

R.S.C.M. BOOKS FOR CHOIRS

ANGELICUS NEWS SERVICE
London, February 25
A 24-page anthology of "Prayers for the Church's Mission and Musicians" has just been published by the Royal School of Church Music.

It costs 3s. (less 50 pence to affiliated choirs), and is recommended in a foreword by the Right Reverend J. L. Wilson.

The booklet also contains suggestions for lessons suitable at choir festivals.

The R.S.C.M. has also published the fourth in its series of Choral Service Books.

These cost 3s. 6d. (less 50 pence to affiliated choirs), which contains a wide selection of psalms, lyrics and anthems suitable for use during the Church's year.

Sales of the three earlier books in this series have passed the 100,000 mark.

NEW CHURCH SCHOOL FOR WORCESTER

ANGELICUS NEWS SERVICE

London, February 25
Plans for the opening of a new Church of England secondary school, to be known as Bishop Peterborough School of England secondary school, were announced last week.

It will be opened next September with accommodation for 450 boys and girls.

Seventy-five per cent of the total cost of £120,000 has been met by a grant from the Ministry of Education. The rest will be provided by the diocesan educational committee.

Sixteen of the members of the population from the city of its suburbs, six of the Church of England in Worcester have been chosen. The new school will help to make up for these losses.

ELDON KATOOMBA

ANGELICUS NEWS SERVICE

London, February 25
The Orphan Home

100,000 in the service of the Church, but to care for the child of school-age.

Head, Secretary, MISS J. P. JEFFRIES, 100, Victoria Road, Adelaide, South Australia.

MERIDEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

Stanhfield, Sydney

Boarding and day pupils, age range 7 to 18 years.

Nursery to Junior Infants Certificate

Three houses in middle and upper years available according to ability and aptitude.

Application for admission, to the Headmistress.

S. CATHERINE'S, WAVERLEY

ANGELICUS NEWS SERVICE

London, February 25
Miss J. A. Wetherell, B.A.

Modern additions to buildings and equipment.

Kindergarten to Leaving Certificate.

Illustrated prospectus on application to the Headmistress.

MISS D. F. PATTERSON, B.Sc.

TAMWORTH Church of England Girls' School

BOARDSHIP AND DAY SCHOOLS

On the Sunny North-West Slopes, Splendid Facilities, Overlooking the Town.

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

For prospectus apply to the Principal:

MISS W. A. WETHERELL, B.A.

Tamworth B965

THE CELTIC SAINTS... 17

"THE SHEEP OF THE SEA"

By MICHAEL J. LAURENCE

ANOTHER story of S. Columba while he was on the Island of Iona tells how he outwitted Eric of Colony.

When S. Columba and his monks were on the island, they took with them sufficient food to last for a time.

The monks were not aware of their own food until they found it when they went down to the beach take the crabs of the rocks for food.

S. Columba was constantly surprised when with what he thought was a small amount of food he was able to go down to the beach take the crabs of the rocks for food.

They would find both meat and vegetables, the monks knew he must have some secret reason for such strange advice and obediently went to the beach took of their sandals and washed them.

Soon they found periwinkles, limpets and mussels clinging to the rocks, and prising them off knew they had found the "meat" of the monks. S. Columba had guessed where they were the "vegetables".

SEAWEED

They searched in the water and found seaweed. They looked in the rock pool, but all they found was seaweed. At last, one of the monks cried out joyfully that he had found the "meat" of the monks. S. Columba had guessed where they were the "vegetables".

He explained that when he was a boy in Ireland he had often eaten that particular type of rock, and prising them off knew they had found the "meat" of the monks. S. Columba had guessed where they were the "vegetables".

Another day when the monks were on the island, they found a boy in Ireland he had often eaten that particular type of rock, and prising them off knew they had found the "meat" of the monks. S. Columba had guessed where they were the "vegetables".

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ABBOTSLIGH WAHRONGA

Church of England School for Girls
Bellaire, Girls and Boarders are admitted.

Illustrated Prospectus on application to the Headmistress.

MISS H. E. ARCHDALE
M.B.E., B.A., U.K.

