

ANGLICAN CONGRESS OPENS IN TORONTO

900 DELEGATES PROCESS AT EVENING IN STADIUM

FROM OUR OWN CORRESPONDENT

Toronto, August 16

Bishops, priests and laymen, representing Anglicans in seventy-three countries, were welcomed here last Tuesday by the Archbishop of Rupert's Land, who is Primate of All Canada, and by the Archbishop of Canterbury.

The opening service of the Anglican Congress was held in the Maple Leaf Gardens Stadium in the evening.

The procession of more than 900 delegates took half an hour to enter the stadium. It included many Africans and Asians.

ches would "share responsibility for missions to a much greater degree."

On August 14 Canon Max Warren, general secretary of the Church Missionary Society, spoke on the Church's mission on the religious frontier.

He said that we "must be aware of the subtle temptation which so easily pervades all Anglican gatherings, the temptation to believe that in the beginning was the Anglican communion with the tacit assumption that at the end will be in the Anglican communion."

In a wide-reaching survey he emphasized that the Christian must refuse every pressure, however subtle, to divide man's experience into two separate worlds, the separated titles of the sacred and the secular.

SCIENCE'S ROLE

He said: "Science has no brief to tell religion the meaning of man and love. For its part has no right to tell Science what it knows."

"But science and religion together may some day have something very important to say to technology, a word in season as to how things are done, what things should not be done."

"Meanwhile, the great role of Science is to make men more religious, because it is for ever increasing our knowledge of the universe."

He added that thinkers and scientists had not yet acquired a vernacular which adequately expresses the modern world.

"So, he said, we talk in in-

finite variety of technical jargons and lapse into slang because the traditional words no longer do justice to our experience.

"This is a far profounder source of mental and spiritual confusion than a generally recognised."

The Vicar-General of the Diocese of Ballarat, the Venerable R. G. Porter, blessing the new bus for S. Cuthbert's Home for Boys, Colac, this month. (See story this page.)

NEW STRATEGY COULD BE A "RADICAL DOCUMENT"

FROM OUR OWN CORRESPONDENT

Toronto, August 16

A statement on new strategy approved by the Primates and Metropolitan of every Church in the Anglican communion could be "the most radical and explosive document that we have ever adopted," the Executive Officer of the Anglican Communion, the Right Reverend Stephen Bayne, said in Toronto, Canada, this week.

The statement calls for a complete rethinking of the strategy of the mission of the Church to the world and the order of priorities for Church expansion.

Bayne Bayne said the policy, if adopted, would mean nothing less than the death and rebirth of the Anglican Communion.

"If the policy was not adopted, the statement would be the 'biggest lead balloon in our history'."

The Primates and Metropolitan approved the statement after a series of meetings of missionary executives, those concerned with the Church and education, the leading theological colleges and regional groups, such as the African archbishops and representatives of the Church of India, Pakistan, Burma and Ceylon.

The statement says: "We are aware that such a programme

as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our Churches now. It will mean a radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. "It means the death of old solutions and inherited attitudes. It means a willingness to forgo many desirable things, in every Church."

"In substance, what we are really asking is the rebirth of the Anglican communion, which means the death of many old things—but, infinitely more—the birth of entirely new relationships. We regard this as the essential task before the Churches of the Anglican communion now."

The statement, headed "Mutual Responsibility and Interdependence in the Unity of Christ," concerns every Anglican Church in Africa, Europe, and every member of the Church.

"Speaking of 'the new face,' the statement says that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation."

NEW LEVEL

It continues: "It is now irrelevant to talk of giving and receiving. Churches. The keynotes of our time are equality, interdependence, mutual responsibility."

"Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity. "The time has fully come when this unity and interdependence must find a completely new form of expression and corporate identity."

The statement lists the following steps in the rethinking of Church strategy:

"First, we must undertake a comprehensive study of needs and resources throughout the

communion, to give us up-to-date, tested data on actual work now going on, resources in manpower (financial and lay), training facilities, financial resources and their distribution, and the unengaged areas which still confront the Church.

"Second, we cannot wait for the results of such long-range studies. We ask each Church to join now in an immediate commitment to increased financial support, amounting to at least \$1 million dollars (£625,500 million) in the next five years, over and above our existing budgets and engagements, to meet all ready-known needs."

FIRST STEP

"This should not be understood as one-of-a-lifetime appeal. It is no more than a first step forward, without reference to the longer-range needs. A strong, sustained and expanding pattern of giving is required if our Churches' work, born of the devotion of countless faithful Christians, is to survive."

Projects which would be made possible by this support have already been prepared and tested, and will be circulated to each Church in the next few months.

The statement says: "If it is hoped that response will be swift, so that the necessary co-ordination, support may be simplified. We do not feel that quotas should be assigned, nor could they be; it is for each Church to determine its own need to share in the life of other Churches, and to determine how best to join in a common commitment."

Three main categories of support are listed:

• Training of clerical and lay leadership, through existing or new centers and enlarged provision for travel and scholarship aid, conference and retreat centers, similar to that of S. Cuthbert's Home.

• The allied communication arts.

(Continued on page 12)

It concluded with the metropolitan, led by the Bishop of Toronto, in turn followed by the Archbishops of Canterbury and Rupert's Land.

Evening was sung by a choir of 1,000 voices in the presence of a congregation of 14,000.

Two sermons were preached. The Primate of All Canada showed the road of the Congress to find its true role in serving God and the world.

The Archbishop of Canterbury referred to the aim of renewing the Church's "mission towards the world."

Anglicans should plan their mission together, he said. By the word "missionary" he meant not colonialism but helping one another.

"Let African and Asian missionaries come to England to help us convert the post-Christian heathenism in our country and to convert our English Church to a closer following of Christ."

Venerable other Churches the Anglican Church would work for unity in truth and holiness, he said.

The goal—"it is nothing less than full communion in and of the Catholic Church of Christ."

"In the process, parts of the Anglican family may cease to be precisely Anglican, as united Churches come into being in full communion with us."

"But whether our Anglican communion itself will disappear is something which we do not know."

We do not know what place particular provinces or traditions or parishes will have within the unity of God's design, and Canterbury may, like Rome and Constantinople, long have its role in God's service."

"For all of us there is in this year the great significance of the Vatican Council. Rome and Canterbury are speaking to one another in a new charity without belittling their respective concerns about truth."

"And though the road to unity is truth is a long one, the new charity means that already Christendom stands more vividly as a fact before the world."

WORLD STRATEGY

The heads of the eighteen self-governing Churches of the Anglican communion will meet next week in Toronto to plan world strategy.

