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## DEATH OF ARCHBISHOP R. C. HALSE, K.B.E.

### FUNERAL SERVICE IN BRISBANE

FROM OUR SPECIAL CORRESPONDENT

Brisbane, August 14

As the City Hall clock began to strike the hour of mid-day yesterday, the great Tenor Bell of S. John's Cathedral here was tolled and so began the Solemn Lying-in-State of the Archbishop of Brisbane, the Most Reverend Reginald Charles Halse, who died in S. Martin's Hospital last Thursday morning.

The Bishop Administrator with the Dean and Chapter proceeded to the North Door where the body of the Archbishop was received and escorted to the catafalque which had been prepared before the High Altar and in front of the Throne.

The nave was full with a silent congregation. All that was heard was the voice of the Bishop Administrator and the tolling of the bell as the Sentences beginning "I am the Resurrection and the Life" were read.

The Metropolitan Cross was placed at the head of the catafalque by Canon E. E. Hawkey, who had carried it before the Archbishop when acting as his Domestic Chaplain in ceremonies in all the Dioceses of the Province.

The Reverend George Wells, who had been a boy in the parish of S. Saviour's, Poplar, during the Archbishop's curacy there after his ordination in 1906, and who has been a priest in the Diocese of Brisbane since 1920, presented a mitre which was placed at the head of the coffin. (This mitre was the one presented to the Archbishop by the clergy of the diocese on the occasion of the silver jubilee of his consecration.)

The Reverend John Harrison, who had been one of the first pupils at All Souls' School, presented the Pastoral Staff; and the Reverend Walter Bennett, who as a priest in the Diocese of Riverina had been a member of the Synod which elected Canon Halse as Bishop in 1925, presented a purple stole and the ring designed as the "City of God" which had been worn for thirty-seven years on all solemn episcopal occasions.

The Reverend Victor Gilbert, who had worked in the Diocese of Riverina during almost the whole episcopate of Reginald Halse, presented the jewelled Pectoral Cross which was associated with a visit to Jerusalem during the Riverina days, and also the insignia of the K.B.E.

When these had all been placed

in position, four tall, unleached candles were lit and placed at each corner, while two priests of the Diocese of Brisbane took their positions at prayer desks to begin the Vigil.

The Bishop knelt at the Presbytery steps and began the recitation of Psalm 51 and 130 followed by suitable prayers.

During the day the people of the diocese and city knelt in prayer in the nave or filed through the chancel pausing for a few moments beside the catafalque.

#### VESPERS

Evensong was said at the usual hour of 5.30, and at 8 p.m. the Bishop Administrator in the presence of the Acting Metropolitan, the Bishop of New Guinea, and all the other Provincial Bishops; the Dean and members of the Chapter; and the Governor of Queensland, Sir Henry Abel Smith, and a very large congregation, officiated at the recitation of Vespers of the Dead.

The Bishop of New Guinea, the Right Reverend Philip Strong, preached the Panegyric at the Solemn Requiem held in the cathedral at 11 o'clock to-day, in the presence of the Primate, the Provincial bishops, and bishops from other dioceses.

The Bishop Administrator, the Right Reverend W. J. Hudson, was the celebrant; the choir was formed by the students of S. Francis' College.

After the hymns, "Jesu, Son of

Mary" and "And now, O Father, mindful of the love," the cathedral choir sang the Russian Kontakion.

Bishop Strong chose the late archbishop's favourite text, Philippians 4: 4, "Rejoice in the Lord always, and again I say rejoice."

He said these words of S. Paul seemed to "sum up the philosophy of his life, to be the key to his character, personality and influence."

He recalled the archbishop's whimsical sense of humour and his spirit of humility.

His great love of people and of souls was seen throughout his ministry from the early days in the East London slums through his service in the Australian Bush, his life-long remembrance of young people he had known in various parts, his missionary zeal, and his fellowship with Christians of other denominations.

The archbishop was "always rejoicing in the Lord" in "the spirit of a pilgrim like Christian in his beloved 'Pilgrim's Progress'."

"It was the joy that was in him that was the secret or his appeal to youth."

"His joy banished all worry and anxiety. He was always unperturbed," said the bishop.

"Quarrelling, strife and controversy were foreign to his nature and spirit."

"Though some might have wished for a more vigorous leadership, he trod always the way of peace because he believed

that that was the way by which God could be best glorified and His Holy Church kept in the way of Truth."

"This way may be the slower way to achieve its objective and to bring forth fruit, but it is often surer in the long run than a dynamic leadership which imposes its will on others without convincing them first."

Archbishop Reginald was, said Bishop Strong, "a man greatly beloved": "a friend of all, a faithful and loving pastor, a missionary-hearted bishop, a true Father-in-God to clergy and people alike."

After the funeral service the procession left the cathedral to the singing of the hymn, "Jesus lives!"

The interment took place in the cemetery at S. Matthew's, Sherwood.

Reginald Charles Halse, a Knight Commander of the Most Excellent Order of the British Empire, Master of Arts of the University of Oxford, Doctor of Divinity (Lambeth), Honorary Fellow of Brasenose College, Oxford, member of the Senate of the University of Queensland, Lord Archbishop of Brisbane and Metropolitan of the Province of Queensland, one time Bishop of Riverina, on sundry occasions acting Primate of Australia, a former Chairman of the Australian Council of Churches, the senior diocesan bishop of the Church at the time of his death in Brisbane on August 9, was born at Luton, Bedfordshire, on June 16, 1881, the third son and fourth child of John James and Gulielma Halse.

His early childhood was unremarkable, save that he preferred games to the "three Rs." Luton was very much more countrified then than now, and it afforded ample scope for the energies of small boys and their customary pursuits. The only occasion on which his parents became really angry with him, as Halse recalled in his later days, was when, towards the end of a long English summer evening, he returned home five hours late with two small friends, triumphantly bearing a huge roach which they had caught after much planning in a small creek which rose in the neighbouring Chilterns and flowed into the Lea.

He was chastised and put straight to bed; but even at that age—he was some seven or eight years old—he must have possessed the charm of manner which distinguished him in later life, for he induced his parents to allow the fish to be eaten at dinner the following day.

At the beginning of 1891 he was sent to Colet Court, from which he went on to the senior school in 1894. Here, at the age of ten, he learned his first Greek—from John Sankey, who was



The late the Most Reverend Reginald Charles Halse, Lord Archbishop of Brisbane and Metropolitan of Queensland, 1943 to 1962.

later to become Lord High Chancellor of England.

He was joined after the summer of that year by a plump, small boy who immediately acquired the nickname "Fatty." He was William Temple, destined in after life to become Primate of All England. Halse's recollections about Temple, and his other contemporaries, provide an interesting clue to his own character. In later years he used to enjoy recalling that he had kicked Temple!

"He was quite inoffensive, but he was a little solemn," Halse would say. "So I just kicked him. There are very few men who can claim to have kicked a future Archbishop of Canterbury in the backside. It formed quite a useful bond between us later on." (One use of the bond was that it enabled Halse in 1937 to secure the appointment of the late Bishop Horace Crotty to the great London Parish of S. Pancras when he resigned the See of Bathurst.)

#### AT S. PAUL'S

S. Paul's School played a significant part in Halse's life to the end. In London, only a few weeks before his death, he was in touch with another contemporary, Sir Compton Mackenzie, with whom he had been involved at school in an astonishing escapade. This was no less than the kidnapping of a fellow Pauline who was the victim of a tyrannically-minded father. The abduction—the victim being not unwilling—went off successfully, and the boy spent a night under the care of Halse and Mackenzie before being "recaptured" by his father. In the sequel, the kidnappers were severely admonished by the headmaster; but no further action was taken by the father, although he had consulted the police.

Another contemporary, who became a close friend in later life, was Francis de Witt Batty, later to become Bishop of Newcastle and one of the fathers of

the Constitution of the Australian Church.

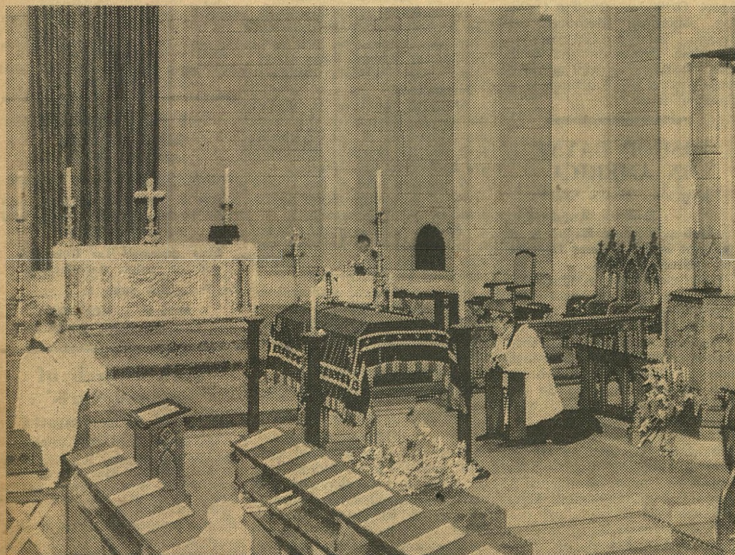
Pressed less than ten years ago for his recollections of Batty as a schoolboy, Halse's reaction was characteristic. Closing one eye, and fixing the other on a distant point, he murmured: "Ah, yes, Batty. Now let me see. Brainy. Frightfully brainy chap. Not one of my set—didn't play games, you know. But, of course, he was in the Sixth, ahead of me, so one had to be respectful. Pity about the games, but he was very sound, you know. It is always useful to know a few chaps with brains."

Yet another contemporary, though four years junior, was "Tubby" Clayton, the founder of Toc H. Through one of those long-shot coincidences which studded his life, Halse was later to attribute indirectly to "Tubby" Clayton his first two ordinands after he became Bishop of Riverina in 1925. They are now the Archdeacon of Hay and the Bishop of Canberra and Goulburn, respectively, who had both been active in Toc H.

To the academically-gifted boy, S. Paul's School, and particularly its Sixth Form, had been traditionally for many years the threshold of thrilling intellectual experience, and the products of the senior form had been one of the chief glories of the school. Regard was, of course, had for other attributes than scholarship, which was as well for Halse, because, though endowed with a very good brain, his school reports suggested with some regularity that he took rather more interest in dramatic and sporting activities than things purely academic.

A sound all-rounder at cricket, and a fast, wily forward in Rugby football, he achieved the distinction (unknown until then) of captaining both the XI and the XV. Like Field-Marshal Montgomery, who followed him at the school some five years later, he only put his back to the academic wheel during his last year

(Continued on page 6)



Clergy of the Diocese of Brisbane keeping vigil during the Lying-in-State in S. John's Cathedral. "Requiem aeternam dona eius domine."

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## CHURCHMEN EXCHANGE HOPE: DR RAMSEY FOUR DAYS IN MOSCOW WERE "ORDEAL"

ANGLICAN NEWS SERVICE

London, August 10

The Archbishop of Canterbury, the Most  
Reverend A. M. Ramsey, said here on August 3 that  
his four days in Moscow that week, spent in close  
contact with "rank atheism," had been an ordeal.

He had been thrilled by the  
visit, but had felt the strain of  
staying in a communist society.

He hoped that the Russian  
Government, which controlled  
the Russian Orthodox Church,  
was sincere in its promise to  
allow the exchange of churchmen  
between the two countries,  
but he added: "The proof of the  
pudding is in the eating."

Dr Ramsey referred to the  
heroism of the Russian Church  
in existing in spite of difficulties  
such as the "intense anti-God  
propaganda" constantly emanating  
from the Government.

In his talk with Mr Mikoyan,  
the Russian Deputy Prime Minister,  
they discussed the possibility  
of exchange visits by churchmen,  
and religion in general, and science.

Dr Ramsey said he knew Mr  
Mikoyan had once been a seminary  
student.

"I told him that I knew many  
people who were once Christians  
and had become atheists, and that  
I also knew people who were  
once atheists and had become  
Christians."

Dr Ramsey said he had lunched  
with the Soviet Minister for  
Orthodox Affairs, who had said  
that his Government was willing  
to allow the exchange of churchmen.

The archbishop said he hoped  
this was a sincere statement, but  
while in Russia he "had a feeling  
of horror, chiefly because  
rank atheism disregards truth."

However, "the Government  
there cannot quench the religion  
of the Russian people, even with  
their anti-God propaganda," he said.

"Religion in Russia is not  
found only among the old people  
but among the young people,  
too; and in fact there are whole  
families which follow the Russian  
Orthodox Church."

Dr Ramsey said communist  
society had "extreme efficiency,"  
but it was with "complete disregard  
for human values."

## FRIENDSHIP

On August 2 Dr Ramsey became  
the first Archbishop of Canterbury  
to address a Russian Church  
congregation.

Two thousand five hundred  
people in S. Elijah's Cathedral  
heard the Patriarch Alexei tell  
the archbishop:

"We take this visit of yours as  
a sign and symbol of the love  
of the Anglican Church for the  
Orthodox Church."

The Patriarch handed a golden  
cross to the archbishop and  
asked him to "bless the people  
who are here."

Dr Ramsey then addressed the  
congregation. Each of his sentences  
was translated into Russian  
after he spoke. He said:

"For many years there has  
been a bond of friendship between  
the Church of Russia and the  
Church of England."

"But it is the first time to-day  
that an Archbishop of Canterbury  
has visited the Church of Russia."

"I bring to you, dear Christian  
people of Russia, the love of the  
Christian people in my own country."

## WEST INDIES CONSECRATION

ANGLICAN NEWS SERVICE

London, August 13

The Archdeacon of Grenada,  
the Venerable H. G. Pigott, was  
consecrated to be Bishop of the  
Windward Islands in S. George's  
Cathedral, St Vincent, West  
Indies, on July 25.

He was consecrated by the  
Archbishop of the West Indies,  
the Most Reverend Alan Knight,  
assisted by the Bishops of Trinidad,  
Antigua and Barbados and the  
former Bishops of Barbados and  
the Windward Islands.

Bishop Pigott was enthroned  
in the cathedral on the following  
afternoon.

"We have prayed for you many  
times in the past and we will  
go on praying for you in the  
coming years."

He hoped that the friendship  
of the two Churches would grow  
greatly. He added:

"I hope there will be many  
visits between the theologians,  
priests and the students of both  
Churches to one another."

"This will help the friendship  
of our Churches and the cultural  
relations of our two great  
countries."

After pronouncing the blessing,  
the archbishop turned to kiss  
the 84-year-old Patriarch.

Together they walked to kiss  
first an ikon and then the glistening  
green brocade covering the remains  
of the fourteenth century  
Moscow Saint Alexei.

On the first day of the arch-  
bishop's visit the Patriarch said  
he would like to see the problem  
of unity between the Anglican  
and Orthodox churches solved in  
his lifetime.

Dr Ramsey said he hoped  
there would be a joint theological  
commission between the two  
Churches—as sought by the  
Oecumenical Patriarch in Istanbul—and added:

"It is my great desire that  
there will be such a commission  
and that all the Orthodox and  
Anglican Churches will belong to  
it."

The Patriarch interrupted:  
"The trouble is that commissions  
work for years."

Dr Ramsey said that unity  
was urgent, and when the Patriarch  
repeated his last remark,  
the archbishop replied: "We must  
rely on the Holy Ghost and the  
sense of urgency in our hearts."

He invited the Patriarch to  
visit Britain.

## FORMER P.O.W.'s GIFT

ANGLICAN NEWS SERVICE

London, August 13

A former German prisoner-  
of-war is to present a stained  
glass window to the village  
church at East Chinnock,  
Crewkerne, Somerset, in gratitude  
for friendship extended  
to him during the Second  
World War when he worked  
on a farm in the village.

He is Gunther Anton, who  
now lives at Leonburg, Wurtemberg,  
Germany.

Mr Anton, who is a craftsman  
in stained glass, wrote to a  
friend in East Chinnock offering  
the window to the church, and  
the parochial church council  
gratefully accepted.

Photographs of the church and  
paper patterns of a design approved  
by the diocesan registrar  
were sent to Germany, and Mr  
Anton began the long and painstaking  
task of producing the window.

The window measures 13 feet  
by 4 feet 6 inches and will be  
placed in the south wall of  
the nave, replacing a plain window.

In 12 scenes it depicts the life  
of Jesus from his birth to the  
Crucifixion.

The rector, who was himself  
a prisoner of the Germans during  
the last war, says "It is a tribute  
both to the Germans who are  
giving it and to the people of  
East Chinnock."

## THE BISHOP IN ARGENTINA

ANGLICAN NEWS SERVICE

London, August 13

The death is reported from  
Chile, South America, on July  
29, of the Right Reverend D. I.  
Evans, who has been Bishop in  
Argentina and Eastern South  
America, with the Falkland Islands,  
since 1946. He was 62.

He had served in South  
America since 1930.

