

# THE ANGLICAN

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## NEW MISSIONARY BISHOPS FOR TWO AREAS

### DIOCESAN FOR CARPENTARIA, NEW GUINEA ASSISTANT

The appointments have been announced of two new bishops for missionary areas in the Province of Queensland — a diocesan for Carpentaria and a second assistant bishop for New Guinea.

The Priest-Director of the Torres Strait Mission, the Reverend S. J. Matthews, is to succeed the Right Reverend W. J. Hudson as Bishop of Carpentaria.

The Reverend George Koiaio Ambo will become the first Papuan bishop as Assistant to the Bishop of New Guinea, the Right Reverend P. N. W. Strong.

The two bishops-elect are expected to be consecrated together in S. John's Cathedral, Brisbane, probably in October.

The Reverend S. J. Matthews is a New Zealand-born priest of wide experience who resigned as Archdeacon of Rockhampton last November to volunteer for missionary service in the Torres Strait Islands.

He has since been Priest-Director of the Mission in the Diocese of Carpentaria, with his headquarters on Thursday Island.

The bishop-elect was educated at S. John's College, Auckland; Fort Street High School, Sydney; and Moore Theological College, Sydney.

He served his title at S. Jude's, Randwick (Sydney) in 1925; was curate at Christ Church S. Laurence (1926-29); and priest-in-

and around Mount Lamington.

There is already one Assistant Bishop in New Guinea, the Right Reverend David Hand, but he is committed almost entirely to the work in the Highlands of New Guinea and in New Britain.

The diocesan has found that he needs further episcopal assistance so that he can spend more time on the administrative duties involved in the oversight of 500 trained Papuans and 80 white missionaries.

The Reverend George Ambo is 37, married, with a young family.

He was ordained to the priesthood in Dogura in 1958. He was educated by the New Guinea Mission.

He completed his primary schooling at Gona (famous for the influence of the late Canon James Benson) before the war; and trained for teaching at S. Aidan's College, Dogura, from 1942.

After five years' training he worked as a mission teacher first at Gona and then in the Kodak area at the Kumusi River.

He entered Newton Theological College, Dogura, in 1952. In 1959 he was the first Papuan priest to be put in charge of a district church.

#### HONOURED FAMILY

Canon Benson who had known him since he was a young boy spoke of his "charming and utterly unselfconscious goodness."

So competent was he and so well educated that various traders offered him large sums to work for them but his reply was always the same, "I work for God."

Both he and his brother, Simon Peter, worked with Canon Benson as teachers. Their tribe, the Bapa, have their main village at Kurou near Gona.

Simon Peter, as an interpreter and an intermediary with the Japanese, saved Canon Benson's life during the war.

Both the brothers Ambo did magnificent work during the Mount Lamington disaster. Their sister, Graceby, married to another teacher from Gona, died in the eruption.

Bishop Strong said last week, that the appointment of the first Papuan bishop came much earlier than ever expected.

"I feel that it is in the providence of God that this man has been raised up with these particular qualities earlier than the time when we would normally be looking for such; otherwise it would still be many years before there could be a Papuan bishop," he said.



The Archbishop of Canterbury holds out a supporting hand as an African woman with her child is presented to the Primate at the Mbeya Garden Party held during his tour of the new Province of East Africa which he inaugurated at Dar-es-Salaam this month. ("The Anglican," August 19.)

## RUSSIAN CHURCH INTEREST SHOWN IN W.C.C. TALKS

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, August 22

"The Russian Orthodox Church is closely following the developments in the movement of the divided Western and Eastern Christians towards church unity," the Patriarch of Moscow and All Russia said last week.

Patriarch Alexis sent his first formal message to a meeting of the central committee of the World Council of Churches to the meeting in St. Andrews, Scotland, on August 16.

Present at the meeting which lasts until August 24 are two accredited observers from the Russian Orthodox Church, which is not a member of the World Council of Churches.

"We charge them to acquaint themselves fully with the substance of the meeting's decisions and with the spirit in which these are taken, so that we may be enabled to contribute towards Christian unity," the Patriarch said.

In his message, Patriarch Alexis urged united Christian action to prevent war.

"The resolution of the most difficult problem of disarmament, not to mention the day-to-day fight against hunger, poverty and disease, depends to a great extent on united Christian action."

"There has never before been such a real danger of a sudden outburst of war."

"Despite a general longing for peace, there has never been on earth such an accumulation of weapons of mass destruction, the production of which absorbs man's creative forces and his riches."

"Christian oneness of mind

could become a force able to lessen the present sharp division of the world," he said.

### CANADIAN BISHOP IN ENGLAND

ANGLICAN NEWS SERVICE

London, August 15

The Most Reverend Philip Carrington, who resigned the Archbishopric of Quebec on July 31, returned to England on August 9 to live in retirement.

Dr Carrington, who was educated in New Zealand, was ordained in 1918 and held posts in Australia and New Zealand before going to Canada in 1927.

He became Bishop of Quebec in 1935, and Metropolitan of Canada in 1944.



The Reverend George Ambo

charge of S. Mary's Mission, Fitzroy, Diocese of Melbourne, from 1931-32.

He was Vicar of S. James', Calcutta (1933-38); Principal of Westcott School, India (1938-42); R.A.F. chaplain in India (1942-46); Vicar of S. Bartholomew's, Ipswich (England) from 1946-51; Chaplain of the Southport School, Diocese of Brisbane (1951-54); and Vicar of Winton (1954-55).

He was appointed Archdeacon of Rockhampton and Rector of S. Paul's Cathedral there in 1955.

He was administrator of the diocese in 1958 and in August last year became the first non-episcopal dean of the cathedral. The Bishop-elect of Carpentaria is married with three sons and two daughters. He is 60 years of age.

The Reverend George Ambo will be the first Papuan to be consecrated a bishop. He is at present the Priest-in-charge of Boiani in the Dogura area.

His particular pastoral field will be the Papuan inland in such places as the Kokoda area



The Reverend S. J. Matthews

## NEW RURAL DEANERY HOLDS FIRST MEETING

FROM OUR OWN CORRESPONDENT

Melbourne, August 22

The first chapter meeting of the new rural deanery of Camberwell, Diocese of Melbourne, took place at S. Mark's, Camberwell, last Tuesday, August 16.

The Reverend R. H. Pethybridge, diocesan immigration officer, spoke to the members of the implications and methods of the "Bring out a Briton" campaign, suggesting how parishes could help with accommodation and nomination of British migrants.

A recent reorganisation of the diocese has created additional rural deaneries, and altered boundaries of the old ones, so that four of the five archdeaconries each contain two rural deaneries.

The new rural deanery of Camberwell includes much of

the former deanery of Hawthorn, and, with the new deanery of Heidelberg (from the former Melbourne East), constitutes the archdeaconry of Kew.

During the absence of the Reverend J. H. Brown in England, the Reverend W. Holt, Vicar of S. Barnabas', Balwyn, is acting as rural dean (although he now belongs to the deanery of Heidelberg).

A first visit to this part of his archdeaconry was paid by the Archdeacon of Kew, the Venerable G. H. Codrington, who conducted the devotions, and spoke to the members of the chapter.



The Archbishop of Canterbury blessing the new Archbishop of East Africa, the Most Reverend Leonard Beecher, before his enthronement in S. Alban's Church, Dar-es-Salaam, on August 3.



## NEW TRENDS FACED IN W.C.C. AFFAIRS

### LEADER SEES TWO SOURCES OF MISINTERPRETATION

Geneva, August 22

The danger that Roman Catholics might think of the World Council of Churches and the Roman Catholic Church as comparable entities was presented to the central committee meeting of the World Council of Churches in Scotland last week.

The general secretary of the council, Dr W. A. Visser 't Hooft, was presenting his annual report to the ninety members representing the 172 member churches of the World Council of Churches.

There was also the danger that Protestants think too easily in terms of formation of ecclesiastical power constellations, he said.

"This would be a spiritual disaster, because we exist to work for unity and not to replace a division between many groups by a division between a few large groups.

"The World Council of Churches is a body *sui generis* which refuses to become the adversary of any church or group of churches, and stands for unity in Christ of all who recognise Him as God and Saviour," he said.

"In the early days of the ecumenical movement, the great difficulty was to convince the churches that they were not going to be committed to decisions

which they were not prepared to take.

"Today, while there are still different views about the form in which to express church unity, church leaders have been able to come to agreement on a statement on the nature of the unity for which they should work.

The churches should not merely accept the present level of co-operation, but continue their efforts towards unity.

At the same time, they should not force the situation by formulating a goal representing the views of the majority only," he said.

"To do this would be against the very principles of our movement."

### U.S. LECTURER IN SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, August 22

The importance for many Christians of the single weekly hour in church, at the Holy Communion, was stressed by a visiting American theologian here this month.

He was the Reverend Boone Porter, lecturer in ecclesiastical history and liturgies at the Nashotah Theological College, Wisconsin, in the United States of America.

"The purpose of worship cannot be less than the purpose of Christianity itself," he said.

"And the basic nature of Christianity is this, that the meaning of life and death is brought into a unity.

"We of the Anglican Church are bold enough to try and bring the whole of reality to our people in an hour once a week.

"Accordingly, the clergy and lay workers must make this time the centre of their people's life," he said.

### SERVICE PLANS AT OLYMPIC GAMES

ANGLICAN NEWS SERVICE

London, August 22

The Bishop of Gibraltar, the Right Reverend S. A. H. Eley, will preach at Matins at All Saints' Church, Rome, on August 28, during the Olympic Games.

During the games, the Holy Communion will be celebrated daily, and the daily offices said in the church, which is in the centre of the city.

All Saints' will open a rest-room and club for the benefit of Commonwealth visitors and athletes at the church library.

This has been made possible by the central council of the Girls' Friendly Society, which allocated some of the funds of the G. F. S. Rome hostel.

### EXCAVATIONS ON CHURCH IN USE

ANGLICAN NEWS SERVICE

London, August 8

Excavations have begun at Greensted Church, Essex, on the oldest portion of any timber church in the world, the nave of this building.

The rector and parishioners of Greensted are permitting the excavations while the church remains in full use.

Scandinavian archaeologists are working with British.

The Scandinavians trace the technique of their own timber churches to England, but none is as ancient as that at Greensted.

## TRAINING AT HOSPITAL

### EXPERIENCE IN PASTORAL CARE

ANGLICAN NEWS SERVICE

London, August 22

The first full-scale pastoral clinical training course in England has just been held at the Deva Hospital, Chester, a psychiatric hospital with two thousand patients.

Six students from English theological colleges lived in the hospital for the six weeks of the course.

After introductory lectures by consultant psychiatrists and departmental heads, the students spent the second and third weeks as orderlies in selected wards, from 7 a.m. to 4 p.m. each day.

Supervised pastoral visitations were later undertaken, each student being assigned three wards, representing a cross-section of the hospital.

The final week was spent in seminars and evaluations of the course.

One sermon was preached by each student in the hospital chapel, and the students also participated in ward services and prayers.

Tape-recordings on pastoral counselling and rôle playing were important features of the course.

Lectures dealt with such subjects as "Recognising early symptoms in mental disorders," "Varieties of mental disorder and their treatments," "Pastoral care of the mentally ill," "Alcoholics Anonymous," and "The doctor and the priest."

### NEW POSITION FOR BISHOP

ANGLICAN NEWS SERVICE

London, August 22

The Right Reverend John Boys, Bishop of Kimberley and Kuruman in the Province of South Africa, is to resign his see and return to England on medical orders, and has been appointed Director of the South African Church Institute in London.

He will begin his duties at the institute's headquarters on February 1, 1961.

The Venerable Cecil Wood, Archdeacon of Cape Town, who has been in England since April, has returned to South Africa this week.

While in England he was acting director of the South African Church Institute.

### EUCARIST WINS U.S. PREFERENCE

THE "LIVING CHURCH" SERVICE

New York, August 22

The Family Eucharist was now the service preferred by the majority of members of the Protestant Episcopal Church in the United States of America, an American churchman said last week.

Bishop Mallett, of Northern Indiana, superior-general of the Confraternity of the Blessed Sacrament, was speaking at the annual conference of the confraternity at S. Andrew's, Denver.

The aims of the society were being realised, he said. "We begin to see the answers to our prayers."

### VEHICLES BLESSED IN GUILDFORD

ANGLICAN NEWS SERVICE

London, August 8

A service to bless vehicles and their drivers was conducted from the steps of Guildford Pro-Cathedral on July 31 by the Provost, the Very Reverend W. Boulton.

Led by police on motorcycles, the vehicles passed by slowly; they ranged from 'buses to tradesmen's delivery vans, and refuse vehicles of Guildford Corporation.

A service followed in the pro-cathedral, when forgiveness for road-users for thoughtlessness, incompetence and pride which led to rashness, was asked.

## ECUMENICAL THANKSGIVING

### JUBILEE KEPT IN EDINBURGH

### MANY TRADITIONS DISPLAYED

ANGLICAN NEWS SERVICE

London, August 22

Scandinavian Lutheran clergy in their stiff white ruffs, uniformed Salvation Army officers, lawn-sleeved Anglican bishops, ministers of the reformed tradition in Geneva gown and bands, and a representative of the Moscow Patriarchate entered S. Giles' Cathedral, Edinburgh, in procession on August 14 for a service of thanksgiving.

They were celebrating the 50th anniversary of the first World Missionary Conference, held in that city in 1910.

The long procession entered to a blaze of trumpets, drums and organ.

Representatives of British churches and missionary societies were followed by leaders of the World Council of Churches and the International Missionary Council, the two world organisations for ecumenical co-operation, which trace their origin to the Edinburgh conference in 1910.

### LEADERS

Dr Charles Warr, the Dean of the Thistle, welcomed the congregation, which included the Queen Mother.

Dr C. G. Baeta, of Ghana, chairman of the International Missionary Council, led an act of penitence, and the lessons were read by Dr F. C. Fry, chairman of the Central Committee of the World Council of Churches, and Dr J. H. Oldham, who was secretary of the conference in 1910.

Dr John Baillie, a president of the World Council, was to have given an address, but was prevented by illness. Dr W. A. Visser 't Hooft, general secretary of the World Council of Churches, read the address Dr Baillie had prepared.

The sermon was preached by the Right Reverend Chandu Ray, Assistant Bishop in Lahore.

He noted the change since 1910, a greatly increased attendance by members of the younger churches of Asia.

The Archbishop of Canterbury, the Most Reverend G. F. Fisher, as president of the British Council of Churches, led the act of thanksgiving, and the Moderator of the General Assembly of the Church of Scotland, the Right Reverend J. H. S. Burleigh, pronounced the blessing.

### CHURCH TREASURES ON ISLE OF MAN

ANGLICAN NEWS SERVICE

London, August 22

The Diocese of Sodor and Man is considering allowing public exhibition of its ancient church plate.

The Archdeacon of the Isle of Man, the Venerable E. H. Stenning, said this month that most of the island's parishes still have the pewter flagons, chalices and patens, as well as alms-dishes, which were in their possession in early post-Reformation days.

Many of these were locally made and are of great interest. They can be cleaned easily and take a lovely polish, yet in a large number of parishes they are never seen by the parishioners.

The archdeacon does not suggest a treasury on the Lincoln model, but he thinks that the plate should certainly be seen from time to time by the congregations.

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## COMING SHORTLY!

### PAN ANGLICAN TOURS

INTER-CHURCH TRAVEL LTD. are opening their Australian Office, in Sydney, early in September.

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## LONDON STORES

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## CHURCH LEADS AFRICANISATION

ANGLICAN NEWS SERVICE

London, August 22

"The more African bishops we have the better," the Archbishop of Canterbury said on his return from a three-week visit to East Africa.

The Church had been carrying out a policy of increasing Africanisation independent of the political order for a very long time, Dr Fisher said.

In East Africa, West Africa and Uganda, the number of African suffragan bishops is increasing.

The bishops he met had reported that their work was developing in every direction, he said.

On the appointment of Fr Trevor Huddleston, C.R., as Bishop of Masasi, he said: "Father Huddleston is to be a pastoral bishop and nothing else."

"He does not want to be involved in a political situation. In Tanganyika the situation is so quiet that there is no reason for him to be anything else."

### NEW BISHOP OF DAMARALAND

ANGLICAN NEWS SERVICE

London, August 22

The Reverend R. H. Mise, of Salina, Kansas, United States of America, has been nominated by the Archbishop of Cape Town to be Bishop of Damaraland, in the Province of South Africa, in succession to the late Bishop J. D. Vincent.

