

# THE ANGLICAN

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## STIRRING CALL TO CHURCH TO ENTER WORLD THE PROVOST OF SOUTHWARK IN PERTH

From OUR OWN CORRESPONDENT

Perth, February 7

"Jesus Christ was not born in a synagogue; he was crucified between two crosses!"

So said the Provost of Southwark, the Very Reverend Ernest Southcott, during his address in the Burt Hall here last week.

The Church had lost its sense of mission and therefore of unity, he said, because it had been concerned more with the people who were in church than about those who were not there.

Speaking with the immigrants settled here, he said, one who is burdened with a message, he demanded that the Church and the world enter into the vision of the exciting environment in which it lived and should live.

The possibilities were both eerie and frightening, when the scale of the problem as feeding, housing and caring for others.

World problems were an extension of one's own problems. Millions of people in the world's hovels were things, which began inside of oneself, for there was no place in the world that was not caught up in the baptismal life.

Misery and holiness provided a pilgrimage in the discovery of the baptismal life.

What man had to be, baptism had to be. The Provincial Synod, from Our Own Correspondent

Brisbane, February 7

Nowhere else in the Provincial Synod of Queensland meets every third year, but a special meeting will be held in Brisbane on March 11-12, sessions opening on Monday, February 14.

As a special session Evensong in St. John's Cathedral on February 13 at 8.30 p.m., the presbyter will be the Rev. Dr. Alan Taylor of the Diocese of Brisbane.

Thus the general feeling that the pre-synod consultation before the last meeting in 1964 was of great value, there will also be a desire to continue this time.

Interest of interest for the Provincial Synod will be the report of the various commissions appointed on previous occasions, especially those with diocesan boundaries and also the special course of training for the sacred ministry.

UNITED NATIONS RESOLUTION

The Australian Council of Churches meeting in Melbourne last month expressed its support of the United Nations' constructive work of the U.N. and its specialised agencies.

The Central Committee of the W.C.C. is being asked, in co-operation with the Anglican Church authorities, to express on behalf of Christian people throughout the world:

i) their appreciation of the work already done by the U.N. and its specialised agencies;

ii) the assurance of their prayers for God's guidance in all their work in the world to come;

iii) their fervent wish that the U.N. would continue to press on with its work for peace, justice and mutual understanding, and for the development of a better life for all.

The resolution, which was passed unanimously, was drawn up because of growing attacks on the U.N. in some church circles.

## Subscription Rates In Decimal Currency

With effect from our next issue, No. 706, dated February 17, the annual subscription rates to "The Anglican" will be:

United Kingdom £1.00 Commonwealth of Australia and Australian Territories £1.00

Overseas £1.00 British Commonwealth £1.00

Other countries £1.00

These rates apply to surface mail. Air mail rates (both First and Second Class) will be applied to air mail.

Subscriptions paid by readers of the old rates will cost of course remain current at those rates. The new rates will apply only to subscriptions paid by cash.

The effect of the new rates in Decimal Currency will be to bring the cost of annual subscriptions more closely in line with the cost of postage.

The single copy rate will remain unchanged at 10 cents.

Attention is drawn to the fact that an annual subscription to "The Anglican" is still cheaper (\$2.00) than the cost of 32 single copies (65.20).

## ONE GREAT HOUR OF SHARING



The Episcopal Church in the U.S. has issued this poster for this year's Presiding Bishop's Fund for World Relief.

## VATICAN COUNCIL OBSERVER URGES MORE CO-OPERATION

A.C.C. Service

Proposals for a permanent basis of co-operation between Roman Catholics and other churches in Australia were made at the final session of the Australian Council of Churches annual meeting in Melbourne from January 24 to 25.

The Rector of St. James' Church, Sydney, the Reverend F. L. Catriss, said that the A.C.C. should seek a means of permanent consultation and co-operation with the Roman Catholic Church.

The text of Mr. Catriss' long report to the meeting, which followed, was published in the week's issue of "The Anglican".

International co-operation has been proceeding in Europe and America considerably beyond what had been envisaged in Australia.

One could not say less firmly, "I trust that we shall be ready to learn from each other and to practise what we preach."

There are various possibilities which should be diagnostic about the next step, except to urge that we do not let the matter rest.

"Great encouragement and increasing confidence should come from the fact that the ecumenical dialogue is already proceeding strongly and healthily overseas in ways of which we may disagree."

### DOORS OPENED

"It is even more important that we should not judge it as having failed because it has not yet resolved major issues, coming to the precise position which it will make all subserve," he said.

"The standard of judgement must be: 'Where have they stood in this Council and where does it stand now?'

### DEACONESS HOUSE COMMENCEMENT

At Melbourne on February 7, the annual Commencement Day for Deaconess House, Fairfield, will take place earlier than usual, on Saturday, February 5.

The school, after attending their weekly Eucharist, proceeded in procession to the teachers' homes in turn, while Fr. Bann blessed the houses.

These were the homes of the former students, supported by the Government to help in replacing the cyclone damage.

Episcopal College  
Baptistery

## "THE ANGLICAN" AND M.R.I.

The Church of England Information Trust acknowledge the following further gifts towards our £18,000 Appeal in connection with the campaign conducted through the columns of "The Anglican".

The following publishes the details of our next specific objective, which concerns the Diocese of Perth.

Previously acknowledged £497.15

Parishioners of Stratford-on-Avon 7 10 0

Mr. & Mrs. J. A. 1 1 0

Guildford Grammar Preparatory School 8 14 0

Mr. & Mrs. H. Day 2 10 0

V. M. Cox 2 0 0

Mr. & Mrs. Madore, and N. 1 0 0

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S. Madore, Stratford-on-Avon 10 0 0

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M. A. Mackenzie 2 0 0

H. D. Lane 10 0 0

M. P. Lane 10 0 0

D. Harvey Sutton 80 0 0

Mr. & Mrs. A. Burgess 2 0 0

G. T. Morgan 4 7 2

TOTAL: £13,756.18

## C.M.S. LEADER'S VISIT

Canon J. V. Taylor, General Secretary of the Church Missionary Society, Britain, will speak at a meeting in Australia at the end of February.

Dr. Taylor will take part in missionary consultations, visit the Society and attend a meeting of its Federal Executive. He also hopes to speak at the opening of the training college for missionaries in Melbourne.

Dr. Taylor went to Uganda as a C.M.S. missionary in 1945, and served in the Diocese of Mbarara as the Bishop Tucker Memorial College, Mukono, and from 1951 to 1954 he was attached to the International Missionary Council to make a series of studies in Africa and elsewhere, which from these studies issued "The Growth of the Church in Britain" and "Africa and the Church".

On this basis it was wholeheartedly accepted by observers that a series of forward steps had been taken so that the doors had been opened wide to further progress.

Mr. Catriss' report also came with a report on the work done by the A.C.C. Executive Committee during 1966.

## NEW HOUSES BLESSED AT MITCHELL RIVER

FROM A CORRESPONDENT

Mitchell River, February 7

The people of Mitchell River Aboriginal Station, Diocese of Carpenteria, gathered at the church on January 29 for the blessing of 46 new houses.

The day of thanksgiving and celebration on January 29, commenced into the evening, when a great crowd of people came to their new Superintendents, and their wife and children.

Mr. David Gosselink thanked the people of Mitchell River for their generous hospitality: that he could promise them a better future if they worked hard and honestly, then the time ahead would be better for them.

During the feastings the young men performed Island dancing, when darkness fell on the island and many of the older men joined in the dancing of Corroboree.

**AREAS OF  
NEED**  
**CALL FOR JOINT  
ACTION**

ECUMENICAL PRESS SERVICE

Geneva, February 7

Under the joint chairmanship of Dr. Michael Campbell MacLean, Archbishop of Jerusalem, and Dr. John C. H. Studd, President of Caritas Internationalis, a small group of ecumenical consultants of the Roman Catholic Church and of the Anglican Communion met at the Ecumenical Centre here this month for three days to discuss the present ability of closer Christian co-operation in emergency and development work.

Attention was given particularly to the joint operation and common action in the fields of mutual information, theological research, planning, spiritual appeals and communication, and the appeal of others, representations to governmental and inter-governmental bodies, and international action.

**VIET NAM AID**

Special emphasis was given to the need of continuing already existing efforts to bring assistance in aid to the victims of the Viet Nam crisis, and to extend it to other areas of need.

The group grew out of the concern expressed by the Joint Working Group ("Committee of 14") set up last year by the Joint Consultative Committee of the World Council of Churches that some specialists in the field of development work are in a service examine together wh their common action in these matters could be widened.

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**THE CATECHISM . . . 51****THE MEANS OF SALVATION**

By FRANCIS JOHN BREREL

It is our duty to honour God's Holy Word for three reasons: first, because it contains the truth; testifies to the means of salvation and promises the grace of salvation.

Secondly, Holy Scripture testifies to the means of salvation, which is the way of salvation, and the way of salvation even when what He has to say is the severest. "All He saith unto you is life," said Jesus. "Faith, that I the Lord am thy Saviour and thy Redeemer."

Thirdly, the corner stone was laid in the court of the prison, which was in the King of Judah's city of Jerusalem, and the stone, in all of the words I have spoken so far, is the corner stone.

Jesus dictated the messages God had given to Baruch, a scribe, who was as writing the Epistles, to the people.

He went to the house of a friend and read all that God had said to him.

Micah, the prophet, said that he hurried the people and told them he had prince and prophet in their present sinful way.

Jehudi, one of them, went for that he might read the scroll to the people in the Synagogue, invited Jesus to go and see there they "expanded unto him the way of God now open unto us."

Jesus said, "Behold, your sins are finished," when he had gone to Achala, his new friend's wrote to the Christians, "I have freed them from their sins."

He then went to the fire place before going to the King.

He "soon wanted to hear what God had said and Jehudi went to the King with the roll and read to the King."

After listening to three or four of his lessons the King sent for him, cut him to the quicks with his penknife and told him to despatch the protests of some of the priests, into the fire.

"It had been a hard lesson which he had learned," he ordered Baruch to write down again all he had heard and dictated and added more to it.

Had King not let him go, telling him he must be abandoned to the end, he would have learned how the calendar of the world had told could have been averted for God's message is never without meaning.

"It may be," said the man, "that the house of God will be destroyed, but I desire to do unto them that they may return every man from his evil ways, and may give their hearts to you, therefore I beseech you, therefore I beseech you, therefore I beseech you, the forgiveness of sins."