ALL SAINTS' COLLEGE BATHURST

(Est. 1874)

Conducted by the Church of England Diocese of Bathurst.

A boarding school situated in 80 acres of beautiful country, with extensive sports, playing fields and gardens. Boys are accepted from 8 years and prepared for professional, commercial and agricultural/pastoral careers.

Prospectus on application to Headmistress.

THE ARMADALE SCHOOL ARMADALE, N.S.W.

Boys are prepared for Professional, Commercial, and Technical Careers. The School is offered to the Government.

The School is the only county representative school in the district.

For Entrance Scholarship, see table. The school is a well-equipped boarding school. There is a well-equipped Junior School. The school is a well-equipped Junior School.

Prospectus on application to the Headmaster.

MARSDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS

As a Unit of the Church of England in the West. The school is a well-equipped boarding school. There is a well-equipped Junior School. The school is a well-equipped Junior School.

For Entrance Scholarship, see table. The school is a well-equipped boarding school. There is a well-equipped Junior School. The school is a well-equipped Junior School.

Prospectus on application to the Headmaster.

Newcastle Church of England Grammar School for Girls

The Right Reverend the Bishop of Newcastle.

DAY AND BOARDING SCHOOLS. The school is a well-equipped boarding school. There is a well-equipped Junior School. The school is a well-equipped Junior School.

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Prospectus on application to the Headmistress.

THE NEW ENGLAND GIRLS' SCHOOL

ARMADALE, N.S.W.

WONDERFUL TABLEAU CLIMATE. Stands in 100 acres of land. Golf links, tennis courts, hockey and basketball.

Girls prepared for University. The school is a well-equipped boarding school. There is a well-equipped Junior School. The school is a well-equipped Junior School.

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

COMMUNITY OF THE SISTERS OF THE CHURCH

S. Michael's C.E.O.S., St. Peter's C.E.O.S., St. John's C.E.O.S., St. Mary's C.E.O.S., St. Anne's C.E.O.S., St. Elizabeth's C.E.O.S., St. Margaret's C.E.O.S., St. Catherine's C.E.O.S., St. Barbara's C.E.O.S., St. Ursula's C.E.O.S., St. Agatha's C.E.O.S., St. Lucia's C.E.O.S., St. Margaret's C.E.O.S., St. Catherine's C.E.O.S., St. Barbara's C.E.O.S., St. Ursula's C.E.O.S., St. Agatha's C.E.O.S., St. Lucia's C.E.O.S.

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STONE SET FOR NEW HALL AT MAROUBRA

FROM A CORRESPONDENT

The foundation stone for the new Memorial Parish Hall at St. John's, Maroubra, Diocese of Sydney, was set last Sunday afternoon, in the presence of approximately 400 people.

In addition to clergymen from other parishes in the Diocese of Randwick, the Presbyterians and Methodist churches at Maroubra, there were representatives from all the organisations at St. John's, and also from the Brownies, the Maroubra Surf-Boating Club, Maroubra Memorial Bowling Club and the Maroubra Sub-Branch of the R.S.S. & A.L.L., and the Carers' Park Bowling Club.

ORDINATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 25

The Bishop of Adelaide, the

Right Reverend T. T. Reid,

ordained nine deacons and

eight priests in St. Peter's

Cathedral on February 24.

The deacons and the parishes

in which they will be serving

P. Atherton (Christ Church, W.

Gambier), R. J. Banks (Holy

Trinity, Adelaide), D. G. W.

Thomson (St. Columba's, Perth),

P. C. Hunter (Christ Church,

S. Thomas, Port Lincoln), R. E.

Poonock (St. Augustine's, Unley),

A. Sutcliffe (St. Andrew's,

Waverley), R. C. Williams

(St. Theodore's, West Gardens),

and W. G. Wood.

The priests are the Reverend

J. J. Collins (Christ Church, W.

Gambier), K. M. George

(Church of the Good Shepherd,

Phymont), and I. B. Mistrand

(St. David's, Burnside).

The State Secretary of the

Australian Board of Missions,

the Reverend C. Gray, presided.