The Archbishop of Canterbury announced this at a Press conference here last Monday evening.

Dr Ramsey said that the new programme for co-ordinating Anglican missionary activities had been drawn up last week by the bishops' meeting at London, Ontario.

The meeting, he said, had also agreed that the eighteen Church



—Colin "Sheddy" Porter

The Vicar-General of the Diocese of Ballarat, the Venerable R. G. Porter, blessing the new bus for S. Cuthbert's Home for Boys, Colac, this month. (See story this page.)

CANON WARREN'S SUPPORT

FROM OUR OWN CORRESPONDENT

Toronto, August 19

The General Secretary of the Church Missionary Society, Canon A. C. Warren, was interrupted by spontaneous applause of the Anglican Congress in Toronto last week, when he said tribute to the Bishop of Woodville, the Right Reverend John Robinson, author of a controversial paper-back, "Honest to God."

Canon Warren said he hoped some of the delegates at the Congress would have already read the book, which he described as "both deeply sincere and profoundly courageous book."

He said Bishop Robinson would be the first to say that he had not found the answer to the problems posed in the translation of religious language into contemporary terms, but no one who had read his book would have any shadow of doubt that he was actively engaged on this frontier.

Asked at a Press conference afterwards whether he had been surprised by the spontaneous applause which had followed this statement, Canon Warren replied: "I was very pleasantly surprised."

The Archbishop of Canterbury, the Most Reverend Michael Ramsey, was questioned about the controversial book during a television interview which allowed his arrival in Canada for the Congress.

Asked whether many Anglicans held the beliefs expressed by Bishop Robinson in his book, the archbishop replied, "No, I don't think so."

He said he did not think many people would understand the theology expressed in "Honest to God."

"I don't think the bishop quite knows what he believes himself," he added.

"Whether he thought Bishop Robinson was a heretic, the archbishop expressed in "Honest to God" a heretic. I think he's just confused."

TORONTO CONGRESS

Next week's issue of "The Anglican" will be largely devoted to reports of the Anglican Congress at Toronto.

CHURCH AND MAN

THE OUTWARD BOUND TRAGEDY

Seven young men and boys have died. A country's inquest will establish the proximate cause of these deaths and the chain of events which led to them. Meanwhile, not a few Christians have been sufficiently disturbed by what is already known to feel that searching examination into the aims and methods of this Outward Bound organisation, and its control, is desirable.

Our first concern must be with the question: are the aims and methods of the Australian Outward Bound Memorial Foundation in accord with the teaching of Our Lord? At first sight there would appear to be everything in favour of challenging boys and girls to reject for a period the soft comfort of urban life, and to opt for a spartan course of physical and psychological discomfort, during which they would have the opportunity to develop faculties and skills which otherwise might atrophy. Did not Our Lord Himself sojourn in the wilderness? Did He not reject all the temptations of this earth?

Closer scrutiny of the records of those who patronise and control this Outward Bound movement, and of the details of its courses, however, raises certain doubts. These doubts fall into two broad categories. The first concerns the methods of the movement itself, and the second involves comparisons with other, in some ways similar, movements.

To deal with the comparisons first: it is not clear that Outward Bound methods are based already in the Boy Scout or Girl Guide movements, or the C.M.E. or other agencies of the Armistice Forces of the Crown, all of which have behind them long and very fine traditions. No one who knows representative Rover Scouts, for example, is likely to form the impression that they are anything but of character which an Outward Bound course might have remedied. It is not altogether unfair to push comparisons still further, to the various Outward Bound stands, in our case of Christian values, with such organisations as PRESIDENT KENNEDY'S Peace Corps, or with Voluntary Service Overseas.

The aims and methods of Outward Bound, and the ethos of the movement, help make things clearer. Its initiators and guiding spirits are thoroughly public-spirited men. How far they are public-spirited in spiritual or intellectual leadership, as distinct from rugged physical attributes, however, is another matter—from H.H.M. RAU, Director of the movement, who is Patron of the Australian movement, right down to the chain of command and influence. Could it be that there is something unhealthy, un-Christian—even anti-Christian—about this new movement, mixed with the kind of uncertainty and hyper-self-consciousness found in Australian university colleges where childish "initiation" rites persist? Or the kind of brutally offensive anti-intellectualism to be found in "Church" schools where Rugby Union is compulsory? "Leadership" in Outward Bound is different from "leadership" in the Scouts, or V.S.O., or among Christians. Christ taught us nothing of "leadership" in the Outward Bound sense, but of *servitium*—and love, humility, and how to live the good life. We are not satisfied that "leadership" in Outward Bound does not carry implications of domination, overtones of the *Elitesprinzip*, judging from the way it is financed and controlled.

As to this control, there are some strange features. A JUDGE A. H. CURLEWS of the N.S.W. District Court, who founded this Outward Bound movement in N.S.W., held a secret enquiry at the Tallangatta camp last Sunday. There followed a public statement claiming, in effect, that every possible precaution had been taken that the general deaths were accordingly "one of those things." Although the issue in Press statements and the Government document ended on the quaint note that "it would be improper" to say anything else before the inquest!

It would be unfortunate if JUDGE CURLEWS' typical observations on the strength of character seems occasionally in inverse proportion to his strength of judgement. He shocked public opinion not least by sentences which were "slipped." It was he who conducted over certain nonsectarian courses the morals of university students, two years ago, involved *THE PRIMITIVES* and others in such a pother. None can deny his service to the young movement, and yet his accurate views about the shark menace, in all fairness. Whether, as he claimed only last week, he really knows the life of the sea, or whether he came to construction and design, is another matter. What does appear sure is that the Judge, like Outward Bound, favours a mix of the physical and the mental to build something which they have not demonstrated that Australia needs.

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

Can Whip Cure Sex Offenders?

The N.S.W. Government must consider the possibility of a move from the State Book of Prisons to a whipping machine. One can sympathise with the dilemma in which Judge Adrian Curlew is placed. At a time when a father, when he had placed on a bond for his child's offence four years ago, appeared before him for breach of that bond. The judge had earlier warned the man that if he repeated the offence a whipping would be ordered.

The fear of the lash was clearly no deterrent. I feel that in this declining to order a whipping, as he had warned, Judge Curlew's intended to direct the Government's attention to the continuance of the law which has had a bad record in N.S.W. since 1953.