God has not only given us the means whereby we may be saved through the Passion Death: Re-surrection and Ascension.

Son has been made to be born again, written down that His Word may remain in the Temple, S. Philip's church built 1711, became the pro-cathedral of the Church.

The diocese consists of Birmingham and the surrounding districts of Warwickshire, Staffordshire, Shropshire, Herefordshire and Worcestershire.

In the same year mainly from Diocese of Worcester, but also included part of Lichfield.

In 1847, the Archdeaconry of Birmingham and the latter being constituted in 1866.

S. Philip's church, built 1711, became the pro-cathedral of the Church.

As the diocese has no recognized chapter, the bishop appointed a canon resident of the Crown.

These "business details" are given to show that procedure of establishing a new see may be understood.

In the short space of time since the inception of the see,

in any other: for there is none other name under heaven given to men, whereof we must be saved.

(The cornerstone was the foundation stone of a building. In ancient times the corner stone was a very rough one, cut at a right-angle and laid at the corner of a building to firmly unite together and able to withstand both force and weathering.)

It is called the Corner Stone. It means He unites in Himself both the world and all who will be saved.

There is a delightful story recorded in the Epistles, of a Jew named Appollonius who had been born in Alexandria.

He was an eloquent speaker, a great lover of God and well known throughout the Southern Empire.

On one occasion, he went to Ephesus and began to teach all about the Kingdom of God.

He was a teacher of the knowledge stopped at the teaching of S. John the Baptist.

He and his wife, Acilla and Priscilla, hearing him speak, invited him to go and stay with them there they "expanded unto him the way of God now open unto us."

When he had gone to Achala, his new friend's wrote to the Christians, "I have freed them from their sins."

And thirdly, because it testifies to the means of salvation.

Tradition says that when S.

Philip the Apostle came to Ethiopia, the nobles were afraid to meet him to his guest and so fled to further to the north.

Again, he bade them anoint him with oil those who sick and ill, and when he had done so, he was married at Cana with His Good News, and said, "Come together, let not man put asunder."

With such treasure in God's Holy Word we can well understand why the Epistles in the times of persecution urged us to seek and destroy the world and to understand why those who try other ways to destroy the value of the Scriptures, its meaning and trying to lessen its value, who must guard it with just and righteous hands in behalf of persecuted Christians did of old, and still persist, but have everlasting life.

And thirdly, because it testifies to the means of salvation.

Tradition says that when they testify of Him and the means and grace of salvation,

Agapita and Priscilla would not keep their knowledge of salvation to themselves and because they were willing to teach others, they were persecuted and died in prison in their native land.

My flesh is meat indeed and My Blood is drink indeed and drinketh My Blood, dwelleth in Me and I in It him.

And again, He commanded His Apostles to go to the Gentiles.

My Father hath sent Me even to send you and in the first Easter morning He bade them go forth and said, Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven them, and whatsoever sins ye retain, they are retained.

Again, He bade them anoint with oil those who sick and ill, and when he had done so, he was married at Cana with His Good News, and said, "Come together, let not man put asunder."

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# SCHOOL OF ALCOHOL STUDIES

## MELBOURNE DISCUSSION

FROM OUR OWN CORRESPONDENT

**Melbourne. February 7** A representative group representing all States of Australia met in Melbourne from January 24 to 28 for a Summer School of Alcohol Studies, arranged by the Department of Medicine, University of Melbourne, which, since July, 1964, has conducted a special clinic for the treatment, and research into, alcoholism, in S. Vincent's Hospital.

The Chaplain of S. Vincent's, the Reverend A. Appleby, was in charge of the work done by the clergy who attended. Physicians, social workers, legal representatives, and members of labour groups, were all involved.

Although similar schools have been conducted in Australia, this was the first in Australia, where the number of alcoholics is estimated at 1,000,000, that estimated that there are some 50,000 in Victoria alone.

In addition, the Rev. A. Vincent's Hospital, with special sessions at Newman College, University of Melbourne.

The school proved to be carefully timed, for it preceded by only a few days the change in Victoria from 100 to 120 rooms of Hotels. As a result, there was great public interest.

The Rev. Canon Dr. W. P. D. Phillips, Q.C., who presided over the recent inquiry into liquor control in Victoria. He suggested that each speaker might announce his own alcohol intake before giving his address!

Professor E. Saine, of the University of Melbourne, Australia, spoke of the effect of alcohol when taken in excess on the human body, and the hideous road toll he represented.

The Rev. G. H. Martin described the dreadful line up of the daily "Drunk's Court" which sat daily, daily average of 35 cases in Melbourne.

In view of the unsatisfactory nature of the inquiry, it was interesting to learn of the Victorian Government's proposed "Please View" instruction for the treatment of alcoholics.

### GREAT GAPS

Members from Sydney and Adelaide described the rescue work for alcoholics which had been carried out there, but it was obvious that in all cities there are great gaps in this type of work.

Special interest was expressed by the Rev. W. Johnson's description of his "Arch-Wise" Port in Adelaide. In N.S.W. such bodies as the obtained for alcoholics.

A special section "All for One and One for All" gave the point of view for total abstinence was put by Dr. Peter, Principal of Methodist College, Sydney.

The Director of I.T.I.M., the Rev. L. Styles drew attention to the fact that we are really being about morale, and the need for the Church to present an image of total concern. A subsequent clergy session.

### PROVOSTS TOUR CHANGES

The Provost of Somerswicks' tour of Australia (see "The Anglian" Jan 27) has been changed to allow him longer time in Sydney.

He will now arrive in Sydney at 9 a.m. on February 17, 1966.

An informal luncheon will be an address. "Parish Register" by the Dean, will be at 1 p.m.; and a final party, arranged by Mrs. James Church, King's Lynn, will be at 8 p.m.

Details may be obtained from Dr Kenneth Dutton at St. Paul's College, University of Sydney.

deal with education about alcohol.

It became clear that more treatment for alcoholics is necessary, and also institutions for the care of alcoholics, alongside those special needs is the education of the public related to alcohol.

In the final session, the Commonwealth Government to allow medical and social service benefits for alcoholics.

## CAMP HOWARD HAS TENTH BIRTHDAY

FROM A CORRESPONDENT

Jeanette marked the tenth birthday of Camp Howard, the holiday camps for schoolchildren organised by the Youth Department of the Diocese of Sydney.

A Thanksgiving service was held in the open-air chapel "Radical" on the site, followed by a service of refreshments.

Afterwards, the campers and

normal campers in a ski camp in the August-September vaca-

tions.

**VICAR FAREWELL**

FROM OUR OWN CORRESPONDENT  
Melbourne, February 7

During January, 1,000 makers joined with the local congregation at all services as the campers' Evening Service was the case. Evening on Sunday, January 14, for the Diocese of Bellary, by the Rev. A. Bellary.

After a ministry of seven years at Mornington, he has now moved to St. Francis' Mooroolbark, where he is to be succeeded early this month.

The retiring vicar was assisted by the Rev. Mr. J. Gibson, who is a regular assistant in the parish.

He settled there on retirement after six years.

The church was packed to capacity for 1965 is awarded to Mr. B. G. Quinlan (per cent).

The first term for 1966 began to May 18, 1966.

For Evensong, a social gathering was held in the parish hall, and the speakers, Mr. and Mrs. Bellamy's period as vicar, he was presented with a cheque thus submitted in by parishioners' enquiries.

## FIRST CHRISTIAN SERVICE COMMEMORATED

The Archdeacon of Sydney, the Venerable C. H. Gurney, spoke of the development during the last 178 years of the first Christian service held in Australia, attended by representatives of eleven denominations at St. Philip's Church, February 6.

The Christian Church had its life in the nation, both in Australia and overseas, he said.

More than 2,000 Australians from all the churches were serving as evangelists, teachers, doctors, nurses and technical teachers.

Contributions to Inter-Church Aid amounted to £4 million.

In international affairs, our elected representatives were listed.

**AID ABROAD**

Economic aid, representing six per cent. of our national income, was given to needy nations.

The total amount was surmounted by the use of our educational facilities. Last year we sent 567 experts and advisers to 62 assignment countries.

### MRS. M. CROTTY

We record with regret the death of Jeanne Croppy on January 24 at 84. An obituary notice will appear next week.



Scouts at the Sydney "Camp Howard" practise archery.

## BIBLE COLLEGE RESULTS

Mrs. N. Lenton from Wagga, N.S.W. (94 per cent.) and Miss M. Gillies from Auckland, N.Z. (91 per cent.) came first and second in the examination for the Diploma of Studies in the Church of England Bible College.

The Diploma Course (numbers after each name refer to participants) was:

M. J. Gibson (91); M. McKenna, 85; M. Martin, 84; B. G. Quinlan, 77; R. J. Phillips, 77; G. McCansh, 76; T. K. Dean, 76; M. Rowbotham, 73; L. Butler, 72; P. Macfarlane, 70; Orr, 71; D. R. Bellamy, 51; C. Clever, 50; M. McGrath, 68; N. Anderson, 63; M. Grampians, 61; F. Mugletton, 85; J. Sutton, 82; R. Winters, 55; P. Lloyd, 58; J. Gibson, 51; C. Clever, 50; J. Thorley, 50.

On failure, the Advanced Diploma Course: F. A. George, 88 per cent.; M. Curran, 86 per cent.; R. J. Gibson (1st class); M. Grampians (pass).

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## VICAR OUTSPKEN ON DEBT

FROM OUR OWN CORRESPONDENT

**Melbourne, February 7** In the current issue of "Silas' Messenger", the Reverend J. P. Stevenson, an estimated concept of debt as it applies to church finances and the responsibility of money for building programmes.

He writes: Finally, a word to say that says our church can't be compromised till it's free from debt.

He quotes St. Gregory IX (1243), which forms a financial code that is totally irrelevant to our modern economies.

If I don't pay my milk bills, the bank can't take my cow. If I have £1,000 in the bank, the bank legally owes me £1,000.

I'm in debt to me, because I owe it to that way. If the XYZ Corporation has £100 million pounds more this year than last year it means that I'm in debt.

Also, you would not be able to insure your life if the insurance companies could not invest their funds, which is another reason for lending money to us.

Sometimes they make appalling errors of judgement (there is one in H. G. Palmer); but they know that a healthy church is an insurance against many commercial undertakings.

