intention. But we did learn, all of us.

Old traditions explained in a non-dogmatic, non-polemical way take a kindlier aspect.

The front fences are being lowered (we are all entitled to privacy in the back yard!)—the front fences are coming down (what need for six foot palings in the City of God?)—we are getting to know unfamiliar neighbours; we see the flowers, the same that grow in our own garden.

This is something of the role of reconciliation—exciting, adventurous, rich in spiritual reward . . . the breaking down of walls of partition.

May I venture a different illustration of the theme? "Trust, there must be, if friends will

meet and journey together." In Canada, the Presbyterian, Methodist and Congregational Churches achieved in 1925 an incorporating Union, forming the United Church of Canada—a considerable achievement.

It was preceded, though, by 30 years of steadily increasing co-operation, united service and worship amongst the ordinary members of the three Churches growth of mutual friendliness, trust, understanding, and fellowship of the Spirit.

The greater reconciliations still lie ahead, but the way to them is one, as the reward is one—the will to one-ness, the adventure of trust, the offering and acceptance of friendship, the journeying together towards the Eternal City (the one in the next world, I mean!).

We Anglicans find great encouragement, thankfulness and inspiration in the two outstanding developments of the last thirty years—the new discovery of the Church and the new discovery of the Bible (they both belong to Christ, and lead to Him).

## GROWING VISION

First, the Church. It does seem that (speaking now in broad generalities) the three great blocks of Christendom, Catholic, Orthodox and Protestant, are being impelled by the rising Wind of the Spirit to note anew their mutual existence and relationship as brethren in Christ, as members of His mystical body, and to question traditional ecclesiologies, to visualise a Whole Church, a Church made whole, different in kind from the partial patterns we know and have taken too long for granted, grander, richer, more glorious than anything we can yet see.

The vision will grow, and will change all our Christian thinking and living as time goes on.

The second: the new discovery of the Scriptures, the written Word of God, of its authority within the Church, its formative, normative power over the lives of individuals and of churches, penetrating old barriers like X-ray, carrying the one Word of God to Christians of all denominations, races and languages like a world-range radio broadcast.

New translations, Biblical scholarship overleaping all barriers, fresh insights of the One

Word speaking through the Bible, these must bring, as they gather force, reform, renewal and reunion to "the Whole State of Christ's Church militant here on earth."

I have spoken (1) of our Anglican awareness of the One Universal Church, (2) of the primacy of Truth—the truth of the Gospel, (3) of God's sovereign sway over His whole Church, (4) of the role of reconciliation to which we are all called, and (5) of the evident signs of the Holy Spirit's outpouring in this new-dawning day.

S. Paul wrote to the Church of Rome: "We are saved by hope."

Christian hope is the confident expectation of a glory not yet realised or revealed.

For this glory of Christ in the Church we wait and work with patience.

## LIBERTY IN SPAIN

ECUMENICAL PRESS SERVICE

Geneva, July 16

The new Spanish Ambassador to the United States, Don Antonio Garrigues, said in Washington this month, that his country now realises that it has "committed some errors toward" Protestants and is taking steps to correct the situation.

In a question period following a speech to the National Press Club he was asked by a newspaperman if he believed in religious freedom in Spain.

"I believe in religious liberty," he replied. "I will tell you very frankly that I am a Catholic, but we believe in liberty for Protestants as well."

"I recognise that we in Spain have committed some errors toward others," he acknowledged. "We are correcting this and we are on our way toward finishing entirely with it. We are ready to give Protestants the status they deserve in Spain."

## MEMORIAL PLAQUES

Wall of Remembrance Plates in Bronze, Chrome and Brass, General Engraving

ERIC H. STEWART PTY. LIMITED

39 Liverpool Street (Cnr. Sussex Street) Sydney

Est. 1910

61-3142

61-9582

## ALEX GOW PTY. LTD.

FUNERAL DIRECTORS

550 Queen Street, Petrie Bight, Brisbane

EFFICIENCY COMBINED WITH

DIGNITY AND REVERENCE

## DEPUTATIONIST — ORGANISER

Applications are invited for positions of Deputationist and District Organiser (Male). There are two vacancies, one for nearer country areas, resident in Sydney. The second area includes Newcastle, Northern Tablelands and North Coast; successful applicant will be required to live near Newcastle.

Housing is not provided.

A car and 16mm projector are provided.

Apply giving age, references and qualifications, denominational affiliation. Ministerial status desirable but not essential.

State Secretary  
Bible House  
95 Bathurst Street, Sydney

## MAY WE HELP YOU?

By arrangement with the diocesan bishops and parish clergy concerned, the Sydney Department of Promotion has recently had the pleasure of giving personal counsel to parishes in ten dioceses which have not their own Departments of Promotion.

We shall be glad to share our experience in this field with YOUR parish if you would care to write to the Director, Department of Promotion, 7 Dean Street, Burwood, New South Wales.

## Joseph Medcalf

Funeral Directors

Head Office:

172 REDFERN STREET, REDFERN

Telephones:

69 2315, 55 1328 (Sydney)



# Arnott's FAMOUS Biscuits

There is no Substitute for Quality.

# "STRANGERS AND FOREIGNERS"

BY THE RIGHT REVEREND STEPHEN BAYNE

THIS whole business of "indigenous leadership" is perplexing, I find.

When I hear the phrase on the lips of churchmen from the newer Churches of the world, I know what it stands for, and I agree wholeheartedly.

God means for His Church to stand on its feet in every land; and one of the prime marks of that sturdy rooting is that the leadership of the Church in each place shall be of that place and its people.

The purpose of the missionary—indeed his first purpose—is to cause this to happen.

Older Churches do not want ecclesiastical colonies or dependencies; they pray that they may be enabled by God's grace to have a part in planting everywhere in the world free, national, Catholic Churches, whole and single in each region and manned by that region's flesh and blood.

Certainly this is our Anglican dream, and we are not alone in it.

Therefore, we echo warmly the hope of the newer Churches, that their affairs may be in their own hands, that they may be free to develop their own spirit and cultural tradition, make their own gifts to the ecumenical life of Christians, take their own part through their own clergy and laity in the world-wide dialogue of the Church—in a word, their hope for "indigenous leadership."

But I find myself (and this is the perplexing part) always a bit uncomfortable at this point. For one thing, this stress on indigenous leadership is sometimes taken as a farewell to missionaries; and I do not believe the time will ever come or ought ever come when the missionary should disappear.

Mission is not something that belongs only to the infancy or poverty of the Church, nor is it something we owe to "them" (whoever they may be).

Mission is a "note" of the Church fully as central and as Catholic as the four traditional notes—one, holy, Catholic, apostolic.