Mr Mise, who is 53, has been working in South Africa for the past eight months, primarily in the Diocese of Cape Town.

He will be consecrated in S. George's Cathedral, Cape Town, on November 27.

### BISHOP BAINES SAILS FOR NEW ZEALAND

ANGLICAN NEWS SERVICE

London, August 22

The Right Reverend H. W. Baines, Bishop-designate of Wellington, New Zealand, who has been in England since June, sailed on August 15, for New Zealand.

He will arrive on September 16 and will be enthroned on September 21.

Bishop Baines was formerly Bishop of Singapore and Malaya.



## THE PRIMATE VISITS FAR NORTH

### BUSY DAYS AT DARWIN AND ROPER RIVER

FROM OUR OWN CORRESPONDENT

Darwin, August 22

The Primate, the Most Reverend H. R. Gough, paid his first official visit to this far-northern city this month at the close of the Church's celebrations in connection with the Centenary of Exploration of the Northern Territory.

On Saturday evening, August 6, His Grace, accompanied by Mrs Gough, was met at the Darwin Airport by the Bishop of Carpentaria, the Right Reverend John Hudson, Brother Aidan, and other members of the Brotherhood of the Good Shepherd, and a representative body of parishioners including the church wardens and their wives.

The archbishop and Mrs Gough were the guests of the Assistant Administrator of the Northern Territory, Mr R. Marsh, and his wife.

Before the commencement of the 7 a.m. celebration of the Holy Communion on Sunday, His Grace was met at the West Door of Christ Church by Bishop Hudson and Brother Aidan, and escorted to the Bishop's Throne in the sanctuary.

Bishop Hudson was the celebrant while His Grace presided.

At 9 a.m. the archbishop preached at a celebration of the Holy Communion at Nightcliff, a rapidly expanding suburban area of Darwin.

#### EXPANSION

At the service, held in the Nightcliff Community Hall, Brother Hamish, Priest-Brother-in-charge of Katherine, was the celebrant.

The archbishop then inspected the site for the proposed hostel to be built at Nightcliff by the Bush Church Aid Society.

On his return to Christ Church he was given a happy welcome by some two hundred Sunday school children.

On Sunday afternoon the archbishop was given a public welcome in the newly completed parish hall. This gathering also took the form of a farewell to Bishop Hudson, who was paying his last visit to Darwin.

The Mayor of the City of Darwin, Councillor N. H. Cooper, welcomed the Primate to Darwin on behalf of the citizens.

Bishop Hudson spoke on behalf of the Diocese of Carpentaria, this being the first visit of the primate to the diocese.

The Rector's Warden, Mr Noel McDermott, then spoke on behalf of the parish of Christ Church.

In his reply, the Primate spoke of the need for the Church to take a strong stand in the community today.

The Church has always played a tremendous part in influencing the lives of the people about her, whether they be Christians or not; this same need is just as strong at the present time.

A garden party in the church grounds followed the welcome to the primate.

The many official guests and parishioners of Christ Church were given the opportunity to meet His Grace and Mrs Gough.

After a busy day's activities the primate preached to a packed congregation at Evening in Christ Church.

In his sermon His Grace made a plea for a living religion based on a knowledge of the forgiveness of sins.

Isaiah 35: 7 was taken as the text: "And the parched ground shall become a pool, and the thirsty land springs of water."

On Monday the primate made a special visit by plane to the Church Missionary Society Aboriginal Mission at Roper River on the eastern coast of Arnhem Land.

His Grace was accompanied by Mr A. Wilson, of the Darwin C.M.S. Station and Mr E.

Milliken, of the Department of Welfare.

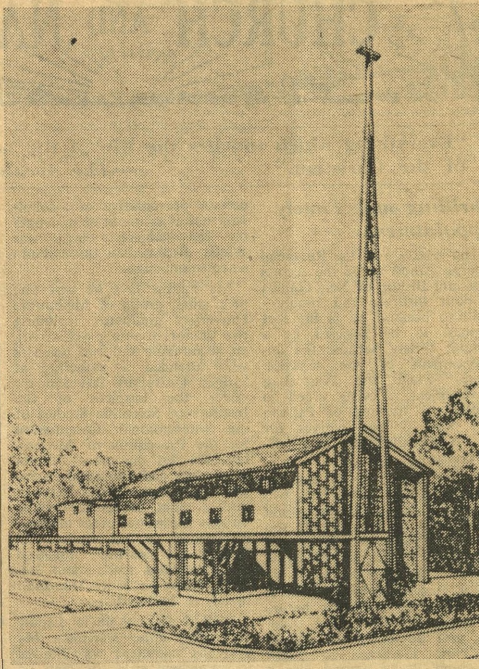
The party made a brief inspection of the Government Aboriginal Settlement at Beswick on the route to Roper River.

At Roper River the archbishop set the foundation stone for the new Church of S. Matthew. This impressive ceremony was also attended by the Minister for Territories, Mr Paul Hasluck.

Before this service the primate was shown over the mission by the superintendent, Mr P. Leske.

His Grace was impressed by what he saw of the school, hospital, garden area, and general mission activities.

Before returning to Sydney the primate paid a brief visit to Alice Springs.



A perspective drawing of the new Church of S. Alban, Belmore, Diocese of Sydney.

## NEW SYDNEY CHURCH

### WILL EXCLUDE NOISE

FROM A CORRESPONDENT

The new Church of S. Alban at Belmore, Diocese of Sydney, has been so designed that noise from the busy streets outside will not penetrate the building.

Consequently the large windows are concentrated on the southern side away from the traffic which virtually becomes a wall of "Calorex" glass broken only by the pre-cast concrete portal frames which support the whole structure.

The west end will have these panels divided by brickwork blades. Two of three will be patterned brickwork and the other a panel of heavy fixed tinted glass shielded by a grille formed of pre-cast concrete units alternated with small squares of brick.

The northern side along Canterbury Road will have small panels of heavy glass set in concrete frames.

Here a system of mechanical ventilation has been devised which will admit air but exclude sound.

#### ADVANTAGES

The planning is asymmetrical having a colonnaded aisle on one side only off which are the vestries serving the clergy, choir and wardens.

This type of plan has the advantage of allowing the choir to be massed on one side of the chancel thus freeing the sanctuary and allowing the people to be more closely in touch with the Holy Communion service.

The sanctuary wall is featured with panels of Wondabine stone and eight small squares of stained glass by Stephen Moor.

The external treatment features biscuit shades of face bricks used in harmony with

panels of exposed aggregate and a cement-tile roof.

The long low lines of the aisle and vestry roofs will be covered with galvanised steel trough roofing and will continue over a porte-cochère to terminate in rust-proofed steel sky-pointers supporting a large cross and bell.

Internally the treatment will feature a natural light coloured timber roof used with walls of biscuit coloured face brick and natural grey concrete blocks punctuated by the dark lead lines of the portal frames.

The floor will be of concrete laid directly on the ground, waterproofed with the membrane system and finished throughout with Nairns inlaid lino tiles which will also be

used to feature certain parts of the walls.

The church will have floor space to accommodate 282 people in permanent seats and moveable chairs. Should it be thought desirable to add a gallery at a later stage there is space provided for it.

The architects are N. W. McPherson and D. A. Harrison, and the consulting engineers Macdonald, Wagner and Priddle.

A contract for £27,500 has been let to Allen C. Smith and Co.

## STUDENT GRANT NOW OFFERED

FROM A CORRESPONDENT

The trustees of the Lucas-Tooth Scholarship Trust last week called for nominations for the scholarship available in October, 1961, for an Australian priest or deacon at the University of Oxford or Cambridge.

The scholarship provides for a study period of two years in the first instance, with fares to England included.

Candidates nominated by the Bishop of Canberra and Goulburn must have completed their application by September 12, 1960.

If no appointment is made from these candidates, the diocesan bishops in the Province of New South Wales, and the Archbishops of Melbourne and Brisbane, will be able to nominate candidates.

The scholar chosen undertakes to serve in the diocese responsible for his nomination for any period up to five years after his return, the period to be determined by the trustees.

Further information may be obtained from the secretary to the trustees at 141 Elizabeth Street, Sydney.

## ARCHBISHOP ON EDUCATION

### THE MODEL FOR TEACHERS

FROM A CORRESPONDENT

Melbourne, August 22

The opening of Education Week in Victoria was marked with a special service in S. Paul's Cathedral, Melbourne, on August 14, at which the Archbishop of Melbourne, the Most Reverend F. Woods, was the preacher.

Present for the service were the Acting-Governor, Sir Edmund Herring, and Dame Mary Herring; the Minister of Education; the President of the Teachers' Union; the Director of Education; the vice-chairman of the Council for Christian Education, Professor N. Lade; and the director of the council, the Reverend D. Hyde.

The archbishop took as his text, "He taught them," and spoke of Christ as the Master Teacher.

"We cannot better exalt the art of teaching than by conforming to the method and content of Christ's teaching," he said.

"We cannot serve our children, who are also God's children, better than by bringing them to sit at the feet of Him who is the Truth, and whose truth can make us free."

The physical problems in Victorian education were being tackled with commendable boldness and vigour, the archbishop said.

But there was a danger that education might become too technical, too expert, and lose the common denominator supplied by a knowledge of the history of mankind.

### CONFERENCE PLANNED BY PACIFIC MISSIONS

FROM A CORRESPONDENT

The International Missionary Council is planning a conference of Churches and missions in the Pacific area, to be held in Samoa for a fortnight in April, 1961.

The Epistle to the Galatians will be studied daily, and five topics will be discussed: the ministry, the unfinished evangelistic task, the relevance of the Gospel to the changing conditions of life in the Pacific, the place of young people in the life of the Church, and the Christian family.

## FACT & FANCY

The Sydney Church of England Homes Fete last Friday was again a very happy affair, ably organised, as it always is, by Mrs E. E. Olds. Archbishop Mowll used to say it was the best sale of the year and he was quite right. Prices are extremely low and the quality and variety of the goods extremely high.

Lady Woodward, in a delightful speech, declared the fete open. She referred to her particular interest in the Havilah Home for Little Children, as its new building, which she opened last year, she thinks, is the only one in Sydney to bear her name!

The Watson's Bay Wharf Art Exhibition at Anthony Hordern's gallery, Sydney, of traditional religious painting almost makes one prefer the contemporary. Crucifixes decked with red roses and chocolate box Madonnas are just as bad in their way as coloured dots and dashes.

Brigadier Bruton, who reviews "Tobruk to Tarakan" in this issue, personally watched the 248th battalion in action at Tarakan when he was serving with the U.S. Forces. He says: "The incident which the author describes of the Japanese being attacked with flame-throwers and being shot down as they emerged in flames from their fox-holes was photographed by my photographer (an American) in all its ghastly detail".

In this month's issue of the Sydney Diocese News Bulletin the attention of rectors is drawn to the falling off of patronage of the "Braeside" Church of England Maternity Hospital at Stanmore. The Bulletin wants to know if the rectors will do something about it!

Another story about the late Bishop of Ballarat when he was Dean of Newcastle. As a friend of Bishop Moyes, he accompanied him when he first went to Armidale. But at Maitland the horn on the bishop's car had to be disconnected, and for a bishop who can't bear to waste time this was a nuisance. However, the dean solved all by running into a hardware store and buying the biggest whistle he could find. And in the bishop's own words: "Whenever we wanted to pass anyone he blew a shrill note and cars speedily made way. So we came to Armidale".

The new Archbishop of East Africa, the Most Reverend Leonard Beecher, was an obvious choice, not least because he is an accomplished linguist. He wouldn't do what one missionary bishop in Africa is reported to have done, in attempting to give the Blessing in the native tongue of his congregation. He read the words from the order of service, and later learned that the last words printed were, "Please do not take this paper away".

It reminds one of Father Potter of Peckham's story about his servers, who, in attempting to please him by reading everything on their forms, invariably ended up with, "Printed by A. R. Mowbray and Co. Ltd."

## CEYLON LEADER IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, August 22

The president of the International Alliance of Women, Mrs E. I. A. Deraniyagala, will be the guest of the twelfth triennial conference of the Australian Federation of Women Voters in Melbourne from October 29 to November 4.

Mrs Deraniyagala's visit to Australia from her home in Ceylon is being sponsored by the Commonwealth Government.



At the Sydney Church of England Homes Fete on August 19, Lady Woodward receives a bouquet of flowers from Petah Chilmald from the girls' home. The Archbishop of Sydney, the Most Reverend H. R. Gough, presided at the function.



# THE ANGLICAN

FRIDAY AUGUST 26 1960



## ONE MINUTE SERMON

### A PLEDGE FOR PROTECTION

GENESIS 31

Jacob will return home!

There is no feast and loving farewell. For Jacob realises that God's blessing alone has been the cause of his prosperity. Laban has changed his wages ten times to get the better of Jacob but without success.

Once again Jacob has a vision and a charge to leave for home. The God of Bethel has him in His care. Jacob's wives are with him in his plans and while Laban is away shearing his own sheep, Jacob gathers his family, his goods and his flocks and herds and sets off.

He has three or four days start and it is a week before Laban catches him.

Laban has been warned in a dream to be careful in his treatment of Jacob but at least says he, "my household gods should have been left to me."

These images meant much in a primitive home. Each country had its own gods and these images provided forms under which the gods could be worshipped.

Jacob knew nothing of Rachel's theft, and indeed would not have countenanced it as the gods of Haran had long since been left behind by Abraham and Isaac. Rachel cleverly cheats Laban who returns home discomfited and without the images which Rachel had hidden in her couch.

Finally Jacob had made his defence to Laban claiming kindness and honest dealing, and above all an unstinting service. Then they made an agreement not to encroach upon each other's possessions and set up a heap of stones as a pledge and called it Mizpah — "the Lord judge (or watch) between me and thee."

It was an agreement made by men of one family, yet hating each other, to secure each against the other.

It is strange that the word has been taken in modern days and used with quite a different meaning. One has seen friends wearing a "Mizpah" brooch, as a token of desire that God would watch over absent friends and be a link between them in days when space and time separated them.

How real such a prayer can be, addressed to Him who has promised to be in Christ, "Lo I am with you even unto the end of the age."

## CLERGY NEWS

**BARWICK**, The Reverend A.N.S., has been appointed Acting Rector of St. John's, Woolwich, Diocese of Sydney.

**BEREFORD-RICHARD**, The Reverend B. W., formerly Port Chaplain, Calcutta, has accepted a temporary appointment as Chaplain at the Missions to Seamen, Hobart.

**BOOKER**, The Reverend R. H., formerly Assistant Curate at Berrawarra, Diocese of Bathurst, has been appointed Assistant Curate of St. Peter's, Gympie, Diocese of Brisbane.

**GIBSON**, The Reverend G. R., Rector of St. Barnabas', Ithaca, Diocese of Brisbane, has been appointed Rural Dean of Brisbane West.

**HAWKES**, The Reverend F. G., formerly Rector of Bordertown, Diocese of Adelaide, has been appointed Chaplain to the A.R.A., Woomera, South Australia.

**LOVELESS**, The Reverend F. W., formerly Vicar of Armidale, has resigned his charge to undertake a twelve months' trip to England.

**SWAN**, The Reverend J. A., Rector of Holy Trinity, Wollongabba, Diocese of Brisbane, has been appointed Rural Dean of Brisbane East.

**SHERLOCK**, The Reverend C. H., Rector of St. Mark's, Granville, Diocese of Sydney, has been appointed Youth Chaplain for that diocese.

**SMITH**, The Reverend H. R., formerly Rector of St. Paul's, Carlingford, Diocese of Sydney, has become Rector of Jambaroo and Gerringong, in the same diocese.

**TURNER**, The Reverend J. J., Director of the Church of Christ of England Boys' Society in the Diocese of Sydney, has been appointed Youth Chaplain for that diocese.

**YOUNG**, The Reverend F. S., is Locum Tenens in the Parish of Tamborine Springs, Diocese of Armidale, until Advent.

## INDEPENDENCE OF SMALL POWERS

The most serious theoretical flaw in the organisation of the United Nations, in terms of Christian morality, has from the outset been the privileged rôle assigned to the five "Great Powers" who are permanent members of the Council, and each of which enjoys the right to impose its veto, in certain circumstances, on decisions agreed by the others. Apologists for this arrangement have justified it on the "realistic" ground that little in the way of effective action could ever be taken about any important matter affecting world peace without unanimity among the Great Powers.