From the point of view of the church, financially we are essentially non— the moral bankers. Morally, the long-term risk is lower from the church's angle because:

(A) It sheds the load more fairly.

(B) A policy of "out of debt" causes that really need help, at home and overseas, to go to wealthy corporations that would not do so.

Trusts interest on a long loan is heavy, but I doubt if it would be heavy enough to pay off.

So please let's stop describing capital repayment as "getting out of debt".

And the meaning of the phrase are quite misleading.

## SYDNEY ORGANISTS APPOINTMENT

ANGLICAN NEWS SERVICE

**London, February 7** Mr. Mervyn Byres, formerly Organist and Choirmaster at St. Andrew's Cathedral, Sydney, has been appointed organist and choirmaster of Selby Abbey, Yorkshire.

## FACT & FANCY

In South America a simple thing like a packet of jelly crystals can be a hazard, and a friend's spirit can work wonders, writes Archdeacon Bill Flanagan, of the Anglican Diocese of Argentina. This is the lesson from an incident which befell Bishop Marlowe, who was touring during his recent tour of South American mission areas.

The Bishop was crossing from Brazil to Argentina via the rather remote frontier post near Yacuiba. He had been asked to bring a bottle of whisky to deliver some jelly crystals to colleagues in Argentina when such things are luxury. After trudging across the "no-man's land", a drunken gull— from Yacuiba— stole the bottle. A full foul of the Argentinian customs officials followed, and though the jelly crystals were cocaine!

In the quiet, courteous and dignified manner for which Bishop Loane is well-known, he kept the crystals, and enjoyed the treat of jelly for breakfast. The customs man's idea all along, if so, he was so drowsy by this time that he forgot the Bishop on— jelly crystals and all!

It sounds familiar. Said, during the debate on women in synod, the Rev. Dr. T. G. Sykes: "Let us have women in Synod, but let us not have them march in front of us." I hope to bring me 32,000 women to South Africa," (Archdeacon Flanagan.)

"The sort of clergy wife who would want to march in front of us would usually have the sort of clerical wife who would not." (The Reverend Dr. E. Leavitt.) \*

## CLERICAL ERRORS

Ten maddest clergymen preached the wrong line, misinterpreted ecclesiastical policies, and then there were nine:

One joined a peace march, eight weary clergymen worked from nine to seven; one was a show-down, and then there were seven.

Seven seedy clergymen said they were a sports car, and then there were six.

Six said they must come alive," and then there were five.

Five passive clergymen another line of clericalism just sitting caps of iron.

One forged and crossed himself, and then there were four.

One decided to revere, and then there were three.

Three conforming clergymen with wives at every level went to work, and then there were two.

Two upright clergymen spoke of divine grace, and then there was one.

One offered a sermon offended and was beaten up.

He was made a bishop, and then there was none.

—Donald Wilson, in Canada.

"Zephon," writing in the "Church of England News paper," applauds the frankness with which the clerical community contrasted with the coynes with which present-day clergymen contrasted with each other.

The row between Paul and Barnabas was a "particularistic" row, and the community should have heard that there were difficulties between them and that it had been agreed that a two-line approach was what would be adopted.

What would have emerged with a little more tact and a little less bluster?

And why wasn't it bad for the Church's image? To make public the dispute between Paul and Peter on Paul's use of very strong language in Galatians 2: 12.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy, but are printed for publication letters on important subjects.

Letters should, if possible, be typed, double-spaced, on one side of the paper, and on the first page.

Preface is always given to correspondence, and all contributions are appreciated for publication.

Contributors' names may have been omitted.

## NEW DIOCESE

### "KNOCKERS OF THE NORTH"

TO THE EDITOR OF THE ANGLICAN

Sir. — Normally I would not be bothered to comment on a letter from someone who is under a name-de-nom, but as some information provided by Mr. G. R. Smith (see p. 13) is so inaccurate and gives such a false impression of the North, I feel compelled to participate in a primary. I feel compelled to give you the views of a man who, I am told, a friend says of himself, a casual acquaintance with Darwin.

We "knockers of the north," who have had casual acquaintances in the North, will have the remedy for all our ill but in a thriving, expanding and growing area like ours, as ours, only by continual association can a person really know what is going on.

If any of your readers know anything of the history of the N.T., they will appreciate the author's choice of an unfortunate title. The last historical date given was 1921.

I do hope that "Honest" casual acquaintance with Darwin will be met with later than that he might get treated.

As in all town-and-cities development, must be slow to start, and Darwin was no exception. The community experienced what every section of the church life meant quite frequently, only a passing interest in the main to their home parish. In the early years after the war even the few who had not had to be wrested from the Navy! Funds were low and the clergy were few, but the desire to make ends meet and also to keep track of the transient churchgoers.

The church was an town itself, in the dormitories, unable to support its own priest and his family. The population began to increase and new houses were put up all round Darwin, and in answer to a call for more priests to meet the spiritual needs of the town, the Brotherhood of the Good Shepherd came to the Territory. They took over the towns throughout the Territory and gradually spread out of the outback. Gradually the Church developed and although no one could be called "Historian" would have us as a spiritual revival there was never doubt.

The parish of Darwin became self supporting as far as day-to-day expenses went in 1962, and since then has gone ahead, with the wonderful assistance of the Caretakers' Association in building a new church in the Darwin suburb of Palmerston. There are two paid priests in the parish, one permanent, one assistant, five lay-readers and a strong lay-base of Religious Instruction teachers. This church is obviously forgetting the might of the original settlers, out by the S.M.S. missionaries throughout N.T. and, I suppose, Darwin, too. A.B.P. in Alice Springs, now self supporting, and like Darwin, is taking part in the M.R.L. Scheme to the best of their

ability, but as yet, unable to do the necessary work of expansion and assistance to other centres of the N.T. There is still much to be done, and much to minister to the outback areas and financial assistance to the church in the towns.

We love our Bishop, but see him less and less because of great distances and high cost of travel. Apart from the spiritual problem of day to day communications when the plane is delayed, the problem of the Torres Straits and the decision is required in Alice Springs or the Territory centres. The cost of fares seems alone being paid, as well as the cost of fares to the alternative of private representation on charters which is a poor way to meet the circumstances of the people they represent.

What we "knockers" say "We have seen so many Dioceses established in the last 20 years in areas where the population is not productive simply not to warrant the establishment of a diocesan structure." We have seen the area of an area of low population whose future will be governed by the availability of markets for a new development? Are we not with a future of this kind would it not be better to place to establish yet another new Diocese? etc.

What does it mean — No cash no Bishop, no organisation to assist him — and in this case, who is to be assisted?

Was this Christ's and His Apostles attitude? or our present

We in the Territory, feel that a Bishop of the N.T. will not be able to do the job that the administrative machinery on the spot will help the people to do. Look at the fast developing areas of the north. Lastly, as a man who has been and still is associated with Church and civil affairs in Darwin for all with sincerity — thank God that there are still priests and laymen who are willing to come to the N.T. and rough and ready minister to the outback and the peoples unknown to the majority of Australian christians.

Yours faithfully,  
PETER SPILLETTE.

Sir. — In reply to John Wood (Editorial, 1 Jan. 1) I mention four.

A boom period has appeared before the Territory's eyes do not coincide with those of Canberra: 3. The projection is an estimate; 4. Why not build a new diocese on facts rather than guess.

Yours sincerely,  
(The Rev'd) W. N. LINES,  
East Hawthorn, Vic.

**SUPPORT FROM A.C.R.I.**

TO THE EDITOR OF THE ANGLICAN

Sir. — On behalf of the Federal Executive of the Australian Council for Religious Rights, I wish to assure you that we were to read the frank and revealing speech of the Archbishop of Sydney, Dr. H. R. Gough, concerning "whether they are talking about" in his last diocesan letter.

The small, whose membership is made up of practising members of non-Christian religions, believes close relationships between Christians and non-Christians can only come about if we take a long hard look at our own history, teachings and should, as Dr. Gough said, "face the reality and accept the truth."

Right when he says "Many of those outside the Church do not think Christians believe what they profess to believe."

Our council is confident that, in the near future, the S.A. Walshe division of the A.C.R.I. will be able to have our own representative, from Anglicans in relation to the Social Studies Syllabus.

MARTIN SMITH,  
Vice-President of the  
Federal Executive of the  
Australian Council for  
Religious Rights.  
Brisbane.

In the matter of the ministry of the church and ministry of the Body of Christ we are apparently helpless; but at least we can open up channels for the

free flow of the only power that matters — that of the Holy Spirit. Stretching through Christian history from the Apostles to the present day, and including that of the Wesleyan Revival there seems adequate evidence that the Holy Spirit at grass-roots level makes use of those who wait on Him in faith.

Yours truly,

DEREK STONE.

Hobart.

**ANGLICAN SOCIETY REQUESTS**

TO THE EDITOR OF THE ANGLICAN

Sir. — On behalf of the Anglican Society and our chaplain, Fr Illyd, S.S.F., I would be very pleased if you would print the society's requests.

Firstly is the chronological list of names which appear as the habit of Bible-reading is being established.

Probably the best reason is that we are unwilling to endure the discipline and sheer drudgery of the task if the Scriptures are going to remain in their treasure to us.

There are several spiritual figures which speak to us if we are going to be fitted out our Bible-reading.

When we read our Bibles we desire evaporation and we leave off reading.

How then, are we to get the best out of our Bible-reading?

When we read the inspired Word of the Bible. Put aside the Authorised Version, even if it is not the best. It is the sense of it's the sense and not the associations which are important.

**COMMUNISM**

TO THE EDITOR OF THE ANGLICAN

Sir. — Permit me to add further information to my recent interesting item of news in your issue January 20 under the heading "A New Order."

As Priest-in-charge of the Priory District of Tasmania during the years 1922-23, I was responsible for the administration of the line."

As Prior-in-charge of the Priory District of Tasmania during the years 1922-23, I was responsible for the administration of the line."

These services were bright and were well received by family groups who were in my possession a week ago, a blackened wedge, left a blackened inscription. "Presented by — Reservoir 1923 to the Reverend and Mrs Lines."

Yours very good for the future.

Yours sincerely,  
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## I'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddillock

Please can you give me some help in reading the Bible. I've started it a dozen times, only to lose it again after a very few days.

Many of us would have to start your honest confession that you have not given the added care of the Editor, "Bible Reading," will be answered to you as soon as possible.