I daresay it would have found its way into the creeds, too, along with the classic four, if there had been any quarrel about it.

Indeed, I wish it had, for, in the familiar phrase (I don't know who coined it, actually), "the Church exists by mission as fire exists by burning."

The time will never come when mission and missionaries cease.

The form of mission and the relationships contained and expressed in mission change radically, as they should.

No Church is so rich that it can condescendingly spill over its surplus on the deserving poor, and no Church is so poor or weak that it has nothing to say to its older brothers.

Mission to one another as well as mission to the world is the life-blood of the Church; mission and the missionary remain; and any system of indigenous life and leadership will and must and does make room for this.

## OTHER COUNTRIES

But I go on in my reflection. The bishop who was my pastor for much of my life, who made me deacon and ordained me priest, was not an indigenous American bishop—he was an Englishman.

The bishop who gave me, together with all American churchmen, the imperishable ecumenical dreams we have was not an indigenous to the United States—he was a Canadian.

The peerless Anglican poet of our time who has glorified English life and letters for a generation is not an indigenous English writer—he is an American.

And so I go on, thinking of those who have given me the great gifts in my life, and one after another turns out to be a "foreigner," an "expatriate."

You may boggle at this point and say that I am choosing easy examples from the tight little Atlantic community—Manning, Brent, Eliot.

So I am; for these lessons are clear and direct. God intends us to learn, and He starts us off with easy lessons.

I grant that there is a vast

difference between an American heading an Oxford college, say, or an Englishman teaching theology in the United States, and a Japanese heading a race-relations unit in the American Church or an African choosing candidates for a British missionary society.

Yet these more difficult things happen, too (to our great enrichment), and they turn out in the end to be not at all different in kind from those easier transplants between more cousinly cultures.

All that happens is that we grow bolder and more confident as we learn.

But the main point is the harsh and unforgivable impoverishment of life which would be the cost of any inflexible rule of indigenous leadership.

No Church, no nation, no culture is sufficient unto itself.

We need the strength and the wisdom of the stranger who comes to us and makes our life and our cause his own.

And at that point I realise that there is a third truth to be remembered, that the strength and wisdom come to us from the expatriate, the foreigner, only because of love, only because he does make our life and cause his own.

Again, I know that this is easy to do across the absurd puddle of the Atlantic.

It is not remarkable that Hughell Fosbrooke, a child of

England, became the wise and disturbing leader of American theological education that he did, or that Paul Elmer More, an American born and bred, should have been the supremely luminous interpreter of the Anglican spirit he was.

The love that rejoices in a common life of faith and culture, in men like that, is perhaps not as surprising as the love that has spoken uncouth times in men and women who have identified themselves with alien cultures and hostile peoples, and who have yet succeeded in laying their hearts and lives alongside those of strangers and so broken down a middle wall of partition between us.

## COSTLY LOVE

This is, no doubt, a more costly love, that leads a man or a woman to bury himself in a life which is not remotely his own, which never can be his own.

But, costly though it be, it is not infrequently met.

I think of those I've encountered in my wanderings who, like the great Expatriate, made themselves of no reputation, and took upon them the form of a servant.

They can never be anything save foreigners. Yet their foreignness is so used by love that it uniquely and profoundly enriches the life of their adopted country.

A man in Japan once made a speech to me about their need

for indigenous Church leadership.

Then I asked him about X and Y, who were expatriates. His eyes widened and he said, "Oh we don't think of them as foreigners—they are really one of us."

So it is, and so may it often and happily be. I do not suggest in any sense that we abandon the drive towards indigenous leadership.

Indeed, much of my life and thought now is devoted to strengthening that leadership in our Anglican family.

All I mean to say is that it is not as simple as it looks. Heaven is the only place where I am entirely sure of the sufficiency of indigenous leadership.

The wide earth comes second only to that; yet even this wide earth's indigenous leadership turned out to be insufficient.

Certainly I should not want to see any lesser gates shut against the free movement of ideas and persons.

But the secret, as we learned in the Incarnation, is the love—the love that is content to be anonymous and to lose itself in the life and pain of others.

Given this, I would pray that we all, in every nation, would eagerly welcome the guest, the stranger, who loves us enough to want to make our life his own, knowing that it never could be, yet living that way among us in humble brotherhood.

## EXTREME RIGHT-WINGER NOT WANTED

Dr Fred D. Schwartz, leader of the "Christian Anti-Communist Crusade," has been rebuked by the Presbytery in New York.

Dr Schwartz is seeking support from Church leaders for the crusade he proposes to bring to New York later this year, but Churches do not regard his campaign as Christian.

The Presbytery of New York has issued a statement on right-wing extremists that left no doubt as to target or intent, according to a report in the "Christian Century."

Employing such phrases as "this lunacy of the extreme right," the Presbytery deals with the efforts of the John Birch Society, Carl McIntyre, Dr Schwartz and others.

Such men and groups, says the Presbytery, are lessening the nation's ability to resist communist tyranny by "creating an anxiety neurosis" and by "hurling their unsubstantiated charges of disloyalty at leaders and institutions dedicated to

building the free society that communism despises but can scarcely defeat."

The Presbytery commends the Government for its "resistance to a communist takeover in the free world" and reaffirms the position taken by the General Council of the United Presbyterian Church, U.S.A.

"We are persuaded that the Gospel of Jesus Christ, truly preached in our pulpits, fully heard and heeded in our pews, is the chief contribution our Church can make to the preservation of American freedom against the threat of the worldwide communist conspiracy and against the idolatry of those fearful Americans who would substitute militant anti-communism for the Gospel of Jesus Christ."

Dr Schwartz is also engaged in an attempt to win Church support for a similar campaign in Australia.

But "The Spectator" (Methodist, Melbourne) in an editorial on April 11, 1962, issued a strong warning.

Under the caption "This Gentleman is Not Welcome," it exposed the menace of extreme right-wing methods and their negative approach to a challenge which is real.

## SEMINAR ON TELEVISION

The Christian Television Association of Victoria is holding a two-day seminar on September 4 and 5 at 495 Collins Street, Melbourne.

Application forms are obtainable from the Director, 495 Collins Street, Melbourne.

## CHURCHES HELPED 20,000 NEW REFUGEES IN HONG KONG CRISIS

ECUMENICAL PRESS SERVICE

Geneva, July 16

Because of their long-standing service for refugees in Hong Kong, four leading Church organisations were prepared and equipped to give immediate aid to 20,000 newcomers from Mainland China during the recent emergency.

These were: Church World Service, Lutheran World Service, the Salvation Army, and the Presbyterian World Service.