There would seem to be three retorts, each equally telling, to this standard defence of the privileges of the Great Powers. The first, the moral one, is that the concept rests upon brute force, and not upon right and truth. The second is the ironical rejoinder that, through a wholly unrealistic exercise of legalism, one quarter of the population of the globe is represented, not by its government, but by the Formosan rump—so that, in truth, the Council includes only four "Great Powers" but gives two votes instead of one to the United States! The third counter is one which every student of nineteenth century history would advance almost instinctively, namely, that the reactionary post-Napoleonic conception of a Concert of Powers is equally foredoomed to failure now as it was when the sagacious CASTLEREACH refused to have anything to do with it—for precisely the same reason: not only is the concept immorally based; it is just not practicable.

It has been possible to discern in the development of world opinion during these past few weeks a growing recognition of these three objections to the present constitution of the Security Council. For practical purposes, it has been a group of small Powers which has saved the day in the Congo. These Powers, undeterred alike by the sombre rumblings of Moscow, the hysterical outbursts of M. LUMUMBA and the uranium-hungry machinations of the United States, have shewn themselves able—so far—to implement the policy of the United Nations and its Secretary-General, in a situation of this peculiar kind, in a fashion which would have been impossible for any Great Power.

There are few parallels with Korea in the Congo: whereas in the former case all the Great Powers were participants, but a world war was yet averted, it seems generally agreed that intervention in the affairs of the Congo by any Great Power would lead to disaster. If success continues to attend Mr HAMMARSKJÖELD's policy, if the smaller Powers continue successfully to implement it, and if the Great Powers continue to shew their present restraint, the fascinating possibility exists that this same restraint may smooth the path of mankind back to the civilised eighteenth century concept of the Balance of Power in international affairs. Perversely, and dangerously, this appears most likely to come about directly in proportion to the truth of the widely-held belief that Russia is growing increasingly alarmed at the "arrogant chauvinism" of China. It is certain that the one way not to win and influence the Chinese is the way we are taking at present; but whether our policy rests constant, or alters as it should, nothing but good can come from more and more co-operation between small Powers and their growing independence of the two colossi.

## On Political Levies

Compulsory levies by trade unions on their members for political purposes of any kind are morally wrong. So blunted is our moral sense, however, that it is impossible for members of some Australian unions in any circumstances to "contract out" of their enforced payments for political objects and parties of which they completely disapprove, and the community at large—not merely that narrow segment which comprises members of trade unions—is content to tolerate this monstrous state of affairs.

Objections have now been raised to proposals for a levy to provide funds to finance visits to Australia by men and women from Russia, China and other communist countries. These levies are morally wrong—but they are neither more nor less wicked in principle than those levies in aid of the A.L.P. which are so generally accepted. The principle in each case is identical. One point might usefully be added: surely, the more visits Australia has from communists, the better. There is no better anti-communist propaganda!

"Everything which touches the life of the nation is the concern of the Christian."  
—The Archbishop of Canterbury

## Thrilling and Timely Appointment

The selection of the Reverend George Ambo to be the second Assistant Bishop of New Guinea is both thrilling and timely—thrilling because he is the first Papuan to be selected as a bishop; timely because the announcement of the selection comes when the Australian Government is being urged to hasten the training of Papuan and New Guinea natives for the responsibilities of self-government.

Father Ambo is 37 and he was ordained a priest only two years ago. Normally that would be deemed to be a shade too young in years and much too slender in service for raising a man to the episcopate.

But Father Ambo had useful experience as a teacher before he began his theological training, and obviously the Bishop of New Guinea, the Right Reverend Philip Strong, has a high opinion of his ability. Incidentally, I notice that Bishop Strong himself was consecrated when he also was 37.

Bishop Strong and Bishop Hand should feel greatly strengthened in their work through being able to share it with one who is of the same race as the great majority of their flock. And Father Ambo himself could scarcely wish for a better introduction to his unique task.

At this vital stage of New Guinea's constitutional development the standard he sets as an administrator will be keenly noted in the context of the quality of service that may be expected from other educated Papuans.

Anglicans especially will watch the career of the bishop-elect with prayerful interest. He is expected to be consecrated in St. John's Cathedral, Brisbane, in October.

## Conflicting Views On Alcohol

Mr H. E. L. Patton, of Kew, Victoria, who believes that abstinence is the only absolutely

certain preventative of alcoholism, writes to me at some length on the subject, which was briefly discussed in this column a fortnight ago.

Mr Patton says he was one of a small group of Melbourne University graduates, including two doctors (one a psychiatrist), an accountant and two teachers who attended a gathering at Sydney University last January under the auspices of the Institute of Scientific Studies of the International Commission for the Prevention of Alcoholism. He felt the press did not give a fair and unbiased record of what the expert lecturers said at that conference, while he says the more recent national conference on alcoholism in Sydney was partially financed by the liquor trade "and lecturers know on which side their bread is buttered."

Well, I am unable to dispute or confirm either statement. My previous comment was limited to agreement with the view of the Federal Minister for Health, Dr. Cameron, that, although alcoholism is a disease, moral issues are still involved. I suggested that the alcoholic would have to be cured for regeneration to be achieved. On that point Mr Patton says that the moral issue for the community is still the same as in Old Testament days, and he quotes a text from Habakkuk: "Woe unto him that giveth his neighbor drink."

The views of Anglicans on this subject obviously differ, as was shown by a revised statement issued only a few months ago by a committee of the General Synod. This was, in essence, a plea for "decent drinking." A statement by the social questions committee of the Diocese of Melbourne (which Mr Patton sent me and which, in fact, I had previously seen), in effect, argues for abstinence.

## Graduation In... Not Out

Isn't it too often assumed that young people will slacken in their church attendance soon after confirmation? And not

## RELIGIOUS BROADCASTS

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

**SUNDAY, AUGUST 28:**

**RADIO SERVICE:** 9.30 a.m. A.E.T., 9 a.m. W.A.T.

\* From the chapel of the Guildford Grammar School, Western Australia. Preacher: The Headmaster, Mr D. A. Law Davies.

**RELIGION SPEAKS:** 3.45 p.m. A.E.T., W.A.T.

"The least-read best seller" — "His guidance for society." Dr. C. Williams.

**PRELUDE:** 7.15 p.m. A.E.T., W.A.T.

The Dorian Singers, Melbourne.

**PLAIN CHRISTIANITY:** 7.30 p.m. A.E.T., W.A.T.

The Reverend A. Walker.

**PLAIN CHRISTIANITY:** 10.30 p.m. A.E.T., W.A.T., 10 p.m. S.A.T.

The Reverend K. Carter.

**THE EPILOGUE:** 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Eleventh Sunday after Trinity. Broadcast from the B.B.C.

**MONDAY, AUGUST 29:**

**FACING THE WEEK:** 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

\* The Reverend C. T. Debenham.

**MONDAY, AUGUST 29 - FRIDAY, SEPTEMBER 2:**

**READINGS FROM THE BIBLE:** 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend K. Dowling.

**MONDAY, AUGUST 29 - SATURDAY, SEPTEMBER 3:**

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

August 29: Miss J. Trickett.

August 30: The Reverend P. Kenna.

\* August 31: The Right Reverend G. Cranwick.

September 1: The Reverend A. Preston.

September 2: The Reverend J. Bennett.

September 3: The Reverend R. Miller.

**WEDNESDAY, AUGUST 31:**

**RELIGION IN LIFE:** 10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.40 p.m. W.A.T.

"Behind the Word"—"Salvation." The Reverend J. Bennett.

**FRIDAY, SEPTEMBER 2:**

**EVENSONG:** 4.30 p.m. A.E.T., W.A.T.

\* St. Peter's Cathedral, Adelaide.

**MONDAY, AUGUST 29 - SATURDAY, SEPTEMBER 3:**

**EVENING MEDIATION:** 11.15 p.m. A.E.T. (11.45 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Reverend P. Little, S.J.

**TELEVISION:**

**SUNDAY, AUGUST 28:**

**ARN 2, SYDNEY:**

\* 8.15 p.m.: "Sunday Special"—"The world we live in"—"Out into space." The Reverend H. Girvan.

\* 10 p.m.: "A Thousand Tongues"—Translating and distributing the Bible. The Venerable H. M. Arrowsmith.

**ABY 2, MELBOURNE:**

\* 8.15 p.m.: "Sunday Special"—"Five Finger Exercises." The Reverend B. I. Chiu.

10 p.m.: "The monks at Tarawarra, Victoria."

**ABO 2, BRISBANE:**

\* 8.45 p.m.: "Sunday Special"—"Chinese Crackers." The Reverend B. I. Chiu.

10 p.m.: "Old Churches in a New Land." A feature on the Orthodox Churches. (Part 1.)

**ARS 2, ADELAIDE:**

\* 11 a.m.: Divine Service from St. James' Church, Glen Iris, Vic. Preacher: The Venerable G. Pearson.

5.45 p.m.: "Sunday Special"—"Guiding Hands." The Reverend V. Roberts.

10 p.m.: "Tribulation of the Lord." St. Francis of Assisi.

**ABW 2, PERTH:**

\* 11 a.m.: Divine Service from St. Mary's Church, Canfield, Vic. Preacher: Canon F. Cooper.

5.45 p.m.: "Sunday Special"—"What is man?"—The Smith.

10 p.m.: "Religious Drama To-day"—"Reappraisal."

**ABT 2, HOBART:**

\* 11 a.m.: Divine Service from St. Paul's Church, Chatswood, N.S.W. Preacher: The Reverend J. Whild.

5.45 p.m.: "Sunday Special"—"Water Power." The Reverend B. Crittenden.

\* 10 p.m.: "On trek with Dr Paul White in India."

## A Parish On The Grand Scale

The carelessness of a large section of the metropolitan press (especially in Sydney) in reporting Church affairs, and particularly in describing the Clergy, is puzzling. One would think that editors would insist on a higher standard of accuracy.

The rector of St. Mark's, Darling Point, Sydney, who has been much in the news recently through his association with the Graeme Thorne tragedy, must surely squirm every time he sees himself described as "Rev. Goodwin." One Sydney newspaper persistently offends in that way—and others occasionally do, even in quasi-editorial columns.

But my return to this subject, so frequently mentioned in this place, is prompted this week by a new terror—an exaggeration of the territorial responsibility of a parish priest.

For the other evening a Sydney paper (which must at least be complimented in correctly describing a priest at Tweed Heads as the Rev. R. Ranwell) went on to intimate that his "diocese" extends from Mermaid Beach to the Queensland-N.S.W. border.

—THE MAN IN THE STREET.

## CHURCH CALENDAR

**August 28: The Eleventh Sunday after Trinity.**

**August 29: Beheading of St. John the Baptist.**

**September 1: S. Giles.**



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

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

## IMMIGRATION POLICY UNAUTHORISED REPLY

TO THE EDITOR OF THE ANGLICAN

Sir,—I am somewhat perturbed by the letter of the Reverend D. W. B. Robinson, and by your own editorial, criticising the Secretary and Chairman of the Executive of the Australian Council for the World Council of Churches for commenting officially on Mr Downer's latest speech on immigration. You both assert that these officers had no right to speak in their official capacity on a matter that had been considered neither by the Full Executive nor by the Australian Council as a whole.

What worries me is the apparent lack of any attempt by Mr Robinson or yourself to discover the full facts. These are as follows: In mid 1959 I was asked, as an Anglican member of the W.C.C.'s Commission on International Affairs and as a student of immigration problems for nearly 20 years, to draft a statement on the Christian attitude to immigration, particularly in the light of two speeches made by Mr Downer some time before. This statement, which was principally about the White Australia Policy, was approved with some amendments by the Commission on International Affairs and subsequently, again with some amendment, by the full Executive of the W.C.C. It was then published under the authority of the General Executive.

When Mr Downer made his latest speech the Chairman and Secretary of the Australian W.C.C. consulted this approved statement and drafted their own comment. Admittedly they did more than simply re-publish the original statement because Mr Downer's latest speech, though repeating many of his earlier remarks, brought into the open matters at which he had only hinted before. But the Chairman and Secretary tried to keep as closely as possible to the letter and spirit of the statements already approved.

I really think you and Mr Robinson are being quite unreasonable in frowning upon such a procedure. What you advocate, apparently, is a system whereby everytime a Minister of the Crown makes an important statement the W.C.C. must remain silent until it has had a full meeting of the Executive or Council; by which time the matter is probably quiescent and the public disinterested. The proper procedure, surely, is for the W.C.C. to build up a body of approved documents on important topics and for its officers to publish, when the occasion demands, either the documents themselves or comments based upon them.

The real issue here is one which neither you nor Mr Robinson have considered at all: was the comment issued by the Chairman and Secretary in line with the W.C.C.'s previous opinions? If not, then the officers deserve rebuke. But if the comment was in line with previous statements and discussions, as I think it was, then all this talk about the W.C.C. never having had a chance to consider Mr Downer's views on immigration is quite beside the point. If people talked a little less about the religious denomination of properly appointed officers of the W.C.C., if they worried a little less about procedural matters which they do not adequately

check, and if they thought a little more about the Christian view of immigration, then the Australian churches could present a united and forceful opinion that would be of great assistance to the Minister and Cabinet when tackling this most important and exciting of Australia's present problems.

Yours, etc.,

CHARLES PRICE.

Canberra.

[We did consult members of the Executive who were available for comment. They said the matter had not been discussed by them. The Press release gave no indication that the General Secretary and the Chairman of the Australian Council of Churches were referring to the statement which Dr Price mentions in his letter.—Editor.]

## PROTEST AGAINST A REVIEW

TO THE EDITOR OF THE ANGLICAN

Sir,—At least my protest elicited the admission from "J. T." that "perhaps the strictures are somewhat severe", though the wording of the admission reminds me of the comment, I think of Cicero, that the beating to death of a slave was "somewhat harsh".

I gladly comment on the reference supplied to Matthew 11:2-6 and on the three miracles further indicated by "J. T."

I said (and, incidentally, I am glad to notice that I selected the passage in my booklet that invited "J. T.'s" adverse comment), "A sign is something that is given to indicate a greater reality that cannot be represented in sensible form, but a sign, in order to be a sign, must be intelligible."

Our Lord said: "Go and show John again those things which ye do hear and see". The greater reality was Our Lord's Divine power, the sign was the external manifestation of it in a sensible character. The blind saw, the lame walked, the lepers were cleansed. Similarly, when the storm ceased there was apparent "a great calm"; when Lazarus was raised he came forth with the grave clothes still wrapping his body; when the fig tree was cursed it withered away sensibly.

It is different with the alleged miracle of Transubstantiation. In it there is a body which offers no sensible manifestation of its presence; there is a distinction of parts yet no manifestation in space; there is a change of substance yet continued outward manifestations of a substance which is not there.

Yours faithfully,

(The Venerable)  
THOMAS C. HAMMOND.  
Sydney.

## MARRIAGE BANNS

TO THE EDITOR OF THE ANGLICAN

Sir,—Recently, another priest, who endeavours to abide by the directions of the Prayer Book as closely as possible, decided not to read the Banns of a Marriage at a service of Holy Communion, but at Matins. He made his decision after looking at the rubric immediately following the Creed at the Holy Communion service. One of his congregation, however, debated the issue with him, and, as evidence, pointed out that the 1662 Communion Office printed in the 1928 Prayer Book did include "the Banns of Matrimony published" in this rubric.

Isn't it strange that the official version of the 1662 Prayer Book includes the words "and the Banns of Matrimony published" in this rubric, so does the 1662 form published with the 1928 Book, yet the words are missing from the copies of the 1662 Prayer Book sold and used throughout the country.

It appears that this portion of the rubric has been altered by the Delegates of the Press at Oxford, and the Synods at Cambridge, without any authority whatever, in all Prayer Books printed during the last hundred and fifty years. The authoritative rubric includes the phrase, and could only be altered by the same constitutional authority

which imposed it. Apparently, Lord Hardwicke's Act, 26 Geo. II. c.33 (1753) enacted that "all Banns of Matrimony shall be published in an audible manner in the Parish Church according to the form of words prescribed by the Rubric affixed to the Office of Matrimony in the Book of Common Prayer, upon three Sundays preceding the Solemnisation of Marriage, during the time of Morning Service, or of Evening Service (if there be no Morning Service in such church upon any of those Sundays) immediately after the Second Lesson, and all other the rules prescribed by the said Rubric concerning the publication of Banns, and the solemnisation of Matrimony, and not hereby altered, shall be duly observed" (see also 4 Geo IV. c.76, 1823).