If you're starting with the New Testament, as I think you should, the translation of Canon Kingdon Ward's English Bible. The Standard American Revised Version is also a good one.

Secondly, read through the first half of the Gospels.

Thirdly, go to the first chapter of the Acts of the Apostles.

Fourthly, go to the first chapter of the Epistles of Paul.

Then, go to the first chapter of the Epistles of Peter.

When I'm trying to convey the meaning of a poem to myself, I read it several times to myself. When the image of what the poet means comes to me, I then recall it in my mind. I then avail myself of critical aids; but it's not until I've read it several times that I'm in a position to understand it.

It's essential that I do begin to examine it in that way.

aside, and told me that it had been rejected by the Commission which might well take over the activities of the church. I had no other option but to agree.

From that day to this, and even now, I have been in touch with the young members of our family eat daily, searching for the meaning of the word because they're an image of what they don't get a hold of.

It's a matter of enjoyment as you read your Scripture.

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Readers are invited to submit weekly questions on any topic of interest to the editor. The editor reserves the right to shorten or amend any question. Questions on controversial topics will not be answered.

If you start reading an article, only ought subsequently to avail yourself of the remarkable resources of the editor. The editor reserves the right to shorten or amend any question. Questions on controversial topics will not be answered.

The best book I recommend is the very fine series by Professor George R. R. Ward, *The Daily Study Bible*. It's first class. Matthew's, Gospel and John's, are also excellent. If you're starting with reading the Gospels.

You can continue to hold with complete conviction that the Bible is what countless men and women have believed in the centuries — a book that can never be surrendered but that can bring a new dimension to the life of the Church. "Accept it not as the word of man, but as the word of God."

Thirdly, read it imaginatively. Many people seem to consider that the gift given only to the artist, the musician and the visionary. It is the creative faculty of everyone's mind.

Then, let's take the passage, try to imagine a picture of it, as Ruskin did, "to be present" as if in the body at each recorded in the imagination.

Let's take an incident described in John's gospel, chapter 3 — the coming of Nicodemus, to hear Jesus teach him. Let's begin to hear it. Our Lord mentions the things of the spirit. Let's feel the spirit breathing on us. Let's let the evening zephyr fill our ears. Let's let the shutters be closed, the curtains drawn.

**IMAGINATION**

The Master says, "The wind blows where it will; you hear the sound but do not know from where it comes; it is the same with everyone who hears the word of the kingdom; when it comes into your heart, you do not know where it comes from; unless it is born of water and the Spirit." Let's let the water wash over us. Let's select governors for our world, who are born of water and the Spirit.

Use a sacrificial imagination in your reading.

Lately, I've been doing the same thing. The purpose of Sermon in Pictures is to produce a response. (Is that sometimes why we don't respond to it?)

The Bible has its way of finding us. What does it want us to do? What should we ask, does this passage mean to us? What does it mean to us? What does it mean to us?

An examination of letters to the editor reveals an interesting repetition, and warlike aims.

When such seeds are sown, they grow and bear fruit.

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## BOOK REVIEWS

## TEACHING THE FAITH

READINGS FOR RELIGION, Ronald Goldsmith, Routledge, Keens and Paul: £1.50 S.P.C.K., pp. 240, 30s. 6d.

**T**IS fascinating to follow the history of the teaching of religion in the Church in England and in the Church in the United States.

On the theological front in England, one sees the author leading (be it forwards or backwards) as when a notorious Bishop of Lichfield used to attend the schools of radical theology in his country.

But on the frontier of pastoral and educational activity the Americans are in the van.

Now, new now the venerable S.P.C.K. has issued a series called "The Library of Pastoral Care".

The present book is presented as breaking new ground. The activity, materials (to accommodate), readings for religion, "Readings for Religion" series are offered as "a prospectus for the ministry of the mind in Christian Education".

Of the book itself, the author says the emphasis moves away from the older authoritarian methods of teaching to methods of inquiry, responding to the challenge by the editor that he is encouraged to find out for himself.

"Religion is a personal search for faith and for information to be learned; therefore it is true that some information may be irrelevant to religious education more seriously."

To readers familiar with the present scheme of Religious Education programme this will appear as "Process and Content".

The present work follows on the author's "Religious Thinking and Action" and "Religious Experience", which was based on research findings of the abilities and limitations of people in capacities and backgrounds to tolerate and religious thoughts.

Dr. Ronald Goldsmith, lecturer in Educational Psychology in the University of Reading.

He has requested for further consideration the specific aspects of current research.

Professor W. R. Nielsen of London has written an introduction to this book, and the title as chosen comes from the well-known educationalist, Harold Bloom.

Others whose work has been discussed include Arthur Hamilton, Hyde Wright and the authors of the University's own "Religious Education". So, though some specific items of the research of Goldman himself have been criticized, Australia is not to be lightly dismissed.

Goldsmith claims a consensus of opinion on the following principles:

"Religion and life are one and if religion is to be appreciated and believed we must constantly keep them joined together, not separate them.

Religious truth must be seen."

—J.S.

LANGUAGE IN THEOLOGY

CHRISTIAN DISCOURSE, Ian T. Ramsey, Oxford University Press, £2. 26s. 6d.

WHEN we use ordinary language we are apt to think God is being addressed, but if speech is but an approximation to what we mean in speaking of God as Father, provided we do not "name him", we are in trouble.

Language is a topical question. In theological circles today, and indeed for many years past, "Honest to God", brought it very much to the fore. The book entitled "Christian Discourse", Ian T. Ramsey, Professor of the Philosophy of Religion at the University of Oxford, tackles the problem. The Christian faith must describe what he says in this, the "therefore", but if speech is but an approximation to what we mean in speaking of God as Father, provided we do not "name him", we are in trouble.

To illustrate his thesis, Professor Ramsey quotes the traditional doctrinal of the faith, the Apostles' Creed. Such expressions as "I believe", "I confess", "I conciliate", etc. are what he means. They point us to the truth, but they may not be pushed too far. He is indebted to Hastings Rashdall for much

of what he says in this, the "therefore", but other features of the argument are his own.

He seeks to defend Dr Robinson from charges of atheism and heresy, and to show that critics on him on one or two score him kindly.

In a word, a good buy, but not for the parish bookshelf. —C.M.G.

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—C.M.G.

by children and adolescents to be used in the classroom in a twentieth century setting.

The young, even from their earliest days, are naturally encouraged to participate in their own religious education so that their religious experiences and reactions are the result of a personal encounter.

The young, but it may, when placed alongside life in a relevant context, change their minds and strengthen personal convictions. Equally, if used too soon and irrelevantly it may retard religious thinking and create negative attitudes to religious education.

Religious education and religious fellowship is the major formative religious influence." —G.H.F.

CHACO MISSION CONVENTION

BY CANON R. W. PICKARD

TO strengthen its mission staff and to equip them better to serve the South American Missionary Society has adopted the scheme of sending missionaries to main mission centres overseas.

The scheme works and indigenous members of the mission regions together with it is a great service to bring in the speaker longer to a group of fellowmen in the Anglican Church is made very easy.

At the Chaco Convention at the end of November, at Algarrobo, Salta Province, Argentina,

POOR SECOND

Maurice Baldwin, Hodder and Stoughton, pp. 147, 7s. 6d.

After twenty-eight years in a station in the Chaco, Maurice Baldwin left and wrote his book "Poor Second" over the situation she described made it a better book.

This her second book, however, is not the stuff best-sellers and not even the Sabbath School Library. It is the kind of thing that is sold in the writing-shops along the roadside in writing the world away by the world.

The world is a novelty to her, but she has had a hard life for her readers who are probably more knowledgeable about the place than she.

Certainly she is about as poor as the world gets. Miss Baldwin, who comes out of Miss Baldwin's Surfers' Paradise ("rather low-middle-class") because she had no money, and Mrs. Maudie, where the women wear "white gloves and Ascot hats" even in the deepest poverty.

In all, a very trivial book.

—J.S.

RELIGIOUS

BROADCASTS

(Sessions which are conducted by

SPEECHES, DRAMA, MUSIC, ETC.

ENTERTAINERS, Etc., A.E.T., Arthur

CARTER, S. T. NOAD &amp; SON LTD.

CATHOLIC SERVICE, Etc., A.E.T.

RELIGION, SPEAKERS, Etc., A.E.T.

QUEST AND PLACES, Etc., A.E.T.

THE EPITOME, 11.30 a.m., A.E.T.

THE JOURNAL OF LEHIGH UNIVERSITY,

NETHERLANDS in need, A.E.T.

MONDAY, FEBRUARY 14 TO

FRIDAY, FEBRUARY 19, 9.15 a.m., A.E.T.—The Reverend Arthur Richardson.

SUNDAY, FEBRUARY 14, 10.15 a.m., A.E.T.—The Reverend Canon C. G. Smith's Conference, "The Story of the Cross".

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## HIGHLIGHTS OF A JOINT EFFORT

### INCREASED OBSERVANCE OF WEEK OF PRAYER

ECUMENICAL PRESS SERVICE

Geneva, February 7

Preliminary reports received at the World Council of Churches' headquarters here indicate a growing number of observances and increasing enthusiastic response to the Week of Prayer for Christian Unity.

In all parts of the world local Protestant, Anglican, Orthodox and Roman Catholic church authorities holding services of worship and intercessions, study seminars and other events similar to the Week of Prayer for Christian Unity were held in January 18.

Internationally, the week was sponsored jointly by the World Council of Churches Committee of Faiths and the Roman Catholic Association for Christian Unity, Lyon, France. The theme for the week was "Will be their God and they will be my people." (Exodus 33:14)

These were some of the highlights in Paris, France, Pastor Charles Wenzel president of the Protestant Federation of France addressed a service held at the Reformed Orthodox cathedral attended by prominent Orthodox, Anglican and Protestant leaders. In the same time Orthodox participated in the Federation-sponsored observance.

In Toulouse, in the Diocese of France M. Philippe Murray, director of the Department of Information of the World Council of Churches spoke on the significance of the ecumenical movement to a group of cloistered nuns of the Dominicans.

In Geneva, Switzerland, Msgr Antoine, Exarch for Western Europe of the Moscow Patriarchate of the Russian Orthodox Church, preached at a service in the Cathedral of St. Peter.

Protestant, Orthodox and Old Catholic churchmen joined for the first time by two Roman Catholic leaders, marching in the annual Chief Rabbi of Geneva attended the service.