That is what Mr James B. Atkinson, executive staff representative of the World Council of Churches in Hong Kong, told the 140 participants in the World Consultation on Inter-Church Aid, which met in Denmark last week.

Mr Atkinson gave the Consultation what he called "four brutal facts" about the refugee situation in the tiny British colony. These are:

1. The island now has a population of about 3,000,000—six times what it was at the end of World War II. There is almost a 50-50 relationship numerically between refugees and others.

2. The ratio between births and deaths is 5 to 2, so that the natural increase in the population is roughly 2,000 a week.

3. The Christian community in Hong Kong is extremely small, and the ratio of Christians to others is rapidly diminishing as the refugee population grows.

4. The spectres of hunger and misery drive Chinese living on the mainland to seek shelter in any way they can in Hong Kong.

Mr Atkinson said that when a waterpipe was completed from the mainland to the colony, many Chinese crawled along it in a gamble that they would be able to reach sanctuary before the water was turned on.

Again, a party of Chinese allowed themselves to be refrigerated this year in a box-car transporting meat. They knew they would become unconscious soon after beginning their journey, but they hoped that they would be discovered in time and allowed to stay.

"During the recent mass attempt to break into Hong Kong, about 60,000 people were rounded up by the army and the police and, after being given a meal, were returned to the mainland," Mr Atkinson said.

## NEWCOMERS

"But some 20,000 others were able to elude detection and become absorbed in the households of families already in Hong Kong."

"These 20,000 newcomers are being looked after by the relief agencies who, because of their services to Chinese refugees over many years, were equipped and ready to do this work."

"They had everything necessary to help people in need, and they were able to send food to those who had been sleeping under bushes by night. They were even able to issue their own form of 'identity cards.'"

"There was nothing illegal about this, and it gave refugees the piece of paper they need, with a signature and a photograph on it, to prevent them from being whisked away."

"Because the Churches have built up such services in the past, and continue to support them, they are able to act as soon as a need is felt."

West Ryde, Wollongong, Canberra

**Anthony Horderns**  
DRIVE-IN  
CITY SHOPPING CENTRE

**WE QUOTE**  
**FREE OF CHARGE**  
on all types of  
ecclesiastical furniture

We make and supply furniture and furnishings for Presbyteries, Monasteries and Convents, Schools, Universities and Colleges, including science and laboratory fixtures. The supplying of special furniture to your own specifications for your home, library and office. Blinds (holland, venetian, canvas), flyscreens and bedding are also available. We also specialise in quality carpets, linos, lino tiles and all types of floor covering.

**Our reputation of 138 yrs.' experience**  
**is your guarantee of fine furniture**

## THE MUSIC OF THE CHURCH . . . 22

## A MEDIEVAL CHOIR SCHOOL

BY THE REVEREND EDWARD HUNT

MENTION has been made in these articles of the cathedral choir schools of the Middle Ages, but it is not often that many details of them come to light.

However, Dr Arnold Judd, Sub-Dean of Wells, in his recent book, "The Life of Thomas Bekynton," has given us a vivid picture of the way of life as enjoyed by the boys of the Choir School of Wells Cathedral in the middle of the fifteenth century.

The choristers received sound instruction in all things appertaining to Church music.

They could help in the leading of the daily offices and knew more about the music of the Church as an aid to worship than would to-day seem possible; they were proficient in plain-song, and their melodious skill enriched the celebration of the Mass.

But they learnt a great deal more than music; they were taught every art of Christian living.

Much of their instruction may seem strange to-day, and their discipline over-strict, but as S. Chrysostom once said, "the discipline of right living" is essential in every age.

The masters were expected "to check vulgarity, swearing, lies, brawls and raucous laughter," and each dormitory had a lighted lamp so that the usher could see if the boys obeyed the rules of "sleeping three to a bed, two smaller boys with their heads to the head of the bed, and one older and larger boy to the end of the bed, with his feet between the heads of the two smaller boys."

The boys came to the dining room in order of height, said

grace, and were reminded to drink with their mouths empty, not to pick their teeth with their knives, and to ask for things at table in Latin and in a low voice.

Teen-age fashions were even then in vogue it seems, for the choristers were told to avoid wearing pointed shoes or long and coloured stockings!

But from such discipline arose a race of choristers "who behaved righteously and sang religiously."

The harmony of their lives was reflected in the melody of their singing.

Music in itself is a discipline of the voice, ear and mind, and the discipline of worship, of prayer and praise, which these choristers enjoyed, may well be commended to the youth of to-day.

The legislator of this school of music was Thomas Bekynton, Bishop of Bath and Wells, 1443-1465.

## AT WELLS

A man of many parts, the Choir School of Wells was his special interest, and in his own bold way he did much for the music of the Church.

His interesting career gives a fascinating insight into the church life of his day, and is worth considering in detail.

A born tutor of Church music and the arts, he was "nothing if not a Wykehamist," and in an age which created no great causes and called to service no great men Bekynton was a distinguished prelate and did much to foster the music of the Church.

Besides his care for and reorganisation of the cathedral

choir school he had a wealth of varied interests and appointments to occupy him; indeed, as Dr Judd says, his career would fill a page of "Crockford."

He had more preforments, concurrent and consecutive, than the most mobile clergyman of modern times could dream of.

He had two rectories before he was a priest and two afterwards; 12 prebends and canons, mastership of a hospital, an archdeaconry and the Deanery of Arches, and was also Chancellor to the Duke of Gloucester, Fellow of New College, Prolocutor of the Canterbury Convocation, confidant of Archbishop Chichele and Keeper of the Privy Seal to Henry VI.

In addition to all this he was active in public works, giving to the citizens of Wells the conduit in the market-place, which still runs to-day, and building the Peniless Porch, the Dean's Eye, the Chain Gate, the Palace Gate, and the chamber over the Close chapel beneath which his choristers and their successors chattered their way to service.

A stern disciplinarian, he was fair and just, resided in his diocese, making frequent visitations and taking most of the ordinations himself, taking care that in all services the music of the Church was in keeping with the occasion.

He was also builder and benefactor of Lincoln College.

He was born in the village of Beckington, near Frome, from which he took his name.

## SERENITY

The inscrutable serenity of his effigy in the presbytery of his cathedral reflects the peace of one who found consolation in music from his many and so varied labours.

He signed himself "Yor bedeman, T. Bathon," but we may say of him that "Bekynton, lover of music," would have been just as fitting, for the student may still marvel that such an indefatigable prelate should have found the time to oversee the music and training of the choristers who "made melody in the House of God."

## DEACONESS SERVICE HELD IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, July 23

Members of the Order of Deaconesses in the Diocese of Melbourne are joining with their sisters throughout the Anglican communion in celebrating the centenary of the revival of the Order within the Church of England.

