

BRISBANE CATHEDRAL TO BE COMPLETED

WORK TO START ON TWO-BAY EXTENSION

FROM A SPECIAL CORRESPONDENT

After many years of effort and long unavoidable delays, a contract has now been signed for the completion of S. John's Cathedral, Brisbane, and the Diocesan Registrar, Mr R. T. St John, announced today.

S. John's Cathedral will be finished in accordance with the design of the architect, Frank L. Pearson, of more than sixty years ago.

It is most likely that it will be the last Gothic cathedral to be built in the world.

Already it is unique in Australia for, although there are other Gothic cathedrals in this country, there is none with the complex stone vaulted ceilings as in S. John's.

Its dignified style is seen in the restrained grandeur popularly referred to as "French Gothic". The two extra bays to the nave and the side aisles will mean an addition of some fifty feet in length by the full width of about seven-eighths feet.

In the present partly-built cathedral there is only one bay of the nave and side aisles; the new extension will increase the nave or main body of the cathedral to three times its present capacity.

Though the cathedral can already seat about 900 people under difficult conditions, when seats are placed in the bays and on the existing seating capacity of the nave itself is

only 324, excluding the choir. With the proposed extension, the nave will seat 410, and 470 seats are available in the choir.

When the extensions are completed, it is expected in three and a-half years time, the congregation will be accommodated wholly in the central nave with a clear view of the altar and pulpit except on special occasions.

The walls, interior columns and vaulted ceiling will be of stone, both inside and outside, as at present.

The sandstone will come from the quarries at Maddon, while the bulk of the porphyry for the external walls has been given to the cathedral by the Queensland State Government from the former C.I.B. building.

The proposed extensions to the cathedral are a public work memorial. The fund now stands at £52,000.

In 1946 the amount in the fund was only £8,800. It rose in 1954 to £100,000, and in 1962 was £400,000.

PUBLIC APPEAL

Out of the £522,000 that was spent on building stone (12,239), foundations of the existing walls and archaic masonry work's fees, etc. (£7,154).

It will be necessary to raise an additional sum of at least £150,000 while the work is in progress. A public appeal for this is to be launched soon.

The architects are Messrs A. H. Conrad and T. B. F. Gargett, who will work in accordance with Pearson's design.

The major contract for the masonry work (£516,000) has been let to P. J. Lowther and son Pty. Ltd. of Brisbane, acting on behalf of a new company to be known as Lowther Portland Pty. Ltd.

CANADA'S GENERAL SYNOD

ANGLICAN NEWS SERVICE

Toronto, April 26
Delegates to the Provincial and General Synod of the Anglican Church of Canada will be held at Vancouver in August, will come to grips with the new £516,000 contract with the United Church of Canada.

"Committees of Ten" representing the provinces have responsibility of preparing a plan of union which will be placed before the full Committee on Union.

A few months ago, Dr. Gower, Bishop of New Westminster, heads the Anglican Communion, and he will report on the progress made to date.

Supreme Bishop Isabella de la Cruz will preside in a joint session of the Provincial and General Synod.

A few months ago, the Most Reverend Howard H. Clark, the Canadian Methodist Bishop, said in a ceremony marking the entry of the Philippines Church into the Anglican Communion.

Additional sub-contracts will be let to several Brisbane firms for subsidiary trades to an additional amount of about £52,000.

NEW ARCHDEACON OF ADELAIDE

The Reverend L. E. W. Renfrey has been appointed as Archdeacon of Adelaide in succession to the Ven. Rev. M. C. W. Gooden, whose resignation was announced earlier this month.

Mr Renfrey's appointment was announced yesterday by the Bishop of Adelaide, Dr T. T. Renfrey.

Mr Renfrey has served through his ministry in the Diocese of Adelaide.

He took a First Class in English at the University of Adelaide, and received his theological education at the Anglican Theological College.

He attended the Toronto Congress as a prize delegate from his diocese, and has been responsible for organising the diocesan work in Adelaide. At present, he is organising the Bishop's Home Mission Society.

Mr Renfrey's extra-ecclesiastical interests include aviation and include automobile engineering. He is the Adelaide correspondent of THE ANGLICAN.

DAY OF PRAYER ASKED FOR INDONESIA AND MALAYSIA

A.C.C. SERVICE

Member churches of the Australian Council of Churches have been asked to observe Sunday, May 2, as a Day of Prayer and Giving for Indonesia and Malaysia.

The Roman Catholic Church will also be involved in the Day of Prayer.

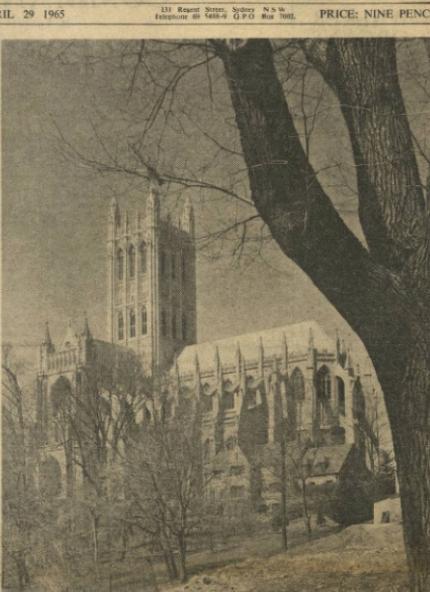
In a letter sent this week to Anglican, Protestant and Orthodox Churches throughout the nation, the President of the Australian Council of Churches, Melbourne, the Most Reverend F. Woods, said:

"I have been perturbed by recent events in South-East Asia. Rapid political changes, the growth of literacy and education vast population growth, present a serious and urgent situation to the different countries from all areas of the world. These are major difficulties times for our brethren in these countries.

"I hope that all of us, remembering that all congregations who are involved in these difficult circumstances, the political leaders, those who are responsible for the training of public opinion and particularly for our fellow Christians as they strive to live out the meaning of the Gospel in their own lands.