M.U. VISITOR FROM SCOTLAND

FROM OUR OWN CORRESPONDENT

Perth, February 25

It matters not in what part

of the world a member of the

Mothers' Union may be, but

first things, as a tourist, is

to contact the Mothers' Union

in that place and the can be

sure of a welcome.

It was last week, when the

visitors in the Mothers' Union

at Perth, Scotland, arrived,

received a pleasant surprise when

a caller introduced herself as

Mrs. Margaret Forsyth from

Perth, Scotland.

Mrs. Forsyth is the diocesan

secretary, M.U. in the Diocese

of St. Andrew, Dunkeld and

Dumblane, and is a member of

S. Ninian's Cathedral branch of

the M.U. in Hay Street, Perth.

She came ashore for a few

hours when the "Northern Star"

visits Fremantle harbour on

its voyage round the world.

St. George's Cathedral, Perth,

entering member, Mrs. O'Malley,

ran later aboard the vessel to

meet Mrs. Forsyth.

QUEEN TO HEAR LENT SERMON

Her Majesty The Queen will

attend Divine Service at the

Andrew's Cathedral, Sydney, next

Sunday at 11 a.m.

The service will be broadcast

to parish churches throughout

the Diocese.

The archbishop will preach

on the Lenten challenge of the

diocese, "Do you now believe?"

Official guests were the Archbishop of Sydney, the Premier and Mrs. Heffernan, Mr. D. C. Carr, M.P., and Mrs. Cuptin, and the Mayor of Randwick and Mrs. Hall.

They were welcomed by the rector, the Reverend W. P. Hart.

The Premier spoke of the progress of the district and the growth of the parish, particularly in post-war years, and commended the parishioners on their ideal of a building in which to cater for all people, from kindergarten stage to the winter of their lives.

The archbishop, in his address, stressed the need for a firm foundation of our Faith—using the illustration of one house built upon the sand and the other the rock.

He said that Christ was the surest foundation of all. St. John's, Maroubra, is a memorial to the Church of the Resurrection.

Before the archbishop gave the blessing, the Office of Remembrance was recited by Mr. H. Collins and the Last Post and Reveille were sounded.

The ten deacons ordained in St. John's Cathedral, Brisbane, on February 16, seen after the service with the Dean of Brisbane, the Very Reverend W. Baddeley (left), and the Bishop Administrator, the Right Reverend John Hudson (right).

CARPENTARIA COLLEGE OPENED

FROM OUR OWN CORRESPONDENT

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, blessed Carpentaria Junior Residential College on February 22.

The bishop, who has recently returned from a three months' tour of the United States of America, at the invitation of representatives of the Episcopal Church, spoke of his hopes for the growth of the project, which he considered one of the most vital his diocese had undertaken in the Northern Territory.

He had returned, the bishop said, from the United States, where he had spent a great deal of time in the Diocese of Carpentaria in missionary districts, and in financial support of some groups deeply concerned with working for such projects within their own communities.

He called upon those present to be prepared to work for and give to the college building fund, and sincerely hoped that the plan envisaged for its ultimate completion would not be too long postponed.

He warmly commended the college council for its breadth of vision, initiative and efficiency and congratulated all those who were working for this, the first stage of such an educational programme in the north of God.

Following the bishop's address, the Administrator of the Northern Territory, the Honourable Mr. J. B. Blain, said that it was the intention of the Government in the Territory to fill in a very great need in the Territory, and that he hoped that this and all such schools would lead to a higher standard of education and the growth of sound Christianity in the community.

Mr. Nott then declared the

college open and, following his opening of the front doors, invited the assembly to inspect the building.

Among the distinguished guests were representatives of all Church bodies, including the Roman Catholic Bishop of Darwin, Dr. J. O'Loughlin, and the Reverend Brothers in the town church and mission schools, the Superintendent, Mr. N. T. Schools, Mr. W. K. N. Jolly, the Director of Welfare, Mr. C. C. Giese, the Lord Mayor of Darwin, Sir N. H. Cooper, and Mrs. Cooper, senior public servants, heads of the Services, local businessmen and housewives. Darwin schools.