The State Attorney-General, Mr. C. M. HAYES, has been very prominently that the punishment of whipping has been used for many years" would not be in character for a statement. He recommended that a judge's obligation is to enforce the law as it stands. Judge Curlew's humaneness needs no advertising. His work is to be done by the law, and his wisdom is widely known. His recommendation that the punishment of children's books, which probably gave him his own practical experience and his selection as a member of the Law Commission was an appropriate appreciation of his work.

Other States might well take note of this New South Wales case. It is not clear that the law, too, need revision so that judges will be placed in credit dilemma. Few people believe to-day that the punishment of whipping should be corporal punishment. Although N.S.W. was not the first to abolish whipping, it is the only one to do so. The N.S.W. Government has been the first to do so. The N.S.W. Government has been the first to do so. The N.S.W. Government has been the first to do so.

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Giving Value to Travel

The Church clearly sees value in its leaders and others with special talents going abroad from time to time to acquire information and to exchange views on the world scene. We should more effectively. We feel that the first condition is that the person to be sent should be able to give as well as to receive when they undertake such missions.

So, too, on the State level, it is generally considered that our political representatives should move about the world, not only in N.S.W. politicians, including the Premier, Mr. Haffren, and the Leader of the Opposition, Mr. Askin, returned last week from their leisurely 15 weeks' tour.

It would seem to be a weakness that the first condition is that the person to be sent should be able to give as well as to receive when they undertake such missions. It would seem to be a weakness that the first condition is that the person to be sent should be able to give as well as to receive when they undertake such missions.

Outward Bound

The Outward Bound Movement, conceived to train young men in self-reliance and fortitude in the face of difficulties, has suffered a setback in the deaths of seven young men in the Hume. Their boating accident.

There must be a thorough probe of the accident to be sure that this valuable exercise in character training does not expose its participants to too much avoidable risk. There are many people who are not fit for the work—a proof of this is the fact that many of the participants need the need for rigorous physical training. It is not clear that the participants need the need for rigorous physical training. It is not clear that the participants need the need for rigorous physical training.

These fine young men, whose physical fitness could not ensure their survival for long in the rough water, will be mourned by the nation as well as by their own families. An open inquiry into all the circumstances of the Hume Valley tragedy is necessary so that an informed judgement may be made as to the need for more rigorous physical training. It is not clear that the participants need the need for rigorous physical training.

Mr. Askin's criticism would have had greater point if he had cut short his travels when he found that the tour was of little value for the money and returned home only one year ago.

At least future tours should be given more clearly defined specific objectives. In this respect, I believe, churchmen could give more constructive ideas because churchmen have more time and money.

I Record That Isn't Good Enough

The Federal Minister for Labour, Mr. William McMahon, has been criticised for not making the unemployment registration law more attractive. This week he announces "a record drop in unemployment in July."

But there are still 74,714 out of jobs, and the drop of 1,326 in July was substantially due to the seasonal pick-up of 2,498 in Queensland. There were 20,000 excess in registrations in Western Australia and Tasmania.

Contrary to the general belief, we should be able to look forward to a recovery in unemployment over the next few months in our country. The Federal Government showed less complacency over this problem, getting the tide of hands back into production.

It is true that the time of unemployment is a time of opportunity. It is true that the time of unemployment is a time of opportunity. It is true that the time of unemployment is a time of opportunity.

RELIGIOUS BROADCASTS

- SUNDAY AUGUST 18, 8.00 a.m. A.E.T. SACRED MUSIC, 9.15 a.m. A.E.T. THE HOLY BIBLE, 10.00 a.m. A.E.T. RADIO SERVICE, 11.00 a.m. A.E.T. THE HOLY BIBLE, 12.00 p.m. A.E.T. THE HOLY BIBLE, 1.00 p.m. A.E.T. THE HOLY BIBLE, 2.00 p.m. A.E.T. THE HOLY BIBLE, 3.00 p.m. A.E.T. THE HOLY BIBLE, 4.00 p.m. A.E.T. THE HOLY BIBLE, 5.00 p.m. A.E.T. THE HOLY BIBLE, 6.00 p.m. A.E.T. THE HOLY BIBLE, 7.00 p.m. A.E.T. THE HOLY BIBLE, 8.00 p.m. A.E.T. THE HOLY BIBLE, 9.00 p.m. A.E.T. THE HOLY BIBLE, 10.00 p.m. A.E.T. THE HOLY BIBLE, 11.00 p.m. A.E.T. THE HOLY BIBLE, 12.00 a.m. A.E.T. THE HOLY BIBLE, 1.00 a.m. A.E.T. THE HOLY BIBLE, 2.00 a.m. A.E.T. THE HOLY BIBLE, 3.00 a.m. A.E.T. THE HOLY BIBLE, 4.00 a.m. A.E.T. THE HOLY BIBLE, 5.00 a.m. A.E.T. THE HOLY BIBLE, 6.00 a.m. A.E.T. THE HOLY BIBLE, 7.00 a.m. A.E.T. THE HOLY BIBLE, 8.00 a.m. A.E.T. THE HOLY BIBLE, 9.00 a.m. A.E.T. THE HOLY BIBLE, 10.00 a.m. A.E.T. THE HOLY BIBLE, 11.00 a.m. A.E.T. THE HOLY BIBLE, 12.00 a.m. A.E.T. THE HOLY BIBLE, 1.00 a.m. A.E.T. 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BOOK REVIEW

THE SECULAR MIND CRITICISED

THE CHRISTIAN MIND. Harry Blamires, S.P.C.K. Pp. 31s.

PROFESSOR E. L. MACCALL in reviewing this book in "The Church Times" asserted that when compared with Blamires' work, the much published "Honest to God" strikes one as extraordinarily timid and compromising.

By contrast Maccall urged the "Christian Mind" to be read, not pondered and discussed by the clergy and lay alike.

Naturally, Professor Maccall is most critical of "Honest to God" because it has criticised the secular mind as an alternative to what is true.

Blamires, in the opinion of Robson, when one talks about the "God out there" or the notion of a God who visits the earth in the person of His Son, or of any sinning act by God, one is only dealing with myth and not making factual statements.

As man has come of age, it is necessary to drop this non-sensical language and to speak only what is meaningful to the modern man.

When Professor Maccall himself gave his opinion on "Honest to God" he said that the Bishop was not guilty of any heresy which would demand his removal from the Church, but he only had communicated to us his conclusion of thought. It is no wonder then that he waxes rhapsodic when he reviews this orthodox book of Harry Blamires.

The book is introduced by an examination of the secular mind. His main criticism of the secular mind is that moral principles do not have a great place in its judgments.

He illustrates this by an examination of the "Saree" where some contemporary critics are looking back at the ancient Saree and find a mistake. This is the usual judgement of the secular mind.