A few months ago, the Most Reverend Howard H. Clark, the Canadian Methodist Bishop, said in a ceremony marking the entry of the Philippines Church into the Anglican Communion.

"Our first concern is that our



Another Gothic cathedral with stone vaulted ceilings and, like St. John's Cathedral, Brisbane, still incomplete. This is the Cathedral of St. Peter and St. Paul, Washington, built of Indiana limestone and featuring a unique Gloria Art. Excelsior tower. (See story Page 8.)

CATHEDRAL PLAN OPPOSED

ANGLICAN NEWS SERVICE
London, April 28

Opposition to the proposal to complete extensions to Portsmouth Cathedral at a cost of £50,000 as a Day memorial is to be twice at the Portsmouth diocesan conference at Ryde on May 8.

Two lay members of the conference have tabled a motion that, having considered the implications of M.R.I., the conference should withdraw its resolution welcoming the decision to extend the cathedral.

It is suggested that the cathedral council should reconsider the matter.

"This follows much criticism of the proposals locally. Many people feel the Church has more pressing needs on which to spend money, and others consider that to make the extensions a national memorial to D-Day is unsuitable.

The Provost of Portsmouth, the Very Reverend Eric Porter Giff, said last week: "The cathedral is the bishop's church and the decision must rest with him and not the diocesan conference, but in my view it is too late to talk of turning back."

The A.C.C. has set no target for the giving by churches on May 2 because some churches are already committed to support programmes such as the Freedom From Hunger campaign in such instances it has been suggested that takers gifts be given by congregations and parishes.

Suggested prayers for use in churches on May 2 have been sent by the A.C.C. to all parishes and congregations of its member churches.

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Contributions received as a result of the observance will be divided equally between Inter-Parish Aid projects in Indonesia and Malaysia.

JOINT CALL TO PRAYER

TIME OF DECISION DRAWS NEAR

ANGLICAN NEWS SERVICE

London, April 28

The Archbishop of Canterbury and the President of the Methodist Conference, the Reverend A. Kingsley Lloyd, had week long a call for prayer to his Christian people as the critical time of decision on the relations between the two churches draws near.

They both refer to the "great and wonderful increase in mutual understanding" which the discussions have created.

"Decisions of great importance have to be made. It may be the Convocations of the Church of England, and in July the Conference of the Methodist Church, will meet, and it will be to decide whether the proposals are acceptable as a basis, and what the next step should be."

"Can both churches, while retaining their distinct life and identity, enter into full communion with one another, and so go together and lead on to achieve the final goal of a united Church?"

"The great progress which has so far been made has only been possible by the support of the earnest prayers of many people."

"That both our churches are approaching a critical time of decision and decision, we call on Christian people to pray that the Holy Spirit will guide the councils of both churches, and that His will may be done."

"Let our prayer be that great charity and deep understanding will guide not only the leaders, but every member of the Church of England and the Methodist Church, that there may be a deep sensitiveness to the need of the world and of the Holy Spirit in the world."

SUDAN COMMITTEE

ECUMENICAL PRESS SERVICE

Geneva, April 26

Freedom of worship and freedom to evangelise are items on the agenda of a committee set up by the Round Table Conference of political parties in the Sudan. The committee includes five projects in Indonesia and three from the South

LETTERS TO THE EDITOR

The following letters to the editor are published in this column as a means of communication of controversial matters. The opinions expressed are those of the writers and need not be taken as representing the views of the editor.

Letters are always open to consideration, but the editor reserves the right to edit them for clarity and brevity. Letters are published on the condition that the writer will be held responsible for their content.

CENTENARY APPEAL

THE NEW CAPITAL FOR DIOCESE

TO THE EDITOR OF THE ANGLICAN

Sir.—As you are no doubt aware, the Diocese of Canberra and Goulburn is currently observing its Centenary.

Our object is to mark the Centenary by dealing with our special problems in the form of such predecessors as Bishops Broughton and Thomas.

Our greatest task is before us, as is in youth work, Christian education and evangelism.

We also at approximately a year's commission (with special responsibility for youth work, training), a director of Christian education and evangelism, and an assistant bishop. These three officials will provide the parish clergy with special training in all vital fields of work for the time being.

We lack either the time or the funds to do this.

For this reason we have launched a Centenary Appeal for £100,000 of new capital. The interest (about £5,000—£2,000 p.a.) will meet the stipends of our staff, and the balance will be used for accommodation and pay travelling, and other expenses. By enclosing the enclosed, we shall guarantee its continuity and ensure its annual contributions or recurring appeals.

So far, about £6,000 in donations has been received from persons living within the Diocese and we have many more pledges for the appeal closes at the end of this month.

We feel that many of your readers would wish to know of our needs. Some have strong business associations with our Diocese; others own property there; others again have retired from business or the land. Through our appeal drive, they to join us in major work for the building up of the Church and for the good of the community.

Gifts made under the Appeal to the Diocesan Children's Home, or to St. Mary's College, Liberty, qualify for income tax deduction, and will also attract maximum assistance to the donor.

Canon C. A. Warren, who is in charge of the Centenary programme, may be contacted during the next week at the Hotel Canberra, phone 27 0822 (5 days exchange), and will be glad to discuss the matter with any interested persons. All contributions should be sent to Canon Warren, Box 100, Goulburn, N.S.W., or to the Hon. Kenneth Canberra, Goulburn, N.S.W.

KENNETH CANBERRA
and
GOLDBURN, N.S.W.

CHURCH PROPERTY

TO THE EDITOR OF THE ANGLICAN

Sir.—Mr. L. Boyd (April 15) has very ably raised a subject of great importance. But that property itself is a substantial part of the life of the Church or of the individual members of the Church, but not our attitude to property indicates our attitude to the spirit of the Gospel. There is a correct attitude to property which was granted to the Church by Christ, which is not understood or practised to-day except in exceptional cases.