## JAMAICA SERVICE

## NEW NATION DEDICATION

ANGLICAN NEWS SERVICE

London, August 13

The Bishop of Jamaica, the  
Right Reverend P. W. Gibson,  
preached at the service of  
dedication for Jamaica's independence,  
held in the Cathedral  
of St. Jago de la Vega in  
Spanish Town on August 5.

Princess Margaret was in the  
congregation and joined in the  
singing of Jamaica's national  
anthem when it was performed  
for the first time.

The cathedral was rebuilt as a  
national shrine in 1712 on  
foundations of a cathedral  
originally built in the 1520s.

The bishop preached on  
"Choose you this day whom ye  
will serve."

"Jamaica to-day stands at a  
parting of the ways," he said.  
"There are some who see little  
or no good in the past as though  
we are beginning our history in  
1962."

"There are others who think  
independence means freedom to  
do as one likes without the re-  
straining hand of obedience."

Urging Jamaicans to "strive to  
be better and do better than our  
fathers," the bishop said that a  
"new Jamaica must be ham-  
mered out by sacrifice, suffering  
and patient endurance."

After the service, the Princess  
and Lord Snowdon followed an  
ecclesiastical procession from the  
cathedral and signed the church  
register.

## UNITY CHURCH AT TAIZÉ

ANGLICAN NEWS SERVICE

London, August 13

The inauguration ceremonies  
of the Church of the Reconcil-  
iation at Taizé, near Dijon,  
in which the main chapel is  
reserved for Protestant worship  
and the crypt for Roman  
Catholic services, concluded on  
August 6.

The Roman Catholic Bishop  
of Autun celebrated a Low  
Mass in the presence of a large  
gathering of clergy from most  
Christian denominations.

The church, adjacent to the  
Protestant community of Taizé,  
was built in two years by young  
German volunteers of the  
Sühnezeichen movement.

The movement's aim, inspired  
by a Protestant Berlin lawyer, is  
to build in countries ravaged by  
Germany during the last war  
"signs of expiation and reconcil-  
iation."

However, apart from this  
aspect of reconciliation the  
church is intended to be a  
symbol of Christian unity.

Vespers on August 5 in the  
main Protestant chapel were  
attended by the Roman Catholic  
Archbishop of Rouen.

Also present were bishops and  
dignitaries of the Anglican,  
Greek Orthodox, Russian Ortho-  
dox, American Methodist and  
French, Swedish, German and  
Canadian Protestant and Lutheran  
Churches, as well as repre-  
sentatives of the Patriarchate of  
Constantinople.

## BISHOP BAYNE IN AMERICA

ANGLICAN NEWS SERVICE

London, August 13

Bishop Stephen Bayne is at  
present in his former Diocese  
of Olympia, U.S.A.

Last week he conducted a  
programme entitled "Space Age  
Christianity" at the Seattle  
World's Fair.

Famous scientists and theo-  
logians took part in a four-night  
series of discussions, concluding  
with a mass meeting in the  
Seattle Opera House when  
Bishop Bayne spoke.

The bishop is to preach the  
sermon at the opening of the  
General Synod of the Anglican  
Church of Canada on August 22  
at St. George's Cathedral, King-  
ston, Ontario.

Two days later he will address  
the General Synod on "The  
Whole Family in Heaven and  
Earth" and on August 26, he  
will preach in the cathedral at a  
special service of worship.

## GHANA BISHOP SHOCKED

## "DEIFYING" OF PRESIDENT

ANGLICAN NEWS SERVICE

London, August 13

Ghana Young Pioneers, the  
youth organisation that teaches  
its members to chant phrases  
deifying President Nkrumah,  
has been condemned by the  
Church in Accra.

In his charge to synod on  
August 4, the Bishop of Accra,  
the Right Reverend Richard  
Roseveare, condemned the or-  
ganisation as godless and a shock  
to all heads of Churches in  
Ghana.

Later, synod passed a resolu-  
tion proposing appropriate  
Christian action to assist in  
eliminating godless aspects of the  
organisation.

The Young Pioneers is the  
youth wing of President Nkrumah's  
ruling Convention People's  
Party.

Its object is to regiment youth  
into a corps of citizens dedicated  
to the ideals of President  
Nkrumah's party and in the ser-  
vice of Ghana.

Bishop Roseveare said that  
certain of the organisation's  
aspects were the cause of sorrow  
and fear to very many thoughtful  
people, Christian and non-  
Christian alike.

## GODLESSNESS

Not only he, but all heads of  
Churches in Ghana were shocked  
at the godlessness of the move-  
ment and at some of the phrases  
in the songs prescribed for chil-  
dren to repeat or sing.

The phrases to which the  
bishop was referring included:  
"Nkrumah is our redeemer . . .  
Nkrumah does not wrong . . .  
Nkrumah never dies."

Since the bomb attack the last  
phrase has been revised to  
"Bomb or no bomb, Nkrumah  
never dies."

It was an affront to the age-  
long traditions that in Ghana of  
all countries a national institu-  
tion for training boys and girls  
should ignore the existence and  
claims of Almighty God, the  
bishop said.

This incipient atheism, he said,  
was foreign to the traditional  
concept of the African person-  
ality.

The Bishop of Accra came to  
Ghana six years ago from South  
Africa, where his last act as an  
opponent of apartheid was to  
close down an Anglican secondary  
school rather than hand it  
over to the Government.

(Synod subsequently passed a vote  
of confidence in the Bishop of Accra  
and passed a resolution requesting  
revision of the constitution of the youth  
movement. However, the "Ghanaian Times"  
in an editorial, called the bishop an  
"imperialist agent" and called on the  
Minister of the Interior "to bundle him  
out of the country forthwith.")

## KENYA HYMN COMPETITION

ANGLICAN NEWS SERVICE

London, August 13

A competition is being held  
in All Saints' Cathedral parish,  
Nairobi, Kenya, to find new  
words for Hubert Parry's set-  
ting for William Blake's  
"Jerusalem."

Although the tune is one of  
the parish's favourites, the vicar,  
the Venerable J. G. Nicholls,  
feels that the words of the hymn  
are not suited for Africa.

"I wonder," he writes, "how  
many of the congregation under-  
stand or mean the words."

"Blake's great crusading hymn  
is essentially for England and  
was written for a particular  
period in English history."

"Even if 'Kenya' is substituted  
for 'England's green and pleasant  
land' it does not make sense  
since Kenya has no 'dark satanic  
mills'."

## STUDENTS IN JAPAN

ECUMENICAL PRESS SERVICE

Geneva, August 6

More than six hundred stu-  
dents, out of a total student body  
of 1,000, and faculty and staff  
members attended the opening  
service of Religious Emphasis  
Week, held last month at the  
International Christian University  
in Japan.

The week's meditations and  
discussions were based on the  
theme "The Living Christ."

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Headmistress.

# SYNOD TOLD OF LETTER ON STATE AID TO SCHOOLS HEADMASTER SUPPORTS MOVE

FROM OUR OWN CORRESPONDENT

Perth, August 13

The Synod of the Diocese of Perth was told last week that the Archbishop of Perth, the Most Reverend R. W. H. Moline, and the Roman Catholic Archbishop of Perth, Dr R. Prendiville, had sent a joint letter on March 12 to the Premier of Western Australia, the Honourable David Brand, on the subject of State aid to Church schools.

The letter, which was signed by the two archbishops, said that they had watched with increasing concern over the last few years, the rising costs of schools associated with their dioceses.

Those rising costs had limited the expansion of schools, had been reflected in rising fees, had most certainly excluded some children from the kind of education their parents would prefer.

The archbishops were anxious that the service offered by their schools to their children, to parents, and to the whole community, should not be restricted to the well-to-do.

They were disturbed by the limitation of freedom of educational choice that the present cost-structure imposed.

Having regard to the religious and educational purposes of their schools, and particularly to the variety they introduced into the total educational picture, they believed it was in the State's interest that they be encouraged to continue and proportionately to expand.

It was becoming clear, said the archbishops, that without some measure of public expenditure, that expansion and even their continuance were seriously endangered.

## PROPOSALS

The view that such expenditure should be made was attaining wider acceptance within the Australian community.

Accordingly, they were making that formal approach to the Premier. Their request was initially confined to secondary pupils. Assistance was sought in terms of the following proposals:

1. To assist schools to reduce fees and meet current running expenses, a payment to schools on behalf of each secondary child of a sum equal to half the current cost to the Government of educating a child in State High Schools.

2. The application of the living-away-from-home allowance to all secondary children so that it was available to parents who chose to send their children to boarding schools, irrespective of whether there was a local High School in the district or not.

3. Assistance in capital development in one of the two following forms:

(a) Grants to cover interest payments on capital borrowed from commercial institutions.

(b) Capital loans to efficient schools either free of interest, or at a very low rate of interest.

## G.F.S. EXHIBITION

FROM OUR OWN CORRESPONDENT

Newcastle, August 13

The Girls' Friendly Society in the Diocese of Newcastle held its annual handicraft exhibition in Tyrrell Hall, Newcastle, on August 4.

The Williamtown branch won the aggregate point score, with Lambton second and Mayfield East third.

The mission display, which was one of the best seen at a G.F.S. exhibition, was won by Highfields branch, with Lambton second and New Lambton third.

Other results were: Junior section: Williamtown 1, Lambton 2, Mayfield East 3; Intermediate: Williamtown 1, New Lambton 2 and Denman, which entered for the first time, 3; Senior: Mayfield East 1, Lambton 2, New Lambton 3.

the loans being repayable over at least twenty-five years.

4. To make it possible for those who have received teachers' certificates to serve their bond at any efficient secondary school.

The letter went on to say that there were reasons of equity, of national interest, and of long-term educational economy for the granting of the request, but they did not propose to elaborate those reasons in the present letter.

"We have, however, jointly appointed a committee which we hope you would receive as a deputation on our behalf," said the archbishops.

"We should be grateful if you would consider as matters of urgency the proposals this letter contains, and our request that you receive a deputation.

"The question we have raised is a matter on which Australian public opinion has been changing. We believe that the religious welfare of many Australians, and the religious health of the Australian community as a whole, is bound up with its proper solution."

Replying under date March 28, 1962, Premier Brand agreed to arrange a time mutually suitable for discussing this matter.

A spokesman for the Church of England committee on State Aid, Dr L. E. Lyons, is reported in the Perth Press to have said that Archbishop Moline was not supported by Anglicans in Perth, who continued to send their children to State schools.

In synod at Perth last Thursday, Mr J. R. Prince, Headmaster of Hale School, said that nearly half of all fourth and fifth year High School students attended independent schools.

The retention rate beyond the Junior Certificate at independent schools was nearly twice that of State schools, he said.

The independent schools were preparing almost as many children for the Leaving Certificate as were the State schools.

## LEADERSHIP

In the year 1959-60, said Mr Prince, the estimated saving to the Government through the education of secondary school children at Church schools amounted to £1,507,000.

With the tremendous development of this State expected in the next decade, the number of pupils attending the higher secondary classes at schools must be expected to continue to rise rapidly.

The State would continue to need the particular kind of leadership provided in the past by boys and girls who had passed through independent schools.

Unless Church schools expanded, the proportion of the community able to attend them would drop considerably in the near future.

Many of the present schools had reached their limit.

There was an urgent need for new schools and for improved facilities in existing ones.

There were many parents who would like their children to have the sort of education an independent school provided, but could not afford it because of the high fees which had to be charged to cover running costs.

Boarding schools were not generally provided by the Education Department. Parents who had to send their children away for education had a right to expect them to be in a Christian atmosphere.

There was much uninformed, irrational and highly emotional

opinion in the community on the question of State aid to Church schools.

The Roman Catholics were conducting a massive State-aid-to-Church schools campaign at all levels.

Some Free Churches were opposed to aid because they felt the Roman Catholics would benefit more than would the Protestants.

This, said Mr Prince, was shameful and un-Christian.

It was probably incorrect because the Roman Catholics would continue to expand their schools whether State aid was given or not, whereas the Protestant denominations were finding it almost impossible to raise vast sums of capital needed to found new schools and preserve the present proportion of independent to State school pupils.

Mr Prince implored members of synod to inform themselves on all viewpoints, and not to compromise through lack of ability to decide between different pressure groups.

## DIFFERENT APPROACH AT WEE WAA

FROM A CORRESPONDENT

Wee Waa, August 13

An entirely different method of evangelism has been embarked upon by the Parish of St. Augustine, Wee Waa, Diocese of Armidale.

Faced with a parish hall of sound and modern construction but which was not being adequately used and a marked degree of apathy to such usual methods of evangelism as monthly guest night services and special meetings, the vicar and parochial council decided that a radically different approach would be needed if the Church were to reach the people.

Their special concern was for the teenager and young unmarried people.

It seemed as if the great gulf which existed between these folk and regular church activities would need to be bridged.

In a town the size of Wee Waa (population 1,100) all the problems of a small town are to be found.

One of the chief ones is the lack of adequate recreational facilities and the resulting early marriage trend.

In this case, with the exception of the local pictures and an occasional dance, the only place young people could meet was in the local cafes or hotels.

The parish council felt that if only the parish hall could be adapted to meet this need then the young people would have a place where they could meet socially, in a wholesome environment and without the usual pressure on them to drink alcohol.

## ON OWN LEVEL

In turn, the parish would have the opportunity to draw them into the worshipping community and present to them the Gospel.

Whilst the deepest motive in this project was to win these people for Jesus Christ, it was realised that every effort would have to be made to meet them on their own level of interests first. As a consequence a number of different activities was established.

On the stage of the hall a small cafeteria was set up with modern tables and chairs, serving light refreshments and allowing of time to chat or to play such games as chess or draughts.

In the body of the hall was set up table tennis, shuttlecock, miniature billiards and facilities for reading. In the small room at the back of the stage a radio-



The crucifix of the Victorious Christ dedicated on August 9 at the Ballarat Grammar School. (See story this page.)

## DR BABBAGE RETURNS

### WELCOME HOME

FROM OUR OWN CORRESPONDENT

Melbourne, August 13

Looking particularly well after his strenuous overseas tour of the past twelve months, Dr S. Barton Babbage, Principal of Ridley College, Melbourne, has returned and was welcomed at the college on Friday, August 11.

To enable as many friends as possible to greet the principal, the official welcome took the form of an Open Day at the college.

This commenced at 3 p.m. when the college became available for inspection.

In the college library, rare and interesting books were on display and an explanation was given of modern library methods.

In lecture rooms, the latest techniques of language teaching were illustrated, along with methods for developing skill and speed in reading ordinary English.

Because Ridley College houses university students doing other course, as well as theologians, some aspects of their particular interests were also shown.

These included studies in architecture, nuclear physics and pharmacology.

### BUFFET DINNER

This dispersion of visitors made it easy for the principal and Mrs Babbage to meet guests individually, or in small groups, and chat with them.

Then from 5.30 p.m. until 7 p.m. a buffet dinner was available in the college dining-room, which enabled others to come straight from business.

In the evening, a formal welcome took place, but here again the note of informality was maintained.

This part of the day's proceedings was in the hall of the neighbouring building, the Victorian College of Pharmacy.

The chairman was Dr George Bearham, and he and the speakers who followed made it clear that the return of Dr Babbage was welcome, stimulating, and destined to be fruitful.

The contacts made by the guest of honour during the day and his remarks from the platform may be summarised by saying that it is the same Dr S. Barton Babbage who has returned—only more so!

## LARGE CRUCIFIX FOR SCHOOL

FROM A CORRESPONDENT

Ballarat, August 13

The Bishop of Ballarat, the Right Reverend W. A. Hardie, on August 9 dedicated a crucifix of the Victorious Christ over the altar in the chapel of Ballarat Grammar School.

It stands five feet high and was made in Melbourne. It was presented in memory of Alexander Macpherson, a former chaplain.

The lesson commemorated the Old Testament saints, and stressed their common quality of faith.

It was the same faith, the bishop said in his sermon, that had enabled Padre Macpherson to exert such a strong influence in the school for nineteen years.

### "IN GLORY"

The crucifix shows us what this faith is: there we see a poor attempt, albeit the best we can do, to show Christ, having conquered death and sin, reigning in glory.

The arms are stretched out, not in death but in blessing and command.

Whoever enters the chapel will see the crucifix and be reminded that as Christians we are on the winning side — that Christ has conquered and now reigns in Heaven, and that one day He will rule on earth.

## SPACE EXPLORATION

FROM OUR OWN CORRESPONDENT

Newcastle, August 13

The expenditure of vast sums of money on space exploration has been criticised in the parish paper of All Saints', The Entrance, in the Diocese of Newcastle.

An article in the latest edition of the paper points out that every second, two people die of simple starvation.

The article continues: "Countless millions more are half clad and worse fed. Refugees still languish miserably in camps, education services the world over crumble and all but collapse under the burden of penury."

"Nothing is done against the foreseen threats of world famine and food shortage."

The article says that in the midst of this filth and disorder the great powers fix their time, minds and money on space—the Moon, Venus, anywhere but the Earth.

The article continues: "With a fanatical gleam of missionary fervour in their eyes, they burn up on rocket pads, once or twice

a month, sufficient billions of pounds worth of human endeavour and material resources to rebuild a moderate-sized nation

"If this, in the final analysis, is not sin, nothing is; and Christian pulpits ought unequivocally to say so."