A special service to mark this occasion took place at St. Paul's Cathedral on Friday evening, July 13.

The preacher was the Right Reverend Donald Redding, Warden of the Order, who deputised for the archbishop, for whose absence on account of illness he apologised.

Led by the crucifer, and choir of the Canterbury Fellowship, robed deaconesses entered the cathedral by the belfry door and sat in the choir stalls. Clergy who were present sat in the canons' stalls.

The precentor took the service and Canon L. L. Nash led the intercessions.

Lessons were read by Head Deaconess Kathleen Sheppard and Deaconess Elizabeth Alfred, Principal of Deaconess House.

The canticles were sung to the setting of Noble in B Minor; and the anthem was Batten's "Lord, we beseech thee, give ear unto our prayers."

In his address, Bishop Redding spoke of the Order of Deaconesses as having its beginnings in apostolic times, and of its revival in Germany, and then England, last century.

He contrasted the "Mother House" system of the Continent with the deaconess as having a place in the parochial system of our own Church, where, ordained by the bishop as a "Deaconess of the Church of God," she is directly licensed by him, and therefore the accredited representative of the Church in any position she occupies.

When called by God to the office of Deaconess, a woman answers a unique calling that provides the opportunity for serving the Church with a woman's mind, a woman's hand, and a woman's way.

Like any other form of Christian service, vision is necessary, and this gives courage to face difficulties and strength to overcome them.

## CHILDREN HELP "FREEDOM FROM HUNGER"

IT is not generally known that three out of four of the world's children go hungry.

It is to help these children, as well as their parents, that 100 countries have pledged support for the Freedom from Hunger Campaign.

This campaign, now gathering momentum in Australia, has been initiated by the Food and Agriculture Organisation of the United Nations in conjunction with the United Nations Children's Fund.

Children in New South Wales State schools, of which there are nearly 3,000, are at present raising money to assist the Freedom From Hunger Campaign.

Although fund raising by the children only commenced in June, early amounts are already coming to hand.

To date, country schools are leading city schools. Pupils of Lithgow High School have raised the largest sum so far—£79.

One of the interesting side-lights to Lithgow's fund-raising efforts is the fact that fifth year pupils paid out of their own pockets for a band to play at a dance to aid the campaign.

Pupils at the Turvey Park Demonstration School at Wagga have raised £29, while Taree High School students have contributed £28.

## CHARLTON BOYS' HOME

FROM A CORRESPONDENT

Mr and Mrs A. N. Sachisthal, who founded the Charlton Boys' Home at Glebe, Diocese of Sydney, under the Home Mission Society in 1942, are to retire on August 31.

It is expected that they will be farewelled in the Glebe Town Hall in September.

A testimonial fund has been opened. Contributions should be sent to: The General Secretary, The Home Mission Society, Box 5, Queen Victoria Post Office, Sydney.

Cheques and money orders should be made payable to "The Norman and Emily Sachisthal Testimonial Fund."

The Central School at Batlow has sent in nearly £23 and the High School, Gloucester, £20.

It is expected that a substantial sum will be raised when all schools have completed their fund-raising efforts.

The Freedom From Hunger Campaign highlights the fact that, if unchecked, the problem of hunger will persist throughout the entire life of all to-day's pupils.

The campaign is the first systematic attempt to arouse children to the great issues at stake.

## NEW STAFF AT BAMAGA

FROM A CORRESPONDENT

Thursday Island, July 23

After Michael Bani and Dave Passi, two Torres Strait Islanders who had completed a course of six years at S. Paul's Theological College, Moa Island, had been made deacons this month, each in the church on his home island, the Bishop of Carpentaria took the Reverend J. E. Bailey and Mrs Bailey and their young son to Bamaga.

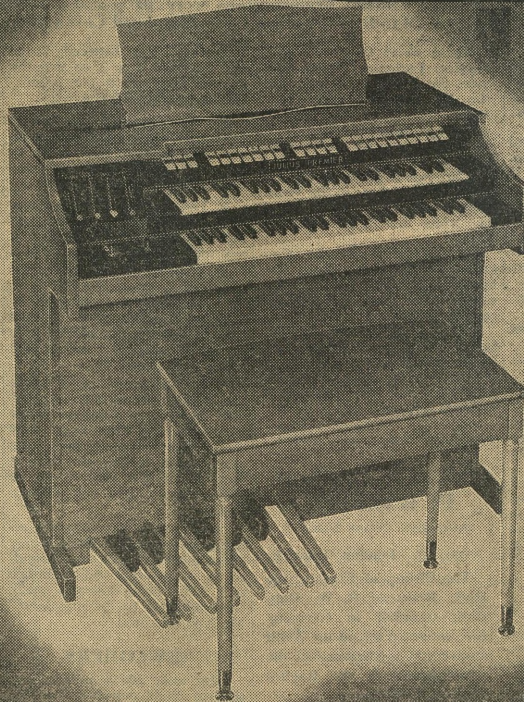
This is a Queensland Government Aboriginal Settlement at the very top of the Northern Peninsula and is mostly inhabited by Islanders, while the neighbouring area known as Cowal Creek has an aboriginal population.

At the Sung Eucharist, when Fr Bailey was presented with his licence as Mission Priest at Bamaga, the S. George's Church was packed, children sitting in the aisles and many people on benches outside the church.

Mrs Bailey is also a Bachelor of Arts and has the Diploma of Education. She has been appointed head teacher of the Bamaga State School by the Department of Native Affairs.

These are two of the seventeen new members of staff accepted for service in the Diocese of Carpentaria by the bishop during his English tour at the end of last year.

## THE JULIUS ORGAN



## GLORIOUS MUSIC WITH FULL ORGAN TONE . . .

Throughout the land, churches, large and small, can now have the full, rich tones of a cathedral. The Julius Organ is adaptable to every church or hall, irrespective of size, and special acoustic tests are carried out before installation.

The Julius Organ is designed and custom-built entirely by an Australian company with a background of half a century in precision engineering. Their products are being exported to 27 countries throughout the world. In dealing with this well-established Australian company you are guaranteed immediate servicing and parts replacement at all times.

Complete this form and mail to  
Julius Organ Company,  
P.O. Box 21, Ryde, N.S.W.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

PHONE \_\_\_\_\_

I am interested in a demonstration of the Julius Organ.  
Naturally, there is no obligation in any demonstration.