Ever since Henry VIII and Elizabeth I, in whose reigns courtiers enriched them-

selves by selling to the Church the sick, the aged, the poor, the official Church of England has resisted the claims and rights of the poor and the weak. It has done so in the historic process by which the masses turned away from the Church soon after the Reformation. The scandals and injustices of the 16th century, under the sacred name of property, have been repeated in more profound and far-reaching results, including (inter alia) the 19th century's attacks on racial hatreds and political corruption.

The true meaning of property, that each is entitled to what he produces by his own efforts ("each sown"), is very different from the legal meaning which prevails to-day. True property is perfectly good, wholesome, necessary, and just. The spurious concept of property, that each is legally entitled to acquire by legal force or fraud and to keep, which the teaching of Church and State, that he has so acquired, is false and shameful. The Church of England has become openly united with the law.

As Mr. Boyd says, the Church would be infinitely better off if she were to have a more realistic investment in such wholesome things. But glebe lands (part of the improvements effected by the enclosure movement), the selling-prices, do not rightfully belong to the Church, whose purposes and governments may have been destroyed. But the community's inalienable heritage, which is treated as such, is the land which the Church did in its incurrant days, the Church of the Middle Ages. But the Church sins to participate in the enclosure movement, i.e., receiving without any service in return, it is suffering from the same disease as the association with a basic social evil as the Church, whose purposes and governments may have been destroyed.

When the Church lands were used for the relief of the poor and the sick, the Church of England was called "Merrig-Engle". There was no unemployment, no poverty, no crime, no times there was a very high standard of living, no idleness, no sport and leisure. There was no crime, no poverty, no idleness, no sport and leisure. There was no crime, no poverty, no idleness, no sport and leisure.

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to following manner? It should be asked whether it is both possible and necessary for the Church to employ its own resources, the free-will offerings of the people, without the aid of the State, in employing questionable alliances with politics and munificence from the State to help poorer people's incomes.

It is interesting that Mr. Boyd's courageous and logical proposal will receive the attention and discussion of your readers.

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

PONTIUS PILATE

TO THE EDITOR OF THE ANGLICAN

Sir.—I never entered your heart, that I should be a member of the religious establishment in this country (April 15) when I read your article. I am, however, a member of the Church of England, and I have always regarded myself (through my own fault) as a member of Christ's Church. I have never read the New Testament, but I have read the Gospels (N.E.B. version).

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LETTERS TO THE EDITOR

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Sir.—I never entered your heart, that I should be a member of the religious establishment in this country (April 15) when I read your article. I am, however, a member of the Church of England, and I have always regarded myself (through my own fault) as a member of Christ's Church. I have never read the New Testament, but I have read the Gospels (N.E.B. version).

I have read the Markan passage cited, both in the N.E.B. version and in the original Greek. I am not sure that I understand your clearly and frankly (as I think you are) and I am not sure that I understand your recognition of Christ's claim to be God.

I am not sure that I understand your authority, and the religious establishment in this country (April 15) when I read your article.

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ANGLICAN OF THE WEEK

BOOK REVIEWS

CHRISTIAN ART

KINGS. Home, Harbinger, Chicago and New York, pp. 125, 45s. 6d.

It would be difficult to imagine and damagers of icons); a more satisfactory and thoughtful treatment of a subject to which, to our shame the Western Church has neglected one until this present century.

"Christian" art is often a disappointment. A mass and joyless portrayal of Our Lord have never interested me, and the "soup-plate" background for the seated Virgin and Child and the saints tend to remove them further from the world of reality.

The Primitive Church spent a long time in the process of settling on the principles of art in the West, because the Church has for always fought idols and idolatry. Let it be clearly stated, as a saintly poet goes to great pains to show, icons were never intended to become idols. Icons constitute a part of Christian painting.

The Fathers regarded the pictures were needed and were useful as a means of Christian education. And the Christians of the East made widespread use of the various forms of art, both in church buildings, and on currency, vestments, and religious medallions.

There are also invaluable for aids to the Liturgy, being a form of paper while small icons were used by the parish priest containing prayers, and kept in their homes by the laity.

Mr Skrobkova traces the development of the icon, and the clash with the iconoclasts (opponents of icons).

FOR MEDITATION

BOOKS OF ETHERNY. 5001 Irving, Houston, Texas, U.S.A. Episcopal Book Centre, Pp. 198, 35s. 3/6 U.S. dollars.

This book of profound Christian meditation is presented in an ideal and deserves to rank high among the best of its kind. It is ideal in its quality and to stimulate the mind and to bring about the spiritual essence of its thought.

Mr Hartson, whose title here is made as Dean of Wells, has already his several well-known books to his credit, and his latest contribution to the literature of Christian devotion still maintains the excellent mystical and sacramental vein with the common sense practicality of his earlier writings.

The death of her husband led her to write these beloved meditations, and in a simple and quiet English she expresses belief in the goodness of life and creation, and reveals Christ as the answer to life's many confusions and anxieties.

Finally she urges the reader to face and accept even death as part of the goodness of life. "As we study her inspiring thoughts on such themes, Mr. Hartson, whose title here is made as Dean of Wells, has already his several well-known books to his credit, and his latest contribution to the literature of Christian devotion still maintains the excellent mystical and sacramental vein with the common sense practicality of his earlier writings.

HEALING IN A CHRISTIAN CONTEXT

A PSYCHIATRIST LOOKS AT RELIGION AND HEALTH. James A. Knight, Abingdon Press, Pp. 207, 36s. 6d.

THEY have been led back to a deeper appreciation of the spiritual concepts of the Christian faith (p. 20).

On the other hand, "There should be a synthesis of religion and medicine. The physician should be a man of faith when facing the patient. He is a surgeon, not requiring clean hands and a pure heart" (p. 9).