The Christian mind, on the

contrary, would make the judgement that his action on Saree was either morally right or wrong.

In the opinion of the illimitable bank in the world of advertising and by notice, here the banking world has entered into this field and has lost, in such a way, the authority for which it was known previously.

Blamires attacks this and says the criterion is not the workability of the system, but whether it is the Christian way of doing these things.

He notices that in the Orthodox Church no person can be a member of a religious community where he is recognised by the world as a member of a religious community unless he is first a member of a religious community.

The Orthodox Church recognises the world as the epiphenomenon. It is surrounded by many temptations and the Christian man for that position who would be the best to succumb to such temptations.

It is such a viewpoint that Blamires demands of the Church today. There is a Christian way of life of thinking, and there is a justification for the Church to stand as the secular way as the true way.

Blamires adds his argument by introducing what he calls the "Christian orientation of the Christian mind."

It is because the future life of the Christian for the Christian that it influences all his activities and his personal life.

"The Christian Mind's reassessment of the secular way which you die is something which affects not only in the future, but in the present."

The analysis is developed by

a presentation of the Christian's awareness of evil.

The argument is concentrated on evil as the authority of the individual and in the corporate life.

Every individual is liable to accept the domination of pride and become an instrument of evil.

A theologian "may give his thoughts to religious study every day of his life and read the most powerful of the Bible in his life, only to wake up one day in time or out of time to the realization that it was all done in futile self-service."

Thus it is not only the law breakers who are classed as the sinners. In his examinations those who worry about Bingo while they allow the big take-over bids on the stock exchange, he

In a more sensitive area, he

condemns the modern practice of divorce. He defines remarriage as serial polygamy and says that the Christian mind has to condemn this.

The Christian mind judges evil — "look what our human nature produces when it gets a free hand untrammelled by God. Do you want it like that? Do you like it? Is that your idea of a worthwhile world?"

Blamires is aware of the battle in the linguistic relation to truth, but he rejects its verbal gymnastics as irrelevant to truth.

Blamires says that "it is natural ground; it is objective; it is something that is discovered by inquiry; it is authoritative and not a matter of personal choice. God's existence, God's activity in the world constitute truth with authority for men to accept its authority."

This approach is so different from that of the secular mind, who would look for truth in the personal choice. God's existence, God's activity in the world constitute truth with authority for men to accept its authority."

As he has used the word authority in relation to truth, he feels it necessary to devote a chapter in the defence of it. He is aware that authority is a

many word in contemporary speech.

The authority of the State has been called the authority of the employer.

On the other hand, we say that God the Father is authority, and we have a definite starting because of the concept of love and the concept of power; it is not the Christian mind to show that divine fatherhood is "being, yet authoritative, loving yet powerful, merciful yet wrathful." It is only when a person is prepared to accept the authoritative judgement of Christ upon himself that he can really know what authority means for the Christian mind.

Blamires himself does go further and says that the Church as the body of Christ carries intellectual and moral and spiritual authority for all mankind and to know this authority is to be claimed by the authority of God's life.

The book concludes with two chapters on the Christian mind and its concern for persons and also the Christian mind's sacramental nature as all of life is brought within the ambit of God's life.

But enough has now been given to show that the Church, if it is to be the Church, must not accommodate itself to the prevailing winds of changes in secular thinking, though, but is to concentrate on its supernatural authority, on its opposition to evil and on its foundation of truth.

It is a battle in the world of time is between God and the power of evil. It is for the Christian mind to be so focused on God, that man can know the truth of God and see the need of man under the vision of His authority, for men to accept its authority."

Professor Maccall has indeed done the Church a service in commending this book of Blamires and it is to be hoped that it will not be long before it is in a cheap edition, so that more men could be made aware to correct the errors and feelings of uncertainty and fear occasioned by the submission of the secular mind in the thinking of "Honest to God."

J.O.R.

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A VOCATION CONFERENCE
AT HORSHAM

FROM OUR OWN CORRESPONDENT

Ballarat, August 19

A Vocation Conference was held at St. John's, Horsham, Diocese of Ballarat, on August 11.

This conference was intended to cover the Rural Deanery of the Wimmera, and clergy came from nearly all parishes of the deanery, bringing with them some of their young men to hear the message of what this campaign is all about.

On Trinity Sunday last a campaign was launched in the Diocese of Ballarat aimed at fostering vocations to the Sacred Ministry. Literature has been distributed throughout the diocese and clergy have been making an intensive drive to bring this matter before young men and their families.

The chairman of the conference was the Vice-Chancellor, Archbishop R. G. Porter, who is originating the campaign.

After welcoming the twenty young men who attended, he introduced the Reverend N. J. Thiiboren, Vicar of Dimboola, who spoke on the subject "The Priesthood—What It's All About."

This address was followed by another from the Reverend A. P. L. Rutter, Vicar of Stoney, whose subject was "The life of a priest—what he is and what he does."

Finally, a layman from the Parish of Horsham, Mr. Arthur Phillips, spoke on "What a layman looks for in his priest." The Archbishop Porter then talked to these attending about certain practical matters such as educational standards required, cost of training, etc.

Time was then allowed for questions and discussion after which those attending were sent away with the plea that they give much thought and prayer to the possibility of the Sacred Ministry as their life's vocation.

The chairman promised to

write them all in a couple of months, asking them if they would like to give further consideration to this by joining a Postulant Group. There were many who would enjoy the fellowship of other like themselves who are also considering the priesthood as a vocation.

Further Vocation Conferences will be held in the Rural Deanery of the Wimmera during the balance of the year.

A "SINGING SESSON"

FROM OUR CORRESPONDENT

At Evensong at St. Giles', Greenwich, Diocese of Sydney, on August 18, there was a singing departure from the usual type of service.

The service was a request by the organisers of the North Shore Festival of Arts, the sector in the Reverend L. J. Stoney, presented a "singing session" in the form of the recitation of hymns of Martin Luther, the hymns of the congregation revival and the hymns of the modern and the spiritual Victorian compositions, to be of the modern and the outdoor evangelists and finally the hymns of the modern twentieth century jazz idiom.

The congregation and choir joined in the singing of hymns from each period as they were directed by the organist, the Reverend Beaumont setting of 150th Psalm from the "twentieth century" class and Hart's "Holy Holy."

ANGLICAN OF THE WEEK

He is Mr David Clark Frui Frui, aged 21, who is seen in the above picture with the Bishop of New Guinea, the Right Reverend David Hand, before they left for Toronto.