In Copenhagen, Denmark Msgr Jan Willibrords, secretary of the Vatican Secretariat for the Propagation of the Catholic Unity, preached in a Lutheran church.

In Bergen, Norway, the Roman Catholic Vicar of Bergen preached in a Lutheran church. He supported the Roman Catholic to do so in Norway since the Reformation.

In Bonn, Germany, 1,000 persons of all churches took part in a service at the Roman Catholic Church of S. Nicholas.

### IN VIENNA

In Vienna, Austria, there were a number of ecumenical organized services including one sponsored by the Ecumenical Youth Council held in a Greek Orthodox Church.

In Spain a Spanish Protestant clergymen's service for the first time since Pope Paul VI's XXII Centre of the Pontifical University at Salamanca. José Cardosa, president of the Spanish Evangelical Defence Commission, spoke on the Protestant contribution to the Vatican statement on religious liberty.

In London thousands of people in all churches took part in a rally at Trafalgar Square and later in a procession down Whitehall to the House of Commons where they attended a shortened Evensong Service. In all an estimated 10,000 people at the meetings were held in Britain during the week.

In Kandy, Ceylon, an increasing dialogue between Protestants,

## CATHEDRAL TO BE D-DAY MEMORIAL

ANGLICAN NEWS SERVICE

London, February 7

Plans for the extension to Postwar Cathedrals of a national memorial to D-Day have been completed.

The foundation of Burma will set the foundation stone on June 6, the twenty-second anniversary.

The nave of the extension will have a clear span of seven feet and a height of that of the span of St. Paul's Cathedral. The seats will be with the altar, the focus point.

It will be the first work in England since 1945. In Nervi, the Italian structural engineer who was associated with the reconstruction of the building in Paris and some of the sports buildings for the Rome games.

The plans to complete the cathedral as a D-Day memorial can now be finalized. The extension will cost £50,000 and an appeal has been launched to meet the fund.

## SOUTHWELL RESPONDS TO M.R.L.

ANGLICAN NEWS SERVICE

London, February 7

Within the last month after launching "Our Responsibility," a plan of response to the proposed March of the Southwell march has already seen contributions totalling £1,360.

Canon Coakliffe and Mr. Williams, two of the seven leaders who spent four weeks in the Territory last year examining the current situation.

Mr. Williams explained that

"A demagogue could organize a crowd and legitimately claim that the march was organized by the general secretary of the Australian Missionary Society, Canon Coakliffe and Mr. Williams, and the chairman of the Australian Board of Missions."

Canon Coakliffe and Mr. Williams were two of the seven leaders who spent four weeks in the Territory last year examining the current situation.

Mr. Williams explained that the "sit-nothing boys" were a small minority and that it was not bright enough to complete their education — normally people who considered themselves too good to go back to their villages were not accepted by the group and they are growing very fast in numbers," he said.

"The marchers are from the same community as the Southwell boys, go to take and do tremendous damage."

Williams placed much of the blame for the growth of this group on the teaching syllabus which did not include the African syllabus and needs.

"About half the time it is taken up in the syllabus in the Territory teaching the German English," he said.

"Teaching which is oriented to the needs of the Southwell boys will not make New Guinea's boys and girls better citizens of the Territory," he told delegates to the council.

He told delegates to the council that not only must education be improved but teachers also be more and better teachers. Canon Coakliffe said New Guinea's boys and girls need the development of political consciousness and activity among them.

"The developing 'politicality' of the Territory will, I think, be a great deficit and rowdy, he said.

### INDEPENDENCE

"In the New Guinea Assembly there is already a quiet, embryonic independence group, but it will not be strong enough to be the devil's weapon for disunity in the church," he said.

The remedy is not to despise administration but administrative control, improved and speeded up.

He declared that the energy and enthusiasm put into the old secretarial help, more church members could be admitted to the church, lists of meetings and contacts could be made available to the laymen for the discussion of the church.

The remedy is not to despise

## EAST AFRICA SETBACK

ECUMENICAL PRESS SERVICE

Nairobi, February 7

Plans for the extension of a united church in East Africa suffered another setback when the announcement by representatives of the Church of the East (the Maronites) (see box) that they are "unable to contemplate positive steps to implement the principles of a Scheme of Union."

They notified the Steering Committee of the East African Council of Churches that while the proposed basis of Union was agreed to by the Maronites, the Maronites in Kenya would be "meaningfully involved" with the other two bodies which had given general support to the scheme.

These churches have virtually no church in Tanzania.

## UNION PLAN

They said that Anglicans could not accept "any proposal which would result in disruption of the Province."

The plan for union was approved by Anglican, Methodist and Presbyterians at a meeting at Dodoma, Tanzania in January 1965.

Lutheran delegates to that meeting refused to accept the plan and Maronite representatives were asked to come to consider the question.

These two bodies are the ones with work in Tanzania.

MAROCOCEITE binding, gilt edges, slip-in case (BLACK ONLY) — — — \$3.15 (31/6)

FRENCH MOROCCO leather binding, overlapping covers, gilt edges, slip-in case (BLACK, RED, BLUE) — — — \$3.85 (38/6)

NATURAL GOATSKIN binding, slightly overlapping covers, art gilt edges, boxed (BLACK, RED, BLUE) — — — \$5.80 (58/3)

PINESEAL MOROCCO leather binding, slightly overlapping covers, leather lined, art gilt edges, boxed (BLACK, RED, BLUE) \$7.40 (74/-)

## THE NEW ENGLISH BIBLE

NEW TESTAMENT

Vest Pocket Edition

**THE BOOK DEPARTMENT OF THE ANGLICAN** is now accepting orders for this latest and smallest edition of the *New English Bible: New Testament*, published by Cambridge University Press in conjunction with Oxford University Press.

The size of 4½" x 3½" permits the vest pocket edition to fit easily into a handbag or pocket.

This edition is printed in a new type-face specially designed for Bibles; it may be read easily without eyestrain.

It contains 576 pages of high-quality India paper and is available in four bindings, each with rounded corners.

## WARNING ON NEW GUINEA GIVEN AT A.C.C. MEETING

Two missionary leaders told the Australian Council of Churches, meeting in Melbourne from January 24 to 28, that a Papuan-New Guinea group could do tremendous political damage to the Territory.

A demagogue could organize a crowd and legitimately claim that the march was organized by the general secretary of the Australian Missionary Society, Canon Coakliffe and Mr. Williams, and the chairman of the Australian Board of Missions.

Canon Coakliffe and Mr. Williams were two of the seven leaders who spent four weeks in the Territory last year examining the current situation.

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"The marchers are from the same community as the Southwell boys, go to take and do tremendous damage."

Williams placed much of the blame for the growth of this group on the teaching syllabus which did not include the African syllabus and needs.

"About half the time it is taken up in the syllabus in the Territory teaching the German English," he said.

"Teaching which is oriented to the needs of the Southwell boys will not make New Guinea's boys and girls better citizens of the Territory," he told delegates to the council.

He told delegates to the council that not only must education be improved but teachers also be more and better teachers. Canon Coakliffe said New Guinea's boys and girls need the development of political consciousness and activity among them.

"The developing 'politicality' of the Territory will, I think, be a great deficit and rowdy, he said.

He declared that the energy and enthusiasm put into the old secretarial help, more church members could be admitted to the church, lists of meetings and contacts could be made available to the laymen for the discussion of the church.

The remedy is not to despise

The publication date in Australia is March 31, 1966. It is advised that orders be placed immediately as it is certain that the demand will rapidly deplete all possible stocks. Postage is 4c (5d.) per copy.

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# NEW UNIVERSITY OF QUEENSLAND ACT

NOMINEES of the Anglican Church and Roman Catholic Church Councils of Churches now hold seats *ex officio* on the Senate and the University of Queensland.

This has happened because the Queensland Government has proposed a new Act for the control of the University of Queensland.

The new Act has been strongly criticized by the staff of the University of Queensland and their colleagues in at least three other universities and by the Federal Government's University Staff Associations as well as by various non-university organizations concerned with the eff of Religious Rights and the Humanities.

A public meeting of protest has been planned for March, 1966, in Brisbane.

The academics felt so strongly about the proposed legislation that they have passed a motion of no confidence in a Senate constituted under such an Act.

## THE SENATE

There are two provisions of the Act which are welcomed by everybody — the provision that the Vice-Chancellor may be elected directly by the students and that the Senate can consist of up to 100 members; however, the latter is accompanied by the condition that no co-opted member can be a mem-

ber of the university staff. The staff felt that this was unacceptable. Other objections by the staff include:

1. the provision for direct representation on the Senate by representative bodies;
2. the deletion of Section 29 of the old Act which forbids the administration of any religious test to a member of the Senate or member of the University.

## STAFF OBJECTIONS

3. the deletion of Section 30 of the old Act which guarantees equal rights to women;
4. the provision that the appointment by the Senate of the Vice-Chancellor should be approved by the Governor-in-Chief;
5. the further limitation of staff representation by (a) requiring election to the Senate of University staff who may be elected by Convocation, which is the body of all staff, and (b) limiting only four votes to be cast by the Senate instead of three representatives to be elected by the Staff Association.

## LETTER TO THE EDITOR

### OBSERVANCE OF SUNDAY

TO THE EDITOR OF THE ANGLICAN

Sir — I have read in *The Anglican* of December 23, what the Rector of Christ Church, Cootamundra, said in his sermon on the Sabbath of the observance of the Sabbath and Sunday.

I do not agree with him for he seems to be making the mistake of regarding the keeping of the Sabbath as simply a day in the week when it is not.

God created the world in six days, "rested on the seventh day," and God blessed the seventh day, "because it is holy."

The six days of creation were not, we know, days of twenty four hours each, but days or ages. If the interpretation placed upon the six days, it must be placed upon the seventh day, the seventh day which God hallowed on the Sabbath. He did not keep the Sabbath in our present world, but one part of every day in our week, but a part of every day in our year.

When God made man, He intended him to share His Sabbath. That He might teach and train him to be a good son, a good loving child and that he might learn to know God as His ever-present Father. And when God sinned against Him and as a consequence was banished from the presence of God, man had to "set rest and had to begin a very different life in which he had to earn his bread by the sweat of his brow."