It is, however, particularly enlightening to read his practical suggestions to clergy and lay (Methodist) and qualified psychiatrists.

It was his desire to study medicine's resources of helping which arose during his ministry in U.S. World War II as a chaplain that brought him to a medical and psychiatric training.

Now he seeks to relate the two fields in his posts of Professor of Psychiatry and Religion and Director of the Program in Psychiatry and Religion at the Union Theological Seminary. He knows both sides from the inside.

One has a feeling of unevenness in the book, probably due to the use of material not published papers. Knight's medical and psychiatric training is so to be attractive to Roman Catholics, Freud's to Protestants,

THREE REPRINTS

ANSWER TO JOB. C. G. Jones, Pp. 192, 6s.

THE UNDISCOVERED COUNTRY. G. K. Chesterton, Pp. 100, 6s.

THE WORD AND THE WORK. N. A. Macdonald, Pp. 100, 6s.

THE LIFE OF JESUS. G. K. Chesterton, Pp. 100, 6s.

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The Director of the New South Wales State Conservatorium of Music has announced that the following Examiners will be conducting the present series of Associate Diploma Examinations.

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REACH

(Continued from page 8)

tional regeneration and the baptism of forgiveness of sins.

Confession: Once again we found much that was exciting and challenging in these sections. Only in the provision that confirmation might be administered by a presbyter rather than the bishop did we find ground for criticism.

We examined the evidence and found we feel that the question is of sufficient importance to make us have serious doubts as to the practicality of non-episcopal confirmation.

Holy Communion: This we felt to be wholly admirable. A summary of the principal elements in the Holy Communion. Some Anglicans may regret the reference to the Real Presence, but we felt that in different terminology it was sufficiently contained under the sub-heading "Communion."

Nevertheless, some of us felt it right to record our concern that in some parts of this section, as in certain passages of the section on the ministry, an apparent agreement in language conceals a very real difference in belief and practice. We refer to the reference to the practice of lay celebration, or the practice of lay communion. It is not clear that the Anglican Church would not be able to celebrate a Church's Holy Eucharist by non-ordained persons.

Holy Scriptures: While finding ourselves in full agreement with the statement that it is said in Holy Scripture, we did feel at times that there was a danger of a certain overstatement of the authority of Scripture as against that of Tradition.

In the section headed "Confession of Doctrinal Principles" (p. 77) in particular, we felt that the Church's duty of interpretation should be adequately guarded.

CONCLUSION

We wish to emphasise that we do not regard our deliberations as being confined to the absence of any representative of the United Church of Canada which they could not be expected to be.

All we have done is to attempt to locate what seem to be the main differences between the Anglican tradition and the ideas contained in the Report, recognising all the time that this ferment of ideas which has led into many of our beliefs and doctrine which up to now have seemed unchangeable.

In some cases we are sure our members will prove generous in their response. On the other hand we feel that there are likely to be differences between the Anglican Church and difficulties between us which this report does not yet raise.

These questions, for example, as to whether the Anglican Church should accept the practice of using non-alcoholic wine in the Holy Communion, the custom of fasting, ordinations to celebrate, whether they actually receive, or the use of individual cups for Holy Communion, the use of social morality such as gambling, and the use of alcoholic beverages, and differences of ethos and custom which might prove more difficult to resolve than matters of theological differences.)

We have attempted in this report to do no more than to draw attention as honestly as possible to what seem to us to be the most likely sources of difficulty between us and the Anglican and the United Churches.

In many cases it may be that these sources of difficulty are not inherent in the report, but that subsequent discussions between us may enable them to be resolved.

Nevertheless, we also feel that it is dangerous that real differences between us may be discovered through the use of over-words, and that to conceal these would not be to the advantage of unity.

We were impressed by the fact that this scheme is not merely a set of proposals for present confessional viewpoints but a set of proposals for a real attempt to recognise the differences between the Anglican and the United Churches and shows a willingness to consider the whole problem of the future of the United Church of Canada in its entirety without too narrow a focus on the practical or denominational interests involved.

We emphasise the need for the Anglican Church to approach the United Church of Canada among Christians in the same spirit.

If we were already in agreement with the present scheme of Union before an approach were made to the Church of England in Australia, full organic union could then only be effected by the teaching of the Anglican Church.

We therefore trust that our remarks will be read not as any sense as a criticism of the beliefs of the United Churches, but simply as an honest attempt to see what their relationship might be to what we understand to be the teaching of the Anglican Church.

All these considerations underlie the fact that our report can be no more than a first, tentative, and provisional, possible difficulties we must face, and is in no sense a judgment on the merits of either of the proposals.

As Anglicans we claim neither infallibility nor a blameless record. We believe that what can be shown to be inherently part of the Anglican tradition is not lightly surrendered.

It is also borne in the spirit of a humble but honest examination of our own differences and not in any spirit of resolve them that we offer this report.

APPENDIX

Concordia with the Church of South India. (Report, pp. 52 ff.)

This suggested concordia ratifies the Anglican Church of England in Australia.

"I. The question of the validity of Holy Orders in the Church of England in Australia has been discussed in the Report on this subject, but we believe by our sister recently received Archbishop of Canterbury in response to a written report which expresses accurately both the Anglican position on the Church of England in England, Acts of Convocation, S.P.C.K. 1961, p. 188 and the mind of our Church in this country. It reads:

"The Church of England has declared that it accepts the Bishops of the Church of South India as fully consecrated Bishops, and that it recognises the ordinations now performed by the Bishops of the Church of South India as validly administered."

"On the other hand, there still remains with the C.S.I. a question of the validity of the Holy Orders of the C.S.I. which were shown and that reason there cannot yet be the full communion of the Holy Church with the Holy Ministry of the Church of England, which is necessary for the full communion of a Church with a Church which contains non-episcopally ordained, and for that reason there cannot yet be the full communion of the Holy Church with the Holy Ministry of the Church of England, which is necessary for the full communion of a Church with a Church which contains non-episcopally ordained."