The Anglican Church in Canada had sent \$200 dollars to enable a New Guinea layman to attend the Congress. Mr Frui Frui was chosen as that representative.

He is a church councillor at the Koki Mission, which is run by the New Society of St. Francis. On Ascension Day this year he was chosen to interpret into Tokla the address given by the Reverend Paul Chatterton, of the London Missionary Society at the first united church gathering in the history of the Territory, held at Elia Beach in Port Moresby, under the chairmanship of Bishop Hand.

For the past four years Mr Frui Frui has been with the Territory's Department of Agriculture, Stock and Fisheries, where he is now an Assistant Agricultural Officer. He hopes to continue his agricultural studies in Australia in the near future.

Our Anglican of the Week is the layman from the Diocese of New Guinea who is attending the Anglican Congress at present being held at Toronto, Canada.

He is Mr David Clark Frui Frui, aged 21, who is seen in the above picture with the Bishop of New Guinea, the Right Reverend David Hand, before they left for Toronto.

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THE FAREWELL STATE DECAY IN BRITAIN

ANGLICAN NEWS SERVICE

London, August 19
"If national deterioration continues at its present rate the Farewell State may be the Farewell State," writes the Right Reverend Maryellen B. Creed, in the current discussion letter, "The Bridge."

He declares "The needs of the roads, the inadequate educational opportunities for the younger generation, and the depression of the moral standards disfigure our national life and require attention to the failures that should be remedied."

He said also: "It is my wish that churchpeople should direct their attention to the basic question: 'What sort of society do we want?'"

"When the refugees from Trieste to Cuba were accommodated in our diocese they were given the distressed conditions and priorities and they would return to their homeland to create a less equalitarian society than we are not surprised."

"But you and I cannot escape. We have the formidable task of exposing the cancerous growth of contemporary Britain, and pointing the way to a wholesome society."

ISRAEL

"When I visited Israel last year I gained the impression of a land that was being dedicated to the reconstruction of the country."

"Which, position, honor were of little account as compared with the transforming of the soil into fertile land."

"To what extent is this true of Europe? The bible asks: 'Of course it is true that there are thousands of one's fellow countrymen who are dedicated. But I doubt whether it is true of the majority.'"

"The fact is that our economy is arranged in such a way that it encourages us to take selfish advantage and to ignore our neighbors. So long as we can make a profit little matter."

The bishop speaks of "speculation in housing values, the exploitation of sex, the fabulousy of business expenses, the demoralization and halfheartedness of the popular Press and, let us face it, a disturbing materialism in the Church itself."

He says: "If we are wise we should cut our values before the next election."

BAPTISTS AT MONTREAL

ECCLESIASTICAL PRESS SERVICE

Geneva, August 19
Thirty Baptists who attended the Montreal Faith and Order Conference, both as delegates and observers or guests, have returned with the following comment:

"Many of our Baptist communities are unexcited at the conference and while we respect their deep faith and participation, we realize their presence and the contribution they could make to the Christian world."

"In a world that is being forced into ever-increasingly narrow corridors of superlativity by secular society it is finding the basis of that superlativity in a secular culture. Christians need to speak with one voice without sacrificial necessity their cherished ways of life as the true standard of mankind's unity."

"We have found the World Council of Churches just what an opportunity."

ORTHODOX AT COUNCIL?

THEOLOGIAN'S ARGUMENT

ECCLESIASTICAL PRESS SERVICE

Geneva, August 19
The Ecumenical Patriarchate and the Orthodox Church in Greece are urged to send observers to the World Methodist Council's conference on "Methodism in the World" to be held in Jerusalem, made a strong plea for Orthodox unity by Dr Hamlicar Alivizatos, one of the Greek's leading lay Orthodox.

"Even if all the other Orthodox Churches were to refuse to send observers to the council," he writes "the Ecumenical Patriarchate and the Church of Greece, putting aside their dark glasses, must act according to the character of this great event."

"Only one thing could provide an obstacle to Orthodoxy in regard to its position in the Christology of the council, and the inability of its leadership."

Dr Alivizatos' article deals with what he called "the two streams of ecumenicity in the Orthodox Church." "The meeting together of these two ecumenicities," he predicted, "will be the success and whenever it is realized it will be the success of the Orthodox effort for mutual understanding among all Christians and for the respect of their existing differences so as successfully to co-operate and, afterwards, a common Christian front."

"He remarks, however, that at present the W.C.C. is being supported by the Orthodox Church "only lifelessly and feebly because of lack of enough understanding."

"The Vatican Council cannot purge the church in a way that is foreign to its elements and this purging will be done by the Orthodox Church to each other."

"The ecumenicity of the Roman Catholic Church will meet the ecumenicity of the Orthodox Church in the most stirring event of our age."

SOUTH AFRICAN POLICE ACT

ECCLESIASTICAL PRESS SERVICE

Geneva, August 19
The police have searched the home of the Suffragan Bishop A. H. Zies of St John's, member of the World Council of Churches' Faith and Order Commission.

They questioned him for one and a half hours about alleged contacts with the National Congress until 1955 but had no record of any of them.

Canon James A. Calata, an African Priest-in-charge of the Johannesburg Diocese of Grahamstown and Cape Province, has been prosecuted by South African courts for failing to attend any type of meeting for the next five years.

The name, a former member of the outlawed African National Congress organization, was restricted under the terms of a new law made by the Commission Act. No trial or hearing was held.

Police officers, the 68-year-old canon is prevented from attending social gatherings and from receiving visitors. He will be allowed to conduct church services, but he has been restricted to the Cradock area and to the police headquarters one week.

ARCHDEACON IN EAST AFRICA

The Reverend Gershon Nyarota, who received the title of Archbishop of the Diocese of Victoria Nyarota, East Africa,

RE-THINKING THEOLOGY

TERMS FOR TO-DAY

ANGLICAN NEWS SERVICE

London, August 19
The need for re-thinking theological statements to provide a basis for the modern Church is appropriate to the time in which their audience lived was the theme of the meeting of Churchmen's Conference in London.

The Reverend A. O. Dixon, Chaplain of Ripon Hall, Oxford, said that the theme of the conference theme of "Religion in a scientific age."

The supernatural, he said, was not beyond the scientists' world. It was in the scientist's world. "What people called the supernatural and the natural were dimensions which were found within each other."

As he spoke about God being "beyond" they fall into the mistake of deifying God as if he were an absentee landlord who stood outside the world.