The principal of the college,

OBSERVERS AT COUNCIL

ECUMENICAL PRAYER SERVICE

Gazette, February 25

Pope John XXIII in a letter

sent to Roman Catholic Bishops

throughout the world and to all

fathers of the Second Vatican

Council said the presence of non-

Roman Catholic observers at the

council was a "most happy and

successful, remarkable and good

in itself."

The Pope said that their attendance, which he described as "an unusual event in the history of the Church and of the world," makes us realise ourselves whether this is not a sign of rapprochement of many souls in realising the deep significance of the prayer uttered by Christ on the eve of His great sacrifice: "Holy Father, keep together those who have given me that they may be one, as we are one."

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Mr. W. K. N. Jolly, the Director of

Welfare, Mr. C. C. Giese, the Lord

Mayor of Darwin, Sir N. H. Cooper,

and Mrs. Cooper, senior public ser-

vants, heads of the Services, local

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The principal of the college,

the Reverend W. P. Hart.

They were welcomed by the rector,

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The Premier spoke of the progress

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the sand and the other the rock.

Darwin, February 22

St. J. Matthews, blessed

February 9.

Mr. M. A. Callaghan, entertain-

ing the Administrator and sev-

eral of the distinguished guests

at afternoon tea in the principal

hall, assisted by the matron to

the college, Mrs. Margaret

Gamel, and the resident tutor,

Mr. Brian White.

There were many exclama-

tions of delight from visitors

who looked over the college

and a great deal of interest

throughout the Territory has

been aroused as a result of this

occasion.

Donations to the Carpentaria

College Building Fund, which

are tax free, may be forwarded

to the secretary, C.J.R.C. Night-

cliff Road, Nightcliff, Darwin,

N.T.

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the Superintendent, Mr. N. T. Schools,

Mr. W. K. N. Jolly, the Director of

Welfare, Mr. C. C. Giese, the Lord

Mayor of Darwin, Sir N. H. Cooper,

and Mrs. Cooper, senior public ser-

vants, heads of the Services, local

businessmen and housewives. Dar-

win schools.

The principal of the college,

the Reverend W. P. Hart.

They were welcomed by the rector,

the Reverend W. P. Hart.

The Premier spoke of the progress

of the district and the growth of

the parish, particularly in post-war

years, and commended the parish-

ioners on their ideal of a building

in which to cater for all people,

from kindergarten stage to the

winter of their lives.

The archbishop, in his address,

stressed the need for a firm foun-

dation of our Faith—using the il-

lustration of one house built upon

the sand and the other the rock.

LETTERS TO THE EDITOR

The following letters to the Editor are published in this column as a service to the church. Letters are accepted for publication on condition that the author agrees to publish them as written.

Letters should, if possible, be brief and to the point. Preference is usually given to correspondence in which the writer's name is appended for publication.

Parts of some of the following letters have been abridged.

EXPULSION OF DIPLOMAT CRITICISM OUT OF PLACE

TO THE EDITOR OF THE AUSTRALIAN
Sir—I desire to refer to your Leading Article of February 14, relating to the expulsion of Soviet diplomat from Skripov. This editorial is critical of what I describe as Sir Gurfeld Barkwick's "madronean" handling of the matter.

This criticism seems out of place when one looks at the statement to the Press by Sir Gurfeld.

The statement is very precise as to the facts and contains no obvious conclusions. If the facts are understood, it is hardly fair to lay them at the door of the Attorney-General.

After all, it was Skripov and not the Attorney-General who was making preparations for espionage, so why blame the latter?

My own reaction, and one which has been echoed in my parish is that Sir Gurfeld Barkwick's action in frankly talking the facts was most laudable. Instead of depicting such action, we should encourage it.

It is strange also that you should single out the Press for criticism on this point, when the Press made the most of the details about Skripov's spying activities—newspapers always make the most of news of new value for headlines.

However, on this occasion, gently speaking I think the newspaper editors and leading articles are to be of a very high standard. In particular, the "Sydney Morning Herald's" Leader of February 8 was not only on the point, but it also reflected the official opinion with which I have come in contact.

The hinting of the Petrov case to the Zimovs' letter and implication placing the Skripov case in the same category is scarcely fair to our security authorities.