"2. Arising from the statement on p. 56 of the Report, 'It is essential that we discover the way to the earliest possible full communion of the United Church' there is the question of the full communion of a Church with a Church which contains non-episcopally ordained."

We are agreed that full union between the Church of England and the Church of South India, and the United Churches is impossible unless that real difference between the United Church and the Anglican Church are episcopally ordained."

We are certain that any future negotiations between the Anglican and the United Churches

and the United Church could hardly succeed if Anglicans had not been made aware of the fact that the United Church must then re-examine its own position and appreciate too well the feelings of what would appear as a denial of their previous ministries.

If we were already in agreement with the present scheme of Union before an approach were made to the Church of England in Australia, full organic union could then only be effected by the teaching of the Anglican Church.

It is also borne in the spirit of a humble but honest examination of our own differences and not in any spirit of resolve them that we offer this report.

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We have attempted in this report to do no more than to draw attention as honestly as possible to what seem to us to be the most likely sources of difficulty between us and the Anglican and the United Churches.

In many cases it may be that these sources of difficulty are not inherent in the report, but that subsequent discussions between us may enable them to be resolved.

Nevertheless, we also feel that it is dangerous that real differences between us may be discovered through the use of over-words, and that to conceal these would not be to the advantage of unity.

We are certain that any future negotiations between the Anglican and the United Churches

FELLOWSHIP OF THE LEAST COIN

ECUMENICAL PRESS SERVICE
Singapore, April 27

Funds totaling \$8,000 dollars given by Christian women around the world to the Fellowship of the Least Coin are being distributed to a variety of projects this year.

The funds will range from support of families of political prisoners in South America, to a farm project in Bolivia.

They include the Delta Ministry in Mississippi, U.S.A., a project to help the poor and upgrade living conditions and secure racial justice in that area, as well as support for a wide variety of churches in Spain.

They also include support for a Sunday school for the blind in Pakistan and subsidize the purchase of a school for blind children in New Zealand.

The Fellowship was started eight years ago as a means by which Christian women around the world, whatever their economic status, could combine their efforts in a variety of programmes of evangelism, relief and rehabilitation.

The Fellowship asks each participant to contribute a "least coin" in her purse every month in an act of worship and intercession.

Started by Asian churchwomen, the Fellowship has grown international and interdenominational support.

A PRIZE ONLY HALF MEMORIAL FOR ALL SOULS' SCHOOL

FROM OUR OWN CORRESPONDENT
TOWNSVILLE, April 19

At a meeting of Old Souls' School, Charters Towers, held at Mackay on April 9, it was revealed that £62,500 for the erection of the Halse Hall memorial has already been pledged.

The occasion was a dinner for former pupils of the school sponsored by the Old Boys' Association in the Southern Archdiocese of Brisbane, the purpose of raising the money required.

The president of the Savins Shire, Councillor T. Newbery, himself an Old Boy, presided. He was accompanied by Mr. Broder Mattleppie, the present headmaster, reviewed the history of the school from its inception under Brother R. C. Halse, who later became Archbishop of the Province.

THE CHAPEL

The school had now grown to a point where only four Anglican schools of its type had more than 100 children. The chapel which had been built in 1910 and needed replacement.

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THE NATIONAL CATHEDRAL

ANGLICAN NEWS SERVICE

Washington, March 29

Washington Cathedral is expecting a record number of visitors this year with the reopening of the New York World's Fair.

Last year nearly a half-million people visited the cathedral's world worship or took part in its religious services. Many of them came here as part of their World's Fair trips.

It is also expected that the cathedral will attract a record number of visitors this year with the reopening of the New York World's Fair.

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leadership of its dean, the Very Reverend Canon G. G. O'Keefe, and his staff, and annual services for a wide variety of religious groups.

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of Built in Indiana limestone, the cathedral is a masterpiece of architecture, and carries its weight on the columns of its tall, slender piers.

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Joseph Medcalf

Federal Director

Head Office

172 REDFERN ST. REDFERN

Telephone:

69-2215, 50/1736 (Sydney)

92-6121, 92-6122,

92-6123

(AN AD HOC)

BRUCE MAURER

General Secretary

281-3 PACIFIC HIGHWAY

NORTH SYDNEY

NEW SOUTH WALES

OFFICIAL CALL

to

"DIAMOND JUBILEE" PROVINCIAL CONFERENCE

to be held at CANBERRA, A.C.T.

13-14 November, 1965.

Rectors and/or Branch Secretaries throughout the Province of N.S.W. are kindly requested to complete the following, cut out and post to:

Provincial Secretary, C.E.M.S., Box 226

P.O., YOUNG, N.S.W.

Name of Branch _____ No. of mems. _____

Parish of _____ Diocese of _____

Branch Secretary _____

Postal Address _____

(Your co-operation in this matter will assure the success of the Conference.)

FIP'S SUGAR TOWN

By the Very Reverend C. W. CHANDLER

IMMEDIATELY following the recent disastrous hurricane in Fiji, we were held up in Laulika, waiting for a plane to take us to Paogo Paogo (Aniwa) on the route to Apia, in Western Samoa, where we stayed at All Saints' Church, during the absence on leave of the Reverend Ian Trevor.

Laulika has the largest and most important of four sugar mills, run by the Colonial Sugar Refinery Company in Fiji. It produces 45 per cent of the total output of sugar in the Colony, which amounts to 330,000 tons a year. This in turn represents only 2 per cent of the world's total output.

We were privileged to meet the General Manager of the Laulika Mill, Mr. J. Aitken. He has spent 30 years in Fiji.

"Never in all these years has a longer and stronger wind blown than that experienced in the recent hurricane. It blew for forty hours," he said. "The extent of damage to sugar crops has not been fully ascertained, but," said Mr. Aitken, "it may well be considerable."