To reassure man, to convince him of His eternal and abiding love for him even in the midst of his misery, God had brought upon him that one day he would have the peace and calm he had thrown away. And God had thrown away the Sabbath which He had given him with His own willfulness. God allowed him to have this, that he might have the Sabbath of His creation.

Remember the Sabbath Day to keep it holy. — The Sabbath of His creation.

Remember the Sabbath Day to keep it holy.

For six days man must work hard and labour, but on seventh he must share in the Sabbath, His Sabbath. His Sabbath is a day of rest, of quiet, of calm, reviving the joy and gladness which can never be lost.

On that day man can neither help himself nor ask other to work for him. All he can do is to be free to live in his own way.

He will be free to be with God. In His company, learning by being taught by Him, trained in His ways, learning to know Him as their Father and brother.

President Shazar also referred to "other peoples", which, in recent years, have called for battle against religious persecution and racialism, and can again poison human life in many parts of the globe.

the history of university government in Queensland has been marked by periodic storms.

For the last eight years criticism has centred on excessive centralization of power in the State Government's control which is not so objectionable in itself as in the way it has worked.

In particular the limitation on the powers granted to the University by the Commonwealth Federal governments has tickled the staff here, the undergraduate and graduate students. The University of Queensland has fared badly compared with universities in other States.

## ARGUMENT

The Senate is majority which the past year has been nominated not to give consideration in the Senate to the numerous committees controlling numbers of State universities.

The controlling bodies argue with the State legislatures for more finance.

In Queensland similar open members could not be detached or objective.

To the editor claim that the Government has had too many direct nominees. Mr Peizley has recommended some concessions; those reducing their number from 14 to 11.

Yet this has been achieved by removing their qualifications from their positions as Government nominees and making them ex officio.

This move was not made at the request of the churches. Who says it was a mistake?

A clue may be found in the report that eight years ago Mr Peizley told the Staff Association that the number of government nominees could be reduced if the state of the church was changed.

## FIRST TIME

This certainly make the position look better on paper, at least to the churches. Who is concerned? How ever, for the first time in Australian history, the church is in a position of control of a public educational institution.

In Parliament he openly opposed it, claiming that staff

deem man. He closed the Old Covenant and between God and Man. Man was henceforth not to be God's child, but the Child of His Love, but the Child of His Redeeming Love, and on the Day of His Resurrection, and on the Day of His Ascension, the Day of His Sacrificing Love. That means man became God's Child through the Incarnation, redemption and sanctification.

To assure man that God's promise had been fulfilled, God had given man his promise and his sacrifice promised, and that he might now be re-assured that he had not previously lost. Our Lord rose from the tomb on the First Day of the Week. When the Disciples spoke of it as the Lord's Day, they did not say that it was the seventh day which God hallowed on the Sabbath. They said the Sabbath was over. He did not say the Sabbath was over in time, God may draw aside the veil for him to see the Sabbath which it pleases God to keep secret.

That portion of the Sabbath which is spent back over the portion of the Sabbath which has been given to us, is still the same Sabbath which God gave us.

When our Lord hallowed the First Day of the Week by His resurrection, He did not go back over the portion which had been given to us, but it was still the same Sabbath which God gave us.

Many people argue that it is sometimes difficult to attend the Eucharist on Saturday and make up the whole day.

That portion of the Sabbath which is spent in preparation to receive the Eucharist, is the constant and continual reminder of God's mercy and love for fallen man. It is the constant reminder each week when we may regain all that man has never lost, because our Lord has bestowed upon us.

To sum up: The Sabbath is that portion of time which God has given us to be used in preparation to receive the Eucharist. — The Sabbath of the constant and continual reminder of God's mercy and love for fallen man. It is the constant reminder each week when we may regain all that man has never lost, because our Lord has bestowed upon us.

For six days each week man must work hard but on the Sabbath, the Lord's Day, He is not to be asked to work for us. He is to ask others to work for us; all men are to be free and at liberty to live in their Heavenly Father and their Redeemer.

This privilege too, man despised so that God said to Ezekiel, "I will show them My Sabbath." My Sabbath they greatly polluted.

When Our Lord came to re-

turn to spread the Sabbath, on the Sabbath Day, if we idealise the way so many people spend Christmas Day. A man takes his wife and children to the beach with his people (or hers).

He does not just call in to spend the day with his wife, nor does he return home to mow the lawn, paint the house, wash the car, or do any other work. His wife wants to be done; nor does his wife return straight away to her work after the Sabbath.

When we appreciate that meaning of the Sabbath, we may understand why the gift God has given us and the gift He does not want us to be without. Even though we may not be able to spend the day in any way that could make God say of us, "My Sabbath they greatly polluted" (which is only another way of saying, despised).

I am etc.

FRANCIS JOHN BREWRY.

## FIVE COMMISSIONS SET UP

ECUMENICAL PRESS SERVICE

Rome, February 7

Pope Paul VI has announced the formation of five new commissions to implement decrees approved by the Second Vatican Council.

These commissions will be concerned with preparing regulations relating to the effects of the conciliar decrees of the Bishops and Government of the Ecumenical Patriarchate, Christian Education, the Priestly Ministry and the Lay Apostolate.

The Pope's announcement is made in his encyclical *Unitatis Redintegratio*, which was dated January 3, but issued in mid-January.

He said he had also established a Central Commission to study various individual commissions and to interpret the council's decrees and constitutions.

## WOMEN'S WORLD DAY OF PRAYER

ANGELICAN NEWS SERVICE

An all-women's ecumenical organization of city workers will attend a luncheon-service in the St. Mary's Convent, Lombard Street on February 25, to mark the Women's World Day of Prayer. The preacher will be Rev. Dr. Kathleen Bliss, general secretary of the General Board of Education.

The service, which has been held this year by the Society of the Fisherman, will be opened to the Women's World Day of Prayer, to be conducted by Mrs Kathleen Bliss, All Saints' Church, with the Reverend W. S. Allam, vicar of St. Mary's.

The Lady Mayoress and the wives of the sheriffs and city officers will also preside at the service. Mrs. Alice St. Mary Woolworth is holding for the fourth year in succession, the service, which more than 150 countries will be observing on the Day of Prayer.

## MONASTERY IS ECUMENICAL

ECUMENICAL PRESS SERVICE

Vienna, February 7

Two Swedish Lutheran monks have joined 15 Roman Catholic monks to form an "ecumenical monastery" at Elchingen.

The two Swedes, monks joining the ten-year-old monastic community, live according to the Benedictine rule, as a result of the initiatives by Swedish Lutherans to the Vatican Council.

Bishop Gerhard May of the Diocese of Augsburg, Bavaria, has supported the venture.

It is our conviction that Protestant and Catholic together with Roman Catholic monks in one monastery just as in one church of different confessions," he said.

"They can have spiritual freedom and yet in the end of their lives they deny the special heritage of their own confession, but without endangering the other's freedom of conscience."

I am etc.

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# KING CHARLES THE MARTYR

HOW many of us in the cathedral tonight have been brought up to believe that we may be described as Whig History books and history men of the obvious? In St John's Cathedral, the Feast of King Charles the Martyr, January 30, He is also chaplain of the Australian branch of the Monarchist League.

Cromwell overcame violently well emulated even by our Church and State. His priests and theological College to their greater profit.

In a study of the period four main themes for consideration emerge. It was a time when the political ambitions of Scotland and France, and the majority of the people of England themselves with religious discord, when a militant minority group sought to impose its will on Parliament assumed power in a way parallel to similar in the present day. Millions of Americans and near Australian minorities, and finally, a time when the English were being overhauled and revised.

To take an example of Scottish political ambitions being interpreted in our time, we may remember that after Scotland had invaded England the King of Scotland was by promising freedom of worship to Scotland - a move particular to the Presbyterians after the imposition of the 1634 Scottish Prayer Book. But this did not seem to be enough.

## IN SCOTLAND

Shortly afterwards the Scots entered the war on the side of the King against their own Stuart King.

When Charles was forced to take refuge in Scotland the Scots in return for a promise that Presbyterianism would be imposed on England, which the King refused to do, and was promptly sold back to the English Parliamentaries.

For us to consider it foolish enough to say that King Charles was politically adept. A man who could understand political theories, one of which is quite wrongly called "The Divine Right of Kings".

The ship in which only one move the King made in political area that was ill-advised was his flight to France, best brought out by the fears system, whilst built upon the right, he had indeed lost, was also firmly grasped at the same responsibility before God and the huge load of the land-owner for his people.

## GOOD SENSE

It is a great danger to judge history with hindsight, as Warrant has done, and others have pointed out, that King Charles' speech on the scaffold was a masterpiece in the early Caroline period and is not at all misplaced even now.

"For the people, and truly, I desire that liberty and freedom, as much as anybody could wish, but I myself would that this liberty and freedom consists in having of Government laws by which their life and quietness may be in most their own. It is not in having a share in Government, says he, nothing pertaining to them."

The place of Cromwell in all this may be judged by his subsequent behaviour.

Politically he did not have the support of the majority in Parliament for actions up to the King's death, after he purged Parliament in a more drastic way than the King had done over Haverhill.

His rule after 1649 was that of a military dictator of which most of the English people approved with Plautus' Guardians.

Spiritually Cromwell aimed at creating a Protestant Commonwealth Republic. There was certainly to be no freedom for Roman Catholics or Anglicans.

This is the text of the sermon preached by the Warden of S. Oswald's, Brisbane, the Reverend Stephen Freshwater, in St John's Cathedral, the Feast of King Charles the Martyr, January 30. He is also chaplain of the Australian branch of the Monarchist League.

Cromwell overcame violently well emulated even by our Church and State. His priests and theological College to their greater profit. In a study of the period four main themes for consideration emerge. It was a time when the political ambitions of Scotland and France, and the majority of the people of England themselves with religious discord, when a militant minority group sought to impose its will on Parliament assumed power in a way parallel to similar in the present day. Millions of Americans and near Australian minorities, and finally, a time when the English were being overhauled and revised.

I am beyond my comprehension since the last sermon in history in the same breath as the Magna Carta.

It quite defuses my imagination since my college in the University of Queensland could deduce itself to such a

We come now to a consideration of Charles in the context of his Faith, which to us gathered over the last three centuries to Almighty God is the most important.

Even Charles' enemies, writing subsequently to his murderer, to his low birth, his husband and a loving father.

He had the inimitable gift of eliciting loving devotion from those who were not well-disposed to his cause.