Surely the Australian Security Service deserves great credit for uncovering two embassies before there had been able to report properly. You cite the Petrov Royal Commission to support your argument, but this is a red herring, for the facts known about Skripov's activities, it is clear that the laymen failed to learn anything from the Petrov disclosures, the findings of the Commission.

It is not surprising that respect to espionage preparations for the time were still going on, consistent with the subsequent activities of Skripov.

Our security service obviously did not fail to learn lessons from the Petrov case.

From my own knowledge and experience I do not consider that your Leading Article on Skripov of Church of England opinion is correct or otherwise; in any case, it is controversial.

In these circumstances, lest it should be thought that the Church officially subscribes to the view printed in your editorial, in all honesty you should point out that the printers' expression represents private view, and not necessarily the views of the Church of England.

Yours faithfully,
(The Reverend)
NORMAN L. HILL
East Dulwich,
Victoria.

[Naturally our Leading Article expressed an independent view. Papers are not an official publication, and we have stated quite frequently in the past ten years.

However, we would be glad if our correspondent could tell us how to obtain official views on matters of interest to church-people outside the realm of doctrine and doctrine—Editor.]

TO THE EDITOR OF THE AUSTRALIAN
Sir—Your leading article (February 14) on the expulsion of Mr Skripov was, in my opinion, a careful attempt to whitewash a piece of Soviet duplicity and will not appeal to those who are not prejudiced.

Mr Skripov was an untiring agent of Soviet espionage actions in attempting to establish an espionage organisation south of the Arctic Circle, and was treated by the Soviet. As to publicity, I have never seen a paper that remains that until someone has been expelled from the Canadian passport illustrated in the Press a Soviet spy is still present, loose in the community.

Peace does not come by waving banners or making speeches but by reestablishing the basic moral standards of honesty, purity, selflessness and respect for the rights of the Australian could give us a better peace.

Yours faithfully,
PORTLAND,
B. D. VAUGHAN.

TO THE EDITOR OF THE AUSTRALIAN
Sir—I fail to see anything and I am sure that the Government, he was engaged in spying, in that he was an excess of consideration for the Soviet Republic.

In the Soviet Republic the most important diplomatic activity of the country is restricted to a few selected cities. Yours faithfully,
PORTS POINT, N.S.W.
J. MARCKE.

TO THE EDITOR OF THE AUSTRALIAN
Sir—Readers may be interested to know that further recordings are available of the "Regular" performance was recorded on St. Paul's Cathedral, Sydney, 1961, by the choir of St. Paul's Cathedral, Sydney.

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the had refused to do so God rejected of her?

If the M.M. received her spiritual cleansing nine months before her birth, does it not mean that the Church of Rome is correct in baptising still-born infants as a trial on occasion?

(C) The circumstances surrounding the births of such infants, Samson, Samuel, John and so on, are not recorded faithfully in the Bible. We can quote books, chapters and verses, but where are the circumstances of the births of these infants? Is there any record of them?

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A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND R. V. MADRICK.

Can you suggest for me one or two books on the subject of Faith with my Lenten help me?

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some city church where, with an atmosphere sanctified by the Church of England, and the sounds of life music, he will be able to find the faith which will be strengthened and his vision lengthened.

I was refused permission by my minister to be re-married in the Church of England, and although I was a full member of the Church, subsequently, I was re-married in the Presbyterian Church and three years later, I was asked by the minister of the Church of England to have the children of my second marriage baptised in the Church of England.

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BOOK REVIEWS

TILlich and the Golden Calf

RELIGIOUS EXPERIENCE AND THEATRE. Symposium edited by Sidney Hook. Question and Answer. Pp. 333. 8s. 6d.

The fashion in books at the moment is to set up a thinker of stature as a target for the critical and analytical arrows of a large number of workers in the same or related fields. Professor S. Hook has done this with the contemporary philosopher, Paul Tillich.

About thirty-five philosophers, theologians and semanticists have contributed papers, which are delivered at the fourth annual meeting of the New York University Institute of Philosophy dealing with Tillich's thought and the problems arising therefrom.