THE JULIUS ORGAN COMPANY OF AUSTRALIA, NANCARROW AVENUE, MEADOWBANK, N.S.W. PHONE 80-0122

## CONSULTATION ON TEACHING

FROM OUR OWN CORRESPONDENT

Melbourne, July 23

The conditions governing the giving of religious instruction in government schools differ in all States. In order to consider some of the problems involved, and to discuss general aspects of religious education an Interstate Consultation has been arranged for the end of August.

It will take place at Clevedon Conference Centre at The Basin, Victoria, and will be attended by representatives from each State.

The chairman will be the Reverend A. A. Langdon, chairman of the N.S.W. Council for Christian Education in Schools; the secretary is the Reverend Dudley Hyde, Director of the Victorian Council.

This will be one of Mr Hyde's last official functions, as he retires from the position of director at the end of August.

He has served the council, first as chaplain, then as assistant director, acting director, and for the past five years as director.

As a result of his retirement, the Council for Christian Education in Schools (Victoria) is seeking the services of a new director.

As the council is a representative one, with membership from seven Churches, the field of choice is a wide one.

It is necessary for applicants to possess the full ordination status recognised by their own Church, and educational qualifications, as well as academic, are naturally looked for.

The scope of the work is interesting, varied, and experimental, as a most important part of the director's duties is concerned with the appointment and oversight of full-time chaplains in State Technical and High Schools.

The chairman of the Victorian Council is the Dean of Melbourne, the Very Reverend T. W. Thomas. Any enquiries about the position of director may be addressed to him.

## "KISS OF PEACE"

ECUMENICAL PRESS SERVICE

Geneva, July 23

In a gesture of Christian unity, a Syrian Orthodox metropolitan and a Roman Catholic bishop embraced each other in the ancient "kiss of peace" before some 530 cheering Orthodox youth leaders and adults meeting in New York City, this month.

The embrace took place between Archbishop Antony Bashir of Brooklyn, N.Y., head of the Syrian Antiochian Orthodox Church of North America, and Auxiliary Bishop Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith.

Bishop Sheen was guest-of-honour at a luncheon held in connection with the 11th annual convention of the Eastern Region of the Syrian Orthodox Youth Organisation (S.O.Y.O.), whose five-day meeting was attended by about 3,000 youth.

## THE LITURGY IN MALAYALAM

ECUMENICAL PRESS SERVICE

Geneva, July 23

The Bishop's Conference of the Roman Catholic Church in India has sanctioned the translation of its Holy Communion liturgy into the Malayalam language.

In a pastoral letter to the congregations the conference explained the purpose behind this move as mainly pastoral.

Since then the Malayalam liturgy has been inaugurated at a celebration.

## CENTENARY SERVICE

ANGLICAN NEWS SERVICE

London, July 23

The centenary of the Order of Deaconesses in the Church of England was observed on July 20 when the Archbishop of Canterbury preached at a Sung Eucharist in St. Margaret's, Westminster.

The Bishop of Portsmouth, chairman of the Council of Women's Ministry in the Church, was the celebrant.

## COMBINED YOUTH RALLY

Melbourne, July 23

About two hundred Anglican and Protestant young people gathered at North Balwyn Methodist Church after evening service on July 15.

After community singing from books specially printed for the occasion, a panel of speakers addressed the meeting for a "billed" five minutes each.

Councillor F. A. Broussard, a former mayor of Camberwell (Baptist), was chairman. He spoke on the need to keep politics out of religion, but to put religion into politics.

The Reverend A. E. McKay was host minister. His address on religion in industry was followed by a spirited exchange with a heckler who to everyone's delight turned out to be his teenage son.

The Reverend J. P. Stevenson (S. Silas) used a feather duster and a red handkerchief to illustrate the difference between Aristotle and Plato as shown in the present Church attitude of respectively, the Western world and Afro-Asia.

Short devotions followed, and the evening ended with supper. All present were given copies of a really excellent home-produced periodical, "L'Envoi."

## DEACONESS HOUSE DINNER

FROM OUR OWN CORRESPONDENT

Melbourne, July 23

Deaconesses in the Diocese of Melbourne are sharing in the celebrations arranged to commemorate the centenary of the ordination of Elizabeth Ferard by the Bishop of London in July, 1862, leading to the revival of the Order of Deaconesses within the Church of England.

A number of friends of the Order in Melbourne accepted the invitation of Head Deaconess Kathleen Sheppard to a buffet dinner at Deaconess House, Fairfield, on Wednesday evening, July 18.

The archbishop, absent through illness, was represented by the Right Reverend Donald Redding, Warden of the Order, and other clergy present included the chairman of the council, the Reverend A. W. Singleton, the chaplain to Deaconess House, the Reverend S. Kidner, and vicars of parishes which have a deaconess on the staff.

Most of the deaconesses in Melbourne were present and assisted with the catering.

## SOCIAL WORKERS CONFER

ECUMENICAL PRESS SERVICE

Geneva, July 23

A conference for social workers held under auspices of the World Council of Churches' Ecumenical Institute, at nearby Bossey, has urged that the Churches should take steps to bring together social workers and clergymen so that they may become better acquainted with each other's views, attitudes, and "body of knowledge."

The seven-day conference called upon the World Council of Churches, in co-operation with the Ecumenical Institute, to give full attention to this "urgent need."

Some 60 persons attended the conference from 18 countries including, in addition to European nations, the U.S.A., Egypt, Madagascar, Brazil, Japan, India and Jamaica.

## ECUMENICAL LEADER HONOURED

ECUMENICAL PRESS SERVICE

Geneva, July 23

Dr Oscar Cullmann, Swiss theologian and professor at the Sorbonne, Paris, and at the University of Basle, Switzerland, has been appointed an Officer of the Legion of Honour by the French Government.

Pastor Marc Boegner, honorary president of the French Protestant Federation, conferred the insignia of the Order on Professor Cullmann on behalf of the Government, and paid tribute to him as one of the outstanding pioneers of the ecumenical movement.

## DIOCESAN NEWS

### KALGOORLIE

#### SALE OF WORK

A successful Sale of Work in aid of funds for the Provincial Missionary Council was recently held in St. John's Cathedral Hall, which has been recently decorated by voluntary workers, and formed a cheerful background for the stalls and the four "Courts" of the Melanesian, Singapore, New Guinea and Aboriginal Missions. Maps of each area were displayed, and statistics concerning each mission were presented attractively and clearly.

During the afternoon, Mrs. Bentley, the cathedral organist, arranged a musical programme. At night there was a missionary play by members of St. Matthew's Youth Club, Boulder, and a series of action songs by children of a primary school, trained by Miss Evelyn Plummer.

The functions were arranged by members of the Diocesan Women's Missionary Auxiliary.