## NEW LIBRARY FOR MERIDEN

On Sunday, August 19, at 3 p.m., the new school library is to be opened and dedicated at Meriden Church of England Grammar School for Girls at Strathfield, Sydney.

The official opening is to be performed by G. C. Remington, founder and executive chairman of the Free Library Movement and present deputy chairman of the Library Board.

The Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, will dedicate the library. The library completes the second stage of the school's extension programme and has been made possible through the generosity of the F. J. Wallis and the Meriden Extension Fund.

The total cost of erection was £6,000.

## THE ARCHBISHOP OF MELBOURNE

The Archbishop of Melbourne, the Most Reverend Frank Woods, has left hospital and is making satisfactory progress.

He has been ordered by his medical adviser to rest at least until the end of this month.

# THE ANGLICAN

THURSDAY AUGUST 16 1962

## WHO IS USING WHOM?

Informed Anglicans in Sydney have derived some wry amusement from the reply given last week by Mr K. R. MURDOCH, who was giving evidence in support of the application for a TV licence by Channel 10, Sydney, to a question by counsel for another applicant. Asked whether he was not in effect merely "using" two Protestant ministers and their denominational groups by having them as colleagues on the board of directors, Mr MURDOCH pithily replied that he was not so sure the two ministers were not "using" him.

Anglican amusement springs from the fact that no one entertains any illusions about who is using whom, or what influence the Church has on wider policy, on the board of the existing Sydney commercial TV station whose members include an Anglican and a Roman Catholic priest. This is in no way to criticise either priest. Each is the victim of an initial error by both the Roman Catholic Church and the Church of England.

The Methodists and the Presbyterians, to their great credit, have done much better. Two of the best-known and most active ministers of two of Sydney's largest congregations will enjoy seats as of right on Mr MURDOCH's board at the beginning. No one who knows them doubts the kind of sensible and moderate Christian point of view they will press. No one who knows Mr MURDOCH's record of generosity to an Anglican concern will imagine he is likely to shew less regard for the Presbyterians and Methodists. Most of all, in these ecumenical days, it would seem to Anglicans only a fair thing that our Presbyterian and Methodist brothers should have the voice which they are presently denied in the control of TV, since we and the Roman Catholics already have one — however regrettably little we make use of it.

## The Wild Men of the West!

The Wild Men of the West, as represented by the Synod of the Diocese of Perth, have rocked the boat badly in taking a course of action on State aid for private schools which is so much at variance with the view held by the majority of Anglicans in Australia. The only extenuating circumstance in their favour is that there is no humbug about their approach: it is the money in which they are interested; not the principle!

An especially puzzling aspect of these events in the West is the rôle of the ARCHBISHOP OF PERTH, the MOST REVEREND R. W. H. MOLINE. HIS GRACE is no "new chum," liable gaily to rush in where even an archangel would pace smartly backward. On the contrary, he has a long and varied experience of Australian attitudes in most matters. He has always until now cheerfully abided by the decisions of the Church as a whole in matters affecting the community generally, whatever his personal views. For the West to give a courageous lead to the rest of the Church, as it has done, in such a matter of internal organisation as missions, is unexceptionable, for this in no way affects the relations of Church and State; but for the West unilaterally to "go it alone" over such an issue as using public monies to subsidise any private school system is another matter. We confess, with great respect, to a sense of disappointment that HIS GRACE did not induce his synod to stay in line with the rest of the Church. This is not to ask him to subscribe to the ultra-Protestant views expressed by zealots in some parts of the Eastern States, or anything of the kind. The most reasoned, and thoroughly Anglican, arguments against spending public monies on private school systems, of which HIS GRACE will be not unaware, are those expressed by MR GLADSTONE in 1874. They are not polemically Protestant, but thoroughly Catholic. And they are as valid to-day as when they were first expressed.

If there is any real doubt about the consensus of Anglican opinion, it could readily be resolved by a special meeting of the General Synod, which alone ultimately has the authority to declare the mind of the Church. Failing that, the Standing Committee might screw itself up to the point of making at least a provisional statement when it next meets. Members' fares and other expenses in attending the Standing Committee are after all a charge upon the whole Church. Would it not be reasonable for members to spend an extra day, if necessary, in discussing so important a matter? The one contingency against which sound Anglicans should be on their guard is the possibility that the bishops might again discuss the matter, and issue another muddled statement about it, when they meet in October. They made an incredible mess of it last time, with results that all can now see. This is not a matter in which it is constitutionally proper for the bishops alone to try express the mind of the Church at all. Let us hope they will have the good sense to leave it alone.



"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

## Finding Two New Leaders

In five years there will have been changes in the occupants of all four metropolitan sees in Australia.

Archbishop Woods has been in Melbourne for just over four years. Archbishop Gough in Sydney for just over three. Archbishop Moline has announced his retirement from Perth from the end of this year, and the death of Archbishop Halse in Brisbane last week leaves that see vacant.

These changes in a comparatively short period, coinciding with the coming into effect of the new constitution for the Church in Australia, suggest the end of one era and the beginning of another.

But that, probably, is more apparent than real. While Time, like an ever-rolling stream, bears all its sons away, others come forward to carry on the great work of evangelisation.

Seldom has the Church been faced with a more challenging task than in these days of great and fearful scientific advancement on the one hand and great material prosperity on the other.

Can the astounding progress in science (of which the Russians have given us another striking demonstration in their space flights this week) be turned wholly into constructive and away from destructive channels? Can mankind be made mindful of the real source of his material blessings? And can the "Have" nations be made constantly aware of their responsibility to the "Have not" nations, many of whom are emerging out of colonialism into the dignity of statehood at an exciting but perilous era in history?

These, you may say, are mainly problems for statesmanship. And so they are. But I have always felt that the Church, which has been called "the conscience of the nation," has a responsibility to ensure that Christian countries face up to their Christian responsibilities at home and abroad. For that reason the Church needs exceptional leaders of its own, and it may prayerfully be hoped that they will be found for the two important vacancies that must presently be filled in the Church in Australia.

## Still No Jobs For 90,000

The Federal Government's election promise last December to restore full employment in a year does not look like being fulfilled by a long chalk.

The end-of-July figures, published this week, show that there are still 90,000 registered unemployed in Australia. The drop in the month was only 3,000 — and two-thirds of that was in Queensland where seasonal work has helped to take up the slack.

The winter months are usually the worst for unemployment. But the distressing feature is that no adequate attack has yet been made on this very human problem since the artificially-induced economic crisis of November, 1960, with its particularly savage effect on the motor industry.

There is, of course, no general hardship in Australia to-day. Perhaps that is breeding an air of indifference by those in secure jobs toward those unfortunate men and women and their dependents in industries which have had to shorten sail for reasons for which the Federal Government is at least partly responsible.

Unemployment is likely to be vigorously discussed in the Budget debate in Canberra in the next week or two. So it should be, in the hope of prodding the Government into more energetic action, in conjunction with the State Governments and private industry, to get these 90,000 people back on the payrolls.

But a political wrangle will not be of much comfort to the unemployed unless it does produce quick results.

## Taking A Pill For Every Ill

The alarm in Sydney over excessive addiction to the drug phenacetin, which is blamed for 53 deaths in one hospital in three years, is symptomatic of the jittery period in which we live.

The drug has been used since the 1880s, and it is clear that in reasonable doses it is not lethal. But its indiscriminate and frequent use is dangerous because of its effects on the kidneys.

One hears of tranquillisers being given even to young children because they wake up in

the night and disturb the household for a while. Many older people take powders or tablets at the slightest sign of a headache or other pain, and in course of time become so dependent on these self-prescribed remedies that they are addicts.

Is it being unduly unsympathetic to suggest that it would often be better to rely more on the will than on the pill to overcome a little pain or discomfort?

If one is really ill, as distinct from being merely temporarily "off colour," then, of course, the sensible thing is to consult a doctor and to follow his instructions closely in taking any prescribed medicine.

It has been said that it is not life that matters but the courage you bring to it. It is not courageous for normally fit people to have excessive resort to pills and powders whenever they feel out of sorts—possibly due to their own excessive indulgence in food, drink or tobacco, and occasionally in hard work.

## Fine Exposition On the B.C.P.

The discussion on the Book of Common Prayer which the Reverend Dr Felix Arnott led in an A.B.C. television programme in Sydney last Sunday evening is one which I hope many Anglicans heard.

It was the finest exposition I have heard on the beauty of the language of the Book of Common Prayer, for which we are particularly indebted to Thomas Cranmer. Yet Dr Arnott, at all his love and reverence for the Prayer Book as it is, showed he would not be averse to some changes to make clear meanings that may have become obscured by archaic words and phrases.

If this programme has not been seen and heard on A.B.C. programmes elsewhere, it behooves those interested to request it. They can be assured of an intellectual treat. It is entitled "1662 and all that."

## More Press Bother With Bishops

Of the making of errors in describing dignitaries of the Church of England there is apparently no end in the Sydney Press.

Last week it was the turn of the bishops to be misdescribed. The Bishop of Bath and Wells, the Right Reverend Edward Henderson, certainly earned a place in the headlines by competing in a go-kart race at the invitation of a youth club. But the big heading, "Go, Your Grace!" which the Sydney "Sun" put over his picture, while appropriate to an archbishop or a duke, has no relevance to an Anglican bishop.

The "Sunday Mirror" was even further off the track when two days later it referred to "the Co-adjutor Bishop of Melbourne, the Rt Hon. G. T. Sambell." That was the first suggestion I had heard that Bishop Sambell is a Privy Counsellor!

—THE MAN IN THE STREET

## REQUIEM FOR ARCHBISHOP

A Solemn High Mass of Requiem for the late Archbishop of Brisbane will be sung at St. Peter's, Eastern Hill, Diocese of Melbourne, at 11.30 a.m., on Saturday next, August 18.

The clergy of the diocese are being asked to robe and sit in the choir.

## CHURCH CALENDAR

August 19: Trinity 9.  
August 24: St. Bartholomew, Apostle.

## ONE MINUTE SERMON

### FELLOWSHIP FOR ALL

S. JOHN 8:13

The neighbours bring the man before a small court of the Pharisees. And they examine him. He sticks to the facts, he offers no explanation. So his parents are brought in, for it is hard to believe what has happened.

They are frightened, and have no faith to cast out their fear. Yes! It is our son, he was born blind, we don't know how he can see. Why ask us? Ask him—he's a grown man, let him speak for himself.

So the man is challenged and he has no fears.

The opinion of the court is that Jesus is a sinner! The man does not dispute their finding except "whereas I was blind I now see." Once again they ask for the story: He courageously mocks at them.

Do they want to become Jesus' disciples? Angriely they denounce him. We are Moses' disciples! We know God spoke to Moses but we do not know what are the credentials of this man.

Bravely the healed man takes them up. What a strange thing! You don't know whence He comes and whence His power, yet He has made a blind man see. God doesn't hear sinners, to do a work like this.

It has never been known that anyone before opened the eyes of a blind man from birth. Surely the only conclusion is that this man is of God, otherwise He could not do this.

How annoyed they are at him presuming to teach them. They turn him out, contemptuously. But he is not left to wander alone. Jesus found him (he did not find Jesus). That is the greatest truth of the Christian faith—Jesus found me! The Good Shepherd seeks for and finds the lost sheep.

And into fellowship He welcomes the blind man, as He does all of us into the fellowship of His Body the Church. There is no need for lonely Christians, there is a fellowship for all.

This seems to be the first time Our Lord offers Himself as an object of faith and receives into His fellowship the man turned out from another.

This man has confessed to the Pharisees that he believes Jesus is from God; will he go further and put his whole trust in Him? He owns to Jesus that he is willing if Jesus will point him the way.

Our Saviour does so, pointing the man to Himself. "Thou hast seen Him and it is He that takes us unto thee." And the reply came, "Lord, I believe" and he worshipped Him. Have we who read come thus far, for there is no other Name given under Heaven among men whereby we can be saved.

## CLERGY NEWS

CLARK, The Reverend A. R., of St. Mark's, Reservoir West, Diocese of Melbourne, to be Rector of St. Luke's, Wodonga, Diocese of Warrumbungle. He expects to be instituted early in November.

DAVIES, The Reverend A. J., Priest-in-Charge of the District of Pinnaroo, Diocese of Adelaide, to be Rector of St. Barnabas', Bordertown, in the same diocese as from November 23.

DUNNE, The Reverend C. M., Assistant Curate of Holy Trinity, Surrey Hills, Diocese of Melbourne, to be Vicar of Bellarine, in the same diocese. He will be inducted by the Archdeacon of Geelong on September 7.

HOARE, The Reverend W. A., Rector of Braxton, Diocese of Newcastle, to be Rector of Wyong, in the same diocese.

JAGO, The Reverend K. B., Executive Secretary of the Divisions for Adult Work and Leader Training of the General Board of Religious Education, to be Director of the Council for Christian Education in the Diocese of Melbourne as from January 1, 1963.

MULLEN, The Reverend George O., formerly Rector of Wyong, Diocese of Newcastle, to be Rector of Hamilton, in the same diocese.

STOCKDALE, The Reverend W. J. D., whose appointment as Assistant Curate of Holy Trinity, Doncaster, Diocese of Melbourne, was recorded here on July 19, remains Victorian secretary of the Bush Church Aid Society.

## RELIGIOUS BROADCASTS

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

SUNDAY, AUGUST 19:  
\* RADIO SERVICE: 9.30 p.m. A.E.T.  
Wood Street Congregational Church, Cardiff, Wales. Preacher: The Reverend William Evans.  
\* DIVINE SERVICE: 11 a.m. A.E.T.  
Dulwich Hill Salvation Army Temple, New South Wales. Preacher: Commissioner F. Coutts.  
\* RELIGION SPEAKS: 4.15 p.m. A.E.T.  
"The New English Bible—The Work of the Translators." Professor C. H. Dodd, C.H.  
\* PRELUDE: 7.15 p.m. A.E.T.  
The Choir of the Canterbury Fellowship, Victoria.  
\* PLAIN CHRISTIANITY: 7.30 p.m. A.E.T.  
Canon Austin Charles.  
\* THE EPILOGUE: 10.48 p.m. A.E.T.  
From the Temple Church, London.  
MONDAY, AUGUST 20:  
\* FACING THE WEEK: 6.15 a.m. A.E.T.  
Mr John Smeeton.  
WEDNESDAY, AUGUST 22:  
\* RELIGION IN LIFE: 10 p.m. A.E.T.  
"A New Tool in the Christian Mission." Dr Henry W. Mack.  
FRIDAY, AUGUST 24:  
\* EVENING: 4.30 p.m. A.E.T.  
St John's Cathedral, Brisbane.  
MONDAY, AUGUST 20—SATURDAY, AUGUST 25:  
\* READINGS FROM THE BIBLE (not Saturday): 7 a.m. A.E.T.  
The Very Reverend Eric Pitt.  
\* PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T.  
The Reverend F. A. Keny.  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
\* Monday—Miss Margaret Dewey.  
Tuesday—The Reverend George Nash.  
Wednesday—The Reverend Howell Hill.  
Thursday—The Reverend A. P. Campbell.  
Friday—The Reverend E. J. Stormon.  
Saturday—The Very Reverend E. M. Webber.  
EVENING MEDITATION: 11.15 p.m. A.E.T.  
The Reverend Collin Miller.  
TELEVISION:  
SUNDAY, AUGUST 19:  
2.45 p.m., "Paul of Tarsus—The Feast of Pentecost."

\* 6.30 p.m., "Praises with Understanding." Dr Gerald Knight.  
10.30 p.m., "Making Sense of the Gospel." Dr Leonard Small.  
ABV 2, MELBOURNE:  
4.45 p.m., "Sunday Special"—"What is Mine?" Clive Smith.  
6.30 p.m., "What Goes On? 1662 and All That." Introduced by the Reverend John Garrett.  
10.30 p.m., "Epilogue." The Most Reverend Francis Grimshaw.  
ABO 2, BRISBANE:  
11 a.m., "Divine Service" from Ann Street Church of Christ, Brisbane. Preacher: Pastor Lloyd Read.  
4.45 p.m., "Sunday Special"—"Davey and Goliath—The Shoemaker."  
6.30 p.m., "Meeting Point"—"This is My Story." Bishop of Coventry.  
10.30 p.m., "A Doctor of the Church." Dr Barry Marshall discusses the life and influence of St. Augustine.  
ABS 2, ADELAIDE:  
4.45 p.m., "Sunday Special"—"Seeing is Believing." The Reverend Keith Sanders.  
6.30 p.m., "What Goes On? 1662 and All That." Introduced by the Reverend John Garrett.  
10.30 p.m., "Bridging the Gulf." Dr Eric Osborn.  
ABW 2, PERTH:  
11 a.m., "Divine Service" from St. Mark's Church of England, South Perthville. Preacher: The Reverend A. R. A. Freeman.  
4.45 p.m., "Sunday Special"—"Working Together." The Reverend Keith Sanders.  
6.30 p.m., "What Do Women Pray For?" Lillian Livingstone, Joyce Trickett, Jill Perkins and Mabel Wylie.  
10.30 p.m., "If God be God." Mr C. G. Taylor.  
ABT 2, HOBART:  
11 a.m., "Divine Service" from Our Lady of Dolours Roman Catholic Church, Claitwood, Sydney.  
4.45 p.m., "Sunday Special"—"Davey and Goliath—The Shoemaker."  
6.30 p.m., "The Comfortable Kelly"—a man's true self.  
10.30 p.m., "An Everyday Thing." The Reverend G. H. Leicester.