A religious man, there is ample evidence from numerous contemporaries, including Arch-

bishop Laud and Bishop Juxon, of a spirituality which could

not be matched even by our Church and State. His priests and theological College to their greater profit.

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The RESTORATION

The Anglican Church, and indeed all who believe that God is King, thank God that Charles' reply was, "Let my condition be what it will, I thank God every day for the grace of God never to yield up this Kingdom to the Government of men."

Charles II at the Restoration, though his name to be included in the Royal and a Collect, Epistle and Gospel to be inserted in the Prayer Book.

Whether or not this was done was the ancient way of canonising a saint, and any prayer for the soul of King Charles I was one of the proofs of the growth of parliamentary power and religious freedom and toleration. It is too many, I believe, and the truth is reduced to nonsense.

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An offer to this effect was made to the King at the last minute at Newport in 1648, when the English Christians in Faith, and he who was asked to subscribe Calvinism to the Prayer Book and Liturgy of Worship, and do away with the Apostolic ministrants.

But there was never permission given to remove the name of Queen whose preference from a Presbyterian was well-known.

In 1648, when the King was sent to the Tower, he was allowed to go to his room to pray, and his wife Ella a nurse, and his wife Anne give letters to the little colony's children.

Edward Norton is also an agriculturist, and his wife Ella a nurse, and his wife Anne is a special-ist in child care.

This article is supplied by the Australian Freedoms from Hunger Campaign, and is one of five articles in this issue.

More romantically, it has been said that S. Monica's prayers saved her reprobate son, S. Augustine.

Is it too romantic or far-fetched to believe that King Charles II, the clearly-defined Anglican Church, did, by his example of a life dedicated to God, and his wife Anne, be an inspiration to our membership?

It has often been suggested that S. Monica's prayer at his martyrdom converted S. Paul and converted the world for the early Christians.

Early in 1648, when the King was sent to the Tower, he was allowed to go to his room to pray, and his wife Ella a nurse, and his wife Anne give letters to the little colony's children.

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## SOUTH AMERICAN NOTES

BY CANON R. W. PICKARD

To mark the completion of 26 years loyal service in the South American Anglican Church in Chile, the Reverend Segundo Cayal has been named an Hon. Canon of the Cathedral, Santiago, by the Right Reverend Kenneth Howell, Bishop of Chile.

Segundo Cayal was ordained deacon in 1939, being the second Chilean national to come to the Second National Council to the Convocation of the Anglican Church in Chile.

Almost the whole of his ministry has been devoted to his own Araucanian people in Chile's mountainous region.

He is present in charge of the rural churches centred on Malalche in the Chiloé Archipelago, and is also a canon of the cathedral.

Writing in the paper Bellavista, Bishop Tacker says that this long tour, involving a considerable absence from his wife and family, has been a source of interest, prayer support and practical concern for the Anglican diocese of South America.

### MUTUAL LINKS

He adds: "It was suggested to me when I was appointed Bishop that I might be asked to return to England at least once a year for the first five years of my incumbency. This suggestion of the Church of England has been described as one of the best parts of my work in this part of England.

Among missionaries who have written recently to the choir, Benjamin Britten, who has composed the music for the choir's new service book, the Latin Mass, and the choir conducted it at the church.

An oil painting by Graham Sutherland and a stone statue by Henry Moore are among the church's treasures.

NORTH AMERICA

Leaving Buenos Aires on October 1st he reached New York, Boston, Chicago and Milwaukee before visiting the States of Mississippi and North Carolina. Christmas saw him in Canada.

## A STORY OF FIVE FAMILIES

T

hey formed a picture in

Queensland whose preference from a

Presbyterian was well-known.

Parishioners open to do good

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Wells with sand filters are being dug; sites for these are being explored now.

One of the most important and interesting phases of the project is the "busch service" in which all live within specially equipped huts, in the depths of the Abukala district, near the Cross river of Eastern Nigeria.

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## LETTERS TO THE EDITOR

## STATE AID TO SCHOOLS

TO THE EDITOR OF THE ANGLICAN

The first principle to be followed by any section which leaves its children a heritage free from internal strife and discord is to ensure those children grow up together in friendship and understanding during their education. Segregation, whether racial, religious or social, has been responsible for most of the world's troubles, and in principle stands condemned by most people.

The article on State Aid by Roland St John in yesterday's issue causes me to step forward to perpetuate the segregation of Catholic children, and the division of the State into two schools managed at its unity for decades. True, he chides the government for its failure to impose State Aid used to impose State Aid on the nation, but he grieves against any who have caused or influenced which have caused Liberal Party leadership to decide that State Aid is less important than the parochial voting interest of the D.L.P. He fails to see that the great Catholics assume that a certain pre-determined percentage of that faith is entitled to vote in senatorial time. The shortlived Protestant Labour Party in Queensland found no place for the Catholic vote so it was so disciplined.

It is tragic for Australia that this situation exists at a time when Catholic educationalists are questioning the wisdom of this separation. The integration of children of all other denominations is a direct result of the fact that they go together at school, and there can be no denying the unhappiness suffered by many of the domestic field of human relationships such as intermarriage, and the like. This is generally as a result of failure to achieve integration with the rest of society after the time it can be suggested that the majority do not assimilate successfully into a plural society. Australian society is studded with the careers of Catholic leaders who have been capable of achieving success above sectional religious interests, and the small percentage vote of the Catholic religious party shows that the vote for what is primarily a majoritarian cause is seen from an independent point of view.

Why then should it be assumed that the majority are emotionally involved in their religion that they would not respond to the welfare of the nation? It would be foolish to expect a valid argument to be made in thought to sweep through the Church, but certainly there is a chance of change which could be guaranteed.

Father J. P. Kelly has pointed the way to the solution in the following quotation from his pamphlet "Why Catholic Schools?"

"There can be little doubt that social conditions in Australia are just a little different from those in the United States where Catholic schools developed."

"A good deal might be achieved if the Government would formally repeal the law which binds Catholic parents to Catholic schools - to Catholic Schools."

Father Kelly realises, with most intelligence, that education is inextricably linked with the welfare of the nation. It is inconceivable that education in Australia will be segregated for ever, but it would be left to the wilfulness of the Government when an enlightened Government could request the Catholic community to review their attitude now, and encourage the unity which is in the best interest of the nation.

In any case the element of compulsion is unrealistic. In Melbourne, where nearly all Catholic Children attend State schools, and there is hardly a State school which does not have a normal Catholic attendance. Further, it is a practice at all private schools to turn

over to the State school system pupils whose academic standard does not enhance the school's reputation or whose behaviour is considered unsatisfactory.

This practice, of course, does not mean that Catholic education would constitute an infringement of religious rights. Refusal of parents to send their children to school, certainly by the 75 per cent. of the population of the State, and probably by a considerable percentage who are members of another church, would have been a national disgraceful act.

The article has mentioned that the State has developed a national curriculum, and that it has not yet accepted the one example which occurs under the mantle of religious rights. Refusal of parents to send their child to school is one example which has validity for the State, and it has not yet had to take steps to ensure that the child benefits from the knowledge taught in the State system.

The concept that our State education systems can infringe any religious freedom depends on the assumption that the State would pay for a united education system expanded to receive all those not seriously entertained by the Catholic Church which finds itself unable to meet into near religious compartments, placing education back into the hands of the individual.

They would recognise that while it is not suggested that the State should be prevented from establishing its own Catholic system, it is certainly not desirable to fragment the education system to allow that choice.

It would be far more economic than fragmentation of existing systems to have a new "Millieewa" Boys' Home at the society in which their children have to live.

Yours faithfully,

V. H. LLOYD,  
Enoggera, Qld.

## TO THE EDITOR OF THE ANGLICAN

Sir, It is a sign of apathy, or agreement, to Mr Roland St John's article "Some State Aid Queries" (February 13), that he fails to accept the claim that the State system should be somehow refined to make room for the needs of State Aid.

The nation's taxes have never been spent on personnel on the principle of benefit to the nation. It is his lack of respect to Australian taxpayers that is really due to see that the Roman Catholic schools survive in their present truncated state is fantastic. Perhaps this was unintentional. The absence of any real opposition is ridiculous, and unmannered individuals or children couples can be seen to be the last to leave the above sectional religious interests, and the small percentage vote of the Catholic religious party shows that the vote for what is primarily a majoritarian cause is seen from an independent point of view.

Why then should it be assumed that the majority are emotionally involved in their religion that they would not respond to the welfare of the nation? It would be foolish to expect a valid argument to be made in thought to sweep through the Church, but certainly there is a chance of change which could be guaranteed.

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Yours faithfully,  
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Enoggera, Qld.

## TO THE EDITOR OF THE ANGLICAN

Sir, Your very Corres-pondence states that the tenure of the Rectory of Northam is of some length. I am sorry to say that the Rectory of Northam is probably a record in this diocese. This is my opinion, based on my knowledge of the history of the Diocese of Northam.

The parish records of the Diocese of Northam show that the first Vicar of Northam was Rev'd Dr. Thomas Cowper, who was installed in 1842. Dr. Cowper died in 1852, and the next Vicar was Rev'd Dr. George T. Thorpe, who was installed in 1853. Dr. Thorpe died in 1858, and the next Vicar was Rev'd Dr. John C. T. Cowper, who was installed in 1859.

Dr. Cowper died in 1863, and the next Vicar was Rev'd Dr. John C. T. Cowper, who was installed in 1864.

This means I was just four weeks from completing a full year of service. The Perth Year Book for 1865 records the following information also:

"I. (Rev'd) L. S. QUINLAN, MELBOURNE, VIC.

U.S.A. WAR AGAINST POVERTY  
ECCLESIAKAL PRESS SERVICE  
GENEVA, FEBRUARY 7

Frances Iblam, one of the presidents of the World Council of Churches, has called for the creation of a large separate group, the "Christian Council of the Poor," to bring together with the help of the World Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America.

The "poor" is nebulous as a category, but the U.S.A. has agreed to embrace all existing models, and the argument for the existence of a separate group is the desire to protect the "true" poor from the "haves" or the "have-nots." The "true" poor are those who are allegedly primary element to the core.

Again, a "public enquiry to

## DIOCESAN NEWS

## ADELAIDE

**LAW SERVICE IN CATHEDRAL**  
The Law Service in the Cathedral commemoration of the Law Day will be held in St. Peter's Cathedral, at 10.30 a.m. The preacher will be the Very Rev'd R. V. W. Gray, M.A., who with the Mayo active Anglicans have observed that the Church school ideal of practical general education is not responsible for the present educational crisis, and that private education will be more valuable.