The arrows are shot from both the Christian and non-Christian camps, from the standpoint of both traditional philosophy and orthodox religion. But Tillich remains miraculously alive, his thought the most stimulating and fertile of religious thinkers of the present era. Charges like those of "atheism" and "theism" fall as harmlessly off him as they did from the early Christian and the Reformers.

Tillich, like Bultmann, represents those who know faith to be a reality, a reality which links us to reality. Yet, nevertheless, both thinkers honestly admit that the forms in which we as a religion, especially our Christian religion, are dying fast.

Yet the essential truth it within those forms, the truth that Life is, that it is the death, and that Life will give birth in those who have given themselves to it and in the universe itself.

For Bultmann, the Christian form in which this knowledge is held are myths, and "de-mythologizing" will set the truth free of faith-hungry but honest men. For Tillich, the Christian doctrines are symbols.

To say that God is a creator, that he is personal, that he provides, to say anything about Jesus, is to talk in symbols. "This implies that the attitude which is essential to the symbol does not view the symbol itself in view but rather that which is symbolised in it."

If many of us were to examine carefully our religious consciousness, we might find that this true. Symbols play a very large part in our innermost thinking. Children understand the meaning of symbols far more clearly than adults, and derive either health or sorrow from their understanding.

To distinguish between the symbol and that which it symbolises is not to say that either of these things is unreal. Both are real, but the symbol is not real, that is all.

Here we see Tillich's main criticism of the Church. A symbol, powerful as it may be, is only that which points to Being-in-itself. When the symbol itself is idealised as ultimate it becomes idolatrous. In "true faith" ultimate concern is a concern about the truly ultimate reality in idolatrous faith, "preliminary, finite realities are elevated to the rank of ultimacy."

It is only a very short step to apply this statement to the tribes about Jesus, and so to find the wrath of orthodoxy. But the wrath of orthodoxy may be incited to the Golden Calf.

Countless educated people have found themselves forced to abandon faith, not simply because of sublimations of will and pride, as the fundamentalist teachers say, but because they have discovered the "preliminary, finite" nature of its forms. Yet the Church has insisted that these forms are Reality-which is that there is nothing beyond them.

The only people who will remain untroubled by this controversy are those who, in Tillich's words, have been "graced by the power of Being-still." Yet the Church has insisted that they are the only people who are "graced by the power of Being-still." To "Life-still" is to "faith-still."

They will remain mindlessly unconvinced by any psycho-analytic explanation of their

acceptance of faith because such an explanation will only explain the symbol they have chosen. The symbol, of faith, or whatever it is, is not the object of faith itself, which has no name or form or symbol. (In defence of psychological criticism it is to arrive at self-understanding and so confront one with a life-death choice. It is, consequently, to the Baptist; it exposes sin and a method of dealing with it away. But afterwards a Saviour is to be revealed, and the self and link us with life.)

The word "God" is itself a symbol. It is becoming rather an inadequate symbol (for symbols, as Tillich says, may be born and die). It has become so closely associated with an obsolete science, and an obsolete philosophy, (omnipotence, immutability, eternality, etc.) that people who attack the existence of God are really attacking this outgrown philosophy.

That is why, in the book in

question, the papers of opponents of faith such as Brandeis and Paul Edwards are more reasonable and convincing than those of the defenders of the traditional God, whose thought is so hopelessly lamentably self-demonstrated.

Those who know religious experience have really nothing to say in platonic terms. You cannot translate a bare certainty into a realm which is peculiar to such a starting-point. That is why believers have often taken the false step into anti-intellectualism.

For this reason too, the book is so wholeheartedly against both the layman and the theologian, despite the admirably precise and thorough nature of its analyses (particularly the semantic studies of "faith" and kindred concepts by Richard Niebuhr, Paul Ziff, and others).

It is rather as if a group of men in one country set to work to argue as to whether a certain Mr. X really exists and lives in a country on the other side of the world. Their argument might

throw much light on the definition of personality, the nature of evidence, for existence, etc., but it would do nothing to ascertain of the existence of Mr. X until they travel to that other country and meet him for themselves.