As he said the main immediate task of theology in seeking to deal with the scientific age in a scientific age must be in terms of regard and far more attention to the scientific age, so that the latter took its place as a fact of life, and when it might arise and were thus significant, it is firmly rooted in human existence.

He regarded the Bishop of Woolwich's phrase "Theology of God" as "always in line with a new, a new natural theology."

DR PITTINGER

Dr W. N. Pittinger, of New York, said that the movement, characterized as appalling the history in fairly recent years of the relationship between theology and science.

"What had happened," he said, "was that the relationship had not so much been broken as it had been made ill-iterate in the scientific field to prove convictions of faith."

"Although 'Honest to God' and 'Objective Christianity' and 'Christian Belief' could all be criticized, each of these books was a part of the situation—being a Christian in the scientific world."

The real problem the Church faced was that when it spoke of theology to the contemporary man who had not been contaminated by religious influence there was no real point of contact with anything experienced.

"He not only says: we are talking about what we say; he doesn't understand what we are talking about," Dr Pittinger said.

GLASS DOORS MEMORIAL

The "Living Church" SERVICE in New York, August 19.

Class "Glass Doors" replace the wooden ones at St. Paul's Church, Boston, as presented to the late Pope John XXIII.

S. Paul's is maintained by the Protestant Episcopal Church in the U.S.A. The Rector, the Reverend W. C. Woodhouse, said that the service would be held with a scene of the late Pope's visits to the Pope of the former Archbishop of Canterbury and the present presiding bishop of the U.S.A. "Passes by on Rome's busiest street, the Rector would be able to look into the church and have a visible witness that he was a member of the church and the great symbol of the world's Christian unity."

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PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962: OFFICIAL REPORT. This report, ordered to be printed by the General Synod, is available in paperback form. Pp. 124. Price: 10/6. (Postage 5d.)

CHURCH AND STATE IN AUSTRALIA, 1788-1872. by Ross Baxby. Archbishop Baxby's detailed account of this crucial era of our Church's history is not only scholarly; it is highly readable, and should be on the shelves of all who are interested in the development and organisation of the Church. Pp. 291. Price: 60/6d. (Postage 1/36d.)

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THE UNION OF CHURCHES IN AUSTRALIA

By DR P. A. MICKLEM

SUCIAL is the selected title of the Union into which the Congregational, Methodist and Presbyterian Churches of Australia are preparing to enter; and President the kindness of an Australian friend I have had the opportunity of reading the Report of the Joint Commission of the three Churches preparatory to the proposed Union. I am glad to gladly accept the invitation of the Editor of THE ANGLICAN to give my impressions of it.

I regard it as a document of the greatest interest and of quite outstanding importance, scholarly in its historical review of the Nature of the Church and statements in its scheme of Union.

I well remember acting as a small committee of four, of which the other members were leading ministers of the three Churches now entering into Union, and which in my Sydney days, just forty years ago, was charged with the task of exploring the prospect of Union between the four Churches represented.

We called ourselves representatives of "Churches coming into union," but our discussions, friendly as they were, did not get beyond the stage of "concording" and were brought to a halt by the difficulty of reaching agreement on the conditions on which a common ministry, acceptable to the four Churches, could be secured.

EPISCOPATE

This difficulty does not arise for the three (present non-episcopal) Churches now intending to unite.

The Anglican Church is not represented in their negotiations. It is no Anglican intransigent insistence on the necessity of episcopacy to bar the way to Union.

Nor in the basis of Union, since the Joint Commission proposes, in any concession specifically made to Anglican principles, to make it as easy as possible for the Church of England to enter.

But they do this on the merits, historical and other, of the episcopal office in itself, and without any special reference to Anglican precedent.

What, then, may be asked, is the motive which leads the three Churches concerned to unite? It is not, it is safe to say, mere reasons of economy which prompt them.

It is not just that by their union they can make better use of the resources, material and other, which at present are dispersed.

It is just that Union or reunion is at this time very much in the air, and that the Churches concerned have been caught by the prevailing breeze.

HIGHER REASON

Recurring between the lines of the Report, I seem to detect a higher reason than these for the move towards unity which the three Churches are making.

It is that they recognize that their spiritual vision is clouded, and their spiritual capacity is being stifled by their isolation from each other.

It is, if I may venture to interpret the basic perspective which prompts them to seek the way of escape from divinity, that they believe that, through the opening of the doors which at present shut them from each other, they will breathe a larger spiritual air, that they will enter more fully into their Christian inheritance, and will be enabled more fully to apprehend the nature and scope of the Mission of God to the world with which they are charged by Christ, and to be better to fulfil it.

If I may now select three features of the Report which strike me as having a special im-

portance in the long and chequered history of the search for Christian unity, I would mention the following.

1. The proposed basis of Union is preceded by an opening-up of the nature and function of the Church.

2. The Report's approach to the Nature of Union is made to secure it, but without prior capitulation to the Church, is, and what it stands for.

Yet without a clear understanding of the nature of the Church as a whole, the question of its ordering, and more particularly of its ministry, cannot profitably be faced and answered.

The section on this and the Report is a fitting introduction to it, and is drafted with insight and knowledge.

More particularly, it points out that from the first the Church has been marked by a "duality"—that, on the one hand, it derives its life from above, from that eternal Realm where, through Word and Sacrament, it is renewed, and drawn nourishment, and on the other, it is bound to its time and temporal environment, and must continually adjust the one eternal aspect which it prescribes to its immediate surroundings in time and space.

And if the Church has a duality, it has a duality of being, as well as of duty below and above.

Rooted in the past it must continually look to "the rock" where it was heaved, yet also it must be open to the "new" purpose of God, is yet to come, and be ready constantly to enlarge the scope of its mission to it and to the world without.

3. As already stated, the commission report is for the unifying Church an order of ministry which includes the office of bishop.

They see in episcopacy an essential part of the ministry, of great and indeed, essential importance, which is embodied in a visible symbol of its continuity.

It is in time, and indeed to be expected, that the form of episcopacy for which they provide

Dr Micklem was Principal of St Francis' Theological College for the ocean of his own time to 1937; and Rector of St James' King Street, Sydney, from 1937 to 1937. He then returned to England to become Rector of St Paul's, London, for the next ten years, since when he has been living in Sydney. He was in England for a short time in 1957, but has since been active in church union discussions.

He is far removed from that which has sometimes been called "romanticism". The episcopate which they propose is not to be a separate and independent order, above and beyond the body of presbyters as a whole.

The bishop, as they are prepared to do, is to be a part of the office, is not to be removed to a position of remoteness from the body of presbyters.