This clause does not define anything with respect to the time of publication at the "Morning Service," leaving it still to take place after the Nicene Creed, or (which is the same thing when there is no sermon) "immediately before the sentences for the Offertory." About the year 1805 (the alteration having been resolved upon by them in 1797) the Delegates of the presses also altered the rubric preceding the office of Holy Matrimony. According to the decision of Lord Mansfield and Baron Alderson, Lord Hardwicke's Act left the rubrics untouched. In Reg. v. Benson, 1856, Sir Edward Alderson expressed a doubt whether the publication of banns is valid under the Act of Parliament in question, when it has taken place after the Second Lesson instead of after the Nicene Creed. The law, said the judge, had not altered the injunction of the rubric. The Marriage Act of 1836 expressly confirms "all the rules prescribed by the rubric" in its first clause.

It seems advisable then that we should be aware that the 1662 P.B. as sold commonly is incorrectly printed, and that the true rubrical direction is as printed with the 1662 Service in the 1928 Prayer Book. This affects not only students in our theological colleges where possible examination questions in Th. L. Prayer Book papers sometimes refer to this rubric, but also to priests in parishes.

Yours, etc.,

(The Reverend)  
A. F. LLOYD.

Bendigo,  
Victoria.

## ANGLICANISM AT A LOSS

TO THE EDITOR OF THE ANGLICAN

Sir,—It is interesting to speculate what would happen if all denominations decided to copy the methods that has made the Roman Church so visually prosperous and materialistic in the last 40 years in Australia.

Some short time ago the head of their Church, Cardinal Gilroy, was reported as saying, when opening some extensions to a church in this district: "When I last visited you, you only had a miserable £6,000 debt. Now you have a glorious debt of £30,000". Quite a few church-goers don't consider debt glorious — perhaps because of English and Scottish forbears.

Again, such prosperity cannot be achieved without white-anting councils and government departments. The competition that would follow such a decision on the part of the non-Romans would undoubtedly lead to civil war. History has proved that Protestants can protest if so they desire. And they wouldn't rely on poker machines, art unions and unpaid labour to achieve their objective.

I don't think, however, that such a resolution would happen unless men like your correspondent, Mr Peter Wellock, should decide to organise and prove their sincerity.

And that is very unlikely.

Yours, etc.,

R. J. N.  
Eastwood,  
N.S.W.

## I'D LIKE TO KNOW . . .

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

### S. MATTHEW'S GOSPEL

In answering a correspondent's request for a brief introduction to the books of the New Testament, we come to Matthew's Gospel which, though first in the New Testament, is one of the last in composition.

Great attention has always been given to this Gospel. It is so skillfully arranged that it is ideal for instructing new converts. It gives the fullest account

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

of Our Lord's teaching. It is comprehensive in outlook, being both narrowly Jewish yet possessing a widely universal outlook.

Papias, one of the Early Fathers, said, "Matthew com-

posed the discourses in the Hebrew tongue, and everyone translated them as he was able." Modern scholars believe that Q (a source document of written sayings of Our Lord, now lost) was written in Hebrew by Matthew. Later an unknown writer composed this Gospel using Mark's Gospel, Matthew's source material, and Matthew's name.

One of their reasons for believing this is that of Mark's 661 verses, Matthew uses no less than 606, which is rather surprising for an eyewitness like Matthew.

Whether this is so or not, the hand of a person such as Levi the tax-collector can be seen behind this Gospel. He ties up the stories and the sayings just as a teller would sort coins.

He groups the sayings of Our Lord into five great discourses.

(1) The Sermon on the Mount: chapter 5-7.

(2) Instruction to Apostles: chapter 10.

(3) Kingdom parables: chapter 13.

(4) Discipline of the Church: chapter 18.

(5) Judgement exercised by Christ: chapters 23-25.

No less than one quarter of his Gospel is composed of the actual words of Christ.

Matthew has nearly all the allusions to coins in the Gospel, and more frequent reference to money than the others. He alone mentions the two parables of the talents.

### FOR THE JEWS

Behind this Gospel is patently the man trained to make rapid jottings, figures and details.

The Church has always accepted that this is the Gospel for the Jews. There are sixty-five Old Testament passages. Prophecies which Christ fulfilled have pride of place. The thirty passages which are peculiar to this Gospel practically all bear on this central theme — that Jesus is the expected Messianic King.

Little things which further indicate this desire to reach the Jewish people are that Matthew rarely explains Jewish terms and he certainly does not explain Palestinian geography. So he says, He went "to His own city," and leaves it at that.

"According to Matthew, Jesus is from first to last, Christ the King of whom all the prophets spake in the past; but He is also the one figure round whom the historical interest in the future was destined to gather."

A simple division of this Gospel can be seen from the ending "and when Jesus had finished these sayings." (7:28, 11:1, 13:5, 19:1, 26:1) Each section is preceded by a narrative section, and followed by an equally important narrative section. Yet each concludes with a section of teaching. Here Matthew gives his nine special discourses and his ten distinctive parables.

Like all Biblical books, the light only dawns when the book is read through at a sitting. This may be a discipline because this Gospel takes about two and a half hours. It is well worth while: for then the unifying purpose of the Gospel appears.

### CHURCH SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I add my contribution to the correspondence in your paper on the subject of definite Church teaching as I am qualified to do so in view of my active work in the Church for the last sixty-five years, forty-seven of them in Singapore.

The first Anglican Church in this area, S. George's Church, Penang, was consecrated in 1819. The first Anglican Church in Singapore, the predecessor of the present cathedral, and Christ Church, Malacca, were consecrated in 1838. This missionary bishopric was founded in 1869 by the consecration of the Right Reverend Walter Chambers as our first bishop. Since then, we have had five more diocesan bishops.

Our well-beloved Father-in-God, the Right Reverend Henry Wolfe Baines, left us on April 30, 1960, when the membership of our House of Clergy was sixty, of whom six were born in the diocese and fifty-four came from overseas (China, Hong Kong, India, Ceylon, Australia, New Zealand, Europe and America). All the six indigenous clergy joined the ministry after the second Great War.

The indigenous Anglicans of Malaya and Singapore are mostly descendants of Chinese, Indians, and Ceylonese who came to this country to seek their fortunes. They are now a well-educated group of citizens but there is very little response from them to a call to serve the people in the Sacred Ministry.

The main reason for this indifference is of course due to the fact that, during the last one hundred and forty-one years, definite Church teaching was not given continually in our missionary agencies. The blame does not rest with the indigenous Anglicans of the country as they had no control over their churches and schools.

The failure of the overseas clergy to give our children definite Church teaching has placed the indigenous Anglicans of the country in a very tragic position as they have to be content with being governed by a synod in which ninety per cent. of the members of the House of Clergy came from overseas.

Yours etc.,

GEORGE DANIEL.  
Singapore.

### ANONYMOUS GIVING

TO THE EDITOR OF THE ANGLICAN

Sir,—The plea of "Anglican Doctor" (THE ANGLICAN, July 29) for anonymous giving in every-member canvasses must be strongly rejected as an unworthy Christian principle.

Each person, whatever his secular status may be, by the making of a sacrificial gift is only returning to God some of the material benefits resulting from the talents given to him by his Creator, and should be glad to let it be known what he has given.

A cardinal rule of the well-trained canvasser is that he reveals to each family he visits the exact amount of his pledge and what has motivated him to make it a sacrificial one. How otherwise than by example can

we expect to convince others of their need to give?

Only people ashamed of their gift withdraw into the shell of anonymity. If the two nominal Anglican neighbours of "Anglican Doctor" actually withhold their contributions because of lack of anonymity the loss is in the first place theirs. But probably they would be most annoyed if their gifts (if any) to worthy charitable appeals were not acknowledged in the Press in the usual way.

The reference (Matthew 6:1) quoted by your correspondent refers only to secrecy in almsgiving to the poor, not to offertories.

The complete answer to "Anglican Doctor" surely lies in Matthew 5:16, which compelling instruction by Christ, is listed as the first suitable offertory sentence in the Communion service: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

All Christians, and especially Anglicans, must thrust aside their natural but misguided reticence and humbly but clearly indicate the extent to which they are accounting for themselves as stewards of God's Kingdom by their gifts of time, work and money. How else can we prove to others the sincerity of our religious convictions? How else can we witness our faith?

Yours etc.,  
R. L. SOUTHERN.  
Applecross,  
W.A.

### RETIRED CLERGY

TO THE EDITOR OF THE ANGLICAN

Sir,—The Sydney Association of Retired Clergy numbers some 45 clergy from different dioceses retired and now living in or near Sydney.

It has its social aspects but was instituted somewhat on the lines of the Police Officers' Association to improve the living conditions of retired clergy, their widows and orphans and part of its objective is to secure an all-Australia system of clergy pensions and relief.

Membership is not confined to members of the Sydney diocese but to ex-members of any diocese. It is the Sydney Association of Retired Clergy not the Association of Sydney Retired Clergy. New members will receive a hearty welcome.

Yours, etc.,

(The Reverend)  
W. J. OWENS.  
11 Barambah Road,  
East Roseville, N.S.W.

(More Correspondence on Page 10)

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## ANGLICAN OF THE WEEK



**Our Anglican of the Week is the much-respected Enrolling Member of the Mothers' Union at Holy Trinity, Dubbo, Diocese of Bathurst.**

She is Mrs Kathleen Matthews who has held this position since 1941.

Although almost 81 years of age, and somewhat handicapped

by deafness, Mrs Matthews is an indefatigable worker and a devout churchwoman.

### NEW BOOKS TO SHAPE TEACHING

ANGELIC NEWS SERVICE  
London, August 15

"Many so-called children's hymns express what adults think the children ought to feel and say, but in reality never do and never will," the Reverend H. Spence, Clerical Commissioner at the Royal School of Church Music, in "Music in Children's Worship."

This is one of two new books in the Church Teacher series published by the Church Information Office.

The other volume is "The Teaching of Church History," by Canon H. G. G. Herklots, Moderator of the Church Training Colleges and formerly Vicar of Doncaster.

Mr Spence deals in his booklet with different forms of worship used with children and discusses their merits and demerits.

He observes that it is a mistake to assume that all hymns for children must be what are called "children's hymns"; narrative hymns, hymns of prayer, thanksgiving, belief or praise are far more suitable for the young than hymns of a childish, sentimental or introspective character.

#### NOT HONEST

"What healthy child could seriously sing 'We are but little children weak'?" he asks.

"Could he honestly sing 'Pity my simplicity'?"

"Ought he to be allowed to sing 'There's a home for little children above the bright blue sky'?"

A child, Mr Spence says, should begin to learn grown-up ideas about religion by singing grown-up hymns.

In "The Teaching of Church History" Canon Herklots discusses what is to be taught, why we teach it and how it is to be done.

He points out that Church history has natural links with many other subjects taught in school, and suggests that teachers and pupils should begin "where they are," so that the Apostolic Church may be eventually linked with the contemporary situation.

## BOOK REVIEWS

### TO APPROACH WITH AN OPEN MIND

ORDER, GOODNESS AND GLORY. W. A. Whitehouse. Oxford University Press. Pp. 83. 15s. 9d.

SINCE 1928 the University of Durham has been responsible for a series of lectures each year in memory of Sir John Walter Buchanan-Riddell and dealing with aspects of the relationship between theology and the various "sciences".

This book contains the published Riddell lectures for 1959, and is the product of a member of the staff of Durham University itself.

It is noteworthy that W. A. Whitehouse, Reader in Divinity at Durham, is only the fourth Riddell lecturer chosen from the university's own ranks.

Although now a theologian, he read the Mathematics Tripos at Cambridge, and is therefore well qualified to speak from both points of view.

The book contains the lectures substantially as delivered, with slight rearrangement to facilitate publication. The author claims that they were intended to stimulate reading and thought. His claim is well justified.

Whitehouse begins with a review of Christian interest in natural science, making the point that "the fundamental concern is to promote and deepen a true understanding in man, of his place in the order of time and nature, and to clarify the question about a

relationship with God which will govern imagination, aspiration and action in all the dealings men have with their fellows, with the things about them, and with the tasks of culture and politics".

From there he proceeds to an interpretation of scientific reports about the world, under the three headings which constitute his title. His treatment is rather uneven, and at times his thought not easy to follow.

Perhaps the best section is the treatment of Order, where he faces the question as to whether we discover orderliness in nature or whether it is a personal contribution on the part of the observer to what he notices. Some shrewd and penetrating observations are made here.

Goodness receives the least satisfactory treatment, but this is atoned for in the consideration of Glory as the question "To whom will the world bring credit or renown?" — suggesting that perhaps there is no way forward to a new vision of nature until the measure of man's alarming freedom has been taken.

This is a thoughtful book, to stimulate thought when approached with an open mind. Preconceived notions will lead only to disappointment.

—A.W.S.

## ENGLISH DEVOTIONAL WRITING

THE KINGDOM WITHIN YOU. Gordon Huelin. Skiffing ton. Pp. 192. 34s. 9d.

HAVING read this book I pause to think of its value and uses, and suggest it is along these lines: We must build upon the past. Jesus Christ Himself being the chief corner stone:

The past includes, of course, the apostles, prophets, martyrs and the like but surely it includes the people mentioned in this book, without whose writings we would be so much the poorer: men like Walter Hilton of the 14th century; Thomas Cranmer of the 15th; Lancelot Andrewes of the 16th; William Law of the 17th and 18th centuries up to William Temple of the 20th century.

The purpose of the author is to give us a summary of one main writing of the people mentioned and others, this he does in a very interesting way.

This book is not for the scholar; it is for the ordinary priest, theological student and intelligent layman who want at least a working knowledge of these great writings.

For many it will be the only contact with these Christian classics and for that they will be richer, yet the short note "for further reading" at the end of each chapter will assist us to follow up any of them should we so desire, granting that we have the time.

As such the book with the suggested extra reading could be a fruitful year of study, for even one reading of this book whets the appetite to obtain more knowledge of these classics and their writers.

For so many church people Temple's "Readings in S. John's Gospel" will be familiar—it has become a classic—and possibly they will know something of "The Christian Year" by John Keble or may have read in the popular series Law's "A Serious Call to a Devout and Holy Life." Of the rest of the jewels of this book your average churchman will have at the most a vague knowledge.

Here then is a good introduction to English devotional writing and as we read it and perhaps follow up his suggestions for further reading we can bear in mind the author's quo-

tation from William Law with which he concludes his introduction:

"I have wrote very largely on the spiritual life, and he that has read and likes it has of all men the least reason to ask me any questions about, or visit me on that occasion. He understands not my writings, nor the end of them, who does not see that their whole drift is to call all Christians to a God and Christ within them as the only possible life, light and power of all goodness they can ever have; and therefore, as much

turn my readers from myself as from any other Lo here! or lo there! I invite all people to the marriage of the Lamb, BUT NO ONE TO MYSELF."

Yes, I commend this book; the Australian price of 34s.9d. is a bit steep for many but it would be a good birthday present, or just a present for the heck of it to one's rector, or a lad in college or to some enquiring layman whom you like and perhaps to whom you want to express your thanks.

—E.J.C.

### A VIVID PICTURE OF A COURAGEOUS BATTALION

TOBRUK TO TARAKAN. John G. Glen. Rigby Ltd., Adelaide. Pp. 269. 30s.

FOR the individual soldier the Great War was a series of little wars with which he was most intimately concerned. Periods of waiting, training, and resting were followed by the intense battles of desert and jungle.

This story is one of a battalion, the 2/48th, whose proud boast is that it was the most decorated battalion of the second A.I.F.

From its formation in Adelaide to its famous exploits in the desert of North Africa and the jungles of New Guinea and Borneo, the author follows the day to day experiences of the unit and its individual members.

Because of this detail it is a pity that a name index was not included in the book.

Regimental histories can be dull affairs and of interest only to members and ex-members of the unit, but any Australian can read "Tobruk to Tarakan" with a real sense of pride in the achievements of Australian troops.

The members of this unit came from farm, office and factory with a great variety of different backgrounds but were welded into a disciplined fighting team which never admitted defeat no matter what the odds against them.

Time and again in the heat

of battle when confronted with what appeared to be insuperable opposition, the tension was relieved by the sardonic humour of the "typical Aussie" and they fought on to victory.

To those who doubt the necessity for Chaplains in the Army this story shows the very real value of the "sky pilot" and the affection and most regard which all ranks held for him.

Though the written word can never wholly reproduce the complete atmosphere of battle, this book gives in parts some vivid pictures of the tension, humour, pathos, and bravery of the fighting soldier.