The C.S.R. (and by whatever other name the company known in Fiji) is the tenth largest industrial concern in the Commonwealth, and it accounts for 75 per cent of Fiji's total economy.

At Kawawa, 25 miles from Laulika, there is another sugar mill, which together with one at Pango, 60 miles distant, and yet another at Laesaba, on the island of Vanua Levu, produce the total output of Fiji's total economy.

At Laulika mill there are seven huge tanks containing molasses, which is refined from raw sugar. "It plays a vital part in the chemical industry," said the manager. "It yields ethyl alcohol which is the basis of plastics." Nothing was said about rum.

The sugar industry is not, therefore, solely dependent on the world's consumption of raw sugar. Its by-products account for a great deal of the gross profits, in the company's operations.

MOLASSES

The mineral properties of molasses are most valuable medicinally, and one has no need to be a food-faddist to be able to appreciate this. Some people think it should go on every breakfast table.

The principal markets for Fiji's major industrial output are the United Kingdom, United States of America, Canada, New Zealand and Malaya.

Hurricane damage in the town of Laulika has not been considerable, save that glass windows have been uprooted. Men were seen busy saving their lives by clearing all the streets and parks of obstructions.

"At the Laulika mill itself," said Mr. Aitken, "the damage was almost slight, but a few of the workers' houses were blown down. The mill itself is afforded protection for these small dwellings which surround it."

"There's no air in all that blows nobody good," for it permitted to spend a few days in this important centre of the sugar industry, before returning to Fiji.

"FEED THE MINDS" BANNERS

ANGLICAN NEWS SERVICE

London, March 29 (AP)—Twelve banners for the Archbishop of York's "Feed the Minds" campaign, which is designed to raise funds for a greater acceleration of the production and distribution of a wide range of Christian literature all over the world, were dedicated by the Bishop of London, Dr. Robert Scafe, on the steps of St. Paul's Cathedral on Sunday, March 28.

The banners will be kept in London; others will be sent to Birmingham, Bristol, Cardiff, Edinburgh, Leeds, Liverpool, Manchester, Newcastle, Norwich, Sheffield and Winchester.

on a Polynesian plane for our first mission in Apia, Western Samoa.

By way of the largest population in the island of Laulika, if not in Fiji as a whole, is Indian.

With this thought in mind,

what an occasion of thankfulness it was to find the Indians to be made a priest, the Reverend Edward Subraman, was ordained by the Right Reverend J. C. Vocker, Bishop in Ordinary in Holy Trinity Cathedral, Suva, last November.

When Her Majesty the Queen and the Duke of Edinburgh attend the service in St. Paul's Cathedral at 12 noon on June 10 to commemorate the 75th anniversary of the sealing of the Magna Carta, the Archbishop of Canterbury will preach the sermon.



Part of the sugar mill at Laulika, Fiji.

BOOK REVIEW

ENGLISH VICARAGES

THE PARISHAGE IN ENGLAND, Its History and Architecture, Alan Stratford, D.D.C.C., Pp. 228.

THIS book is valuable both as a volume of history and also as an interesting travel story of a journey to the vicarages in England.

Through its pages you are taken to the ancient and modern vicarages and in many cases carried through the portals of wood and to the pinnacles.

The reader can see the primitive house of the parson in early Church history expanding until in the eighteenth century the well-built and well-proportioned vicarage takes its place of strength in the life of England.

One can contrast those who struggle to house their families out of their private incomes with those who, by the help of Queen

Ann's Bounty or the Ecclesiastical Commissioners, have not known the worst burdens in maintaining a vicarage.

The author leads us further to observe through the development of the architecture of the vicarage the motivating forces which prompted the activities of the parson in his generation.

The book presents many attractive photographs and drawings from the pen of the author which give added meaning to the person not well acquainted with the Church of England.

Nevertheless, it is on this point that the work can be criticised as the reading exercise does become a little wearisome for one to whom many hundreds of the villages are unlearned of names. Ultimately the reading public must primarily come from the parishioners in England.

Those who have heard John Bejan speaking on the English parish church will sense a kindred soul in Alan Stratford who does love the English vicarage. There is no doubt that his association with many years with the Ecclesiastical Commissioners does allow him to speak from a vast knowledge of his subject.

In short, this is an illuminating account of the parsonage and its history but it will only be a limited few who can draw from it all the wealth contained therein.

—I.O.R.

C.W.S. DIRECTOR

ECUMENICAL PRESS SERVICE
New York, April 28 (AP)—The Reverend Frank L. Hutchinson of New York has been appointed Church World Service director in Southern Asia. He will be responsible for relief and rehabilitation programmes in Burma, India, Indonesia, Pakistan, the Philippines, and Thailand.

Mr. Hutchinson has been associated with C.W.S. since 1956, handling research projects and directing emergency relief projects in Asia, Africa, the Near East, and Europe.

He will be responsible for the total amount contributed, but it is not to the credit of the church which has made a worthy addition to the treasury of the church.

Contributions may be sent to Mr. A. R. Hezgie, 28 Lacrosse Street, Johannesburg.

MAGNA CARTA SERVICE

ANGLICAN NEWS SERVICE

London, April 26

When Her Majesty the Queen and the Duke of Edinburgh attend the service in St. Paul's Cathedral at 12 noon on June 10 to commemorate the 75th anniversary of the sealing of the Magna Carta, the Archbishop of Canterbury will preach the sermon.

BOOK REVIEWS

THEOLOGY OF THE SELF

By THE REV. WILDERNESS, H. A. Williams, Conville, Pp. 146, 2s. 6d.

THIS is a selection of addresses given by the Dean of Trinity College, Cambridge. It is the main they were delivered in the college chapel and therefore to a university audience.