Nevertheless, it provides interesting general experience, and offers many shafts of light, for example the mental agreement that is necessary to accept an "end in itself" one of those "preliminary and finite realities," its assumptions, and so on, as faith as those of traditional religion.

The Church cannot afford to ignore the contribution of the growing number of thinkers who are slowly and insistently separating faith from its external forms, who claim, in Martin Buber's terms, that "we can have an immediate awareness of God as an I-thou relationship which has no element of I-it in it."

If this is so, then Science has not won after all. It has simply confirmed the Law, and set us free to live by faith.

—BARBARA THIERING.

PIONEERS OF TO-DAY

THE SNOWY MOUNTAINS, N.S.W. Pp. 232. 2s. 6d.

This book, which has wide appeal to most Australians because it traces with skill and emotion the great project of the Snowy Mountains hydro-electric and water-control scheme.

This is surely, the pioneering work of our generation—the founding of new communities and the beginning of a new way of life for the people of several nationalities who work there.

John Ravenscroft, a trained psychologist, set out to write a history of the new communities of Island Bend and Cabramurr, but after living in the area for some time he found that the story in novel form. Many will find this a most interesting report should be done.

However, hundreds of people who would not read such a document will be fascinated by the account of the scheme.

Anglians, in particular, will be proud of the part played by one of their young men, Ted Buckle, now with the G.B.R.E. in Melbourne.

It is fitting that Her Majesty The Queen will worship at All Saints' Island Bend, next month, for this church represents a stage in this country's development as much as the historic buildings of the last century.

SCHOLARLY ARTICLES

THE NEW TESTAMENT. Pp. 232. 2s. 6d.

What a strange title—"The Birth of the New Testament," but it connotes that scholars are thinking to-day more of the New Testament as issuing from the Church, merely a number of books by individuals. Professor E. M. Blake has produced a most convincing book.

Professor Noel Ferris will stir the doctores by his article arguing that the basis of the World Council of Churches is heretical. He claims the statement "Jesus is God" is true deification, and voice training for students of Wells Theological College and for diocesan clergy.

For Vincent Taylor continues his series of "Theologians of the Time" with an article on Heinz Lietzmann. Professor Lietzmann completes his articles on "Discovering the Book of Revelation," and "The Church as we should expect."

There are a couple of gems in the sections "In the Study" and Dr. William Barclay makes for months water with his review of Giorgio Colonna and Barbara Green. So too, in "The God of a Hundred Names."

—J.S.A.

POCKET BIBLE

THE OXFORD POCKET B.S.V. REVERSED EDITION. Oxford University Press. Pp. 232. 2s. 6d.

Bound in black maroonette, gilt-edged and printed beautifully on fine paper, this very compact volume would make an ideal gift on a special occasion.

While many people cling to the Authorized Version of the Bible and some prefer the New English Version, it is true that the Revised Standard Version clearest up many an obscure passage in the A.V. without the modernism of the latest translation.

Oxford has given us a lovely production in this edition. The reader does not think so small a slip is enclosed saying, "Please return this slip if there is any cause for complaint!"

TRUST FUND FOR ELECTION

ANGELAN NEWS SERVICE.

London, February 25. A member of the Diocese of Bath and Wells has set up a trust fund to maintain an initial capital of £5,000 to provide education, election and voice training for students of Wells Theological College and for diocesan clergy.

PILGRIMAGE TO IONA

ANGELAN NEWS SERVICE.

London, February 25. Owing to the demand for bookings on the pilgrimage to Iona, which will be led by the Archbishop of Canterbury, the Most Reverend R. M. Knox, and the Primus of Scotland, the Most Reverend F. H. Moncreiff, on June 12, the maximum quota of 750 pilgrims has been more than filled, and it has been the Church Travel are therefore arranging an additional pilgrimage to the Island and Abbey from June 15 to 17.

On June 12, the maximum quota of 750 pilgrims has been more than filled, and it has been the Church Travel are therefore arranging an additional pilgrimage to the Island and Abbey from June 15 to 17.

Special trains will leave Paddington on the evening of Saturday, June 15, and will arrive at Oban, to connect with steamship for Iona early on Sunday morning.