As such it provides a useful supplement to the more austere official history of Australia at war.

—L.B.

### THEOLOGY FACULTY FOR THE CONGO

ECUMENICAL PRESS SERVICE  
Geneva, August 22

The International Missionary Council's Theological Education Fund has announced a grant of 100,000 dollars for a Union Faculty of Theology at Elisabethville in the Congo.

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SUNDAY, AUGUST 28:

5.30 p.m., 2CH — THE JUNGLE DOCTOR.

10.30 p.m., 2UW — WE BELIEVE.

8 a.m., 2CH — "THE SUNSHINE HOUR." Network Country Station.

9.30 a.m., 2CH — SPECIAL DOCUMENTARY ON B.F.B.S. 11 a.m., 2BL and Regionals — S. GEORGE'S C. of E., HURSTVILLE. Address: Archdeacon H. M. Arrowsmith.

3 p.m., 2CH — P.S.A., LYCEUM, Emmaus Bible Choir. Address: Archdeacon H. M. Arrowsmith.

4.15 p.m., 2CH — THE BIBLEMAN'S SESSION: "A WILLOW TRIBUTE." Presented by Mr John Davis.

5.30 p.m., 2BL and Regionals — "WILLIAM CAREY OF INDIA."

10.00 p.m., ABN-Chan. 2 — "A THOUSAND TONGUES" — with Archdeacon H. M. Arrowsmith.

5.00 p.m., 2CH — CHILDREN'S SESSION. Aunt Margaret.

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# The Youth Page

## QUESTIONS WE MUST FACE

Do you think the Church of England attaches enough importance to the Bible?

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## MAJOR YOUTH RALLY HELD

FROM OUR OWN CORRESPONDENT

Bendigo, August 22

Extra chairs were placed in every nook in the nave of All Saints' Cathedral, Bendigo, for the first Diocesan Youth Rally on August 12. About 650 young people from all parts of the diocese attended the Youth Service which was sung by the Sub-Dean, Canon J. H. Lee.

Members of the Young Anglican Fellowship, the Church of England Boys' Society, the Girls' Friendly Society, and other young people from many parts of the diocese were present.

Special preacher at the service was the Bishop of Grafton, the Right Reverend K. J. Clements, who is National President of the Young Anglican Fellowship.

His text was from S. Matthew 6: 33, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

"It seems as clear as day that what makes the difference in a man is his religious faith. Our religion makes all the difference to the whole of our life," Bishop Clements said.

"It is not just going to church or being emotionally lifted, but standing for the truth, and living our religion every moment of every day of our lives."

"What He is telling us is about our priorities. What are you putting first? God—or other things?"

"Trust in God, love for God, worship for God—or what?"

"Some people put sport first. There is no harm in sport as such, but it must not dominate our lives."

"Some people put ambition

first. They are always seeking to gain great material advantage."

"Some people are always amassing property and money—they put this first. Yet it sours on them."

"They lose the love of others. They find themselves unable to love others. This is the most tragic thing of all."

"If you put the love of God first, you will grow in your capacity to love God and to love other people."

### 'TRUE LOVE'

"This is not sentimentalism, not emotionalism. This 'love' is a genuine concern for the true welfare of another."

"We share life with them. We share time, energy, goods, gifts, spirit with them."

"If we make idols of other things, we withdraw our concern for other people."

"But growing up means we must also grow out. We must learn to think of others."

"First we grow into our own family, then we grow out to our friends, our community, finally the whole world."

"Growing up means growing in concern for other people."

"As we, under Christ, grow into this concern for other people, we do indeed become

members of the Kingdom of God, and whatever is added to us (material things), we use them for the glory of God and the service of others."

"The Fellowship motto is so important, 'We serve the Lord Christ.'"

"If we truly serve Him, we accept His priorities, we accept His righteousness and goodness."

After the service, the large crowd of young people gathered in the Cathedral Hall.

When the sub-dean appeared on the stage with a huge bell which he rang vigorously, it was difficult to decide whether he was warning of fire or selling ice-cream, but when, in an amazing fashion, silence did descend upon the hall, it was simply to request that if anyone saw an empty space they were to fill it.

Visitors from the country parishes were given a cup of tea and some cakes, a feat which was something like the Scriptural episode of feeding 4,000 people. Still the feat was accomplished.

The Bishop of Grafton gave greetings to the rally from the National Council of Y.A.F. and from the youth of his own diocese.

## TWO MISSIONARY GROUPS COMBINE FOR EVANGELISM

FROM OUR OWN CORRESPONDENT

Perth, August 22

History was made in Western Australia when a group of thirty young people of the Comrades of S. George (Australian Board of Missions) and the League of Youth (Church Missionary Society) met this month to discuss combined evangelistic enterprise.

The organising secretary of the Provincial Missionary Council, who had called the meeting, explained that it was not intended that another new organisation be formed, but that by praying together and working together they might the better understand one another and reduce dissipation of effort.

When the reunion of Christendom became an accomplished fact, he said, it would be the Church of England which would

bring it into existence, for the genius of Anglicanism was that it alone possessed the potential for that tolerance, charity of thought and ability to love widely—elements which helped to build character.

The Church of England was an object lesson to the rest of Christendom as to the manner in which diversity in unity could be maintained, he said.

God had preserved this Church, which was unique in Christendom, down the centu-

ries, for a purpose.

Anglicans should not try to oppose that purpose by attempting to be provincial in their outlook.

No school of thought within the Church was in itself the Church of England. Each needed the other.

The organising secretary said two missionaries would soon be visiting Western Australia, the Reverend E. H. Arblaster, a West Australian, who was a missionary in Central Tanganyika, a C.M.S. field, and Miss Joan Beglen, a missionary in the Solomon Islands, an A.B.M. field.

These two missionaries would share a common platform at a missionary rally.

### RALLY

It was decided at the meeting that the League of Youth and the Comrades of S. George meet the visiting missionaries at a buffet tea and then accompany them to the rally where the young people would be in attendance as ushers and collectors.

It was decided also that members of the League and Comrades be responsible for the production of a missionary pageant in the Supreme Court Gardens in March next year.

Another outcome of the meeting was the decision to make contact with the Anglican Asian Students' Association and to learn from them of the work of the Church in their countries.

Finally, groups of four, two Comrades and two Leaguers, would team up to visit various church organisations, youth as well as adult, to speak on the subject of missions and to show film strips and slides.

Since it was felt that the initial meeting was well worthwhile, it was decided to hold the next meeting early in September.

It seemed necessary to have a name for these combined meetings, so it was agreed that they be referred to as the P.M.C.Y.—Y for Youth.

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## LOOKING AT THE BOOK OF COMMON PRAYER

If you come from a practising Anglican family, one which made sure you went to church and Sunday school from your childhood, you may easily not realise the problems of the Prayer Book for people less fortunate than you.

Strangers to the Anglican Church claim that the seventeenth century language of the Book of Common Prayer is a huge barrier to their understanding of the Church's teaching.

Portions of the General Confession in the Holy Communion services are often given as examples of the difficulties they meet.

Sad to say, so-called fortunate Anglicans, with a background of Prayer Book worship since childhood, may be in an even more terrible position—that of thinking they (we?) understand, when indeed we are merely familiar with the words.

For instance, we say in the General Confession that we have committed certain sins "from time to time."

Normally this phrase means "occasionally," or "now and then." But, when we stop to think, we realise that in this context it must mean "time after time," or "time and time again."

This is one sort of difficulty we encounter—an unfamiliar meaning to perfectly familiar words.

But there is another difficulty that is revealed in the General Confession.

We say here that the burden of the sins we are confessing is "intolerable"; unable to be borne.

"Surely," says the thoughtful inquirer, "you must have your tongue in your cheek at this point."

"See, you manage perfectly well, living with your sinful nature, in varying degrees of reconciliation with it. You don't appear to be burdened with the consciousness of sin."

### INTOLERABLE?

Now this is not a simple language difficulty. Most churchpeople would say that they were neither being hypocritical nor using words loosely.

What, then, do they mean by "intolerable"? What, indeed, do they mean by the phrase "miserable sinners" in the confession at Morning and Evening Prayer. For these questions are related.

We find a lead in the General Confession itself. We admit that we have committed these sins "against God."

("Against Thy Divine Majesty is a worshipful, devotional way of saying "against you,

God." We may draw a parallel with "against your Royal Highness," which becomes "against you, Queen.")

"Against God: the measure of purity for us is God Himself. Whose complete holiness was revealed to men in the life of Christ."

We are called to be holy as He is holy, and our seemingly exaggerated language is really an expression of how far short of that calling we know our lives to fall.

But our "unreal" use of these phrases indicates something more: it proves to us how little we know of ourselves. We know we don't even approach the holiness of Christ, but the knowledge of just how very far short we fall is (mercifully) obscured by the blindness of our human nature.

But by our use of these words we admit that the ultimate standpoint is God's—the Judge to Whom we are addressing our confession.

In His knowledge, He sees how very burdensome is the weight of sin under which the whole of humanity stands.

Having no merit of our own, we seek forgiveness simply "for Thy Son Our Lord Jesus Christ's sake."



# ANGLICAN CHURCH OR NATIONAL CLUB?

By the Right Reverend S. F. Bayne, Executive Officer of the Anglican Communion.

THIS is written during a two-week respite my spouse and I are sharing on the Riviera.

One of the assortment of hats I wear is the charge of the seven American Episcopal Churches in Europe, and I am taking a fortnight's duty in Nice, combining business with pleasure (but rather more of the latter than the former, like a dry Martini).

At any rate, these days have moved me to some thoughts about the vocation of our so-called "American" or "English" or whatever churches, scattered throughout the world.

The Continent of Europe holds the bulk of them. In northern and central Europe the Bishop of London (via his suffragan the Bishop of Fulham) shepherds dozens of English chaplaincies.

(I might add that he does it with a good deal more assiduity than his seventeenth and eighteenth century forebears shepherded the stranded Anglicans in Virginia; but he is responsible for the British overseas now just as he was for us then.)

The Bishop of Gibraltar cares for another half a hundred chaplaincies in southern and eastern Europe.

Then in France, Germany, Switzerland, and Italy there are the seven American churches in my little flock (as deputy for the Presiding Bishop). But there are others as well, around the world, notably in South America where there are English churches up and down both coasts, in Bishop Evans' care.

What distinguishes all these congregations from the run-of-the-mill parish or mission church is, of course, that they are established in at least nominally Christian lands, where there is already a "Church of the land."

## CHAPLAINCIES

Since Anglicans generally are not disposed to proselytise and there were often legal difficulties as well, our policy was to establish "chaplaincies" for our own people.

In this the Church of England took a major lead in the nineteenth century, providing for its own lambs on holiday in Switzerland or in business in the Argentine or at the embassy in St. Petersburg.

The American Church came more slowly to a similar policy, probably because we were far less generally involved in life outside our own borders in those days—our "American churches" were more likely to be in Utah than in Denmark, and when we went abroad, there were generally English churches to which we could go.

Within and among our own national churches at home there is a very wide spectrum of attitudes toward these chaplaincies in Christian lands.

At one extreme are those who look with the gravest suspicion at anything that smacks of proselytising and to whom such a congregation, in a Roman Catholic or Orthodox country or in Scandinavia with its established Lutheran Churches, must be no more than an accommodation for temporary Anglican visitors from overseas.

From this point of view, the

ministry of such a church must be limited to completely "denominational" lines (and usually national lines—hence the "English" and "American" labels are often construed as limits instead of centres, and many an American has been bruised to discover that the Church of England does not always know it is his mother Church, and many an Englishman has been troubled to feel that the church he visits seems to take Old Glory a lot more seriously than the Prayer Book. But that is another story).

At all events, this is one end of the spectrum. Then there are gradations of points of view all the way to those at the other extreme who would welcome a

frankly missionary role for Anglican churches wherever they are.

Doubtless there is something to be said for or against almost every point of view in this sensitive area.

Most of us would find it quite impossible to imagine any Christian congregation anywhere deserving the name, which was not mission-minded.

We should likely find it equally difficult to imagine any responsible Anglican church embarking on a campaign of deliberate proselytising.

The emphasis on national heritage in all these congrega-

tions is certainly understandable—only the homesick American or whatever abroad knows how understandable.

But it is also a good and strengthening emphasis where the church is more than merely a national club with religious overtones.

(Where it is no more than that, it may be an excellent social organisation but hardly a "church," in any recognisable sense of that word.)

So it goes. Sometime, God willing, we will have a chance to think out all these things, within our Anglican household, at a far deeper level than we've yet had.

(Continued on Page 11)

## FROM A SISTER'S NOTE BOOK . . . 12

### MANY CALLED, BUT FEW CHOSEN

"THE Spirit of the Lord is upon me, because He hath anointed me . . ." Our Lord is reading the Prophet Isaiah on the office of Christ. Already, though it is at the beginning of His ministry, He knows what God wants of Him, and has accepted—He has a sense of Vocation. And this is He who calls us to His service, knowing our human situation from the inside, and understanding our thoughts and words and ways as we never can.

God hath anointed me—for a purpose. He has chosen me and given me all things necessary to fulfil that purpose: 'The Spirit of the Lord is upon me, because He hath anointed me . . .'

Why are many called but few chosen? Why was Elias sent to relieve the misery of only one widow when there was famine throughout all the land? Why was Naaman the only leper cleansed? Why was Saul "a chosen vessel unto the Lord" when he had done so much evil to the young Church? S. Luke says that all those in the synagogue listening to Jesus were filled with wrath at His words. We are still today filled with wrath—or wonder—at God's selectiveness. Why are many called and few chosen? And why is it that those particular ones are chosen?

Since we can do nothing alone, is it insufficiency of grace? That is, is the anointing faulty so that we have not the Spirit of God dwelling in our hearts? But can we believe that a God of love would not give us what we need.

If God calls, He gives grace to accept and to fulfil the purpose for which He called.

Is it that few can rise to the heights of the called—fail to rise to the standard God expects—and so are not finally chosen? How then to account for the unworthiness of many that are chosen, their many failures, even betrayals, as well as that apparent lack of ability for their task when it would seem that any other would have better helped God's work, if He had chosen elsewhere (and the implication is, more wisely).

But if failure and betrayal and commonplace talent determined God's choice, S. Peter would not have been an Apostle. If unworthiness, S. Paul would have been the first among millions of the not-chosen.

And yet it is Our Lord, God Himself, who said "for many be called, but few chosen" and gave us these examples of Vo-

For those interested in information about Vocations to the Religious Life, the Community of the Sisters of the Church has published a booklet (price 6d.) which is available from D.B.S., 202 Flinders Lane, Melbourne; Church Stores, Perth; or the Sister Superior, C.S.C., at any of the Community's schools.

cation, i.e. of God's choice of particular men and women to work for Him. Has the answer perhaps something to do with "Here am I, send me"? A wanting to be used, to be chosen in this particular way (God's way) despite everything, despite disadvantage, unworthiness, that weakening sense of inadequacy.

Is it that God accepts eagerly for His service as outweighing unworthiness, repentance for failure, love for weakness? Well certainly, willingness would be a factor in Vocation. And preparation—the asking to be used.

And then correspondence with the grace God gives at each stage of His call: look at the simplicity and trust of S. Paul's "I can do all things through Christ which strengtheneth me"; "I besought the Lord . . . and He said unto me, My grace is sufficient for thee." This is certainly our part in being amongst the chosen. Of our selves we can do nothing, but this God does expect of us, that we ask for and use all that He wants to give us and believe that it is sufficient.

## THE REASON

All these things are part of the response necessary by those who are called. But they are of the response; there is still the first and most important part of any Vocation—God's part. Why are we chosen?

When Simon Peter first saw Our Lord's power, he fell down at His knees and said, "Depart from me; for I am a sinful man." I am not worthy—this is too high for me; I cannot attain unto it. But this is also distrust of God. If He calls, who can say He has made a wrong choice? Certainly not the one called.

That is not merely self-distrust, but presumption, to want to overrule God. No, to those He calls He gives sufficient grace to rise above their incapacity; to think otherwise is distrust of God. We may not un-

derstand His choice of us, but is there any reason why we should? Who are we that we should be admitted to God's counsel?

Our Lord did not cajole Peter or reassure him by saying his assessment of himself was incorrect. Peter was right. He was a sinful man. He knew his own weakness, though not then the extent of it that would end in denial. But Jesus said "Fear not" and Peter took His word for it. Despite self-knowledge, despite reason and appearances, Our Lord wanted Him, therefore he must follow: "From henceforth thou shalt catch men."