## 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.

## ABSENT FROM CHURCH CRITICISMS IN SURVEY

TO THE EDITOR OF THE ANGLICAN

Sir,—Your review (July 5) of Scott and U'Ren's enquiry into leisure activities and needs in an Australian housing estate — entitled "Leisure" — limited itself to a description of what the survey revealed. It seems to me that there are a number of implications for the Christian Church in general — and Anglicans in particular — in the attitudes reported in this book.

Whereas more than half those interviewed said the Christian Church was important, over 60 per cent. did not attend church — either because they were not interested, or had no time, or because their spouse did not attend. Of Anglicans interviewed, 75 per cent. did not attend church. The authors comment: "the Churches must seek to understand the difficulties which people regard as barriers between them and their Churches. Child-minding services, help with transport, altered times of services . . . may help remove some of these difficulties and show whether or not these are the real reasons for non-participation in church life."

The authors report other criticisms — of class distinction, hypocrisy, and irrelevance of religion and the liturgy of the Church to daily life. This last point is emphasised in an article in the November, 1961, issue of "S. Mark's Review," on the part of the laity in the life of the Church. Bishop Vockler there states that "there are approximately ten thousand words and phrases in the Prayer Book . . . which constitute blocks to understanding" of the Christian Faith.

The authors of "Leisure" point out that their findings should not necessarily be thought to be true of the whole Australian community, but in the few similar surveys that have been made, the same attitudes appear. The Reverend Alan Walker, reporting on the mining town of Cessnock in 1942 (see his book "Coaltown"), found that only 25 per cent. of Anglicans attended church. Of 200 men who were interviewed 54 considered the Church was either dangerous or useless. A further 47 thought it was "occasionally of use."

Mr Walker commented on the "glaring omissions" to provide for men in the programmes of the churches and quoted the comment of one man that "the men have not drifted from the Church so much as the Church from the men." Another twenty years have gone by, but still we could hear in a recent television survey of Britain (entitled "Post-script to Empire") that only 200 out of a population of some thousands of dockworkers on the "Isle of Dogs," in London's East End, had any connection with the Churches.

Yet we Christians, with the notable exception of movements such as "Forward in Faith," "Parish and People," and the Children's Special Service Mission, keep our blinkers on while we repeat (absently) our beautiful liturgy, greet those we know outside the church, and then hurry on to some other fixture among "the converted," muttering about the few who do all the work.

This survey of leisure was made for the Brotherhood of S. Laurence within the Anglican Church, but when last did the Anglican Church in Australia

(or any of the other Christian Churches for that matter) do something like this? In all the talk at General Synod, did any one suggest the regular collecting of such valuable facts? When will we realise that Christianity is more "caught" than "taught" — and use some of the ideas given us by the Liturgical Movement, revive the Church's ministry of healing and go out to meet "the 75 per cent." whether they are in the factory, the home, or the office, or "week-ending on the coast." When we say "Thy Kingdom come," do we really see the Church (in Bishop Vockler's words) as meeting "the deepest needs of man at every level of life?"

Yours faithfully,  
C. R. LAWTON.  
Lower Mitcham, S.A.

## THE WORD "MASS"

TO THE EDITOR OF THE ANGLICAN

Sir,—It is reported that in the days when the Irish Party enlivened (and I hope, enlightened) the proceedings of the British House of Commons, a certain English member, by name Sir Thomas Massey, brought forward a private member's bill, in which he sought to have the suffix "mas" deleted from certain words, and the suffix "tide" substituted therefor (for example, Christmas, Candlemas, Lammastide, Michaelmas).

One of the Irish members rose to support this bill, pleading only that the House should be logical in the matter and that in future the hon. member moving the bill should be known as Sir Thotitide Tidedy.

It would be interesting indeed if at least three members of our Bench of Bishops were suddenly to start signing themselves "Thotitide."

And now, sir, I bid you good-night. The hour is late and I have to celebrate Mass at an early hour to-morrow. Oh, dear, it is hard to break old established habits of speech. I should have said "Tide," and I cannot remember whether it is "high" or "low."

Yours faithfully,  
(The Reverend)  
R. S. JUDGE.  
Woodville, S.A.

## HOODS, ETC.

TO THE EDITOR OF THE ANGLICAN

Sir,—Dare a visitor bring some light and relief to this correspondence? 1. The clerical invitations to an Institution at a famous London church requested the wearing of a cassock and surplice. The omission of the usual hood and scarf, looking like a hint, produced much sartorial variety, but evoked speculation as to the dress of the famous Canon B. J. Kidd, who was making the presentation on behalf of an Oxford College. He scored off everyone by wearing over his cassock the full dress Convocation robes of a D.D., no hood being worn with this dress.

2. Owing to the sudden illness of the vicar a brilliant Oxford theologian (then a B.D., which has a plain black silk hood, often mistaken for the non-graduates' tippet) took the services at a country church at short notice. After supper the squire farewelled him thus: "We had heard that an Oxford don was coming, so we were disappointed when we saw your literate's hood, but you did very well indeed." He was never enlightened.

Yours faithfully,  
(Canon)  
H. R. H. CONEY.  
Coonamble, N.S.W.

## TWO SESSIONS OF SUNDAY SCHOOL?

TO THE EDITOR OF THE ANGLICAN

Sir,—As one who has not been long in parish life, I would like to take this opportunity to seek information from more experienced people on the subject of Sunday school accommodation.

I would think that many parishes face the problem of overcrowding in the Sunday school. One answer to this is to provide more buildings, though this itself presents many problems. Another answer may be to hold two sessions of Sunday

school, either two morning sessions or one morning and one afternoon. At each session there could be a full Sunday school life, to avoid the problem of dividing children from one family.

May I use this letter as a means of inviting information on the subject? I understand that there are several parishes which have two sessions, and I would be grateful to receive information on the success or otherwise of the scheme.

Yours faithfully,  
(The Reverend)  
JOHN R. SEDDON,  
Assistant Priest.  
Epping, N.S.W.

## STATE AID FOR SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—Letters discussing aid for Roman Catholic schools harp on one theme—that Roman Catholics are bound by belief and conscience to send their children to their own schools.

Can anyone tell me just when such an obligation was made the rule in Australia and by whom?

In my schooldays, in both country and city State schools Roman Catholic children were very much in evidence and showed no sign of disliking their position. That seems to show that either consciences were more elastic in those days or that the idea of complete Roman Catholic isolation is, in Australia, a modern one.

Surely conscience does not vary according to the power or wealth of the dictator?

Yours, etc.,  
K.J.N.  
Eastwood, N.S.W.

## CHARITY

TO THE EDITOR OF THE ANGLICAN

Sir,—Surely such a relatively unimportant issue as to whether or not a priest should wear his Service ribbons on his stole does not warrant such an uncharitable outburst from your correspondent, V. C. Browne, of Chatswood (August 2).

I respect Mr Browne's churchmanship, so very plainly indicated in his letter, but I would suggest that he read, learn, etc., the teaching contained in the beautiful collect for Quinquagesima Sunday; also the injunction in the Communion service to be "in love and charity" with his neighbours even though their form of worship may differ from his own.

Yours, etc.,  
RUBY M. STOWE.  
St Ives, N.S.W.

## MAGNA CARTA

TO THE EDITOR OF THE ANGLICAN

Sir,—I have thought that the articles by Francis John Brerly on the Thirty-nine Articles were very good but I can't pass a statement in the issue of August 9 where the author says Edmund Rich became Archbishop of Canterbury in 1234 and afterwards his barons compelled King Henry III to sign the Great Charter (Magna Carta).

Surely this took place in Henry's father's time—John, who signed at Runnymede on June 15, 1215. Just a slip I expect.

Yours sincerely,  
(Canon)  
J. DONE.  
Campbelltown, N.S.W.

## THE NAKURU APPEAL

£4,792/16/- has now been received for the Appeal for the Diocese of Nakuru, Kenya, East Africa.

This leaves little more than £200 to reach our target of £5,000.

The following donations, not already acknowledged, have been received:

Miss G. M. Southcombe, £1; L. Daldy, £2/2/-; The Reverend A. S. Dence, £2/2/-; J. Barber, £5; D. Taylor, £10; Mrs M. I. Buckley, £2; The S. John's Merbein, Missionary Guild, £10 (second donation); Anon, £20.

## 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.

On what basis do we ground our belief in the Communion of Saints? What Scriptural foundation is there for our belief?

God has made us members of one family. Unless we are completely selfish, our prayers shade into prayers for other members of the family. So, in the Lord's Prayer we are encouraged to think in terms of "Our Father," "our bread" and "our trespasses." What then is true of us within the Church Militant is most probably true of the Church Expectant and the Church Triumphant, for there is a solidarity about our existence.

Whether we can pray for them, or to them is quite another matter. The fact is that we are part and parcel of one family, and our prayers together make for the Communion of Saints.

For direct Scriptural warrant, Hebrews 11:40—12:2 is possibly the best. It is rather the tenor

of Scripture than isolated texts which supports our belief.

Certainly it flowers in the majestic passage in the service of Holy Communion. "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name. . . ."

These words, coming down from the earliest years of the Church's history, seem like an echo of the first six stanzas of the *Te Deum*. Certainly they remind us of Revelation 7:9-17.

Why did they include "the Communion of Saints" in the Creed? The phrase is in the Apostles' Creed but not in the Nicene

Creed. Even in the Apostles' Creed it did not appear until the fifth century, and was not widely accepted until the eighth century. Perhaps it may be because the preceding phrase "the Holy Catholic Church" was considered to incorporate it.

Why, then, was it included? To remind us that even the smallest part of the Christian Church is caught up into the greater whole. It may be the worship of a few here on earth; but to the worship of that few is added the praise of the heavenly hosts.

It is said that on one occasion Bishop Westcott worked late into the night preparing for a special service. His chaplain chided him by saying that it was only a small church to which they were going, and the people were but simply country folk. The Bishop replied that he was thinking not only of the visible congregation but also of the vast heavenly host linked with the worship.

This spiritual union and fellowship is at the very heart of the Christian faith. How much it rescues us from loneliness, from selfish concerns and from absorption in material things!

But there is something even greater than this. If only we were more quiet, more relaxed, more absorbed in our worship, our loved ones beyond would commune with us.

Through devotional meditation and the use of periods of directed silence, our loved ones can come through to us, not in the sense of communication of which Spiritualism speaks, but in the assurance of their living interest and presence.

## CONVICTION

That this happens, particularly in periods of stress and strain, is the conviction of thousands. Dr Daniel Poling in his autobiography, "Mine Eyes Have Seen," gives several instances of his personal awareness of this. His successor at Marble Collegiate Church, Dr Norman Vincent Peale, describes in his "A Guide to Confident Living" his own belief.

Dr Peale tells how a bereaved man came to him one day. He was a man of somewhat austere bearing, with no outward evidence of sentiment in his nature — a typical aggressive and efficient business man of the sort that compels respect and gains dominance.

Every night for 40 years he had knelt beside his wife as she prayed. Rather shyly, he said that he would hold his wife's hand as she prayed.

The previous night as he knelt, quite simply, in his sorrow and loneliness, he had prayed. Then his face lit up as he said, "Do you know what happened? Suddenly I felt a touch on my hand, the hand she always held. It was a strong, kindly touch." He had found that "In the night of death, hope sees a star, and listening love can hear the rustle of a wing."

One of the most scholarly Spiritualists, Sir William Barrett, wrote in one of his books, "None will find in automatic writing or other spiritualistic phenomena the channel for the communion of saints which is independent of material agency and attained only in stillness and serenity of soul."

Such a belief lifts us into the realms of eternal realities and purges our souls of vain ephemeral desires.

## PLAN TO AID DELINQUENTS

FROM A CORRESPONDENT

Adelaide, August 13

A conference of metropolitan and country branches of the Church of England Men's Society is to be held at the Diocesan Office, North Adelaide, on August 27, to consider ways of assisting young delinquents, in co-operation with officers of the Children's Welfare Department.

Addressing the State executive of the society on Monday night, Mr Kelvin Kay, a probation officer of the department, said there were about 20 probation officers, each with about 70 cases to handle.

Most of the visits to parents and boys under the supervision of the department had to be made after 5 p.m., so they were not as frequent as might be desirable.

Most of the cases called for a strong male personality, and it was in this respect that voluntary workers could assist the department with follow-up visits. The time to make the acquaintance of the boy was while he was still in the reform school, said Mr Kay.

The ordered life of the school restored to them some emotional

security, but returning to the lackadaisical home life often brought on a breakdown, and they drifted back to their former companions.

Mr Kay said the department was already co-operating successfully with members of Legacy, where Legatees were involved. Constant and satisfactory employment was essential, he said, and farm work was the most suitable.

About 70 per cent. of delinquents were of low intelligence, who could not hold their own in factories and other city jobs. Sympathetic employers, however, were scarce and becoming worn out.

## CENTENARY AT BROADFORD

FROM OUR OWN CORRESPONDENT

Wangaratta, August 13

The centenary observances of S. Matthew's Church, Broadford, Diocese of Wangaratta, began with a ball at which the bishop and Mrs Armour were present.

On the Saturday evening the bishop consecrated the newly built Lady Chapel, which is the gift of the parishioners to mark the centenary of the church.

The bronze tablet reads: "This centenary chapel was consecrated on July 28, 1962, in honour of the Blessed Virgin Mary and in memory of Philip S. Grimwade, Churchwarden and Benefactor of this Church, by the Right Reverend the Third Bishop of Wangaratta."

After the consecration the bishop blessed and consecrated a new High Altar in memory of John Edward Spargo — and many other gifts.

On Sunday the bishop presided at the Sung Eucharist; the rector, the Reverend S. D. Bartholomew, was celebrant.

The celebrations ended with Festal Evensong. Many past parishioners and priests were present at the celebrations.

## WELFARE OFFICER FOR PARISH

FROM OUR OWN CORRESPONDENT

Newcastle, August 13

The Parish of All Saints, The Entrance, in the Diocese of Newcastle, has appointed a welfare officer to help in cases of distress in the parish.

The Rector's Warden, Mr Eric Keech, has accepted his appointment to the new post.

Parishioners have been asked to notify Mr Keech at The Entrance 27 if they come across cases of sick people without proper care, wives left alone by desertion, death, illness or some other cause, or other cases of distress.

Mr Keech will investigate the case, and the Church will act to help.

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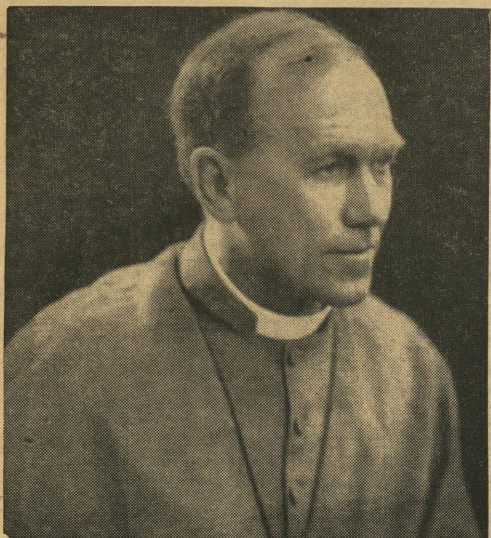
GEN. LITERATURE

PRAYER BOOKS

NOVELS

# DEATH OF THE ARCHBISHOP OF BRISBANE

(Continued from page 1)



A photograph taken in 1925 at the time of his enthronement as Bishop of Riverina.

at school, Christ Church, Oxford, admission to which he had first sought, was not sufficiently impressed by his record to accept him; Brasenose was kinder — perhaps because, he used to say, "they had no forwards at all, really!"

Halse accordingly went up in 1902 to B.N.C., where he started to read Greats. As at school, however, he achieved fame rather on the playing-fields than in his Schools — indeed, after scraping through Honour Mods, he decided on his tutor's advice to abandon the idea of *literae humaniores* and to take a Pass degree. However, at the end of his third year he was unable to take his Schools because he was concussed in a scratch Rugby game a few days beforehand, and was confined to bed for some weeks. He supplicated for, and had duly conferred upon him, an *aegrotat* degree.

During this time he gained a university Blue for football, and had the distinction of playing for two seasons with the Harlequins, in addition to winning College Blues for football and cricket.