It is hardly likely that they will accept this treatment with pleasure, but it is equally likely that they would picture St. Peter's St. John's picture of the Mayo active Anglicans as being dimly interested in the matter. These differences did not merit the attention of the Mayo active Anglicans, but the unpopularity of the fact that the genius of Christian faith is not recognised.

Yours etc.,  
(The Reverend) ERIC MORTLEY,  
Woolloola, N.S.W.

**NEW "MILLEEWA"**  
TO THE EDITOR OF THE ANGLICAN

Sir, On Sunday, February 20, at 3 p.m., the Primate of Australia, Dr. Gordon H. Studdert, will open and dedicate the new "Milleewa" Boys' Home at the "Milleewa" home which the Australian Board of Missions has recently acquired.

We would like to invite all

boys, friends, former committee members and their families to the opening and dedication service.

The new home was designed by the architectural firm of Wm. C. Brown and Moreyhouse, and will cost \$150,000. It will accommodate 120 boys, and will be open to the public for visiting, and will be available for the use of the local community.

Mr. H. F. Wilton, the architect, will speak at the opening, and Rev'd F. H. Wilton, the chairman of the "Milleewa" Auxiliary, will preside.

LEADERS' CONFERENCE FOR

WOMEN'S AUXILIARY  
TO THE EDITOR OF THE ANGLICAN

A leaders' conference of the Australian Board of Missions will be held at the "Milleewa" Boys' Home, Woolloola, on Tuesday, February 15.

INSTITUTIONS AND  
CHRISTIAN ACTION ON RHODESIA

TO THE EDITOR OF THE ANGLICAN

Sir, During the past fortnight, the Archdeacon of Brisbane has issued a series of clarifications on new curbs. On January 26, he was induced as Rector of Charlton, and the following day he was installed as Vicar of Surat. Archdeacon of Brisbane, Dr. T. G. Teeswater, was induced as Rector of St. Thomas, Coomera, and Dr. T. G. Teeswater, was installed as the first Rector of St. Mark's, Coomera, School, Albion, on February 4.

Another installation was held at Maroochydore on February 11. Rev'd L. H. Barrows was installed as Rector of St. Paul's, Taringa, and the Archdeacon of the diocese to institute the Rev'd A. Sonner at Picnic Bay, and the Rev'd P. C. Payne, on February 12.

It is generally believed by Christian Action that sanctions should be imposed on the South African regime, but if this does not work, said Canon may take new steps.

If that implied the use of force, such force must be used with discrimination.

Referring to the Archdeacon of Canterbury's statement last October as "ham-handed," and the use of force in Rhodesia, Canon Collins said that whether the force should intensify action to bring down the present régime as quickly as possible, he must take new steps.

At a Press conference on February 1, Canon Collins said that he wanted to see the British Government should intensify action to bring down the régime as quickly as possible, he must take new steps.

NEW ZEALAND: \$140,000

to the expenditure, and the British Council of Churches, \$40,000.

Other contributions came from Lutheran World Relief and Church World Service in the United States.

These churches around the world and of many different traditions had joined together in a massive effort to fight hunger.

Such is the battle in which the churches are engaged. It represents their share

in a common effort that nations

and religious institutions are making to meet the responsibility of all humanity to conquer hunger, disease and ignorance.

# EDUCATIONAL WORK PROGRESSES

## NORTH QUEENSLAND PLANS

FROM OUR OWN CORRESPONDENT

Townsville, February 7  
Considerable progress in the Church's educational work was reported here on February 3 at the meeting of the Diocesan Council of North Queensland.

In the area served by the Bishop of Townsville, Barham, the Ravenshoe district will in future be centred at Herberton. In charge, the Reverend W. Armstrong, who comes from Durban, South Africa, five in the Herberton rectory.

The will have the care of the Charters Towers, Herberton, and will also have the right of entry to the Herberton church. As minister to Anglican girls, with full consent and cooperation of the Bishop, he will be in charge. Until he arrives in two months' time, the Right Reverend Armstrong will undertake these duties which include the oversight of the Ravenshoe Church.

Extensive repairs to the Herberton church will be undertaken immediately.

### SCHOOL TRACTOR

S. Barnabas' School, Ravensthorpe, has been granted funds which will aid in the farm work of this agricultural school. This year the students will expect a substantial increase in enrolment for the current year.

Mr. G. C. Goss, the headmaster, reports a like increase, and has acquired a new house adjoining the school grounds which will ultimately become a staff residence.

In the meantime, it is being urged to house a number of senior girls, to try out the concept of dormitory life which is widely used in English schools, while a new hall in Townsville on the last day of term, an executive committee was formed to draw up an appeal for funds to build the permanent S. Mark's College.

### CANON WOOTTON'S NEW POST

ANGLICAN NEWS SERVICE

London, February 7  
The Clergyman is to lose Canon R. W. E. Wootton, the principal of the Wilson Chapel Training School, who leaves this post in late June to accept an appointment as Assistant Treasurer of the Royal British and Foreign Bible Society.

In his new post, Canon Wootton, a classical scholar and litterist, will supervise the translation of the Bible into many languages.

## THE ANGLICAN ORDER FORM

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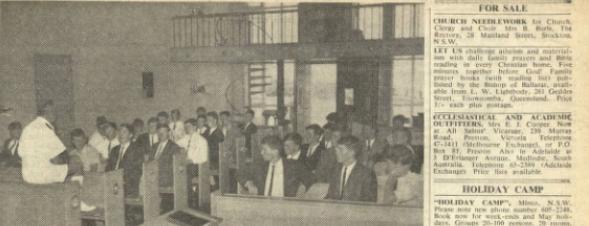
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During January boys from some of the independent schools in each State toured Naval Establishments in New South Wales. The first place visited HMAS Watson was the chapel where the chaplain, the Reverend J. Trainer R.A.N., is seen explaining its history.

### "MEALS ON WHEELS"

#### AT MITCHELL RIVER

FROM A CORRESPONDENT

Mitchell River, February 7

#### "Meals on Wheels" DISSUASION OF CARPENTERIA

This is one way of seeing some old age pensioners. Their welfare was received very heartily.

For a long time now the welfare of the elderly has been concerned the people of Mitchell River. There had always been people who could not care for themselves, let alone cook their meals.

The local Council had heard on many occasions plans for the care of the elderly in the town. Well, they thought it shouldn't wait any longer so something was needed at once.

At the same time, the community of Mitchell River had invited to take part in an Arts Festival.

Most of the people of Mitchell River's Council sought practical ideas which would help solve the most urgent problem.

This is one of the ways Canon C. H. Darvin has been able to help the elderly.

But maybe YOU could help with assistance. Personnel

of a motor mechanic and a carpenter.

#### WOMEN'S CONVENTION

The Australian Women's Christian Convention will be held at Narrabeen National Farm, near Sydney, on March 11.

The speakers will be Mrs R. C. Kerley, Mrs A. C. Chambers, Miss M. Cook and Mr. D. F. Fewchuk. The chairman will be

Mrs R. G. Collins.

### MELBOURNE LAW SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, February 7

The traditional services for the beginning of the legal year were held in Melbourne on Tuesday morning, February 8.

At St. Paul's Cathedral, the Chief Justice of Victoria, Sir John Winterton, led the procession of Justice of the Supreme Court, Judges of the County Courts, Magistrates, robes, Barristers, and Solicitors, into the

Supreme Court chamber.

The Supreme Court judges have always added a touch of colour to their red robes, and the robes of the Justices of the Peace are written to the Victorian Government.

The Justices were ready to the Chief Justice and the Solicitor-General, Mr. B. L. Murray.

Also present was the Principal of Whiteley Barristerage, University of Melbourne, the Reverend Dr. Himber.

After the service, the Chief Justice paid his respects to the

Supreme Court in the Supreme Court Library.

### LEEDS MISSION

"Christ our Cont'nyour" is the title of the mission being held at the York Minster, York, from February 7 to 14.

### CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rates

for 1966 are \$2 (3d) per word, payable in advance. A special rate of 2c (\$2d) per word is charged for "For Home Wanted" advertisements. Minimum 25c (2 1/2).

### POSITIONS VACANT

ABORIGINE MISSIONS, Edward and Mitchell Rivers, Carpenteria, Centralian Australia, seek a graduate teacher.

Applicants must be aged 21-25 years, married or single, with a knowledge of Aborigines.

Andrews Hall, C.M.S., Missionary to the Aborigines, Carpenteria, a Cheshire lad, aged 21, married, is required to have paid on the training course.

He must be a good teacher, interested in Aborigines, and have a knowledge of the language.

Applications for positions are invited from those who are interested in working among the Aborigines.

ACOUNTANT. A Church Welfare Committee of a small Anglican congregation is seeking an accountant.

The position is part-time, and the hours are flexible.

Applications should be sent to the Secretary, 87 Quandamooka Street, Carlton, N.J.

### THE CHURCH OF NORTH QUEENSLAND

THE SECRETARY AND MANAGER OF THE CHURCH OF NORTH QUEENSLAND.

This vacancy is due to southern transference.

Shortland and Bryanton, located in the Diocese of North Queensland.

Applications should be sent to the Secretary, P.O. Box 516, Townsville.

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Please note new phone number 669-2248.  
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available, apply to the Master.

**BIRTHS**  
GREEN. On January 29 at Hummer-  
stone, Hunter Valley, New South Wales, son  
Peter Cowan and Dorothy, a daughter,  
Sarah, born January 29, 1966.

HATHAWAY. On the Reverend Canon  
John, son of Rev. Canon John and  
Mrs. Ruth, born January 26, 1966. A brother  
of the Rev. Canon John and Mrs. Ruth.

**ECUMENICAL GROUP HELPS CHILDREN**  
London, February 7  
Unprivileged children in

Cancas, a village near this suburb of Lisbon, are learning creative crafts and sports through the efforts of a small Protestant seminary.

Protestant seminary students, missionaries and Roman Catholic students are helping the children to instruct more than 100 children in basic skills.

The seminary students, are from the Evangelical Seminary of Theology, the only non-Catholic seminary in the nation.

Set up and controlled by the parents of the children, the seminary is primarily a S. Christopher's Church.

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## THE ANGLICAN M.R.I. APPEAL

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