PASTOR

He is to be a "bishop-in-presbytery" and while full provision is made for that measure of personal authority and responsibility which is inherent in the office, the pastoral office of bishop's charge is to have first priority in his questions.

He is to be the shepherd of souls rather than the ruler and administrator.

3. But to what source will he look from which they can derive their own, which they can own? And where will they find the model of Church order to enlarge the scope of their own and to the world without.

It is in the answer which they give to these questions which we may find the most striking feature of their great experiment.

They might, they might, their own episcopate, electing their "bishops" from the ranks of their own presbytery, and consecrating them to their high office by the laying on of hands.

But this method would have left their episcopate too self-sufficient, too isolated from the main stream of the Church's life, or

they might have turned to their nearest neighbour, and looked to the Church of England in Australia for the source of their own episcopate.

But while, again and again, they express the hope of a united union with the Church of England, they are convinced that, at the present stage, communion is not ripe on either side for such a step.

Instead, by what can only be described as a "historic" device, they see in the Church of South Africa that pattern of Church order which they can best conform to and use.

They find in the C.S.A. a Church which has succeeded in reconciling within itself the three traditions which they represent, and combining their union with the episcopate, an order of episcopate which, "historic" in its origins, is one which makes the holder of the episcopal office a "bishop-in-presbytery", for whom his pastoral responsibilities take precedence over his administrative.

But it is not only its ministerial order, as providing a pattern to which they can base their own, which they can welcome it, and to hope that the recommendations of the distinguished members of the Joint Commission which drafted it will be carried into effect, both for their immediate purpose, and also as a prelude to a wider unity in the future.

BARKER COLLEGE, HORSNBY

ENROLMENTS—FEBRUARY, 1964

The Council of Barker College announces provision for additional enrolments commencing February, 1964, for—

- Boys, aged twelve years before 31st December, 1963, to enter First Year of Senior School;
- Boys, aged ten years before 31st December, 1963, to enter Fifth Class of Junior School.

These additional enrolments implement Council's decision to increase the total enrolment of the College.

Parents are informed that the selection of pupils will be based in part on examinations to be held at the College during October, 1963.

Applications should be forwarded in writing for each of the above age groups by Friday, 20th September, to the Headmaster's Secretary, Barker College, Horsnbly.

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YOUTH AGENCIES' CONFERENCE

A.C.C. SERVICE

Co-operation is the key to a Christian youth agencies and will be the theme of a two-day conference in Melbourne on October 1.

The Australian Christian Youth Council has arranged the meeting between representatives of the church youth departments and of the Y.M.C.A. and Y.W.C.A.

During their discussions on "joint action for mission to youth," the conference delegates will consider areas of co-operation and of overlapping. The training of youth workers will also be considered.

The executive secretary of A.C.C., Miss Wendy Dowling, said that about twenty representatives were expected to attend the meetings at the Regent House, Cheltenham, on October 22 and 23.

The needs for discussions between denominational and lay Christian youth bodies had been revealed at the consultation of Australian youth workers earlier this year.

LARGE GIFT FOR MOWILL VILLAGE

The Right Reverend R. C. Keble, Chairman of the Board of Management of the Mowill Memorial Village at Castle Hill, has received a cheque for £25,000 as a gift towards the erection of a £90,000 Geriatric Hospital on the village property.

The donors do not wish their names to be published. The gift will attract a Government subsidy of £50,000.

SHOESTRING SURVEY . . . 4

THE CATHEDRAL AT DURHAM

By ELIZABETH ROBIN

STRIKING inland from Whitley, and continuing north, we approached Durham.

What a magnificent site the cathedral occupies, surrounded as it is on three sides by the River Wear and right next door to Durham Castle which is built sheer on the cliff's edge.

It was not until some time afterwards that we discovered what blood and tears marked the founding of this—surely the most beautiful of the great landmarks the Normans have left in England; for here, in 1069, because the Saxons people did not like the Norman overlord William the Conqueror sent them, and rebelled and killed him, William sent troops who in revenge killed every man, woman and child in Durham and left a trail of burning homes and villages throughout the county side.

Then to prove the Normans might, he sent skilled builders, designers and artists, and proceeded to build, right in the charred ruins of Durham, this wonderful breath-taking edifice, this Norman cathedral—the symbol of Norman right and Norman might.

And how well they built it! The monks today to a great extent, with large round pillars as big as oak trees, beautifully chiselled into geometric patterns.

History plays some tricks on human beings, for it is on the great door of Durham Cathedral

that there hangs a Sanctuary King.

Clinging to this knacker, criminals might claim sanctuary, no matter how heinous their crime; and the monks would admit such supplicants to the cathedral and they could remain in safety until their crimes had been pardoned by the King.

So what began as a symbol of human pride became a house of rest to men in their great need.

At the east end of Durham Cathedral there is a special spot at which we stopped and gazed for a long time.

We were looking at a simple slab in the floor, which marks the spot where St. Cuthbert lies. He was buried originally at Lindisfarne and his body was moved by his faithful monks, when the heathen Vikings came from over the sea and put the bodies at Lindisfarne to the flames.

CUTHBERT

The monks carried the wooden coffin with them in their travels, covering many years. It is a remarkable thing that when, on the island of Lindisfarne, the coffin of St. Cuthbert was opened, his body was found to be in a perfect state of preservation! Finally after a 100-year stay at Chester le Street, repose was found for it in Durham Cathedral in 1104.

Cuthbert was rightly revered as a great saint, but, human

like, he had one weakness—Cuthbert hated women. We are not told why, but it is an attested fact that whilst throughout the centuries men of all rank and quality flocked to his shrine with girls no woman were permitted to approach it; and in the floor of Durham Cathedral, just in front of the font, is a dark line of Freyrie marble, beyond which no woman was allowed to pass!

Another story is told, too, about the bishop who, in about 1113, thought he would build a beautiful Lady Chapel in the east end of the cathedral.

The work commenced, but the building had not advanced very far when great cracks appeared. It was argued that Cuthbert—whose tomb was in the vicinity—did not want to have such a chapel (even to the Blessed Virgin Mary), so near to his tomb, and so the Galilee Chapel in Durham Cathedral is in the east end.

The chapel within the cathedral is a gem within a gem—it is a gem in a study in Norman building, with its delicate arches characteristically decorated with carvings of tooth and egg, and its perambulation.

The Venerable Bode's tomb holds pride of place here, and there he wrote so kindly and so humanly, it seems reasonable to assume that whatever his weaknesses, he was not a woman-hater.