It must not be thought that this distinctly modest academic record betokened any lack of intellectual capacity. On the contrary: Halse had one of the most shrewd, subtle and creative minds the Australian episcopal bench has known, and those who knew him best over the years had little doubt that he would have carved himself a worthy niche had he chosen the narrow path of scholarship. As it was, ideas, and things of the mind generally, always took a lower place in his scale of values than people.

Whether he was intellectually indolent, or whether he possessed

perhaps more true wisdom than most people of the same fairly high order of intelligence, is a fascinating matter for speculation; but not even his closest friends ever thought they knew the real answer. He was certainly never a scholar in any acceptable sense of the word; but he had a sometimes disconcertingly accurate capacity for remembering at critical moments all kinds of recondite minutiae about Church doctrine, law, history, procedure and custom. Though not to be accounted an "intellectual," Halse was never unintelligent. Still less did he ever show, in all his eighty-one years, the slightest trace of that positive anti-intellectualism which, as he himself frequently remarked, had begun since the '30s to disfigure the life of the Church, even in high places in her extreme wings.

Kelham, to which he repaired after Oxford, undoubtedly confirmed his natural inclination for moderation in all things. It also gave him, he used to say, some of the intellectual discipline which he had not quite acquired at school and at Oxford.

He was made deacon in 1904, and ordained in 1907. He then served for six years as an assistant curate in the East End, at S. Saviour's, Poplar. During his last year in this parish he was in charge of the mission church of S. Nicholas, Blackwall. He was no stranger to London's East End; he had done some work there during vacations, at the university settlements at Bermondsey and Bethnal Green — in the same spirit as the late Arnold Lomas Wyld, Viscount Attlee, William Temple and countless other Oxford men.

It is not surprising that this athletic young curate, a real

Oxford "swell" who had actually played for the Harlequins, enjoyed phenomenal popularity in the parish. In those Edwardian times, England had reached her zenith as a world power. The Royal Navy controlled the oceans undisputed. The white man — especially the English white man — was bearing the burden of Empire in far-flung lands. And the working-class population of London enjoyed the highest incidence of rickets in Europe.

The relationship between dreadnoughts with fourteen-inch guns, on the one hand, and tuberculosis and rickets, on the other, troubled most of the university men who worked in the East End settlements. Some, like Pethick-Lawrence, Temple, Cripps and Attlee, were ever afterwards to reflect their disquiet on a large scale in the life of the nation. Others, among whom Wyld and Halse were outstanding, were to reflect it in a deep sense of personal pastoral duty. It was at Poplar that Halse's character took firmly the shape which never altered, and there that he realised where his greatest gifts lay and determined to use them in God's service. He was pre-eminently a pastor.

It was his pastoral zeal which allowed him in good conscience to resign his assistant curacy in 1913 to join the Brotherhood of S. Barnabas in North Queensland.

Canon G. G. O'Keefe writes:

It is difficult to write of Reginald Halse with other than emotional affection. For so many years he has endeared himself to Anglicans in Australia and indeed to other Christians, simply by his inherent goodness and his obvious love for each person with whom he came in contact. Probably there is no Church leader who has touched the lives of so many thousands of people for good.

Reginald Halse arrived in Australia in 1913. A shy young priest of slim build, obviously an athlete, attractive in looks and manner, and with a pleasant speaking voice, Father Halse journeyed to North Queensland to become Warden of the Bush Brotherhood of S. Barnabas.

Very soon it was clear to the newly-consecrated Bishop Feetham and to most others with whom Father Halse came in contact, that here was a man with qualities of leadership, one who radiated religious truth, well balanced, free from extreme views either social or religious.

The war years, 1914-1918, were difficult ones for the Brotherhood and its Warden. At one stage the number of Priest Brothers was so low that Bishop Feetham himself seriously considered joining their ranks. However, the Warden and his faithful few Brothers

kept the Brotherhood flag flying, ministering to the settlers in those vast open spaces of over 50,000 square miles. This was a mighty piece of work, requiring not only seemingly superhuman strength and tenacity of purpose, but also continued cheerfulness even when things looked black and hopeless. The Christian courage and cheerfulness of Brother Halse sustained the others.

This bush work had to be done with pack horses, for the motor car had not yet entered the Brotherhood area. Brother Halse would endeavour to gather his few stalwart Brothers, if possible, quarterly, for fellowship and rest as well as the corporate quiet waiting upon God in worship and prayer.

With such Christian determination and fortitude the depleted ranks of the Bush Brotherhood of S. Barnabas held on until the end of World War I, when England again began sending priests to the work.

The Brotherhood strengthened, the Warden was able to turn his energetic and pastoral mind to extending its work. He felt that thought should be given to the needs of the family life of those scattered settlers of the North with sometimes hundreds of miles between station homesteads. The schooling of these settlers' children had to be coped with, for the nearest Church of England schools were those of Brisbane, which would prove too costly in fees and fares.

This educational enterprise was a big effort, the capital sum for which could not be raised wholly in North Queensland at that time. Therefore, very early in his term of office, the Bishop of North Queensland asked the Warden to visit England with the hope of obtaining a bequest proposed for either Australia or South Africa. He was able, by personal interviews, to make known the need for education in the Brotherhood area, and finally secured the bequest, which provided a capital sum sufficient to start a boys' school in North Queensland.

While in England, the Warden engaged a headmaster for his embryo school — the site of which was to be Charters Towers, the once thriving gold mining township 90 miles south-west of Townsville.

Even though building costs were low in those days, the bequest could provide only temporary buildings, and when these were nearing completion the Warden was faced with a catastrophe — the appointed headmaster, through illness, could not come to Australia; so the new headmaster had to be Halse himself. The school, as a memorial, was aptly named "All Souls' School."

This school came into operation late in 1920, with boarding fees at that time not exceeding £50 per annum. It met a great need in the north, and the pro-



Archbishop Halse in Honolulu two weeks before he died in Brisbane. He was on the last stage of his "round the world in eighty days" trip and was welcomed in Honolulu in traditional fashion by the bishop, the Right Reverend H. S. Kenney.

perty owners, together with all kinds of wage-earners, were enabled by the very moderate fees to send their boys to All Souls'. This idea of a good Church school within the financial compass of all gave exceeding great pleasure both to Bishop Feetham and to the Warden alike.

His choice of Charters Towers for the school showed the far-sightedness of Reginald Halse. It was so situated that it was able to draw its numbers from not only the west and north-west of the State, but also all along the coast from Rockhampton to Mossman, and from the Tablelands north-west of Cairns.

Thus geographically situated, and with a temperate climate, the school gradually developed junior and senior divisions, and prospered in sport and academically.

It was in 1921, while serving as a combatant officer recovering from wounds and gas, that I first met the headmaster of All Souls', who invited me to join his staff as chaplain.

He was a charming and understanding head, and nothing ever seemed to worry him or disturb his slumbers. Maybe it was because of his inherent and unquestioning radiant belief in the indwelling and over-powering Presence of God.

He may not have been a good administrator, and certainly was not a disciplinarian. These things the school missed; but he was really loved by the boys as few headmasters could be. That is something which most of us headmasters wish for in the right kind of way. It was Reginald Halse's by sheer goodness. It was love calling to love.

One other great attribute I wish to record. In my opinion, as far as the chapel and the religious side of the school were concerned, he was the world's best. I feel he could not have been bettered. One could build on to his foundations. In this aspect of his headmastership there was never anything to break down.

It was an inspiration to witness how naturally boys, having been taught the Faith correctly and in its entirety, came to him at the altar rail to pour out their troubles and sins, hear his wise, understanding advice, receive absolution and finally hear the admonition, go and sin no more. For those of us who were privileged to serve and then to succeed him, he blazoned a path-

way which made our subsequent paths plain, even if not easy.

Father Halse's whole life and work as a priest of God is well summed up in the prophecy of Malachi: "The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with me in peace and uprightness and did turn many away from iniquity. For the priest's lips should keep knowledge and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts."

In 1924, the Warden was granted by the Brotherhood Chapter twelve months' leave of absence to visit his homeland. He was destined not to return as headmaster of All Souls' School, for he was called to exercise wider powers of leadership in the Church of God, as Bishop of Riverina.

To end this period of his career, let the late Bishop Feetham speak as he wrote of Father Halse's religious influence in the school.

"All Souls', with the character and tradition that Father Halse has given it, will, I know, continue to grow and flourish under his successors and will never lose what he has given it through his own faith and labour and through his deep understanding of the needs of boys. He showed you by word and example the things on which happiness depends.

"Many of you he has helped to gain strong faith in God because you felt the Warden's own love for you was one side of his religion. From his own well-stored and powerful mind the Warden was teaching you how to look at the world and how to grasp the big ideas which, when you take hold of them, also take hold of you and carry you along to new discoveries of all kinds.

"The biggest of all ideas which you gained from Father Halse was the love of God. You know that this love of God was the great power in his life. You know from the Warden that faith in God increases your joy in all things in life, that it makes hard study worthwhile, adds zest to games, and gives a value and permanence and a delight to your friendships which nothing else can."

For his consecration, All Souls' school presented him with the pectoral cross, which he cherished greatly all through his long episcopate.

(Continued on page 7)



Photographed, when he returned in 1958 to S. Saviour's Church, Poplar, London, with some of the people he prepared for Confirmation when he was a curate in the parish at the beginning of the century.

# TRIBUTES TO A BELOVED LEADER

(Continued from page 6)

The Archdeacon of Hay, the Venerable V. E. Twigg, writes:

"Uncle Reggie," as he was affectionately referred to by many, was greatly loved during his period of eighteen years as Bishop of Riverina. He travelled widely, both inside and outside the diocese. He used to say that he divided his year into three parts: a third of the time in Hay; a third visiting the parishes in Riverina; and the remaining third he gave to the wider Church. Because of his activities outside the diocese, some described him as the "Bishop of Neverina," which like many clever quips, was neither true nor fair. He was a devoted diocesan bishop, visiting every parish at least twice a year, and his wide interests outside the diocese brought enrichment and vision to those who served under him. His clergy benefited by his outside "contacts," whom he invited to address the annual Clergy Conferences or to conduct Retreats in the Old Lodge at Hay.

Perhaps his most enduring contribution to the Diocese of Riverina was the manner in which he drew the clergy together and established a tradition of brotherly co-operation which is still a notable feature of life in this scattered diocese.

He was always gracious and undisturbed, and an "easy" bishop. He was deeply loved in the rectories, where he was a welcome guest.

Not possessing a car, he was dependent on public transport and the clergy to pass him on from place to place. He always carried a packet of "Minties," and whenever anything went wrong he produced one with the comment, "It is in moments like these!"

I never knew him to be out of temper, or to utter a word of unfair criticism of the clergy. He was a good listener, and his clergy were always able to talk over their problems and seek his fatherly counsel and advice.

## PERSONAL INTEREST

He took a personal interest in all his confirmees. Their names were recorded in his little "black book" and they were encouraged to renew their contact with him whenever he re-visited their parishes. They knew that their bishop remembered them in his prayers.

The period of his episcopate in Riverina was a difficult and disturbed one, both within the diocese and the world at large. Drought, depression and war followed in succession. Throughout them all, he quietly went about his work and calmly ministered to the needs of his people. Drought and depression meant

poverty and hardship to his people and the diocese. The war saw the young folk, whom he loved, called to the service of their country, and many whose names were recorded in his "little black book" paid the supreme sacrifice. Through it all he steadfastly remained calm and confident in the faith which rises above earthly successes and failures.

Those who knew him in the Riverina remember his fine voice and beautiful diction, his vivid powers of description, and his warm appreciation of all that was good and true in life. His policy was to hasten slowly. He showed a marked inability to come to a quick decision, largely due to his willingness to see all sides of a problem.

When I offered to serve under him in the Diocese of Riverina at the beginning of 1926, I was attracted both by his Evangelical fervour and his expression of Catholic Truth. He exemplified the best in the Anglican tradition and, as an Englishman, he showed a deep understanding of the Australian way of life which he enriched by being himself.

Riverina remembers him with gratitude and increasing appreciation as the years pass on. He was a good bishop, and a wise and kindly Father-in-God.

## AN INVITATION

In 1938, after he had been thirteen years Bishop of Riverina, Halse was pressed by Howard Mowll, then Archbishop of Sydney, to accept the city parish of St. James, King Street, in succession to Dr P. A. Micklem. It might have proved a solution to the difficult problem of finding an incumbent for this atypical parish; but Halse saw no reason to accept a less exacting pastoral role than.

The translation of Dr J. W. C. Wand from Brisbane to Bath and Wells in 1943, in the middle of the Second World War, gave the diocese the opportunity to choose Halse, whose qualities were completely different. Unlike Dr Wand, Halse was no disciplinarian. He had scant talent for, and no interest in, administration of any kind. Not aware of these deficiencies in himself, he remedied them in part by finding priests and laymen to do at least some of the work, and by demonstrating a capacity for improvisation, time and again, at the eleventh hour.

In Brisbane, as in Riverina and even earlier, he appeared almost invariably to take an unconscionable time to make up his mind about any matter of principle or policy. This appearance was completely misleading; but it is doubtful whether even as many as half a dozen of his friends ever realised it. Problems, to Halse, fell into two broad cate-

gories: the really important ones, which were few, and the unimportant ones, which were many. On what he judged were matters of real importance, Halse had as often as not made up his mind firmly before they even became obvious; but he never disclosed his mind. Like Mowll, he was a master of the strategy of indirect approach. As determined, and even obstinate, as Mowll, he was even more subtle; and since people rarely knew what he really wanted he rarely sustained defeat in public. Even more important, because this meant that he never humiliated those who disagreed with him, he rarely won a victory in public.

There was no insincerity in this. He was simply an instinctive pastor, and a consummate diplomat. Two of the objects of diplomacy are, to get what you want, and to win the widest possible support in the process. You cannot be a pastor to those whose support you fail to enlist.

Halse held that many important problems, and nearly all of the unimportant ones, contained within themselves their own best solutions, provided that time could be given for the fact to become apparent. He accordingly tended to leave what he considered unimportant matters to sort themselves out. Occasionally, with these, he would play that catalytic rôle which he always adopted in major matters. Since his strategy was never to declare himself if he could possibly avoid it, he became adept in the tactical arts of psychological suggestion, of the subtle implication. His flawless tactics in action, to the very few who could appreciate them, were sheer joy to watch. Those few he bound tacitly to silence, enlisting them with boyish zest as fellow-conspirators.

## TWO PROBLEMS

The two most formidable problems upon which his diplomatic skill was constructively employed, in the service of the wider Church outside his own diocese, concerned the Constitution and the Ecumenical movement. His closest colleague in both was his life-long friend, Francis de Witt Batty.

Their basic dissimilarities of mind and character made these two an extraordinary combination. What held them together, notwithstanding the tensions to which these dissimilarities gave rise, was an even more basic common faith and obedience to God's will.

Batty was genuinely shy; Halse, the rugger-playing extrovert, was never so, though he gave some appearance of shyness as a young man. He had a secretive side to him which was lacking in Batty. In presenting a case, Batty relied solely upon



Four bush brothers, with their camping kit, travelled to Melbourne in an ancient Ford car about 1920. (Left to right): Brother Halse, W. N. L. Harrison and Brothers O'Keeffe and Pond.

its merits, which he would present with clarity and scrupulous accuracy, with all the force of his magnificent intellectuality. Halse could rarely be bothered to discuss the merits of a case; he felt about them, rather than thought about them. Relying on intuition, feeling his way, "playing it by ear," he would choose with uncanny precision the best moment to make it appear that his opponent really deserved the credit for the idea which he had in fact put forward himself. Batty disdained to take emotional or other non-rational factors into account. Halse, on the contrary, had a rare perceptiveness for the "feel" of a public or private debate or meeting — and he was skilled at creating that very atmosphere.

They had in common a Cranmerian mastery of expression in the English language — sure sign of great intelligence. When occasion demanded, Halse could produce formulae which the oracle at Delphos never rivalled, and which would have made even Cranmer blush slightly; but their justification was that these formulae "worked."

This literacy was the one tell-tale evidence of his true capacity which Halse could never conceal. He was incapable of writing ungraceful prose.

He was an Anglo-Catholic himself, as a matter of personal preference; where externals were concerned, but he was an Anglican before that, and a Christian even before being an Anglican. The churchmanship of others, or even a different denominational allegiance, was a matter of indifference to him. To Halse, the pastor and synthesist, differences were less to be noted than similarities of belief. Quarrels about churchmanship, when taken seriously, roused him to more annoyance than almost anything else, though his anger even then was gentle. He once spent a whole afternoon in the offices of THE ANGLICAN, after a frustrating meeting of the Constitution Committee early in the '50s, working off with oblique references his anger at people who were concerned with what he called "the frills of religion."

## GOOD MANNERS

Not once, in the whole course of his episcopate, in Riverina or in Brisbane, did Halse ever ask a clergyman seeking work in his diocese about his churchmanship. He regarded with abhorrence the practice of insisting on guarantees about their apparel from priests as a condition precedent to licensing them.