There will be a Solemn Eucharist in the grounds of Bishop's House, approximately 10 a.m., and services in Iona, at 10.30 a.m. and 12 noon.

Pilgrims will arrive back in London at 6.30 p.m. on Monday, June 17. The complete journey will cost £12 including meals (sleeping accommodation £2.5s. extra).

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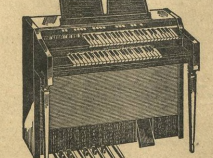
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The Venerable F. W. Guest, whose long-range planning has produced many perishes in South Africa. The latest parish to have a new church is Como ("The Anglican," February 1962).

7AL.62.178

A SURVEY ON CHRISTIAN MARRIAGE

By the Reverend A. T. Pido

WE have heard much in recent years of indiscriminate baptism and the first of the stalwarts of answers to the recent questionnaire to incumbents throughout the Commonwealth reflect the opinion of a large cross-section of parishes.

In there such a thing as to discriminate use of other holy things? The Christian wedding ceremony for example? Some clergy seem to think there is.

The following summarises the opinions of 151 incumbents asked for the purpose of the questionnaire priests who preferred that both parties should be baptised and regarded as assenting to the need for "one at least" asked in the first question. Nevertheless it should be recorded that many such regarded this as inadequate.

Several replies referred to the practical difficulties which the practice of Nos 4 and 5 entailed. The questionnaire was not a survey of the actual practice of incumbents' frank opinions on the personal acceptability of the idea failed the question.

The requirements of order have their roots in English canon law in 1662. Are they equally relevant in Australia in 1963?

The answers of incumbents are grouped according to their time in Orders: "A" are ordained 12 years or more, "C" less than 12 years.

Do you favour retaining or introducing the requirement that normally

1. One party at least be baptised.

	Yes	No	?
A-Town	130	11	1
B-Town	49	7	1
C-Town	14	5	0
Country	41	2	—
	327	21	—

2. Both parties be baptised.

	Yes	No	?
A-Town	104	33	5
B-Town	57	13	3
C-Town	39	10	1
Country	32	10	—
	255	80	16

3. One party to be confirmed.

	Yes	No	?
A-Town	44	37	11
B-Town	29	41	6
C-Town	10	28	4
Country	19	24	—
	127	198	26

4. Non-parishioners who are regular worshippers provide evidence that they have advised the priest of their parish of the desire to be married outside their parish.

	Yes	No	?
A-Town	86	48	1
B-Town	58	18	—
C-Town	37	38	1
Country	45	6	1
	100	110	3
	254	86	11

5. That the assent of the parish priest of the Anglican party be required before marrying non-residents who are virtually non-communicants.

	Yes	No	?
A-Town	60	26	6
B-Town	37	5	1
C-Town	33	3	1
Country	41	2	—
	180	160	11

6. In the case of town dwellers who virtually seldom worship anywhere the rule requiring marriage by their own parish be observed unless the bishop specifically advises otherwise.

	Yes	No	?
A-Town	68	69	5
B-Town	48	20	8
C-Town	39	11	1
Country	36	6	1
	215	119	17

7. Is the calling of banns an anachronism excepting where required by State Law?

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

8. Should the wearing of "hosiery" and other superstitious charms be actively discouraged?

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

9. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

10. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

11. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

12. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

13. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

14. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

15. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

16. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

17. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

18. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

19. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

20. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

21. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

22. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

23. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

24. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

This is the third instalment on the results of a survey of the actual practice given by parish priests on various aspects of their ministry under present conditions in Australia. The second instalment appeared last week.

(ii) Limiting the number of festally attended attendants.

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

25. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

26. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

27. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

28. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

29. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

30. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

31. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

32. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

33. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

34. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

35. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

36. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

37. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

38. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

39. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

40. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

41. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2
C-Town	15	4	0
Country	26	25	1
	232	115	4

42. Do you favour

	Yes	No	?
A-Town	104	37	1
B-Town	54	20	2

BY THE REVEREND J. O. RYMER, CHAPLAIN TO THE UNIVERSITY OF NEW ENGLAND

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