### NEWCASTLE

#### RECTOR ILL

The Rector of Muswellbrook, the Reverend Cyril Francis, has been

admitted to hospital to undergo an operation, and is expected to be off duty for several weeks.

Services in the parish last Sunday were conducted by the Students' Chaplain, the Reverend Victor Pitcher.

#### PARISH TEA

A parish tea was held last Sunday as part of the festivities to mark the re-hallowing and dedication of St. Mary's Church, Aberdare, last Sunday week.

The tea was attended by official representatives of all other centres in the Parish of Cessnock. The speaker was Mr T. Trewin, a member of the Victorian Legislative Assembly who is an active member of the Church of England Men's Society in Wangaratta.

The speaker at Evensong was the Reverend John Adam, a former assistant priest at Cessnock who is now Rector of Clarencetown.

The present assistant priest at Cessnock, the Reverend Donald Blackley, preached at Evensong in the Clarencetown Parish Church.

#### MODERN HYMNS

After hearing a group of young people singing hymns to modern settings at Cessnock last Sunday week, the bishop said it was a pleasure to see young people finding that there was a place for them and their modes of expression in public worship.

The modern hymn singing was part of a service of Evensong at

Cessnock, at which Mr G. Williams, parish Chairman of Promotion, presented a cheque for £1,100 as the final payment on a loan made to the parish several years ago.

#### SUNDAY SCHOOL TEACHERS

Sunday school teachers from the surrounding areas gathered at Cessnock last Sunday for a one-day conference to discuss methods of presenting new lessons on Ceylon.

Ceylon is the missionary project for Sunday schools this year.

#### SANCTUARY DEDICATED

Last Sunday afternoon the bishop dedicated the newly-restored sanctuary at St. Margaret's Church, Jesmond.

At night he administered Confirmation at Aberdeen.

#### CONFIRMATION CLASSES

Confirmation classes for adults started last Sunday night in the Parish of Cessnock; the Confirmation will take place in October.

Classes for children over the age of 10 have also started, and enrolments will close on July 31.

The rector has insisted on regular church attendance by those being prepared for Confirmation.

### SYDNEY

#### NEW SCIENCE BLOCK

The archbishop dedicated a new Science block at Cranbrook School and took part in the Founders' Day service last Sunday morning.

#### FLAG DEDICATED

The archbishop dedicated a flag at St. Barnabas', Fairfield, last Sunday evening.

#### TWO NEW RURAL DEANS

The Rector of All Saints', Woolahra, Canon G. A. Conolly, has been appointed Rural Dean of East Sydney in succession to the Reverend C. A. Goodwin who has resigned this rural deanery in order to take up his duties as an archdeacon.

The Rector of St. Stephen's, Penrith, the Reverend R. O. Dykes, has been appointed Rural Dean of Prospect. He succeeds the Reverend E. J. Storey who has become Rector of St. Stephen's, Hurstville Park.

Both appointments will date from August 1.

#### NEW CHAPEL

The Right Reverend M. L. Loane, Bishop Coadjutor, last Sunday afternoon unveiled the foundation stone of the Canterbury Chapel being built at St. James', Turramurra. The new chapel will give much-needed extra seating for this already large and beautiful church. It will also serve the usual purposes of a side chapel.

#### CHURCH FURNITURE

DESIGNERS &amp; MANUFACTURERS

JEROME &amp; CO. LTD.

129 WOIDS AVENUE,

CARLTON

Phone: 54-4812

## Chateau Tanunda "Historical Firsts"

No. 98\*  
(July, 1962)

The Governor-General arriving at Farm Cove.

## The First Governor-General

Australia's first Governor-General was John Adrian Louis Hope, seventh Earl of Hopetoun. He took office at Federation on January 1, 1901, when he was 40, but resigned the following year, not long before he was created the first Marquis of Linlithgow.

Earlier, Hopetoun had been a remarkably popular Governor in Victoria. He was only 29 when he became Victoria's Governor at the end of 1889, and at that time a severe economic depression was in the offing. The position grew worse in the early 1890's; many building societies and other financial institutions failed and by May, 1893, only four of the banks in Melbourne remained open. Unemployment grew and there was much distress. Hopetoun travelled widely throughout Victoria and became a highly popular figure, so that when he retired in 1895 (he was then only 34) his departure was deeply regretted.

The great success of his term of office in Victoria and his liking for the Australian scene led to his appointment as our first Governor-General, but he had not been long in his new post before he felt that insufficient financial provision had been made for him.

His salary was £10,000 a year, and another £10,000 was granted to meet expenses incurred in the visit of the Duke of York to inaugurate the Commonwealth. Hopetoun believed that he could not carry out the functions of his office properly unless he could spend an additional £16,000 or more a year.

Australia's present Governor-General, Lord De L'Isle and Dudley (born in 1909), is the fifteenth holder of the office. There have also been several temporary administrators.

The first Australian appointed as Governor-General

was Sir Isaac Isaacs, who held the post from 1931 to 1936. Another Australian, Sir William John McKell, was Governor-General from 1947 to 1953.

Lord De L'Isle is the second Victoria Cross winner to be appointed Governor-General. He won his V.C. at Anzio beachhead in 1944. Our first Governor-General to hold a V.C. was Baron Gowrie of Canberra and Dirlerton (Lord Gowrie), who saw extremely long service as a vice-regal representative in Australia. He was Governor of South Australia from 1928 to 1934, Governor of N.S.W. in 1935-6, and then Governor-General from 1936 to 1945.

From a historical viewpoint it is worth noting that there was a period of five years more than a century ago when the title of Governor-General was held by, firstly, —Sir Charles Augustus Fitz Roy and then Sir William Thomas Denison. Both were Governors of N.S.W., but they were given the larger title because their jurisdiction extended to the other colonies. Fitz Roy was Governor-General from 1851 to 1855 and Denison in 1855, but thereafter the title was dropped and was not revived until Federation. Governor Fitz Roy is particularly worthy of note because he was the first man to advocate federal unity. So far as N.S.W. is concerned many important events occurred during his office: Transportation of convicts ended, gold was found, railways began running and Sydney University (Australia's first university) was founded.

Between 1900 and 1924 Australian Governor-Generals were appointed by the Monarch on the advice of the British Cabinet, after consultation with Federal Ministers. Subsequent appointments have been made by the Monarch after receiving the advice of the Federal Ministry.

First in Quality — First in Favour

# CHATEAU TANUNDA

The Brandy of Distinction

A Product of the  House of Seppelt

N.S.W. Agents: TUCKER &amp; CO. PTY. LIMITED, 335 Kent St., Sydney

\* Single fine reproductions of this advertisement available on application to Tucker &amp; Co. Pty. Ltd.