In this, of course, he differed from W. G. Hilliard, whose lot it was to exact such promises; but there was between Halse and Hilliard not only their common faith and love of English expression. There was also cricket. It was typical of them both that, in their maturity, scarcely ten years ago, they should have played truant together from an "important" meeting of a Committee of the General Synod, and quietly dodged off to the Sydney

Cricket Ground to see the afternoon's play.

It remains to say that Halse was a true evangelical, in the proper sense: he was the means whereby thousands upon thousands of individuals came to know and to love the Lord Christ. He had, like Batty and Bishop Storrs, the most lovely speaking voice, equally effective from the pulpit, in private conversation or over the radio.

May his soul, through God's mercy, rest in peace.

## A.C.C. TRIBUTE

The Chairman of the Executive of the Australian Council of Churches, the Reverend B. R. Wyllie, writes:

In the death of the Most Reverend Sir Reginald Halse, Archbishop of Brisbane, Australia has lost a great and good man. He was an outstanding Anglican, but he belonged to the whole Church: the ecumenical movement is bereft of a strong leader and a friend greatly beloved.

Since its inception in Australia, he has been a familiar figure at meetings of the Australian Council of Churches. His devotion to the fellowship has been whole-hearted. His clear mind, his deep convictions regarding the place of the Anglican Church, and his saintly character, always stood between him and any superficial easy approach to the question of the reunion of the Churches; on the other hand his generous friendship and love for all Christians left no doubt regarding the sincerity of his commitment to work for that unity which he felt to be the will of God for His Church.

Like his close friend, the late Archbishop Mowll, he stood for a particular emphasis in the Anglican Church, but one always felt that he represented a great deal more than his own

diocese in the ecumenical fellowship. His passing leaves a gap which will not soon be filled. We shall always be grateful that this kindly Father in God had so much to do with the fashioning of the council in its earlier years, and the memory of his Christian grace will abide.

## WALKED WITH GOD

I was first attracted to him many years ago as a leader of the evening devotions at an annual meeting. He led the prayers as one who was at home in the presence of God. Here was no casual suppliant at the throne of Grace. As one talked with him or listened in public address, there could be no doubt that he walked with God.

He was a man of great humility; he persistently avoided the spotlight. Those who knew the situation were delighted when he finally agreed to accept nomination as Chairman of the Australian Council, first for one year, and then for a second. He insisted at the end of two years that he had merely been a "stop gap;" on the other hand the council affirmed that his term as chairman was probably the most creative period in the life of the ecumenical movement in the Commonwealth.

He greatly appreciated the high honour conferred upon him this year by Her Majesty The Queen, and his friends know with what joy he looked forward to his visit to England for the investiture. It is gratifying to know that his health permitted him to enjoy this experience.

It is a privilege to have known this gentle knight of God. Christians throughout Australia will join with the Anglican Church in thanksgiving to God upon every remembrance of him.

[Some further tributes to Archbishop Halse, together with pictures, will appear in next week's edition of THE ANGLICAN.]



Two archbishops chat and enjoy their tea at Grafton, N.S.W., during the reception which followed the enthronement of Bishop Clements as Bishop of Grafton. Archbishop Mowll (left) and Archbishop Halse both, in different directions, travelled through severe floods for the occasion.



"Happy birthday, dear Reggie, happy birthday to you." A familiar scene in Brisbane each year when, during synod, the archbishop celebrated his birthday.

## THE THIRTY-NINE ARTICLES . . . 37 (PART 7)

## STATUTE OF PROVVISORS

By FRANCIS JOHN BRERLY

THE next Pope, Clement V, was more friendly towards King Edward. Together they agreed that the King should have a tenth of the Church revenues and the Pope should continue to have the Annates (the first year's income) from the English clergy.

Parliament, however, would not consent to this and protested by passing the first anti-papal Acts forbidding money to be taken out of the country.

When Edward I died in 1307, both Church and country suffered, for Edward II was not a good King and Reynolds, the Archbishop of Canterbury, allowed the Pope to gain a greater hold over the Church in England.

He went to Rome and bribed Clement to give him eight papal decrees (or bulls, as they were called), which would give him greater authority over the English clergy.

Clement died before he could put them into practice, but the next Pope, John XXII, renewed them on condition that for the next seventeen years eighteen bishoprics in England should be reserved for nominees of the Pope.

In 1327, Edward II was assassinated by his son, and Edward III came to the throne.

During his reign several Acts were passed by Parliament protesting against the supremacy of the Pope over the Church in England, and definite opposition was made against the filling of the eighteen sees with papal nominees.

England's victory at the Battle of Crecy in 1346 made the country so much stronger in the eyes of Europe that Parliament felt strong enough to expel all foreign clergy from England and passed an Act confiscating any ship which brought them and also the possessions of anyone who brought a papal decree or bull into the country.

In 1349, when Clement VI demanded that two of his cardinals be provided for out of the English Church revenue, the King, on behalf of the nation, wrote protesting against the demand and reclaiming for the English Crown the ancient right of appointing bishops to the English sees.

Not long afterwards Parliament passed the first Statute of Provisors, declaring the demands of the Pope regarding the provision of money and appointments in the English Church to be illegal and forbidding the carrying out of any papal orders in the realm of England.

## PETER'S PENCE

In 1353, the first Statute of Praemunire was passed which forbade appeals to the papal see under heavy penalties of confiscation of goods and being no longer under the protection of the English Law.

In 1366 Pope Urban IV again demanded tribute from England and when Edward acquainted his Parliament with the demand, it was declared that no Italian priest had the right to demand either tithes or tribute from England for King John's promise to pay a thousand marks a year had been made in defiance of his Coronation oath and was, therefore, illegal. It was decided, too, that no further contribution of Peter's Pence be paid.

When Pope Gregory XI died, in 1378, the French and Italians each selected a Pope who first excommunicated each other and then resorted to force of arms.

John Wycliff, the great reformer, who translated the Bible and who had previously written several theses showing the error in much of the doctrine in the Roman Church, now wrote a pamphlet which showed the falsity of the papal claim of infallibility and drew attention to

much else that was false in the papal claims.

He also suggested that men look to the Scriptures for the truth concerning the Faith rather than to any decree or tradition of the Church.

The feeling against the claims of Rome continued to grow but the country was so occupied with the trials and troubles of the Hundred Years' War and the Wars of the Roses, that it was not until a hundred and fifty years after the death of Wycliff that the final Statute was passed by Parliament declaring that the Pope had never had any legal authority over England and that "the Bishop of Rome hath no jurisdiction in this realm of England," as this Thirty-seventh Article expresses it.

By the time Henry VIII came to the throne in 1509, the Church in England was suffering, as was the rest of the Catholic Church in Europe, from many abuses and errors which had crept into her doctrine and discipline (many of which we have already studied in the Articles) and the need for reformation was urgent.

John Colet, a famous Greek scholar, felt the need for reform in the Church very strongly and, denouncing the many scandals in the Church at the time, urged his students to "keep to the Bible and the Apostles' Creed."

From that time, C. A. Lane tells us, "the watchword of the Church reforms in England was 'Scripture and the primitive

Fathers versus medieval tradition.'" (It was from medieval tradition that the errors and abuses had come that required reforming.)

In 1515, Thomas Wolsey, Archbishop of York, became cardinal, and two years later, at the special request of the King, Legate Extraordinaire to the Pope.

Wolsey's ambition was to be Pope himself, so he did not wish to see England out of communion with the See of Rome and he wanted Pope Hildebrand's idea of a single Church with a single earthly head brought to fruition.

## WOLSEY

On the other hand, he recognised the need for reform and in his capacity as Papal Legate obtained bulls from Rome permitting him to summon the Convocations of York and Canterbury to a special synod which was held at Westminster in 1523.

Having investigated the life in the monasteries and religious houses and finding abuses in many of them, the synod decided (as was also being decided in other countries in Europe as well) that some should be suppressed altogether while in others a much stricter discipline should be maintained.

When Henry desired to divorce Katherine of Aragon on the grounds that his marriage was within the prohibited degree (despite the dispensation his father, Henry VII, had obtained for it from the Pope in 1504),

Wolsey contended that it could not be done without the consent of the present Pope, whereupon he was dismissed from the country and a charge of treason laid against him because exercising the powers of Papal Legate in England was against the Statute of Praemunire (which had been passed in England in 1349).

As he had exercised his powers under the Great Seal at the King's own request, the charge against him was most unfair.

In 1527, the King appealed to the Pope for an annulment of his marriage with Katherine, but Clement VII was in difficulty how to reply.

Charles V, King of France, was Katherine's nephew and had captured Rome not long before and the Pope was now in his hands.

One King had to be offended and fearing to offend Charles, in whose power he was, the Pope postponed his decision for so long that Henry, having on Cranmer's advice, sought the unbiased opinion of the great universities of Europe, and being assured by more than half that his marriage was illegal, and encouraged by his English clergy, passed a measure in 1531 which had been recommended by both Convocations (of Canterbury and York), stating that the Bishop of Rome should no longer have any jurisdiction, either spiritual or temporal, in the realm of England. A special Act was then passed enabling him to divorce Katherine.

## "QUO VADIS?" MISSION AT LOWER MACLEAY

FROM A CORRESPONDENT

South-West Rocks, August 6  
Holy Trinity Church at South-West Rocks, N.S.W., was packed on July 29 for the final night of the mission, "Quo Vadis?", conducted by the Grafton diocesan youth chaplain, the Reverend Roland Bigg.

The mission had commenced on the previous Sunday night, when the missioner was commissioned by the Reverend C. A. Osborne, Rector of Port Macquarie, on behalf of the bishop.

The missioner and the vicar, the Reverend A. R. Hardwick, said that they were greatly encouraged by the response of the people throughout the Lower Macleay, especially by those who admitted not having been to church for many years and who were prepared to take a full and active interest in church life in the future.

Some of the features of the mission were:

One hundred and eleven questions on doctrine, moral theology, ecumenical movement, liturgy and worship were answered, as well as a number of practical questions on problems facing Christians to-day.

Some of the questions provoked a good deal of discussion, especially ones such as: "Can a Christian be a communist?" "Do you think the spirit of goodwill among different denominations will continue to grow and deepen?"

## MORAL STANDARDS

Questions on moral standards among young people were answered frankly and in a practical manner.

The children's services were well attended each day, and concluded with a special service on Sunday morning. A women's luncheon and a youth tea were also held.

As the mission was to the whole of the Lower Macleay parochial district, the missioner and vicar visited every school in the district and the Kinchela and Clybucca centres for services, as well as blessing the fishing fleet at Jerseyville.

At the concluding service the missioner commended the work of the vicar and the Church to the people, and expressed his thanks to them for the hard work and preparation before the mission.

Padre Bigg said: "In the past the Church has been treated like the Cinderella of society. In many cases it has been a 'side line' until people needed its ministrations and services.

"For more reasons than one, we, as Christians, can never allow this to continue. A token effort, a token gift, means a token church in society.

"The Church is the voice of conscience in the world. It is a living organism, which must speak to all sorts and conditions

of men, and must be involved in every aspect of the lives of its people.

"It can only become a living body in a community when each and every member is aware of its needs and the effects it can bear, both nationally and individually.

"We will never accomplish much if we continue to paddle around in the shallows of life. We have got to launch out into deep waters, for it is then we will learn to swim."

The vicar is commencing a youth group as a result of the mission. Some have also desired Confirmation.

It was also encouraging to hear a number of people asking the missioner what they could do to help the vicar and the parish.

## EARLY COPY OF PRAYER BOOK IN TASMANIA

THERE is in the possession of the family of the late F. C. Parsons, of "Bloomfield," Gretna, in the parish of Macquarie Plains, Tasmania, a copy of the Book of Common Prayer printed in 1663.

Written on the fly-leaf is the original inscription which runs: "The Gift of His Majesty Charles the 2nd, King of Grt. Britain to Mr. Tobias Rustat, Partrips honorum Obi. malorum Quid Retribuam Anna Salutus 1664. An. Restorationes 4th."

Tobias Rustat, an ancestor of F. C. Parsons, was Tutor to Charles II.

There is in Jesus College, Cambridge, a stained glass window to his memory and the Reverend A. A. W. Gray, at one time Warden of Christ College, Hobart, and himself a "Rustat" scholar, told the writer of these

notes that he had on several occasions drank the health of Tobias Rustat at the College dinners.

The second son of the late F. C. Parsons and now owner of "Bloomfield," bears the Christian names of Douglas Rustat.

The Prayer Book states on the title page that it was "Printed at Cambridge by John Field, Printer to the University, 1663."

The Bible in the Authorised Version and including the Apocrypha, is bound with the Prayer Book; also "The Whole Book of Psalms collected into English by Thomas Sternhold, John Hopkins and others. Set forth and allowed to be sung in Churches." Sacred Songs (or Hymns) also form part of the volume.

## FORMER ROMAN CATHOLIC SCHOLAR NOW CANON

ANGLICAN NEWS SERVICE

London, August 13

The Bishop of Winchester, the Right Reverend Falkner Allison, announced last week that the Reverend Emmanuel Amand de Mendieta has been appointed a canon residentiary of Winchester Cathedral.

Dr Amand de Mendieta, who is 54, is a scholar of international repute.

He is a world authority on Patristics, especially on the fourth century Fathers of the Eastern Church, and on Eastern monasticism.

After many years as a Benedictine he left the Roman Catholic Church because of his changed convictions and was received by the Archbishop of Canterbury into the Church of England in 1957.

He was elected a Bye-Fellow of Gonville and Caius College, Cambridge, in 1957 for three years, and was re-elected to this Fellowship in 1960 and 1961.

He is also a recognised Lecturer of the Faculty of Divinity in Cambridge University.

## "FROM ROME . . ."

Many articles and reviews by Dr Amand de Mendieta have been published and he has two volumes of original scholarship in the final stages of preparation for publication—a critical edition of the homilies of S. Basil of Caesarea (in collaboration with a Swedish scholar) and a scientific and historical study of Mount Athos—the historic monastic centre of the Eastern Orthodox Church.

He has written an account of his life in a symposium, "They Became Anglicans," edited by the Reverend Dewi Morgan, and he

will shortly be publishing a book giving the history of his religious odyssey entitled "From Rome to Canterbury," which should make a conciliatory contribution to the impulse of the ecumenical movement of our time.

Dr Amand de Mendieta, who is of Belgian birth and is applying for naturalisation in Britain, is married to a Frenchwoman. They have no children.

## PURE SCHOLARSHIP

It has been decided by the Bishop of Winchester, in consultation with the Dean and Chapter, that the Canony of Winchester Cathedral, recently vacated by the Bishop of Southampton, should be occupied by someone of outstanding academic distinction, so that the cathedral may continue its historical contribution to pure scholarship.

The residentiary canonry to be vacated by Bishop Leslie Lang on September 30 will be suspended for the present. The new archdeacon, the Venerable J. R. Beynon, will be an honorary canon.



## SORE FEET?

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## BARKER COLLEGE, HORNSBY SCHOLARSHIPS

Scholarships, tenable from First Term 1963 for six years' secondary schooling, are open for competition at an examination to be held at the College on October 27 next.

They include the Carter Scholarship for sons of Church of England clergy which entitles the winner to free education and board, two Annual Entrance (complete remission of Day Boy fees), one boarding scholarship equivalent to one-third of the boarding fee and several other scholarships.

All scholarships are for boys between 11 years 6 months and 12 years 9 months on December 31, 1962, who are at present in Sixth Class Primary.

Arrangements can be made for country boys to sit locally.

Further details available from the Headmaster. Closing date for entries, 19th October, 1962.

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# ANGELICAN OF THE WEEK



Our Anglican of the Week has the most senior Service post held by an Australian in England.

He is Air Chief Marshal Sir Edmund Hudleston, who was born in Perth, a son of the late the Venerable C. Hudleston, sometime Archdeacon of Perth. Sir Edmund was educated at Guildford Grammar School before going to England at the age of 17 to join the R.A.F. College at Cranwell.

At the age of 36 he became the youngest Air Vice-Marshal in the R.A.F. and was on General Eisenhower's staff during the last stages of the Mediterranean war in World War II.

He was on a ten-day visit to Australia and came to Perth to visit his mother—he is seen in the photograph with his wife

being greeted by his brother, Mr William Hudleston, at Perth Airport.

When Sir Edmund's R.A.F. Transport Command Comet 4B passed over Kalgoorlie en route to Perth, it received an unmilitary message.

Sent from air traffic control at Kalgoorlie Airport, the message was: "Welcome back from Old Guildfordians on the Goldfields."

Sir Edmund, at 53, is the Air Officer Commanding-in-Chief, Transport Command.

When in Perth, he visited his old school, being present informally with school and staff at the Holy Communion service on Sunday.

—A.F.L.

## THE PROBLEM OF SUFFERING

A DOCTOR'S VIEW OF SUFFERING.

C. C. Bratt, S.P.C.K. Pp. 16. 2s. 6d.

HERE is a short, simple and attractive treatment of an ever-present problem.

No one would expect such a small book to add to the volume of literature already published.

But while it cannot claim to be an original statement, it is sound and it is helpful.

As such, it may help those who have not yet read any bigger book on the same topic.