Herein lies some of their attraction and limitation. Attention because a fine mind is being addressed to a select group who have no difficulty (we will presume) in keeping with him. Limitation because the more ordinary man in the pew will not appreciate so easily the re-peat that is offered.

The author describes the sermons as an attempt at a theology of the self. They are his personal apology. They have the sage-like note of a prophet, and the broken illuminating quality of a muse, whom the reader overhears as he thinks aloud.

Although he is a teacher of academic theology, there is nothing theoretical in what he says... "unless what is proposed to say come from the depths of my own experience. I was struck dumb as I could think of more of these things which I had proved true in my own experience."

What courage! What originality! Surely this is virtually unknown in modern preaching. His sermons are his testimony to God's dealing with him, and he is led in repentance and

faith. They exposed the Truth into which the Spirit guides him. —A.J.C.

THEOLOGIANS' BOOK

THE AUTHORITY AND INTEGRITY OF THE BIBLE TRANSLATED N.E.C., Theological Collection 4, No. 115, 2s.

The Society for the Promotion of Christian Knowledge has rendered many services to the Anglican communion during the past two hundred and fifty years and latterly its bold step in issuing theologians' books has not been the least of its services.

This latest book on the authority and integrity of the New Testament is an important one because it deals with any omission or pseudonymity of some of the books of the New Testament.

It differs from other collections of theological writings in that there has been no rigid editing — indeed disagreements have been allowed to remain and thus the book achieves the aim of its editor in that it reports, informs, and stimulates further study.

It is refreshing to find for instance that Dr. J. I. Packer's trenchant comment that "pseudonymity and canonicity are mutually exclusive" is given full weight and discussion.

—J.T.

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THE BIBLE STUDENT

USE OF THE OLD TESTAMENT:

By WINIFRED M. MERRITT

UNRAVELLING REVELATION

The Old Testament plays a prominent part in Revelation, most especially accepted in its literal sense.

He not only takes extracts from it, but re-arranges the material with his own purposes, combining and weaving together words and words from various Old Testament books and parts of his own. So familiar was he with the wording of the Jewish Scriptures that he wrote much of his vocabulary.

He particularly indebted to the prophets, adopting and applying their writings with great freedom.

Concepts which in the Old Testament have reference to God alone, he applies to Jesus, claiming for him the Lord name, the living "breast."

He takes the concept of the "beast" of Daniel, which represented Antiochus Epiphanes, and attaches it to the persecuting Roman Emperor.

Frederick's tremendous tank song against Tyre he levels against Babylon. In his garments, the conspirer were sprinkled with the blood of his enemies, but in Revelation Christ's garments are "dipped" in the blood of His enemies, but in His own. The Old Testament prophecies are transferred to a new setting.

John's book appears a fitting conclusion to the Bible, stretches a wide canvas on which to paint its pictures, not tracing the entire sweep of modern literature as checked in the Christian Gospel, and, reading Revelation, we understand more clearly and completely than ever before the significance of a spiritual element in the Old Testament.

It is of interest to compare with Revelation some examples of apocalyptic literature in the Old Testament including Isaiah 24-27, Ezekiel 38-39, and the "Dan" of Daniel. We should also re-read Mark 13, known to scholars as "The Little Apocalypse."

ULTIMATE PURPOSE

John must have his book for the comforting and sustaining of the faithful in his own period. His initial fulfillment lay not in a distant future as many have believed, but in the past, nearly nineteen hundred years ago.

In John's time, pagan Rome seemed to be in control of the destinies of men but God had not rendered himself helpless, "trusting" by His gift of free will to man.

He was and would remain the ruler of His world, which was the appearance of new life in a government by His external and internal will.

He set out to explain how these laws would be worked out on the plane of contemporary history. But he held no cramped and restricted view.

His picture a panoramic picture, back into the far distant past, through the iron ages, and forward to the realisation of God's ultimate purpose at the end of time.

History is an odd and indivisible, and so is the Bible. As one Biblical scholar reminds us, it is the same God who speaks to us in both the Old and New Testaments, and it is the same God which is being fulfilled throughout both.

It seems extravagant to say that, apart from the Old Testament, the New is rendered almost meaningless; yet the truth is no less than this.

The Old Testament writers did not, of course, force the detailed course of human history as it was to eventuate, but they laid the foundation of controlling principles of history, and for the Christians who came at the rest of the hands of the prisoner of Patmos, to be passed on by them to the struggling and persecuted Christian Churches in first century Asia Minor.

LETTERS TO THE EDITOR

(Continued from Page 5)

TO THE EDITOR ON THE ANGLICAN

Sir—A reader of THE ANGLICAN would be glad to know that most Anglicans are on the same side as you are on the Vietnam dispute. I trust that they would rather recognise that we are not a united body, and really do not approve of the Viet Cong, than to be accused, which certainly could not be influenced as a Christian, of being a communist because its supporters are not Christians. I am sure you disagree say silent. Therefore, I will not disagree with you when I disagree with so much that is printed in your paper.

Walls of Lake Biddy, which is named after its commander in South Vietnam, will be satisfied with taking over South Vietnam, or is it?

Does anyone really believe that their community will adhere to another apocalyptic message when they will be told to know that they can only achieve and maintain their freedom by force. Your typical derogatory reference to our Prime Minister's statement in 1958 on the issue of Munich" may mean that for one has learnt that members that a peaceful settlement with Hanoi did not mean that a peaceful settlement with Czechoslovakia to Germany did not give permanent peace any more than that with dravid from Vietnam will now stop the communist aggression. I feel that a negotiated peace in Vietnam has no future unless the communists genuinely change their policy, which they will not do if the present methods are successful.

The practical outlook for the preservation of our democratic system is for the communists to be allowed to rule in South Vietnam, not only to prevent complete communist domination there, but to stop his spread to the rest of Asia and into the rest of the world.