## S. BARNABAS' COLLEGE

(Continued from Page 1)

"This study block would be erected concurrently with approximately one third of the dining hall, together with as much of the kitchen and domestic arrangements as would be required.

"Laundry and central heating facilities would also be provided in this first scheme, which would be capable of expansion as the programme developed.

"It is intended that studies, bedrooms, lecture rooms, a dining hall, kitchen, etc., should be completed as quickly as possible, so that the students could be in residence while the remaining unit of the first stage — namely, the chapel — is put in hand.

"In addition to buildings, some essential road-works would have to be provided in the initial stages."

The curriculum of the college will be governed by the requirements for ordination which are laid down by the bishops of the Australian Church as far as theological training is concerned.

The period of residence in the college will be either three or four years, but may be two years in the case of university graduates.

An inaugural dinner to begin the campaign for the re-establishment of S. Barnabas' will be held in Adelaide at the Wayville Showground's Restaurant on the evening of Tuesday, August 14.

The Bishop of Adelaide will announce further details at the dinner, and a model of the new college will also be on display.

The old S. Barnabas' College was closed down following two resolutions carried by the council of the college in 1949.

The resolutions referred to financial difficulties, and the "more adequate" training for clergy which was available in other colleges, both because they were larger and because they could be more adequately financed and staffed.

At the synod of 1949, the then Bishop of Adelaide, the Right Reverend B. P. Robin, stated that he had decided to accept no more candidates for training at S. Barnabas'.

During the same session, synod, on the motion of Archdeacon Reed (now bishop), expressed its assent to the decision by Bishop Robin and the council of the college.

The former college buildings, opposite S. Peter's Cathedral, have been in use as the Diocesan Offices since May, 1954.

The move to re-establish S. Barnabas' dates back "officially" to September, 1958, when synod passed the following resolution: "That this synod respectfully requests the bishop to re-establish S. Barnabas' Theological College as soon as possible..."

—Seymour "Telegraph" block.

The Bishop of Wangaratta, the Right Reverend T. M. Armour, unveiling the dedication plaque at the entrance to the new Christ Church hall at Seymour on June 30. On the bishop's left is the rector, the Reverend J. A. Leaver.



## NEW HALL AT SEYMOUR

FROM A CORRESPONDENT  
Seymour, Victoria, July 23.

The Bishop of Wangaratta, the Right Reverend T. M. Armour, on June 30 dedicated the new parish hall here, replacing the one burnt down 15 months ago.

Some three hundred people watched the ceremony. The new hall, costing £11,200, seats 200 people.

The bishop, in his address, stressed the need for the Church to be composed of people who, while dedicated to Christ, would go out into the world.

He said that the new hall provided a further facility which would enable Christians to proclaim the social gospel of Jesus Christ.

Clergy of all the town's churches and many clergy from neighbouring parishes were present.

The rector, the Reverend J. A. Leaver, said the parish could and should now look ahead to the completion of the church.

## CONVERSION IN CELL

ECUMENICAL PRESS SERVICE

Geneva, July 23

Talduwa Somarama, a former Buddhist monk who was hanged on July 6 for the assassination of Ceylon's Premier, S. W. R. D. Bandaranaike, in September, 1959, was baptised a Christian in his cell the day before his death.

## FAMILY WORSHIP DAY IN CESSNOCK

FROM A CORRESPONDENT

Cessnock, N.S.W., July 23

Sunday, July 15, will go down in the history of the Parish of Cessnock, Diocese of Newcastle, as a true "Family-Worship" Sunday, in the full meaning of the ideals set Anglican families throughout the world by the Mothers' Union.

First, there was the visit of the bishop, the Right Reverend J. A. G. Housden, to the parish; then, the great and happy crowds who met him, at every service, through the day; and then there was the frequent expressions of family unity and family worship.

Sunday began with the bishop celebrating Holy Communion, in St. John's, the mother-church of the parish. After dedicating a silver pulpit-cross, the bishop spoke on the words of the collect for the day.

Following that service, the rector, the Reverend W. H. S. Childs, took the bishop to St. Matthew's, Bellbird, where, after the service, Mr A. Vernon, Sr., warmly welcomed the bishop, expressing what was in the minds of so many places the bishop visited that day, by thanking him for his obvious interest in the smaller centres of a large parish.

At West Cessnock, in St. Peter's, Bishop Housden dedicated a lovely processional cross, and a pair of brass altar candlesticks, all placed there in memory of a beloved and conscientious Church and community worker, Lorna Irene Anderson. The rector's warden, Mr. George Anderson, who was also

one of the donors of the dedicated gifts, gave the parish welcome to Bishop Housden.

The highlight of the morning was the visit by the bishop to the centre of Kearsley where, over the past eighteen months, Anglican Church life has been resumed, after a period of twelve years.

This visit, according to Kearsley historians, was the first visit by a bishop for nearly twenty-four years!

And it was a happy family congregation which joined in the Holy Communion the bishop celebrated in the Community Hall.

After luncheon, the most important engagement for the day, the re-hallowing and dedication of gifts, in the magnificently refurbished Church of St. Mary, at Aberdare.

It is hard to imagine just how much loving work has gone into converting a rather tired church hall into a place worthy for the worshipping of God, until one sees the transformation which has taken place in this hall.

## MUCH WORK

Led by a master craftsman, Mr David Pullin, a small band of men stripped walls, lifted floors, erected a new ceiling, in aluminium tiling, placed a lovely six-foot-oregon cross on the outside wall, installed a five-foot circular stained-glass window, laid carpets, put down a new sanctuary rail, and painted most of the place... these were all that the parishioners and visitors saw, on Sunday afternoon, little realising what extra work could never be seen, because new walls, new ceilings and floorings hid the scenes of heartbreaks and frustrations.

In his address the bishop spoke on the words: "Surely, the Lord is in this place," from the account of Jacob's dream at Bethel.

It was clear, said the bishop, that the Lord was in this place, guiding and guarding those who had put so much time and effort into the beautification of St. Mary's and, he continued, the Lord will continue to be in the place for every family who comes to worship together, to pray together and to grow together.

After the service, during which the girls' choir from St. John's sang a short anthem, all those present were served afternoon tea by the Ladies' Guild who, over the many months of reconstruction, had provided many cups of tea for the menfolk in the same quiet but highly efficient manner they supplied their guests on Sunday afternoon.

Moving among the crowd

gathered there, the b'pshop could not but help note that this was the most representative gathering of the whole parish he had yet seen that day.

At Evensong in St. John's that night the happy day came to a successful conclusion, with Mr Gordon Williams formally presenting the bishop with a substantial cheque which was the final payment of a loan granted to the parish years ago to pay for extensions of St. John's Church.