It may not have been in the author's intention, but his treatment may well have been improved by consideration of the work of the Devil, and of the inevitability of the Passion in the life of both individual Christians and the parish.

Why don't the loose-livers suffer? Surely the answer might be that the Devil hasn't got to worry about them — he has them already, they are on his way to Hell.

Why do the good suffer? May it be that the Devil turns his full forces of evil upon them in order to break their allegiance to God?

And thus in the life of each faithful Christian the Passion of the Cross must be suffered, before he is raised to the glory of the resurrected Christ.

There is no full answer to the problem of suffering, as the late

William Temple so well said, but this little book bravely tackles many aspects of it and should be read with sympathy and sincere appreciation.

## QUESTIONS ABOUT THE LITURGY

CHRISTIAN WORSHIP. T. S. Garrett.

Oxford University Press. Pp. 190. 25s.

THE bulk of this book deals with the Eucharist, aptly rediscovered by the Church of South India as the central act of all Christian living.

The author has already commended himself to liturgical students with his excellent little commentary on the South Indian liturgy.

Here he shows fuller evidence of his New Testament studies and his reading of the Early Fathers. Indeed, his love of the ancient Eastern rites is in no wise disguised.

It is but unfortunate that he leaves us with the uncomfortable feeling that his reverence of antiquity justifies the continuance of rites and ceremonies.

This may be true quite often. It can be a trap for us to-day. What the Church of the twentieth century needs is to find a new form of expression in the contemporary living scene.

In any movement for Prayer Book revision, the Church in Australia, for example, will be well-advised to experiment with fresh fields rather than beat a hurried retreat to 1549 or some older rite.

In the past, too much of our liturgical revision has been simply patching up earlier rites.

This may help soften the reception of a new Order, but it is not the way to find a really satisfactory liturgy.

This book, we are told, is intended for the layman. Let's hope it is read by discerning laymen.

There are some important issues dodged — as, for example, consideration of the Words of Administration.

There are many unjustifiable acceptances of the dictums of the "reformers" (or were they sometimes simply rebels?) — as illustrated by the dismissal of all but

## BOOK REVIEWS

### SIXTY TALKS FOR CHILDREN

STEPS TO GLORY. Paul Chappell. Faith Press. Pp. 217. 17s. 6d.

CHILDREN's addresses are a trap to old players as well as young, and good material to form their basis is always welcome.

"Steps to Glory" is a goldmine disguised as a paperback. The author has drawn on a three-year experience as an assistant-housemaster, in which he discovered that a gift for story-telling could be applied to sermons for children's services.

The result is an anthology of sixty talks for children. A wide range is covered, and solid meat is given, but with the relish of stories from a variety of sources and well-known authors.

These stories are not told at second hand as illustrative material; they are quoted in full, providing an extended "text" for each address.

Intended for children in the 8-13 age range, they appear to hit the target.

A few statements lack the accuracy that ought to be associated with teaching children; one would expect a student in training at Cuddesdon to know that the Church of England gives the title of sacrament to two rites, not seven; and it is questionable whether the revival of religious orders in our own Church is due entirely to the intercession of the late Lucy Pusey. But generally speaking, the material may be used without reservation.

It is interesting to find the story of Vivian Redlich, the New Guinea Martyr, as the setting for the Good Friday address on Sacrifice.

A useful and welcome addition is a bibliography, including a comprehensive list of Christian books for children.

This is a good book to possess and use.

—A.W.S.

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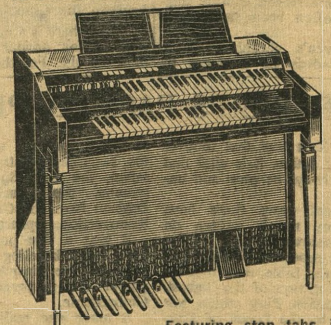
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## COMMENTARY ON I CORINTHIANS

THE FIRST EPISTLE OF S. PAUL TO the church of Corinth. Epworth Press. Pp. 187. English price, 42s.

THE CORINTHIANS. Commentary by Jean Hering, Professor Emeritus of the University of Strasbourg. Epworth Press. Pp. 187. English price, 42s.

THIS is the fruit of a lifetime of study, and the translation into English is by A. W. Heathcote and P. J. Alcock.

S. Paul wrote five letters at any rate to the Corinthians, the first spoken of in I Cor. 5:9, the second and third, this writer believes, embodied in this first Epistle.

A. Chapters 1-8. 10: 23, 11: 1, 16: 1-4, and 10-14.

B. Chapters 9, 10: 1-22. 11 to 15 and the rest of 16.

The arguments for this division are set out concisely and persuasively in the introduction. In addition he delineates five sub-divisions:

(1) Discussions about cliques at Corinth and about true wisdom, 1-4.

(2) Remonstrances about cases of immorality and litigation, 5 and 6.

(3) Reply to a letter from the Corinthians concerning marriage and food offered to idols, 7 and 8.

(4) The opponents of Paul at Corinth and the disorder in Church meetings, 9-14.

(5) The Resurrection of the dead, 15. Chapter 16 is an appendix containing practical advice and final salutations.

The commentary is rich in detail, each section dealing with a few verses translated in original fashion and easy to follow.

The translation of I Cor. 13 is particularly striking, with an illuminating alternative in verse 3: "Though I give my body—if it is for my glory and I lack love, it is of no avail to me." This alternative has support from Plummer.

The commentary on marriage and virginity in Chapter 7 is unlike anything one has read elsewhere. Verses 36, etc., are reckoned as dealing with the relations of a virgin and her fiancé (not her father), and refer to the practice of "spiritual marriage," a practice known to Hermas, but eventually forbidden. The summary of S. Paul's teaching on marriage and celibacy is enlightening and balanced.

Your reviewer knows no other commentary in English which can rival this in its careful consideration of every phrase and every subject, in its listing of authorities, and its objective approach.

Every college library should possess it and every New Testa-

ment student would find it a boon if he were able to possess it.

—J.S.A.

## ANTHEM IN FOUR PARTS

SING THE BIRTH. Anthem in four voice parts by Michael Praetorius. Curwen Edition. English price, 1s.

Praetorius was one of the great composers who came between Palestrina and Bach. He was of the old German school. Therefore his works are often based on chorales.

The German composers of the time specialised in works for double choir unaccompanied, and practically every one of them wrote a fantasia on "In Dulci Jubilo," that most popular of early German carols.

At the present time, some of these works are being played by brass instruments.

It is also possible for a choir of voices to sing the part for the first choir, and brass instruments to do the part for the second choir.

This particular example is for single choir and is not Praetorius at his best, though it is very tuneful and easy to sing.

—L.F.

## THE MUSIC OF THE CHURCH . . . 25

## POPULARITY OF THE CHORALES

By THE REVEREND EDWARD HUNT

CHORALES have played such an important part in the music of the Church that they merit treatment in detail.

Choral is the German spelling, chorale the English, and in general speech to-day when we mention "chorales" we refer to hymn tunes of Protestant origin.

This, however, is not the strict meaning of the German word "choral"; originally it is a word belonging to the unreformed Church and means the ecclesiastical plainsong, the cantus choralis.

Properly speaking the choral in the German Roman Catholic Church is that part of the plainsong sung by more than one voice, the "concentus" as distinguished from the "accentus," but this distinction of terminology is not always observed.

A great deal of metrical Latin hymnody had come to have a place in the service, and Luther drew largely upon this in translation; the plainsong melodies were often taken into the Protestant service, a number of chorales being such melodies adapted and harmonised for four voices.

The congregation had no recognised part in the music of the pre-Reformation Church, and one of Luther's most striking innovations was in providing hymns and tunes for the congregation to sing.

## THE MELODY

Since these largely took the place of the plainsong in the choir in the unreformed Church it was natural that the same name "choral" should be used.

The first Lutheran chorales retained a good deal of the free rhythm of plainsong, but later took on a more regular measure.

As with the Genevan, English and Scottish hymn tunes, the melody was at first in the tenor.

During the seventeenth century it became usual to place it in the treble, as to-day.

The repertoire of the German chorale was completed in Bach's day.

He himself composed only 30, making, however, 400 re-harmonisations of existing chorale melodies.

Since then few have been composed, and whilst in England new hymn-tunes flourish, in Germany every hymn has its traditional tune, or in some cases share in the same tune, and nobody thinks of disjoining the two.

It has always been the custom that the congregational singing of chorales should be in unison.

It was long usual to precede the chorale with an organ prelude and to play short interludes between every two lines.

Mendelssohn, for instance, has such arrangements in the chorales of his famous S. Paul Oratorio.

For some reason chorale singing has often been surprisingly slow.

Beethoven's choral Fantasia, to the words of a poem by

Christoph Kuffner, was first performed at Vienna, 1808, with the composer at the piano, and rates high among such works.

Choral preludes were especially popular in Germany, and from these organ preludes and interludes sprang the technique of two special forms of composition, one based on the chorale melody itself, and the other suggesting the melody to the minds of the hearers by taking the first few notes as the theme to be elaborated.

For a north German congregation, to whom the melodies were all well-known from childhood, such organ music had deep interest and significance.

For them this music of the Church was an unfailing source of joy and inspiration.

Amongst composers who developed this form were Sweelinck, 1562-1621, Scheidt, 1587-

1654, Pachelbel, 1653-1706, Buxtehude, 1637-1707, Reinken, 1623-1722, and Böhm 1661-1773, all organists of repute.

Bach, many of whose forebears were excellent organists, crowned the labours of his predecessors by presenting the Chorale Prelude in perfection.

## BACH

Bach also composed early works to which he gave the name Chorale Partitas, not in the usual sense of a suite, adhering to one key for all the pieces of the set, but that of an air with variations.

The number of variations corresponds to the number of verses of the hymns, and each variation expresses the thought of the corresponding verse. This form has also been cultivated in England, Purcell having a volun-

tary on the "Old Hundredth," which is on the lines of the Bach Chorale Prelude.

The "Old Hundredth" metrical psalm tune, incidentally, holds pre-eminence because of its age, traditions and dignity.

Its origin is uncertain; its name indicates that it was set to the hundredth psalm in the "old" version of Sternhold and Hopkins, as such first appearing in Day's edition of 1563.

But the history of the tune goes back to Marot and Beza's Genevan Psalter, 1551, in which it is attached to Psalm 134, and a form of the tune appears even earlier, in the Antwerp collection, Souter Liedekens, 1540.

In all these studies of the music of the Church, however, one thing is certain, that there is no greater delight in life than for man "to make melody unto the Lord!"

## CANON OF NEW CATHEDRAL

During the Inauguration Eucharist on July 25, for the new Diocese of Jesselton in North Borneo, the Reverend Walter Newmarch, an Australian C.M.S. missionary, was instituted as one of the four first canons of All Saints' Cathedral, Jesselton.

The three other canons are the Reverend Frank Lomax, an English missionary of the Society for the Propagation of the Gospel; and the Reverend Chin Phu Yin, and the Reverend Edward Rusted.

Mr Newmarch, who is from Sydney, has been a missionary in North Borneo since 1954 and is Rector of S. Patrick's Church, Tawau, and Rural Dean of Tawau, a seaport on the north-east coast of Borneo.

Mr Newmarch recently returned to North Borneo following a six-month furlough in Australia.

Mr and Mrs Newmarch were the first C.M.S. missionaries to work in the then Diocese of Borneo, and were later joined by nine Australian missionaries, who are engaged in educational and evangelistic work in two centres, Tawau and Lahad Datu, with the oversight of a number of out-centres, including a school for children of the Dusun tribe at Pokok Dadap on the Segema River, near Lahad Datu.

## TEN YEARS AT MORWELL

FROM A CORRESPONDENT

Morwell, August 13  
The Church of S. Philip-on-the-Hill, Morwell, Diocese of Gippsland, is this year celebrating the tenth anniversary of its foundation.

Just over ten years ago when the Victorian Housing Commission commenced building the hundreds of homes on its project to house at Morwell East the work force required to develop the State's vast gas and electrical enterprises, the Church moved to meet the challenge of the tremendous population increase by securing a two-acre site on the highest point of Morwell adjacent to the housing project.

Here, in 1952, it erected the dual-purpose church-hall of S. Philip-on-the-Hill, opened and dedicated by the third Bishop of Gippsland, the Right Reverend D. B. Blackwood, early in 1953.

Private home-building kept pace with the commission project, and S. Philip-on-the-Hill soon became the centre of a large housing area, necessitating the extension of the dual purpose building into one which contained both church and hall.

During the past two years, the men of the congregation have worked hard to turn the bare, clay-topped hill into lawn and garden, and last Sunday, both to mark the anniversary and to further the work of beautification, members of the congregation planted approximately 40 ornamental trees in the grounds.

## FIRST TALK ON "THE MODERN REFORMATION"

FROM A CORRESPONDENT

Geelong, August 13

A series of four talks on "The Modern Reformation in the Church" is being given this month in the Christ Church parish hall, Geelong.

"The talks had been arranged," said the vicar, the Reverend J. N. Bagmall, "to draw attention to one of the most significant facts in contemporary life, the resurgence of the Christian Church."

"Signs of this were the recovery of interest in the Bible, the awakening of the laity, the trend towards Christian unity, and the Liturgical Movement, all of which cut across denominational boundaries."

The first talk in the series was given on August 1 by the Principal of the Chelmer Marist Fathers' College, Geelong, the Reverend Stanley Hosie.

Following the address, Fr Hosie led those present in a Litany of Intercession for Unity.

In his address Fr Hosie said: "Four centuries of bickering and squabbling among Christians had produced nothing except a widespread disgust with the Church and a notable drift from Christian belief."

## NO HUMILITY

"During the centuries, the efforts of theologians to prove their Church right and everybody else wrong had achieved nothing except to keep alive the memory of the original catastrophe and the hatreds between Christians."

"There was no humility about one's own Church and no love between the Churches."

"Now there is a new Reformation of far greater importance than the old. For the old Refor-

mation produced disunion and wars; the new will result in union and peace."

"In the new Reformation each Church is seeking to reform itself and is freely and honestly admitting its own defects."

"In the old Reformation abuses were denied or justified on specious grounds."

"This humility and honesty in the Roman Catholic Church has led to the Ecumenical Council scheduled for October."

## SELF-REFORM

"In that council the Catholic Church will be concerned with the grave problem of self-reform. 'From all corners of the Church have come thousands of criticisms of the Church from its own members.'

"Manners and customs, moral laws and discipline, ways of worship, the language of the liturgy, the life of Catholics . . . all these will be subject to searching truth and wherever reform is needed it will be asked for."

"A result of this, hopes Pope John, will be to make Catholic Christians more attractive to their fellow-Christians and thus pave the way for re-union."

"A second great force for unity is the liturgical movement which has risen spontaneously from the heart of each Church."

"Again, this movement is free, honest, resulting from an appraisal by each Church of its own ways of worship and an admission that they are inadequate in the light of primitive Christian practice."

"Christians have stopped attending church because they do not realise that the Christian mystery allows God to act on the Christian and make him holy through the liturgy."

## TOOLS NEEDED FOR NEW GUINEA

The Companions of the Society of S. Francis in Sydney are appealing for building tools which are wanted urgently by the friars of the S.S.F. working in New Guinea.

They need carpenters' and building tools and technical books to be used in the construction of new mission buildings at Jagarata and Popondetta, and for the new church to be built at Koke, Port Moresby.

The tools will also be used to train Papuans in carpentry and building.

Tools, books or donations may be left with Mr John Booth, Clergy House, 507 Pitt Street, Sydney; or be collected by ringing Mr S. Leach (LJ 2789), who will collect them.

—D.R.B.

## "BREAKTHROUGH" HOPED FOR IN BRITAIN

A.C.C. INFORMATION SERVICE

The British Council of Churches, well aware how slowly British Churches move in union talks, has a new plan.

A Congregational minister, the Reverend John Weller, has resigned from his flourishing church in Surrey and is going to give the next five years to what he calls "the breakthrough."

The "Christian Century's" editor-at-large, Cecil Northcott, describes Mr Weller as "a crisp, experienced, good-looking man in his early 40s, a graduate of both London and Cambridge."

Mr Weller has been recruited by the British Council of Churches as its Faith and Order secretary. Knowing well the weight of inertia, he is aware of a certain rising tide of impatience about Church unity.

He wants to see the issues debated in the local parish halls as well as in the chambers of Lambeth and Edinburgh. He claims that ecumenical times are at hand.

He notes that this year the Octave of Prayer for Unity was more widely observed in Britain than ever before and during the last few weeks there has been a steady formation of new local councils of churches.

## EIGHT AREAS

He claims that if the British Churches together can raise a million pounds for refugees (as they did two years ago), they can also raise the temperature for unity.

His plan involves the division of England into eight areas, in each of which he plans to hold a conference on unity and the problems involved in it.

He believes that people want to get a clear idea of how unity would affect local church life and what would happen locally if the Churches did unite.

He aims to get unity out of the stratosphere of assemblies and experts into the arena of local life.