Also in the precincts of Durham Cathedral is the very famous Monk's Dormitory, begun in 1390, which is a large, spacious, lofty proportioned place with its original oak beam and ceiling.

It is now used to house some of the more treasures of the see—manuscripts and precious articles which belonged to Cuthbert, including the remains of the coffin in which the saint's body was brought to its final resting place in the cathedral, and some of the vestments which he wore.

THE CASTLE

Durham was, to our mind, the loveliest cathedral in England. The castle is now Durham University—what a splendid use to which to put such a large historic structure, and it is a fascinating spot to ramble about, with odd little rooms below floor level at unexpected places.

The people hereabouts speak with a warm, broad-braked accent and chatted willingly about their little town and its treasures.

The northern light had been getting gradually stronger, and it was not dark now until about 10 p.m., so we meant that we had more hours of daylight travelling. The border country was very beautiful, the hills and dales, intersected by streams, were covered everywhere with wildflowers.

We stopped in a quiet lane and had an early tea, Australian style, and then drove on to Durham, to see the castle and interesting village, and to see the men under my care at that time.

He would go out of his way to assist any person in need or to advise them re their vocation in life.

I recall that on one occasion in 1946, Mr. Ward was at Men's Tea at St. Michael's. At

THE HON. E. J. WARD, M.P.

The Dean of Perth, the Very Reverend James Payne, has written the following tribute to the late the Honourable E. J. Ward, M.P.

The news of the sudden death of the Honourable E. J. Ward, M.P., Federal Member for East Sydney, was a great shock to me. He had been my close personal friend for nearly twenty years.

On many occasions I have enjoyed the hospitality of his home and the fellowship of his fine family. He and Mrs. Ward always insisted that I should stay at their Paddington home on my visits to Sydney.

Only a few weeks before his death, he telephoned me from Sydney. He said that he doubted whether he could come to Perth for the Federal Labour Conference and stay with us (as had been arranged), because of a fall he had suffered in front of his house.

Had I been in any Australian State other than Western Australia, I would have attended the funeral. However, quite frankly the cost of the air fare from here defers me.

Had I been able to do so, I would have gone to the funeral. I was glad to meet the two of us which had January in common. It was the accident sustained by my father and his subsequent death.

I am most grateful to my former colleague, the Reverend Captain Roy Buckingham, now at St. Michael's, Surry Hills, who represented me at the funeral service in St. Mary's Roman Catholic Cathedral.

My long association with Mr. Ward was on a personal basis, and not a political basis, for I had never belonged to any political party.

I first came to know him in 1945, when I was on the staff of the Hon. Mr. Ward, in the right in the heart of his electorate of East Sydney. He was a great help to many of the young men under my care at that time.

He would go out of his way to assist any person in need or to advise them re their vocation in life.

I recall that on one occasion in 1946, Mr. Ward was at Men's Tea at St. Michael's. At

the time he was Minister for External Territories in the Federal Government. His subject was a grant of the "Policy for Native Races".

The then Chairman of A.B.M., Bishop George Cranwick, contacted us beforehand to advise that he would like to attend the function.

The bishop asked that he might be given the opportunity publicly to express his thanks to Mr. Ward for the great assistance he had given to the Mission in New Guinea.

At all times, the bishop said, he had found Mr. Ward to be sympathetic, understanding and helpful.

A number of Anglican organisations and many individual Anglicans have come to thank the late Edgic Ward for his efforts on their behalf. Other Church organisations, such as the N.S.W. Churches' Cricket Union, also received his unparagoned assistance.

It was my able to arrange with Archbishop R. C. Hall for the Hon. Mr. E. J. Ward and Mr. Jim Kilien, M.P., to address the Brisbane Synod on the then proposed Commonwealth Marriage Act.

Mr. Ward received an impressive ovation at the conclusion of his address. Many members of Synod expressed their surprise and pleasure to find Mr. Ward so personable, eloquent and knowledgeable.

So I believe that I speak for thousands of Australian Anglicans when I pay this tribute to a great Australian. It is all my dealings with him over the years I found him to be a man of unshakable integrity.

His death was unheralded, and his courage was untried. He was exceedingly generous and helped a great number of lame dogs over stiles.

He was at his best in the peaceful harmony of his home where I saw him as a devoted husband, father, and grandfather.

Rev. W. M. Constance,
3 Neeson Road,
CAULFIELD, Victoria.

The Galilee Chapel (Lady Chapel), Durham Cathedral, showing the tomb of the Venerable Bode.

B.S.L. OPENS FOUR NEW COTTAGES

FROM A CORRESPONDENT

Melbourne, August 19

Two hundred people were present on Saturday afternoon, August 10, at the official opening by the Cranbourne Shire President, Councillor M. Greaves, of the four new brick-veneer cottages at the Carrum Downs settlement of the Brotherhood of St. Laurence.

The pleasant ceremony was performed on the triangular corner of Taxen Avenue, Church Hill, Princes Freeway, where three of the four cottages are located, the fourth being about 50 yards away in Taxen Avenue.

The Reverend G. Kennedy Tucker, co-founder of the brotherhood, introduced Councillor Greaves and mentioned the help given to the brotherhood, particularly in the early days of the settlement.

In his speech, Councillor Greaves mentioned the importance to all people of the four aspects in life, these being independence, security, and perhaps the most important one of all, the opportunity of occupation of a useful and creative nature, and he felt it was quite evident that the surroundings of the Carrum Downs Settlement do

the elderly residents had the three aspects available.

Among those present were Sir George and Lady Colles. It was significant that they were present on this important occasion, for it was through the generosity of Sir George that the original 47 acres were purchased in 1937 when unemployed families were being housed on the settlement.

MEMORIAL

Another interested and important point of the four cottages in memory of her late husband, Mr. Joseph Gunning.

Mr. Gunning held F. Tucker speak at a Men's Society dinner at St. John's Church, Barmuda, a few years ago, and was so impressed by the work of the Carrum Downs Settlement that he retained a desire to make a gift of cottages.

By her gift of £850, together with the Commonwealth subsidy of £2 for £1, Mrs Gunning has perpetuated his memory, and at the same time carried out his wish.

Visitors were able, with the help of the staff, to see the various points of interest, including the Community Centre which embraces the Tucker Box general store, the library, the hall and ancillary, the hospital, Collins Court flats, the chapel, the cinema, the plant house, the dilly bag and the vegetable garden.

During the afternoon it was officially announced that although plans are progressing for further brick-veneer cottages to be commenced in the near future, the brick-veneer for applicants has been closed for the time being. It is estimated that it will take two years to provide accommodation for those already waiting.

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