Here immediately after Peter's confession of inadequacy was a more responsible job. And yet this time Peter did not quail—nor the others: "They forsook all, and followed Him." Knowing themselves, and knowing their Lord, they put themselves and their own opinions on one side and followed Strength. And immediately.

There was no looking back, endeavouring to reconcile his own reason with His Lord's command, no arguing with God. Peter accepted that Our Lord knew all that he could say about himself—and more—and yet, wonder of wonders, still wanted him. Who could refuse? Not loving Peter. Not anyone who trusts God.

And Peter did not say, "I have a counter-proposition to make to you. I am a fisherman; leave me here to work for you and you can hire better fishers of men." Our Lord chooses us and gives us our task. We are not following if we do not accept the whole of our Vocation.

We do not know better than Him. We may never understand His choice of us. But does it matter? We accept, and all else pales into insignificance—who can doubt this after reading the Epistles of Peter and Paul, those unwitting autobiographies?

Why are many called, but few chosen? What is it that God sees in us that we cannot see? Is it perhaps our own need that He sees? Is that life which God is calling us to that seems so repugnant, so difficult, or perhaps so unwise, so far beyond our experience and capacity—too high for us—the only life that will ultimately satisfy and bring us safely through to Him? "Thou hast made us for Thyself, O Lord, and restless is our heart until it find its rest in Thee."

—COMMUNITY OF THE SISTERS OF THE CHURCH.

## ARCHBISHOP IN MANY AREAS

### ENTHUSIASM IN EAST AFRICA

FROM A CORRESPONDENT

Dar es Salaam, August 15

Before inaugurating the new Province of East Africa on August 3, the Archbishop of Canterbury visited three of the diocese in the province, Masasi, South-West Tanganyika, and Central Tanganyika.

A congregation of about 2,000 Africans heard Dr Geoffrey Fisher, Archbishop of Canterbury, preach in Dodoma Cathedral on July 31, after a colourful procession of bishops and priests had preceded the archbishop into the cathedral.

Dr Fisher, accompanied by Mrs Fisher and the Reverend Michael Adie, arrived in Dodoma on July 30 and was welcomed at the airport by a large crowd headed by the Provincial Commissioner, the chairman of the town council, three bishops and about fifty clergy.

The sermon preached by the archbishop on Sunday morning was interpreted sentence by sentence into Swahili and the service was conducted in Swahili, with the exception of one hymn in Kigogo which was sung to a Kigogo tune.

### SYMBOLIC GIFTS

After the service, which was relayed to the many hundreds who were unable to get into the cathedral, the Africans of the Diocese of Central Tanganyika presented gifts to the archbishop and to Mrs Fisher.

A shield and a knobkerrie, which were among the gifts, were, respectively, to "protect the Faith" and "to smite Satan's head."

The warm expressions of thanks by the recipients were interpreted into Swahili.

Prior to his visit to the Diocese of Central Tanganyika, the archbishop preached to a congregation of over 1,000 people at Mbeya.

### COMMEMORATIVE STAMP ISSUE

FROM A CORRESPONDENT

The stamp advisory committee of the Postmaster General's Department has designed a stamp for issue in commemoration of the 350th anniversary of the founding of the British and Foreign Bible Society.

The design is to incorporate the Christmas message, the Postmaster General said, with emphasis on the Bible as the source of the message.

### MEMORIAL LECTURES

Addresses by Bishop Lesslie Newbigin, Dr W. A. Visser 't Hooft, and the Reverend D. T. Niles have been printed by the S.C.M. Press, price 6s. 3d., entitled "A Decisive Hour for the Christian Mission."

They were delivered at the John R. Mott Memorial Lectures in 1959 at Kuala Lumpur.

## OBITUARY

### MRS B. HAWKEY

We record with regret the death on August 7 of Beatrice Mary Hawkey, at Camden, N.S.W., at the age of eighty.

A.I.K.K. writes:

Mrs Hawkey was a devoted Christian all her life and took a keen interest in church life at home and abroad until the time of her death. She was born at Barnett, Hertfordshire, England, and came to Australia at the age of seven. In 1899 she married the late Mr Richard Ernest Hawkey and went to live at Menangle, remaining in the same house for the rest of her life.

Mrs Hawkey took a great interest in the Australian Board of Missions as well as many other activities of the Church outside her parish. In the parish of Camden she was a foundation member of the Mothers' Union which was formed more than fifty years ago, and a foundation member of the S. James' Women's Guild, Menangle.

All her life she was a regular and devout communicant and set an example to all in her godly life and charitable works. Her lively sense of humour remained with her to the end.

She is survived by her three children, Mrs Dorothy Cummins, Mr Harry Hawkey, and the Reverend Eric Hawkey, who is the Queensland State Secretary of the A.B.M.

### MARRIAGE GUIDANCE LECTURES IN SYDNEY

FROM A CORRESPONDENT

The National Marriage Guidance Council of Australia has arranged meetings this month on boy-girl relations for adults and young people over 16 years.

The youth meeting will take place at the Y.W.C.A. Hostel, Liverpool Street, on September 2, at 6.30 p.m.

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# JOHN MERBECKE: CHURCH MUSICIAN

BY THE REVEREND EDWARD HUNT.

THE music of the church is as interesting as it is important, and its history affords a fascinating study for the student. Indeed, it is of special interest at the moment, when church music is receiving the attention it deserves.

In Brisbane, for example, the Organ Society of Queensland is marking its ninth year of activity with the determination to extend its influence to the smallest suburban church and to help in making music a true handmaid of religion.

As its name implies, organ music is its main interest, and this leads us to consider the life and work of a great church organist and musician, John Merbecke.

While the facts of his life are unfortunately scanty, much of his work remains, and though little is known of him personally his name is a household word in many parts of the Anglican communion. So it is of interest to record what details can be found concerning this gifted church musician.

Neither the date of the birth nor of the death of John Merbecke is known, nor any facts of his upbringing or education. However some early Latin music revealed him as a composer of no mean ability, and he was organist to the Royal Chapel, Windsor, from 1541 to 1585, when he was succeeded by Mundy.

To hold such an important position for 44 years in itself testifies to his musical accomplishments, but, as might be expected in such an age of religious conflict, John Merbecke's life was by no means uneventful.

Besides his musical activities, Merbecke was also a theological writer, and one of his first works was the compilation of an English concordance of the Bible.

This is of interest, because it was the first work of its kind in English, and its very novelty earned the stern censure of Stephen Gardiner, Bishop of Winchester.

## LIFE SPARED

Merbecke, a fervent Protestant with Calvinistic leanings, was undismayed, however, and continued to engage in controversial writings, with the result that in 1544 he was convicted of heresy and sentenced to death at the stake.

Fortunately for him Gardiner this time intervened in his favour and secured his pardon, apparently realising that Merbecke's musical ability more than atoned for his doctrinal shortcomings.

Thus a life was spared to enrich the church with the famous "Book of Common Prayer Noted", published in 1550.

Merbecke must have been a man of considerable influence, for his concordance was dedicated to Edward VI, while his musical annotation of the first Prayer Book sought to do in music what Cranmer endeavoured to achieve in English prose, a uniformity in use for a common book of prayer.

His great work was an attempt to provide a congregational Eucharist, and the

work gained immediate popularity, being several times reprinted, and receiving even greater recognition in the 19th century.

And to-day many of Merbecke's settings are as popular as ever, for he had the priceless gift of melody, profound enough for the deepest heart and yet simple enough to charm the ear of the humblest worshipper.

He was a churchman of the moment, fulfilling a current need, for in an age when over-zealous reformers robbed the church of much beauty that pleased the eye, Merbecke was able to fill the void with music that pleased the ear and satisfied the soul.

His book was beautifully produced, and this famous musical setting fully deserves its constant use, as Dearmer remarks.

## CHURCH EXHIBIT AT COUNTY SHOW

ANGLICAN NEWS SERVICE  
London, August 8

Nearly 125 members of amateur dramatic societies, youth groups, and church societies in the Peterborough diocese will take part in presenting the Church tent exhibit at the Northamptonshire County Show, which will be held at Overstone Park, Northampton, on September 10.

The theme of the exhibit is to be the "Te Deum," and preparations for it are now being actively made.

## BOOK REVIEW

### POEMS LINK WITH CHURCH IN NAME ONLY

THE MAN BEHIND YOU. Carl Bode. Heinemann. Pp. 112. 18s. 9d.

YOUR reviewer meditated long over this book, uncertain of its merit and even of its purpose in large tracts of its length. He was at first inclined to quote Chesterton's caustic "Lines to a Modern Poet," but that would have been less than just.

This poet has flashes of poetic vision and even of poetic diction, but his determination to be "modern" at all costs renders nugatory some work which might otherwise have merit.

To end a scanned line with a preposition, a conjunction, or even the definite article is to convert what might be poetry into clumsy prose, and that is bad.

Worse still is the sourness of soul which sees ugliness where beauty exists and singles out the ugliness as a theme for a dozen or a score of bitter lines.

Dr Bode (it would be interesting to learn whence his doctorate is derived) heads a number of his verses with the names of the great Feasts of the Church, but it is virtually impossible to discover any relevance in them, or any connection whatever between heading and verse.

Clever heads than that of your humble reviewer may be able to discern some mystic link between theme and heading; he could not.

One thing is clear, however;

It was unfortunate that he gave less time to musical composition than to controversial theological works, being described as "a fiery reformer" by a contemporary, but while his many doctrinal pamphlets are now largely forgotten many of his musical compositions have come down to us, being preserved in the British Museum and at Oxford and Cambridge Universities.

## PRAYER BOOK

Some presume that he died in 1585, while still organist at Windsor, but there is no actual evidence of this.

At all events, it may be said of John Merbecke that he was a man who delighted in music, and enriched the worship of his church with matchless melodies.

It is also of interest to record that he had a son, Roger, who

became famous as a classical scholar, churchman and physician. At Oxford he was Public Orator, Canon of Christ Church and Provost of Oriel in 1565.

Taking to medicine, he had a notable career, becoming the first Registrar of the College of Physicians, London, and chief physician to Queen Elizabeth.

So we may say that the Merbecke family in music, ecclesiastical office, scholarship and medicine served their church faithfully and well.

But the great memorial to John Merbecke is still to be found in his peerless musical setting of the Book of Common Prayer. With Cranmer's glorious prose and Merbecke's captivating melody Anglicans are certainly doubly blessed in their wonderful liturgy of common worship.

## BARGE ARRIVES TO HELP FORREST RIVER MISSION

BY A CORRESPONDENT

A FEW years ago it was suggested to the Forrest River Committee in Perth that cattle could be transported to Wyndham by barge, and, because of the manner of this transport, would arrive in prime condition and fetch good prices.

The idea sounded good, but the main consideration was where to get a barge and the money to pay for it.

Money was found and the

craft built, suitably designed for the loading and transport of ten or twelve beasts.

Though the barge was completed last September, she was not delivered at the mission until May 12, because of strikes, shipping delays and bad weather.

A few days later, when the Bishop of North-West Australia was paying a visit to the mission, the barge was blessed and named by him.

This account has been given of the ceremony:

"A fine mild day it turned out to be when the bishop held a short service on the foreshore to bless and name the new barge.

"Accompanied by cross-bearer and candle-bearers correctly robed, a colourful picture was seen by the mission folk, dormitory children and white staff who were gathered on the shore at the place where the first missionary landed on Forrest River.

"This spot is marked by a large cross set in cement, and has withstood tides, storms and all types of weather for many years. It was a perfect setting.

## SWIFT TIDE

"It was of necessity a short service, as the tide at Forrest River is only in for ten minutes before it turns to go out to sea again by way of the gulf, and it flows at a rate of approximately eight knots, making mooring at that particular spot very difficult.

"At the request of the natives, the barge was named Dorothy-May, as it arrived on the day of Sister Foord's birthday, and they felt it would be a fitting tribute to her in later years, in view of her popularity with the coloured folk, both young and old.

"The bishop and the white staff were in agreement with their selection of a name."

We hope that in making full use of the barge for transporting cattle into Wyndham, the whole future of the mission will be brightened.

—A.F.

## MALAY TO BE USED IN CHURCH SCHOOL HYMNS

FROM OUR CORRESPONDENT

Singapore, August 22

For the first time in the history of S. Andrew's School in Singapore, hymns were sung in Malay by the pupils on the occasion of their annual visitors' day held earlier this month.

The move to introduce Malay hymn singing into the school life was well accepted and commended both by the parents of the pupils and by the visitors to the school.

"We are going to have the hymns in Malay sung regularly in future, starting from next term, at least once a week in the beginning," said Mr Tan Lye Whatt, the principal of the school.

The Venerable D. D. Chelliah, Archdeacon of Singapore and diocesan secretary of schools in the south, said that the importance of the Malay language was being stressed a great deal in the State in schools and in businesses.

"We have, to a large extent, to follow the policy of the Ministry of Education in the State; it is our duty to do so," Dr Chelliah said.

"The national language, Malay, to Anglicans must mean a form of expression not only in ordinary speech, but also in worship and in the singing of hymns to the glory of God," he said.

The old Methodist Malay hymn book, from which the

hymns were obtained, contains certain hymns which are translations from the English hymnal—the book used by our diocese.

Archdeacon Chelliah said: "I took great care that the hymns in Malay were first explained clearly to the boys before they began to learn to sing them."

"I do not believe in making them sing anything in a language which they do not understand."

## WOMEN HELP IN OVERSEAS WORK

THE "LIVING CHURCH" SERVICE  
New York, August 15

Under the slogan "Christian Action for Freedom," Episcopal, Orthodox and Protestant churchwomen in the United States of America are supporting church projects to train young women in Chile, Ethiopia, Nigeria and Burma.

They will be trained in nutrition hygiene, first aid and home-making.

World Community Day, November 4, will be a day of special appeal for this work.

It is sponsored annually by the United Church Woman, a department of the National Council of Churches, representing twelve million churchwomen.

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## National Marriage Guidance Council of Australia

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Thursday, September 1, 8.00 p.m. L.C.I. House, East Circular Quay.  
Addresses by two psychiatrists on—  
**ILLNESS AND THERAPY IN THE FAMILY.**
- For parents, teachers, youth leaders, clergymen.  
Friday, September 2, 8.00 p.m. G.U.O.F., 149 Castlereagh Street.  
**HELPING YOUNG PEOPLE TO UNDERSTAND THEIR SEX ROLES.**  
Film—Addresses by experts—Discussion.  
Admission 4/- at door. Doors open 7.30 p.m.
- For young people, 16 years and over.  
Friday, September 2, 6.30 p.m. Y.W.C.A., 189 Liverpool Street.  
**SEX ATTITUDES AND BEHAVIOUR BEFORE MARRIAGE.**  
Short talks—"live" and tape-recorded—by young people representing different points of view.  
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## SANCTION FROM LAMBETH

By CANON I. S. COREA OF CHRIST CHURCH CATHEDRAL, CEYLON

THE committee on the Unity of the Church at the Lambeth Conference of 1948, expressed the strong opinion that on at least six major issues, the constitution of the Church of South India needed amendment.

These requirements were carefully considered, and efforts were made to meet them by the Negotiating Committee in Ceylon in drawing up a basis for union.

With regard to the South Indian constitution, Lambeth said:

● The statement of the Faith of the Church should be so re-drafted as to place the adherence of the Church of South India to the historic Faith of the Church beyond question.

● The statement on the Sacraments in the Church should be freed from misleading ambiguities.

● The use of the Rite of Confirmation should, as soon as may be practicable, be made the general rule of the Church.

● There should be a modification of the rules for synodical procedure, clarifying and properly safeguarding the position of the bishops.

● There should be a re-consideration of the ultimate relation of the Church of South India to other Churches not episcopally ordered.

● There should be a satisfactory clarification of the circumstances, if any, in which non-episcopally ordained ministers may continue to exercise ministry in the Church of South India at the conclusion of the interim period.

Lambeth also said that provisions were necessary for the forms to be used at consecrations and ordinations, and with respect to the marriage law of the Church.

The Lambeth Committee found Ceylon's Declaration of Faith unexceptionable.

### CONFIRMATION

Regarding the second recommendation, the committee said: The Ceylon scheme "is at once more crisp and theologically more satisfactory in its statements with regard to the sacraments. It has a full and satisfactory statement of the functions of the ministry in the united Church—liturgical, missionary, teaching and pastoral."