A large congregation joined in the singing of that always suitable hymn of thanksgiving, the "Old Hundredth," as their expression, vocally, of what had been done to clear off that debt.

During Evensong, in place of an anthem, a choir formed by the young people of the parish set many a foot, including an episcopal one, tapping out the rhythms of some modern hymn tune which were sung to the vigorous accompaniment played by the rector (in full choir robes) on the well-used and rather stolid harmonium which normally accompanied more staid a form of music.

Their efforts were appreciated by the congregation who also joined in the singing of "Holy, Holy, Holy," and "Come ye Blessed of the Lord."

For the statistically-minded, the day meant that the bishop came in contact with at least 1,100 Anglicans in their own parish churches at their regular times and manners of worshipping.

It also meant, from the bishop, seven addresses, three changes of vestments, and some welcome gifts from one of the St. John's wardens, who owns a poultry farm.

Like the gift, there was not a "bad egg" in the whole day which, praise God, was a perfect demonstration of Christian families worshipping the Father of all, led by their diocesan Father-in-God.

## 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.

## ACCOMMODATION WANTED

ANGLICAN FAMILY (4) requires holiday flat, 2 weeks, commencing Saturday, December 29. Sydney beach area. Cooper, 241 Stewart Street, Bathurst.

## POSITIONS VACANT

**HOUSEWIFE** WITH good intelligence and approach, and with occasional full days to spare, required for interviewing at home—opinion surveys. For day, 50/- and fares. Address confidential application to Bertrand Ashby, 19 Bridge Street, Sydney.

**SECRETARY REQUIRED** by Federal Secretary, The Missions to Seamen. Applicants must be competent stenographers with a sound knowledge of bookkeeping. Ring 61-2577, or after hours 42-6345 (Sydney Exchange).

**COMPETENT STATISTICIAN** required by well-established market research organisation. Preferably basic understanding statistical sampling theory an advantage. This is a key position in an interesting profession of growing importance to industry. Address confidential application to Bertrand Ashby, 19 Bridge Street, Sydney. Open two weeks.

**HEADMISTRESS** FOR S. Peter's Church of England Girls' Grammar School, Murrumbidgee, Victoria. 1st term 1963. Apply Vicar, 371 Neerim Road, Murrumbidgee, S.E. Telephone 56-2274 (Melbourne Exchange).

**HOUSEKEEPER COMPANION** required for lady living alone. Pleasant position Bellevue Hill, Red-Sitting-room with own bathroom. Good wage and keep. Sunday and a weekday free from after breakfast. Reply to Box No. 289, THE ANGLICAN.

**INQUIRIES** ARE invited from priests for appointment as State Secretary for the Australian Board of Missions in New South Wales, as from January 1, 1963. Details of duties and stipend may be had on application to Archdeacon Arnold, S. Barnabas' Rectory, 381 Summer Street, Orange, New South Wales. Applications close on Friday, August 17.

**A BETTER JOB** Be a Pitman shorthand-typist in 10 weeks through our individual tuition. Day and evening classes. Personalised employment service, also specially planned postal courses. New Era Business College, 104 Bathurst Street (Pitt Street), Sydney. 26-2362 (Sydney Exchange).

**APPLICATIONS** ARE invited for the position of organist and master of the choristers at St. John's Church, Balmain, New South Wales. Please apply in writing in the first instance to the Rector, St. John's Rectory, Birchgrove Road, Balmain.

**DOCTOR-NURSES** needed urgently for Christian hospital work. Information from Organising Mission, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone BM 1164 Sydney Exchange), or 276 Collins Street, Melbourne (telephone MF 8962 Melbourne Exchange).

**ASSISTANT PRIEST**, Parish of Darwin, Carpentaria Diocese. Accommodation and car. Single man desired. Please apply for hard work. Apply P.O. Box 181, Darwin, Northern Territory.

## POSITIONS WANTED

**BRICKLAYING, FRONT** fencing specialists. Ample work inspection. UU 6405 (Sydney Exchange).

## MEETING

**THE BRISBANE** Branch of the International Fellowship of Reconciliation (Christian pacifists—strictly non-political) with the support of the Kelburn Society of Friends will hold a silent vigil for peace on Sunday, August 5 (Hiroshima Day) in Centenary Place, Brisbane. Your prayers and co-operation are asked in the vigorous accompaniment played by the rector (in full choir robes) on the well-used and rather stolid harmonium which normally accompanied more staid a form of music.

## BIRTH

**HARVEY SUTTON**, Judith. At Cloncurry Base Hospital, Queensland, on July 8; a son.

## FOR SALE

**PRIVATELY OWNED** Hammond Church model organ. Two manuals, Swell and Great. 61 notes each. 25-note pedal keyboard-raiding and detachable. 18 pre-set tone combination. 4 sets of harmonic tone draw bars. Expression pedal controls Swell, Great and pedal. Power supply only needed for installation. Never requires tuning. 40-watt amplifier with two 12-inch dynamic speakers for organ. 10-watt amplifier with one 12-inch speaker in separate cabinet for reverberation which is controlled at console. Price, £950 without reverberation unit; £1,000 with reverberation. Organ can be inspected, played, by contacting J. Kriewaldt, Chemist, Stawell, Victoria. This organ is guaranteed against mechanical or electrical failure for 12 months, excluding radio amplifier valves. Terms can be arranged. Will suit all churches up to 750 members.

**ECCLIASTICAL & ACADEMIC** OFFSETTERS announce that limited stocks of nylon surplices at 7 gns are again available. All wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

**CHURCH NEEDLEWORK** Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Burt, The Rectory, Wingham, New South Wales.

## RETREAT

**RETREAT** AT S. Gabriel's for women and girls, August 24-27. Apply by letter to The Sister-in-Charge, S. Gabriel's School, Birrell Street, Waverley, N.S.W.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for Publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

## ORDER FORM

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

The Rev./Mr./Mrs./Miss

BLOCK LETTERS, PLEASE

PARISH:

DIOCESE:

FULL POSTAL ADDRESS:

DATE, 19

## 1. SUBSCRIPTION.\*

Please supply THE ANGLICAN for 6 months (21/- posted), 12 months (40/- posted).

Renewal Subscription

I

I

(Put an X in appropriate box.)

This is a—

New Subscription

I

I

Please add 6d. exchange to country and interstate cheques.

## 2. BULK ORDER.\*

Please supply me copies of THE ANGLICAN

of the issue to appear on Thursday,

19, at 8d. per copy, for sale at 9d. per copy.

IS  
This order IS NOT to stand until further notice.

Strike out whichever is not required.

Signature