I read to be grateful for the article in which President Johnson has authorised, so that this becomes a fait accompli, in our "hopeless" in wars of recent times, the force we believe in fighting for right usually take a hiding at first, but they will be fighting them in our own country. The stakes in this war will be fought in a "lose it all", but to delay it until the communists may change their aggressive attitude.

The recent statement by the Premier in Russia for peace with the Chinese could eventually graduate to a barbaric method in time. If the present communist methods are successful, there is no incentive for them to change, but if they can be proved unsuccessful, they will be unacceptable, in time they may change.

So I would suggest that the best course for us is a positive one. Let us support the U.S. action in Vietnam. Let us remember Munich, 1938, and be sure that we do not repeat it until the communists change their policy.

It is a good idea to see the communist reaction now that President Johnson has offered to talk peace with the communists, but no doubt on our terms. Let us also hope that those who do not support the Viet Cong idea will be able to write and say so. Finally, let us hope and pray for a peaceful settlement of this and all the world's problems only on conditions which respect the rights of South Vietnamese.

Yours etc.

J. V. WHITE.

Wesworth, N.S.W.

DIOCESAN NEWS

BUNBURY

ECUMENICAL SPIRIT AT GNOWRALPING

The Rector of Gnowralping reports on very good Church relations in that town. Writing in his monthly letter the Reverend G. J. Howells says: "When the last month I have visited all the other three churches here, I spoke at the religious meeting for the Baptist minister, attended the farewell gathering of our Roman Catholic friends for their priest, Father Crossin, and spoke to the Methodist youth on Anglican and Methodist Union in England. Another thing we are happy to note is that our people are more united than ever. We were able to get an Anglican Methodist Unit for the Women's World Day of Prayer."

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Yours etc.

J. V. WHITE.

Wesworth, N.S.W.

CHURCH ROOF YAR

S. John's Church, Albany, is to be re-roofed this year. The church is roofed with shewak shingles. The second roof laid from 1901 until 1905, a period of 57 years. The second roof lasted three years longer, 60 years, and now must be renewed. The church has accepted orders for this work which is likely to cost up to £1,000, and the churchwardens are issuing an appeal for funds. The rector, minister, attended the farewell gathering of our Roman Catholic friends for their priest, Father Crossin, and spoke to the Methodist youth on Anglican and Methodist Union in England. Another thing we are happy to note is that our people are more united than ever. We were able to get an Anglican Methodist Unit for the Women's World Day of Prayer."

MELBOURNE

CATHEDRAL CONFIRMATION The Right Reverend G. F. Sambell confirmed 77 candidates at the monthly Confirmation at St. Paul's Cathedral on April 28.

SCOUTS AND GUIDES SERVICE

3500 Scouts and Cubs, Guides and Brownies attended their annual united service in honour of their patron saint, George of England, at St. Paul's Cathedral on Friday evening, April 23. The service was arranged by the Diocesan Scout and Guide Advisory Council, the Chief Commissioner for Victoria, Mr. R. N. Nicholls, the Chief Commissioner for New South Wales, Mr. W. McKellar, and the State Commissioner of Guides, Mrs. J.

R. Price, were present. The Vicar of All Saints', Koorring, the Reverend George Hall, conducted the service. The Archbishop of Melbourne presided.

INSURANCE OFFICERS' SERVICE

Insurance officers and their families attended their annual service at St. Paul's Cathedral, sponsored by the Insurance Institute of Victoria, on April 22. The service was read by the President of the Institute, Mr. J. W. Younger, Mr. M. G. Hughes, and the Chairman of the Life Officers' Association of Australia, Mr. T. P. Scott. Dr. Lloyd Jones preached the sermon.

NEW RURAL DISTRICTS

The Rector of St. Paul's, Bankstown, the Reverend P. W. Tindal, has been appointed Rural Dean of Bankstown. The Rector of St. James', Gosford, the Reverend J. J. Harris, has been appointed Rural Dean of Port Macquarie.

SYDNEY

GRANVILLE PATRONAL FESTIVAL

The Patronal Festival of St. Mark's, Granville, will be celebrated on Saturday, May 1, with a service in the parish hall at 3.30 p.m. The special guest will be the Reverend C. Walter Church, who was Rector of St. Mark's from 1938 to 1947. He will be celebrating the fifth anniversary of his ordination to the priesthood.

Following the tea, the Reverend C. W. Rich of the Bush Church and Society will show slides of the society's work at the Old River, North-West Australia. It is hoped that many former parishioners will be present at the festival.

WANGARATTA

On Saturday, April 26, the Bishop of Wangaratta blessed the new rectory of St. George, Numurkah, in the presence of a large gathering. The churchwardens presented the rector, the Reverend D. W. Gibson, with the keys of the rectory. The bishop blessed each room in turn. The new rectory replaces a very old weatherboard dwelling which has served as a rectory for many years. The parishioners of Numurkah now possess a fine new and modern rectory. The cost of the new rectory was approx. £6,000, together with floor coverings.

T. S. ELLIOT'S ASHES

AT EAST COCKER

ANGLIAN NEWS SERVICE

London, April 28

The ashes of T. S. Eliot, churchman and poet who died in January, were interred on April 17 in the parish church of the Somerset village of East Coker.

Some years ago he expressed a wish that his ashes should be buried in the north-west corner of the north aisle of the church.

The best feature of this chair is not on it, or under it.

It's behind it! Behind every Sebel chair stands a unique 10 year structural guarantee. That's the sort of long wear that's necessary when you're buying chairs for your hall. Over the years we've built up "in" with thousands of committees and managements with seating problems. Almost certainly you have more than a few answers to the questions which may be worrying you. Our range consists of no fewer than 27 chairs — each one of them designed for a specific purpose. They are all attractive, easy-to-handle and (need we add) comfortable. If you have people-seating problems now — or in prospect — drop a note to Harry Sebel Chair-man at Sebels (Aust.) Ltd., 96 Canterbury Road, Bankstown, phone 70,071.



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