The section on confirmation is one of the triumphs of the Ceylon scheme. It goes beyond the requirements of Lambeth, and even of the Episcopal Synod of our province.

The Ceylon scheme has written the Rite of Confirmation into the constitution itself.

And it is not for the sake of uniformity of practice that "confirmation is reserved to the bishops." Rather, it is because it is considering something that belongs to the office of a bishop. It is part of the pastoral relationship between the bishop and his flock.

"As the chief shepherd under Christ of his flock in his diocese, he is responsible for fostering the true spiritual unity of the diocese and for entering as far as possible into personal relationship with the members of his flock, especially in the service of confirmation."

On the fourth point, Lambeth said that the Ceylon scheme "safeguards adequately the position of the episcopate. In the sphere of legislation, it

affirms that the ultimate authority of the united Church resides in the harmony of bishops, presbyters and laity."

In the scheme, matters affecting faith and order have to be decided by a two-third majority in each house, voting separately, which must be subsequently confirmed by a three-quarter majority of the whole council voting together.

Lambeth evidently considers this provision, which is not in the South Indian constitution, as a sufficient safeguard.

### INTER-COMMUNION

It is only reasonable to expect that, just as we Anglicans insist on full communion with the Mother Church, so the non-episcopal churches which are constituent bodies of a united Church, will desire to retain fellowship and communion with their parents.

Safeguards have been provided for this, and for the ministry of visitors to the Church of Lanka in that church.

But it is the faith and prayer of all those who value episcopacy, that in the not too distant

future there will be no non-episcopal churches.

Ordained ministers from other Churches who wish to become members of the Church of Lanka have to be received through an episcopal commission.

As there was unification of the ministries of the uniting Churches from the very beginning, the Ceylon scheme satisfies the sixth point: there will be no interim period in Ceylon.

The Lambeth Conference, endorsing the findings and recommendations of its committee, gave their verdict in very encouraging words.

"The Conference has learned with deep interest of the proposed scheme for Church Union in Ceylon, regards it as being, in many respects, the most promising of the various schemes of its type in different parts of the world, and expresses the hope that, subject to the assent of the Church of India, Burma, Pakistan and Ceylon, the projected union may, under the blessing of God, in due course be carried into effect."

## WITHIN THE VICARAGE WALLS

WE have been giving a lot of serious thought to Sally Anne's hair of late; to cut or not to cut it. The children are horrified at the mere thought of it being shorn, and are loud in their protests.

Neville says the boys simply love the girls with long hair—they are much more popular, and Bronwyn confirms this opinion by adding nostalgically, "Oh, yes, Mummy, the boys will all go for her if you keep it long."

In the weight of that evidence, and to ensure her future popularity, maybe we should obey the writing on the wall! In the meantime, we are doing it in a pony tail, a style which particularly suits her.

Bronwyn looks most enviously at it, for her hair has always been kept fairly short. Many are the sighs uttered when she sees me with my barber look, complete with white sheet and scissors in hand.

I quite enjoy cutting hair, except for one occasion years ago. I had the children lined up on the back verandah, fighting over "whose turn next," when an Aboriginal lady called. She was most impressed, for she returned several days later to enquire if I would cut her hair for her.

I obligingly shuddered my way through it, taking the golden opportunity of an impromptu lecture on hair care and management. Hers had a lovely natural soft curl which could have looked really lovely with care.

In that same parish, we had a dear old full-blood, who was a communicant member of the Church. We were so very fond of him and he spent quite a bit of time with us. Being especially fond of the children, they just loved him.

Unfortunately, he was given to fits. During lunch one day, he suddenly fell to the floor. As Father and I rendered assistance, I told Neville, who was five at the time, to take the children outside.

He was extremely reluctant to do so, exhibiting much curiosity at our friend's predicament and solemnly pronouncing his verdict—"He's dead!" in a most matter-of-fact tone of voice.

A few moments later, we were most relieved when the patient recovered and became his usual cheerful self. We were always worried about his living alone, for on several occasions he had

suffered quite nasty burns through falling over his stove.

In a Christian community we are deplorably lacking in our awareness of the needs of these people.

It is time I introduced you to Angeline, I think. The chronicles of our family are certainly not complete without her. Angeline quite suddenly appeared in my dressing table mirror one day, whilst Sally Anne was perched upon the stool in front.

She has now taken up permanent residence with us, along with another character called Lorraine, who, being a more modest and unassuming type, is not as conspicuous as Angeline.

When Sally and Angeline get tired of looking at each other in the mirror, they go outside and have a swing or play dolls together. Whenever I am required to talk to Angeline, who betide me if I look in the wrong direction whilst doing so!

This morning was spent doing out a bedroom; no sooner was it completed, than I observed Sally gaily sprinkling baby powder all over the place. I immediately remonstrated, finishing with—"and you've got it all over your nice clean skirt." A voice as resigned as she could make it replied, "And it's all over Angeline, too!"

In Sally's present unco-operative state of mind, a request to do this or that, generally meets with a firm "No." However, one redeeming feature is the very co-operativeness of her little "friend," Angeline, who is always most anxious to oblige.

Therefore, when Sally says, "No, Mummy—I don't want to—let Angeline do it," Angeline, when appealed to, will ALWAYS do my bidding! She is proving quite a useful person to have around.

Michael has a new ambition. He has quite decided to become a monk, having spent this weekend in a fever of admiration for a member of the Society of the Sacred Mission, who has been visiting the parish.

The habit, particularly the hood, which he thinks is "fabulous," and the crucifix, which he described as "just massive," are what appeal to him most.

He is also talking of the study he must do in preparation, and has decided if he goes on as casually as he has done in the past, he will only be fit to sweep gutters when he grows up.

(Continued from page 5)

### UNITY AGAINST COMMUNISM

To THE EDITOR OF THE ANGLICAN

Sir,—I have noticed recently, in the most diverse places, a statement to the effect that "the Catholic Church has been a most consistent foe to Communism but the Protestant Churches have by their apathy acquiesced in it." This type of statement is made too frequently to be accidental, and would seem to indicate that certain Roman Catholic leaders are trying to use the Communist menace to discredit Protestantism: this is a most serious division in the ranks of Christians at a time when the Communist menace is becoming increasingly threatening.

The fact is that throughout the world to-day the Roman Catholic Church has proved itself the unhappy forerunner of Communism, a matter that should call for regret and sympathy from Protestants. The strongest centres of the Roman Catholic Church in Europe are now, as Poland, behind the Iron Curtain, or as Austria, Belgium, Italy, and Spain, have been subjected to a tremendous threat. Even France hardly escaped. The same scene presents itself

in the republics of the New World, Cuba being the most notable case at the moment of writing, but it is certain that the next few years in South America will be grim.

Whatever the reason may be, it is a fact that Communism advances rapidly in the teeth of opposition by the Roman Catholic Church but loses much of its potency when opposed by Protestant "apathy." I would suggest, without being able to offer any proof, that the system of R.C. education is probably basically responsible—it simply does not fit children for life in the twentieth century.

Statements such as the one cited do more to align fervent Protestants with the Communists than anything else. Like the late Mr Chifley and many current A.L.P. leaders they are only too ready to regard Communism as "just another political philosophy." The time has come when all Christian leaders of the various Churches should issue a joint statement setting out quite clearly the true nature of Communism—that instead of being merely another political philosophy it is actually a heresy upon Christianity, of a particularly subversive nature, as consideration of the following points will show:

1. Communism has substituted the Father-State for the Father-God of Christianity.
2. Russian Communism has an infallible head and Roman Christianity has an infallible Pope (free of any conciliar control since 1870).
3. Communism has an infallible book written by an inerrant author (compare both Protestant and

- R.C. views of the Bible).
4. Communism has a fixed creed outside which there is no security (applause off-stage by pseudo—S. Athanasius).
5. Communism had a leader in the flesh whose remains are now preserved in an elaborate shrine for reverence by the faithful. The Christian Church is equally morbid.

But an essential prerequisite to any such plan to educate the community on this matter is that Christians shall be completely united amongst themselves on the issue and that all sectarian opportunism be avoided.

Yours faithfully,  
E. C. B. MACLAURIN.  
St. Marys,  
N.S.W.

### A.I.F. MEMORIAL CHAPEL

To THE EDITOR OF THE ANGLICAN

Sir,—I am not in the least impressed with the remarks of the Chaplain General regarding the A.I.F. Memorial Chapel.

The Church of England is part of the Catholic Church. It is not one of the schismatic sects and I do not see any reason at all why we should have to share the chapel with them.

There should be three chapels built, not two. Then the Church of Rome could have theirs, we could have ours and the O.D.'s could have theirs.

The Chaplain General is only giving more food to the Romans to deny our Catholicity, which they are only too ready to do.

I shall not give one penny towards it until I am assured that three chapels will be under the one roof, not two.

I am, etc.  
D. C. WATT.  
Melbourne.

### WHY NOT ARRANGE A COMPLIMENTARY CONFERENCE?

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The Reverend D. G. Livingstone, Holy Trinity, Kingsford, N.S.W.

"The very creditable financial result of our canvass is in no mean measure due to your representative's earnest and painstaking directorship. I thought the programme was very well arranged and could not have been carried out more efficiently. The Family Fellowship Evening included in the Programme was most helpful and will be long remembered by those who were present."

The Reverend F. A. S. Shaw, St. John's, Ashfield, N.S.W.

"Your director leaves here to-morrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."

The Reverend C. E. Christianson, St. John's, Biscanena, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us."

"Our potential was set at \$8,000-\$12,000 and up to last night, \$14,359/1/- has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."

The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Programme. I feel sure that it will have a strengthening effect on the Parish, not only financially, but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times. The Parish, as a whole, is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us, it makes all the difference."

The Reverend G. F. Guy, St. Paul's, Roma, Queensland.

"I am able to report that so far the amount of \$13,500 (approx.) has been pledged. I am confident in stating that the manner in which your organisation conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but engendered a spirit which will lift our further work in this programme. His quiet, methodical and exacting work was the more respected and appreciated by his pleasing personality and dedication to his Faith and work."

The Reverend J. J. Goodman, Parish of Upper Hastings, Wauchop, N.S.W.

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## CHURCH OR CLUB?

(Continued from Page 8)

The question is by no means a simple one, patient of a simple answer.

It's all very well to speak of "Christian" countries or "Catholic" countries, but in our post-Christian years the usefulness of such categories has long since departed.

I should myself doubt that any useful purpose is served by accepting blindly or naively the principle of territorial sovereignty in Church life.

There is a deep truth to be found here, but there are also deep perils to Christian witness.

I should not be surprised if there were more Christians going to church in the Soviet Union, on a given Sunday, than in the whole of South America, for example (or Europe, for that matter); and I cannot imagine that Anglicans have no witness to bear to the nine out of ten Christians who are inactive in their religion in South America.

Nor can I suppose that we have nothing to say to the active Christians either.

I am not a Roman Catholic for two main reasons—one, because they wouldn't have me, believing as I do about Infallibility and what not—second, because I couldn't be one, since I think they are wrong.

I wouldn't have the slightest interest in trying to break down the faith of a practising Christian of any breed.

But neither would I knuckle down and act as if my Church had nothing to say to them. Truth lays its command on all of us, and we owe it to us if we do not bear a witness to it.

### OUR VOCATION

Nor does this thought concern the Roman Church alone, for the deepening crisis and the narrowing world alike have made us all aware of the inescapable unity of the Body wherever and by whatever name it exists.

Therefore, again, there is a dialogue to be found and something to be said and something to be heard.

And, further, we need to look with entirely new eyes at the role of the American or the Englishman or the Canadian or anybody else who lives "abroad," these days. This is not so simple either.

Well, I have no neat prescription myself. I find myself thinking more and more about three aspects of our vocation, which I can put into three sentences:

First, any church anywhere must be prepared to take its full right and informed part in the ecumenical dialogue—must be prepared to bear full and friendly witness to its own heritage within the Christian community in which its is planted.

Second, any church anywhere must be part of its community, not a mere national or denominational capsule.

Third, it must be the Church and not a national club.

Doubtless there are other principles as well to supplement and check these. But of these, at least, I am sure—and I long for the time when Christians may speak of all these matters together.

## NO HELP NEEDED ON ISLE OF MAN

ANGLICAN NEWS SERVICE

London, August 15

At the end of seven years' work the Historic Churches Preservation Trust has provided a total of £430,004 in grants to 987 churches in all but one of the English dioceses and to thirty-three chapels in the main nonconformist traditions, it is stated in the trust's annual report, published last week.

The only English diocese which has not required the trust's help is that of Sodor and Man.

## DIOCESAN NEWS

### ADELAIDE

#### HINDMARSH SERVICES

The Bishop of Adelaide, the Right Reverend T. T. Read, conducted a confirmation service at All Saints' Church, Hindmarsh, on August 14.

At the morning service the Reverend W. J. Northern was admitted to the Church of England Men's Society. The ceremony was conducted by the Reverend T. R. Fleming, Rector of S. Clement's, Enfield.

### ARMIDALE

#### PARISH DIVIDED

The Parish of Tambar Springs has been divided, the area including Blackville, Yarraman and Spring Ridge, reverting to the Parish of Quirindi. The remainder will constitute the parish in future.

#### USE OF PARISH HALLS

The Bishop of Armidale, the Right Reverend J. S. Moyes, said this week that the Synod resolution that no alcoholic beverage be consumed in parish halls has caused some stir in two areas. No exceptions can however be made to the ruling, even for the most estimable organisations, he said.

#### URALA MISSION

The Parish of Urala is now preparing for an evangelistic mission to be conducted by the Bishop of Armidale from September 11 to 18. Every home is to be visited to ask for interest and prayer.

#### CONFIRMATION

The parish church at Collarenebri was filled for an adult confirmation on August 8. The following morning forty-two communicants were present for the first communion of the newly confirmed. Some travelled over thirty miles to this service.

#### BUILDINGS

Baradine Parish, under the Reverend A. J. Richards, is planning a new parish hall.

The Parish of Wee Waa, under the Reverend M. B. Burrows, is to build a new church.

The Reverend R. A. Marshall, Vicar of Narrabri, is pushing forward the building of the new vicarage, which has been under consideration for some years.

#### DIOCESAN CANVASS

The Diocesan Council has decided to hold a Diocesan Canvass in the coming year.

### BALLARAT

#### ORDINATION

The Reverend John Dewhurst, Deacon Assistant in the Parish of Horsham, will be ordained to the priesthood on August 28 at 11 a.m. in S. John's Church, Horsham. The ordaining bishop will be the Bishop of St Arnaud, the Right Reverend A. E. Winter.

### CANBERRA AND GOULBURN

#### CLERGY CONFERENCE

A conference for the clergy of the diocese was held at the Canberra Grammar School from Monday evening, August 22, to Thursday morning, August 25.

The programme for the conference included Bible studies on S. John's Gospel by the bishop, the Right Reverend E. H. Burgmann, and lectures on pastoral counselling by Dr R. H. Hook. There were also seminars for the junior clergy and two Open Forum sessions, at which the bishop presided.

### MELBOURNE

#### GIFT FROM IONA

The vicar and churchwardens of S. Silas', North Balwyn, have accepted, with the consent of the Archbishop of Melbourne, the offer by the Iona Cathedral trustees of a piece of the cathedral stone for their new church.

Iona, a Christian centre more ancient than Canterbury, is a small island off the west coast of Scotland. The abbey was in ruins until given to the Church of Scotland by the eighth Duke of Argyll in 1899. Other Christian denominations are permitted to hold services in the restored cathedral church.

#### EGG APPEAL

The annual egg appeal for the children's homes under the care of the Mission of S. James and S. John, Melbourne, will be made during September and October this year. Parishes in Victoria have been asked to send eggs to the mission for use in the homes. Well over 100 eggs are needed for the children each week.

#### NORTH BRIGHTON

S. Luke's, North Brighton, plans to hold a "Back to S. Luke's"

night on October 18. Any past parishioners who would like to receive an invitation are asked to forward their names and present address to Mr C. S. Robinson, 896 Hampton Street, Brighton, S.S.

#### FOR TANGANYIKA

Archdeacon George Pearson and his wife, together with the Reverend E. and Mrs. Arblaster, who have been on furlough from Tanganyika, left Melbourne to return there last Sunday night.

### NEWCASTLE

#### MISSIONARY SUNDAY

Missionary Sunday at Christ Church Cathedral, Newcastle, will be observed on August 28, when the preacher at Evening Prayer will be the Reverend B. I. Chiu, Home Secretary of the Australian Board of Missions. On this day parishioners will present their Christmas gifts for missionaries in the field.

#### MEN'S RALLY

The Assistant Bishop, the Right Reverend R. E. Davies, spoke at a

men's rally at S. Peter's Church, East Maitland, on August 24.

The rally, which was organised by the Industrial Christian Fellowship, was attended by representatives of the rural deaneries of Cessnock, Maitland and Newcastle. Bishop Davies spoke on "the Basic Equipment of a Christian Layman."

#### A.B.M. WOMEN'S AUXILIARY

A thanksgiving service will be held in Christ Church Cathedral, Newcastle, on August 31, as part of the jubilee celebrations of the Women's Auxiliary to the Australian Board of Missions.

Special prayers for missions and women's auxiliaries will be offered in many churches throughout the diocese on August 28 to mark the jubilee.

### SYDNEY

#### HOLIDAY CAMPS

Holiday camps for boys and girls will be held at Port Hacking, Diocese of Sydney, in the period August 27 to September 10. The Reverend John Turner, Chaplain for Youth, will lead the

boys' camp, and Miss Joan Ash the one for girls.

#### CREMORNE CHURCH

The memorial Church of S. Chad, Cremorne, was dedicated by the Archbishop of Sydney, the Most Reverend H. R. Gough, on August 20. The church, which seats 200, has cost £21,000. Stone from the Cathedral of S. Mary and S. Chad, Lichfield, England, is incorporated in the building. The bell tower houses a bell dated 1759 from the village church at Wormingford, Essex.

#### NEW CHURCH HALL

The Right Reverend M. L. Llane, Bishop Coadjutor of Sydney, dedicated a new brick hall at Monash Park, in the Parish of S. Anne, Ryde, on August 20. The hall was opened by Mr E. Chambers, a parishioner of S. Anne's and Sunday school superintendent at S. John's Monash Park. The building has cost £6,475.

### WANGARATTA

#### MISSION CHAPEL

The Bishop of Wangaratta, the Right Reverend T. M. Armour,

set the foundation stone of a pre-school and mission chapel dedicated to S. Adian at Shepparton North on August 14 in the presence of a large gathering.

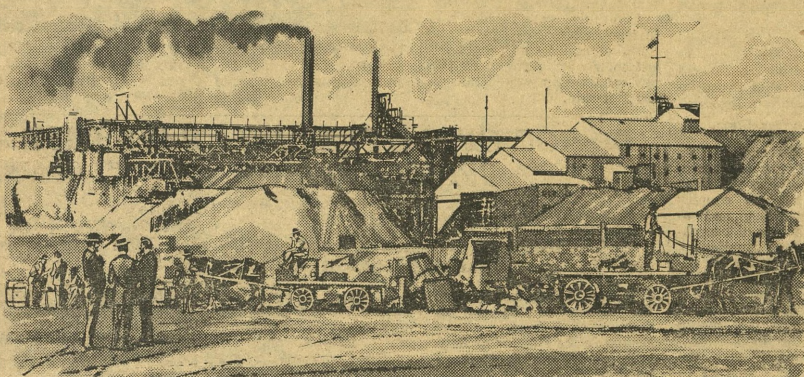
The Mission Chapel will serve a new Housing Commission area in the Parish of the City of Shepparton. The Venerable R. North is rector. The chapel and school was designed by Winston Widows of Melbourne and will cost £13,000.

#### VISIT FROM CHOIR

Holy Trinity Church, Benalla, had a rare musical treat during the university vacation when Trinity University College choir were the guests of the parish. The choir under the direction of Mr J. Murray and the college organist Mr D. Daly were responsible for the Sung Mass. The chaplain, the Reverend A. Bird, was celebrant and preacher.

Evensong was sung unaccompanied to Plainsong. There were 22 members of the choir who made the journey from Melbourne. They were billeted with parishioners for the week-end.

## Chateau Tanunda "Historical Firsts" No. 75\*



Silver mine, Broken Hill in the early part of the century.

## The First Silver Lode

The first large-scale discovery of silver in Australia was made in 1875—at Thackaringa, 20 miles from Broken Hill. To-day, Australia is the sixth largest producer of silver in the world.

In this country, silver is mainly found in combination with other minerals, particularly lead, zinc, copper and gold. The 1875 discovery—made by John Stokie and P. Green—was a silver-lead ore. The find was so promising that 36 tons of the ore were sent to England for assay, but were jettisoned from the ship during a storm. In 1880, a second consignment was sent to England and its value proved so high that miners rushed to Thackaringa and Umberumberka (later called Silverton). So great was competition that at Umberumberka 5,000 acres of land were applied for in mining leases.

In September, 1883, a boundary rider named Charles Rasp pegged out 40 acres of the "broken hill," a vast ironstone outcrop which he wrongly thought was tin. His error has historical interest because in 1867 there was a gold-rush to the Barrier Range (discovered by Charles Sturt in 1844), and although no gold was found rich deposits of silver ore were not recognised.

Rasp was joined by six others in a syndicate and six more blocks of 40 acres each were applied for. The syndicate was ridiculed at first, but in 1884 a shaft named after Rasp yielded chloride of silver at 100 ft. Other discoveries of rich ore were made and in August, 1885, the Broken Hill Pty. Co. was floated.

It was not long before the lead-zinc mines at Broken Hill were producing silver in large quantities. To-day, about 60 per cent. of Australia's annual output of some 15,000,000 fine oz. of silver comes from the "Hill." The companies operating there are North

Broken Hill Ltd., Broken Hill South Ltd., and Zinc Corporation Ltd., with which is associated New Broken Hill Consolidated.

The present-day sulphide ores are concentrated by gravity and flotation methods at Broken Hill. The lead concentrates are railed to Port Pirie and smelted to produce lead bullion, which is later refined to eliminate arsenic and antimony and recover silver and gold.

A similar but much smaller lode exists at Captain's Flat, N.S.W., where Lake George Mines Ltd. operates. Concentration of the ore is carried out at the mine, after which the concentrates of zinc and lead (containing silver) are sent to Port Kembla for treatment.

Silver-lead-zinc has also been mined in small quantities in various other parts of N.S.W., the most important of these localities being Howell, Yerranderie and Kangiara.

Total N.S.W. production is about 10,000,000 fine oz. of silver a year. Queensland is Australia's second largest producer of silver—about 4,250,000 fine oz. yearly. Most of this output is obtained as a by-product of lead-zinc and copper ores at Mt. Isa and copper-gold ore at Mt. Morgan. In Western Australia, silver is mainly derived as a by-product of the gold-mining industry.

In Tasmania, there are two large centres of silver-lead-zinc mining: (1) Read-Rosebery, operated by the Electrolytic Zinc Co. of Australasia; (2) the Mount Farrell field, six miles north-east of Rosebery. The lodes here are mainly silver-lead—a lead concentrate with high silver content.

Although relatively little is heard these days about Australian silver mining, it has for many years past earned considerable revenue for us overseas.

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## W.C.C. APPEAL FOR AID TO CONGOLESE

### NEED FOR MISSIONARIES TO HELP RESTORE MORALE

WORLD COUNCIL OF CHURCHES INFORMATION

Geneva, August 22

The World Council of Churches announced last week the launching of an appeal to its member churches to provide money for emergency and long-term aid to the Congo.

The funds are to be used to underwrite a programme for immediate medical help and the provision of scholarships, and for a long-range educational plan for technical and professional training for Congolese.

The appeal was announced by the administrative committee of the council's Division of Inter-Church Aid and Service to Refugees, meeting in St. Andrew's, Scotland.

The committee has allocated 25,000 dollars for emergency relief to the Congo Christian Council.

It will also send a personal representative to the Congo to establish liaison with a church-related skeleton relief organisation now in operation.

#### REPLACEMENTS

This group has been set up with the initial aim of providing doctors to replace the large number who left the country during the emergency and to supervise distribution of church-contributed medical supplies.

The committee made its decisions on the basis of recommendations in a report by a delegation of church leaders who visited the Congo this month on behalf of the International Missionary Council and the World Council of Churches to confer with church, mission and government officials.

It said the churches must co-operate with the Congo government in the job of nation building, especially in education and social welfare, and must "diligently and rapidly raise up African leaders in the Church and place full responsibility in their hands."

The report estimated that roughly seventy-five per cent. of all Protestant missionaries in the Congo were forced to leave their posts during the recent disturbances.

It said it is essential that missionaries get back on the job as early as possible as a means of "restoring calm and strengthening morale, as well as to maintain the continuity of work and witness."

At the same time, it said, mis-

sionaries whose services are needed by the Congo government or by the United Nations should be free to undertake such service, if asked, on a voluntary basis.

But it emphasised the return of missionaries should be preceded by an inquiry to make sure the Christians of the area will assume general responsibility for their well-being.

The report urged that returning missionaries be those who are happy to serve as helpers and counsellors and who see to it that full powers of decision and initiative pass rapidly into African hands.

"Missionaries who cannot adjust their own attitudes to this new relationship should not return," it said.



The Archbishop of Canterbury waves a Gogo shield which was presented to him at Dodoma, Diocese of Central Tanganyika, during his tour of the new Province of East Africa this month. (See story page 8.)

## BISHOP OF CARPENTARIA PAYS LAST OFFICIAL VISITS TO N.T. CENTRES

FROM OUR OWN CORRESPONDENT

Darwin, August 22

The Bishop of Carpentaria, the Right Reverend John Hudson, arrived here on August 3 for his last official visit to the parish.

Bishop Hudson resigns from the diocese at the end of October to become Assistant Bishop in the Diocese of Brisbane and Head of the Brotherhood of St. Paul.

On August 4, 39 candidates were presented to the bishop for Confirmation in Christ Church, Darwin. A large congregation overflowed the small parish church.

The bishop attended Christ Church Parish Ball on Friday evening. Held in the church grounds the gala atmosphere of palm fronds and gay decorations helped to make the evening a great success.

It is a tradition now for the ball to be held in the open air with dancing on the smooth surface of the tennis court.

The visit of the bishop coincided with that of the Primate who was visiting the parish for the first time. Following a public welcome to the Primate on Sunday afternoon a farewell was tendered to Bishop Hudson.

Speakers representing the various parish organisations paid high tribute to the bishop for his great interest and valuable guidance over the ten years he had been diocesan.

A presentation was made by the churchwardens on behalf of the parish and by two children on behalf of the Sunday school. The bishop left by plane on August 10 for Thursday Island.

#### ON TOUR

Bishop Hudson's visit to the Northern Territory commenced on July 20 with a Confirmation in Alice Springs. Six candidates were presented at the parish church and thirteen at St. Mary's Hostel chapel.

The bishop then set out on a busy tour of the Territory. Confirmations were held at Tennant Creek where four were confirmed, at Daly Waters where there were three candidates, at Katherine, ten, Pine Creek, four, and Batchelor, five candidates.

Two of the candidates at Batchelor had travelled a distance of seventy miles to be present. Mrs S. Feeney who was confirmed at Pine Creek was baptised by Bishop Gilbert White in 1904.

The bishop celebrated the Holy Communion at Beetaloo station near Newcastle Waters. Of the six communicants four boys had at one time been resident at St. John's hostel at Alice Springs.

The whole of the area from Tennant Creek to Darwin is ministered to by the Brotherhood of the Good Shepherd. Whilst in Darwin the bishop paid tribute to the work of the Brotherhood in establishing the work of the Church on a sound basis. For many years the inland areas had been left without any regular ministry.

The bishop also announced in Darwin that friends of the Diocese of Carpentaria in England, in conjunction with the Carpentaria Association, had been responsible for raising the sum of £2,800.

This money will soon arrive in Australia and will be placed in a fund to be called the "Nightcliff and Fannie Bay Building Fund."

Nightcliff and Fannie Bay are two new suburban areas in Darwin where the need for churches is great.

This unexpected gift will mean that building operations may soon begin in at least one of these areas.

#### CONSECRATION IN EAST AFRICA

FROM A CORRESPONDENT

Dar es Salaam, August 22. The consecration of the Venerable Neville Langford-Smith as Assistant Bishop in the Diocese of Mombasa, East Africa, took place in All Saints' Cathedral, Nairobi, on St. Bartholomew's Day, August 24.

#### CONCERT TO HELP THE BLIND

FROM OUR OWN CORRESPONDENT

The diamond jubilee concert of the Royal Philharmonic Society of Sydney will be held in the Sydney Town Hall on September 1, beginning at 8.15 p.m.

The proceeds of the concert will be used to produce more "talking books for the blind" for the library of the Blind Book Society.

## INTER-STATE CRICKET FOR HOBART THIS YEAR

FROM OUR OWN CORRESPONDENT

Hobart, August 22

The first United Australian Churches Cricket Carnival to be held here will take place at the end of December when five States will take part.

This was reported at the annual meeting of the Tasmanian Protestant Churches' Cricket Association in S. James' Hall, New Town, Hobart, last Wednesday night.

Mr J. L. Hickman presided and nine of last year's clubs were represented. Tasmania joined the inter-State series two years ago and sent a team to the Adelaide carnival.

Teams which will play in Hobart next season will be Footscray District (V.), South Suburban (V.), Queensland, New South Wales, South Australia and Tasmania.

The chairman presented the I. J. B. Macdonald Shield to Gerald Williams, vice-captain of the S. Mary's Club, Moonah, and said that the grand final with

S. Paul's provided a keen struggle and climaxed a successful year.

The balance sheet was £465 in credit, much of this being carnival funds.

Twelve teams competed in the association last year but some of them may have difficulty in fielding sides again.

The annual report said the 1959-60 season was a busy one for the executive as much of the carnival preparation was carried out.

S. Mary's won the premiership from S. Paul's in a memorable grand final.

The method of determining the premiership by playing two divisions with semi-finals had proved successful as it gave all teams a chance to play for the title and maintained interest until the end of the season.

## OLYMPIC VILLAGE CONFIRMATION

FROM OUR OWN CORRESPONDENT

Melbourne, August 22

The hall at the Olympic Village which was used as the athletes' dining room during the Melbourne Games, was put to quite a different use last Sunday morning.

The Bishop Coadjutor of Melbourne, the Right Reverend D. L. Redding, confirmed eighty-four young people and adults there.

They had been prepared and trained by the Anglican Task Force during the last three months.

The Force consists of the Director, the Reverend Frank Cuttriss, two assistant priests, and Miss Barbara Senior, who is trained in youth work.

The team has been working in the Olympic Village, West Heidelberg, and West Ivanhoe, the largest Housing Commission area in this country, since March of this year.

Among the candidates were a Scottish couple Mr and Mrs D. Hutchinson, who are members of the recently formed committee which is planning to build a church in the Olympic Village.

#### OBITUARY

#### THE REVEREND A. GAMBLE

We record with regret the death on August 17 of Alfred Gamble, priest, at the age of ninety-three.

He was ordained deacon and priest by Bishop Goe of Melbourne in 1894 and 1895, and served in Gippsland before the formation of the diocese.

He moved to Tasmania, New Zealand, back to Gippsland, and again to Tasmania, where he remained until he retired in 1930.

In the later years of his retirement, Mr Gamble returned to Gippsland and for some years was an assiduous visitor at Gippsland Base Hospital, Sale.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, conducted the funeral in St. John's Church, Bairnsdale, and the Venerable L. W. A. Benn gave the address. The interment was in the Hazelwood Cemetery in the parish of Morwell, where the Bishop was attended by Archdeacon Benn and the Reverend F. Morrey.

#### MR N. R. WALKER

We record with regret the death of Mr N. R. Walker, a former diocesan secretary of the Church of England Men's Society in the Diocese of Melbourne, on July 5.

The senior clerical vice-president of the society in the diocese, the Venerable R. H. B. Williams, celebrated a requiem Eucharist for him on July 6. Members of the executive of the society attended.

## MUSIC FESTIVAL IN NEWCASTLE

FROM A CORRESPONDENT

Newcastle, August 22

Five hundred people attended the 1960 Cathedral Music Festival at Christ Church Cathedral, Newcastle, on August 20, arranged by the cathedral organist, Mr K. A. Noake.

Of the eleven works either sung or played, nine were first performances in Newcastle, and one, Schutz's Eighty-Fourth Psalm, a first performance in Australia.

This cathedral choir and organ were assisted by string and brass players from the Newcastle Conservatorium of Music.

Mr Noake said after the festival that the attendance and appreciation of the evening had vindicated the policy of presenting unusual and little known works to a city generally more conservative in its musical tastes.

He is now making preliminary research for next year's festival, which may have orchestral accompaniment.

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