He has faith in the English genius for local life, and he believes that the ecumenical problem has never yet been exposed to the sharp, objective look of

churchwardens, sidesmen, elders and lay deacons.

From the regional conferences of the next two years the breakthrough plan will head towards Nottingham where England's first National Conference of Faith and Order will be held in September, 1964.

But first, local groups will study five booklets published by the British Council. They break down the New Delhi Statement on unity into manageable sections, as indicated by the titles:

God's Will and Gift, Making it Visible, Witness and Service to All, All in Each Place, and In All Places and All Ages.

## FRANCISCAN RALLY

Saturday, 25th August

At 2.30 p.m. in the Chapter House, George Street, Sydney. Father David, S.S.F. (Father Minister of the Order from England), will address the gathering. There will be a sale of gifts, etc., during the afternoon; afternoon tea will be available. At 4.30 p.m., Evensong will be sung in S. Andrew's Cathedral when Father David will preach. The gathering has been arranged by the Sydney Branch of the Companions of S. Francis in order to raise funds towards the building of the Friars' new church in New Guinea. All are invited.

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## A PARISH'S PASSION PLAY

SINCE it is true that motives prompt action, it is vital that motives always be pure and unselfish.

In recent years there have been many novels written on Biblical characters and Hollywood has produced several films based on the Bible, their motives being not always of the highest.

The Passion Play which was produced by the Parish of Scarborough was motivated by the desire to bring the certainty of these things to the minds of the audience and to make them feel they were involved in the events of Our Lord's Passion — "Were you there when they crucified my Lord?"

The presentation of eleven scenes depicting the Passion Crucifixion and the Resurrection of Our Lord was an act of sincerity and simplicity. One sat in the nave of S. Columba's Church, but was transported back to the actual happenings of two thousand years ago.

One had no means of knowing the names of the cast, which was all to the good. Outstanding

amongst realistic scenes were the Triumphal Entry into Jerusalem, the Last Supper, Gethsemane, the Crucifixion, the Descent from the Cross and the Resurrection appearances.

It was a fine point to have the Christ kneeling beside the altar in the church while He prayed His prayer of agony in Gethsemane.

It made one realise what the Holy Communion means to God — hence the opening words of the Prayer of Consecration in the Book of Common Prayer. In like manner there were many points of deep and intense meaning which must have brought spiritual joy to many.

The rector of the parish, the Reverend A. C. Holland, and his assistant, the Reverend Keith Wilson, have taken a great step in evangelism which will strengthen the life of the Church in Scarborough.

Many people went home in silence from Scarborough, pondering over the price of their redemption.

—D.R.B.

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## DIOCESAN NEWS

### ADELAIDE

#### SYNOD

The first session of the twenty-fifth triennial synod of the Diocese of Adelaide will be opened in S. Peter's Cathedral on Monday, September 3, at 8 p.m., when after Evensong, the Bishop of Adelaide will deliver his pastoral address.

On Tuesday, September 4, at 7.30 a.m., there will be celebration of Holy Communion in the cathedral for members of synod. The business sessions of synod will begin at 3 p.m. in the War Memorial Hall at S. Peter's College.

#### CANONRY

The death of Canon H. Giles on July 18 left vacant the Combs-Honorary Canonry of the Bishop of Adelaide has appointed the Venerable J. R. Bleby, Archdeacon of the Broughton and Rector of S. David's, Burnside, to this place on the Greater Chapter. The archdeacon's father, Canon E. H. Bleby, held this canonry from 1919 to 1929.

### BRISBANE

#### HARVEST FESTIVAL AND CATHEDRAL DAY

Sunday, August 12, was the annual Harvest Festival and Cathedral Day for S. John's Cathedral. All types of produce including bales of hay and wool, sheaves of wheat and sorghum, pumpkins, potatoes, bundles of celery, and fruit were used to decorate the cathedral. After the services, most of the edible produce was sent to the homes belonging to the Church.

Special guests were invited to attend the various services throughout the morning. Members of the Royal National Association and the Junior Farmers' Association attended the 7.30 a.m. service. Old Girls of S. Catharine's, S. Anne's and Glennie schools at the 9.30 service, and people from the homes for the aged came to the 11 a.m. service.

**COMPANIONS OF ST. FRANCIS**  
Members of the Companions of St. Francis will have the privilege of hearing the Father Guardian of the Society of St. Francis, Father David, at 7.45 p.m. in the Lady Chapel of S. John's Cathedral on Saturday, August 18. He is in Australia as part of his trip to visit the House of the Franciscans in New Guinea.

**G.F.S. COMPETITION RESULTS**  
Three Saturdays running have seen large numbers of G.F.S. members from Juniors to Seniors competing in various competitions. Juniors 7 to 9 years competed in an interpretive dance entitled "The Farmer and the Fox" which was won by Harristown Branch, and in ball games which were won by Yeronga and Sandgate.

Juniors 9 to 11 years dance "Ripe Barley" was won by S. Luke's, Toowoomba, and the ball games by the same branch. Fourteen teams entered in the Intermediate Play Competition which was won by Ithaca with their presentation of "The Spinners of Lush". Closely followed by Coorparoo with "All the Tea in China." Upper Enoggera branch won the Intermediate P.T. and ball games.

The Seniors competed in P.T. and ball games. The result was that Coorparoo and Upper Enoggera tied for first in the P.T. and Coorparoo outstripped the field in the ball games. The country aggregate was won by S. Luke's, Toowoomba and Coorparoo topped the metropolitan aggregate.

### NEWCASTLE

#### C.E.M.S. DINNER

The Cessnock branch of the Church of England Men's Society will entertain members of the Cessnock Catholic Men's Brotherhood at the second annual C.E.M.S. dinner at Cessnock.

Last year, the two groups held a debate, but this time those at the dinner will hear addresses on the social work of the two churches among the less fortunate members of the community.

The speakers will be the Home Missions Chaplain in the Diocese of Newcastle, the Reverend Thomas Johnstone, and Monsignor J. McClosker, of Sydney.

#### TRAINING WEEKEND

The second leader training weekend held this year by the Young Anglican Fellowship was attended by 38 young people. The weekend started on Saturday and ended on Sunday afternoon, at the Morpeth Conference Centre.

The Director of Christian Education, the Reverend Noel Delbridge, was the chaplain, and conducted a series of sessions on leadership. The Reverend John Jobson spoke on Bible study, and the Reverend Gordon Griffith spoke on the Old Testament.

#### ANNIVERSARIES

Two important anniversaries fell on the same day in the parish of Dora Creek last week. Last Friday was the 60th anniversary of the consecration of S. Paul's Church, Dora Creek, and the Church of S. Lawrence, Morisset. Both were consecrated by Bishop Stanton on August 10, 1902.

Last Thursday was the 50th anniversary of the setting of the foundation stone of S. John's Church, Bulahdelah, by Dean Golding-Bird.

aldermen of the Newcastle City Council and the president of the Northumberland Council of Progress Associations.

The speakers included the Professor of Nuclear and Radiation Chemistry at the University of New South Wales, Professor J. H. Green. The organising committee is calling for a ban on all nuclear tests and for world disarmament.

**50th ANNIVERSARY**  
The celebration of the 50th anniversary of the dedication of the Church of S. Mary the Virgin at Weston ended last Sunday. The actual anniversary fell on Saturday when the bishop preached at a service of Holy Communion. The preacher at Evensong was the Rector of Murrumbidgee, the Reverend J. Smith, who was priest at Weston from 1932 to 1935.

**WOMEN'S RETREAT**  
A retreat for women was held in the diocese on Tuesday and Wednesday of last week. The retreat was conducted by the Rector of Gloucester, the Reverend Robert Mawson.

**SPECIAL PREACHER**  
The Rector of Weston, the Reverend Harry Grayston, celebrated and preached at a special service at S. Mary's Church, Aberdeen, on Sunday. The service was part of festivities which have accompanied the recent opening of the refurbished church.

**CONFIRMATIONS**  
The bishop administered Confirmation at Cardiff on Sunday morning, and confirmed a number of candidates at Merewether on Sunday night. Next Sunday morning he will administer Confirmation at Birmingham Gardens, at a service starting at half past nine.

**NEW RURAL DEAN**  
The bishop, the Right Reverend J. A. G. Housden, has appointed Canon F. W. Rush as Rural Dean of Newcastle.

Canon Rush, who has spent the whole of his ministry in the Diocese of Newcastle, replaces the Venerable Leslie Stibbard, who is now Archdeacon of Newcastle.

**INDUCTION**  
The Reverend George Mullin was instituted and inducted as Rector of Hamilton at a service in S. Peter's Church last Thursday night. The new rector was instituted by the bishop and inducted by the former rector, the Venerable Leslie Stibbard, Archdeacon of Newcastle.

**MISSIONS DAY OF PRAYER**  
Next Sunday has been appointed as a day for prayers for missions and the collection of missionary gift parcels for Christmas. The day has been arranged under the auspices of the Women's Missions Auxiliary. The secretary is Mrs J. C. O'Neill, whose telephone number is 57-3942.

**NUCLEAR WARFARE**  
The bishop asked the Rector of Cessnock, the Reverend W. H. S. Childs, to represent him at a meeting in the Newcastle City Hall last Sunday to discuss nuclear warfare and peace.

Several speakers presented papers at the meeting, which was organised by a committee which includes several Newcastle clergymen, two

day, August 26, for mentally handicapped children and others who are afflicted in this manner. Synod listened last week to a heart-rending talk on this subject given by the Rector of Carlisle, the Reverend Stanley Purcell.

### SYDNEY

#### TEACHING MISSION

The Right Reverend R. C. Kerle will conduct a Teaching Mission with the general theme "Christian Imperatives" at S. Clement's Church, Mosman, from August 16 to 19, each evening at 7.45. At the service on August 19, the bishop will also commission about thirty S. Clement's parishioners as lay evangelists in the parish.

#### ALL SAINTS, PETERSHAM

To commemorate the consecration of All Saints' Church, Petersham, on August 15, 1903, special festival services will be held at All Saints' this Sunday, August 19. Preacher will be Canon Eric Elder, Principal of the House of the Epiphany, Stanmore, at 11 a.m., and the Reverend T. F. McKnight, at Evensong, commencing at 7.15 p.m.

On Tuesday, August 21, the annual parish tea will be held at 6 p.m., followed by a concert and illustrated talk at 8 p.m. The talk will be given by Canon R. G. Fillingham, general secretary of the Home Mission Society, while guest artists at the concert include the choir of Charlton Boys' Home, Glabe.

The rector, the Reverend Eric Champion, has extended a welcome back to All Saints' to all former parishioners for both the services and the parish tea.

### WANGARATTA

#### CATHEDRAL SERVICE

A special service was held at Holy Trinity Cathedral, Wangaratta, on August 12, for the priests and vestrymen and their wives and families to join together in praying for God's blessing upon the cathedral extensions. The bishop preached.

An inspection was made of the progress of the cathedral extensions.

#### SYNOD

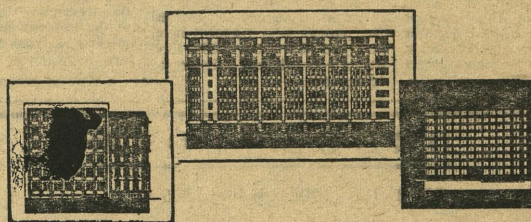
The bishop has summoned synod for Wednesday, August 22. There will be a corporate Communion of members of synod in the cathedral at 9 a.m., followed by breakfast in the Holy Trinity Boys' Hostel.

The business session of synod will be held in the Manchester Unity Hall when the bishop will deliver his presidential address. Synod will conclude on August 23, after which the bishop will meet his clergy in conference.

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## CAMPAIGN DINNER

FROM OUR OWN CORRESPONDENT  
Adelaide, August 13

Well over six hundred people have accepted invitations to attend the launching dinner of the S. Barnabas' College campaign, which is being held in Adelaide this week.

Invitations were sent to over six thousand Anglican families. The cost of the dinner has been fixed at 30s. per person.

The campaign committee is seeking £160,000 over a five-year period to finance the S. Barnabas' project.

An immediate need is for three hundred men who will visit the six thousand families who have been contacted so far by letter only.

The campaign is being set in motion officially at the dinner by the Bishop of Adelaide, the Right Reverend T. T. Reed.

The speakers at the dinner include the campaign chairman, Mr. President Pellet, of the Industrial Court; Major-General G. W. Symes, Secretary to the State Governor; Mr. Alec Ramsay, General Manager of the State Housing Trust; and Mr. Dean W. Berry, the architect for the college.

The topics scheduled for discussion at the dinner are: The background and purpose of the campaign, the master plan, the method of financing the construction, the plan of the campaign, and how the individual can help.

## SOUTH INDIAN PROFESSOR

Professor V. T. Kurien, an Indian, is spending his sabbatical year in Australia ("The Anglican," July 26).

He arrived in July, at the invitation of the Australian Board of Missions, and proceeded immediately to his first engagement, teaching at St. John's College, Morpeth, for two weeks. After this he went to St. Francis' College, Brisbane, for two weeks' teaching.

Since 1948 he has been professor at the United Theological College, Bangalore, South India, where he teaches pastoral theology and liturgiology.

Formerly an Anglican priest, he became a presbyter of the Church of South India when that united Church came into existence.

In 1955 he used his first sabbatical year in Canada, and took his S.T.M. degree in Pastoral Counselling at McGill University, Montreal.

The A.B.M. is anxious that while in Australia Mr. Kurien should be of service to other Churches as well as the Church of England.

Those interested in inviting him as leader of schools, camps, or conferences, or as a lecturer, should write to the Chairman, A.B.M., 109 Cambridge Street, Stanmore, N.S.W.

# CHRISTIAN FAMILY YEAR IN KALGOORLIE CHURCHES COMBINE TO STUDY HOME CONDITIONS

FROM OUR OWN CORRESPONDENT

Kalgoorlie, August 13

The Mothers' Union in the Diocese of Kalgoorlie, in co-operation with the Marriage Guidance Council and the local Ministers' Fraternal, arranged a public meeting in the Kalgoorlie Town Hall on August 8 to launch Christian Family Year in the diocese.

Four questions, based on the now famous "Western Australian Teenager Code," were discussed by a forum consisting of a Methodist layman, a Mothers' Union member, a prefect of the Eastern Goldfields High School and a senior boy of the Christian Brothers' College:

1. How much freedom should teenagers be allowed?

Mr. Bill Shimmick, the C.B.S. student, suggested that the term "teenager" was unrealistic in that it assumed that those from the ages of 13 to 19 deserve the same treatment, whereas in fact a young teenager is very much less mature than someone who is nearly 20 years old.

All agreed that mutual trust and co-operation between parents and their children are necessary.

2. How can homes be made more attractive to children?

The M.U. member stressed the fact that the father is the leader of the family and must take a real interest in the children.

She urged that families should do things together: games, picnics and entertainments in common can do a very great deal to create the right family atmosphere.

The layman defined a good home as a place where God is respected and worshipped.

3. Why do children become delinquents?

The younger members of the forum blamed the kind of parents who allow their children regularly to return from school to an empty house; they also suggested that many parents need some education and training for their job.

If a youngster does not feel that he counts for very much at home, he will often try to gain importance by delinquency.

The M.U. member maintained that parents who frequent hotel bars and do not worship God are a contributory factor to delinquency.

If parents, said the layman, show an attitude of rebellion against authority, they are setting a very bad example at this level.

There is too much "defence" of wrong-doers, who are often excused on alleged psychological grounds.

4. Does a teenager member of a church-going family have a better chance, and if so, why?

All agreed on this, because a Christian heritage makes life reasonable, and because church-goers learn Christian standards of right and wrong, and the reason for them.

The special speaker for the occasion was Mr. R. D. Wilson, Crown Counsellor for Western Australia, who is a young and active Presbyterian layman. He represented his Church and Western Australia at the New Delhi conference last November.

Mr. Wilson, who had presided over the forum, summed up and then gave his address. He stressed that the home and the family are unique.

## "OPENNESS"

There is no substitute for it, though philosophers from Plato to Rousseau have tried to substitute the State for the family.

Our world is changing; at present it is a harsh, aggressive world.

One of the lessons from St. John's First Epistle that may be applied to the Christian home is the need for openness.

You cannot "be yourself" all the time everywhere; but you ought to be able to be yourself in your home.

The world is so competitive; there is too much self-seeking and a harsh attitude towards others. People need to realise that we are dependent on one another.

The alternative is that life becomes a rat-race, each looking for his own interests.

We must be careful never to use either things or people to our own ends. This was the method of Hitler and his Nazis.

We need a return to the conception of the home as shown in the Old Testament. The Jews were given a sound instruction in the duty they owed to their homes.

There is an improper divorce between home and religion; parents send, rather than bring, their children to church, often to get them out of the way.

Sunday schools are a modern invention, and a poor substitute for the Christian instruction that every child should receive in the home, and from participating in the worship of the Church.

The speaker suggested that every community should have a centre for training in parentcraft, such as that which he saw recently in Philadelphia.

We must get further, he maintained, than "F.A.Q." The "Fair Average Quality" may be good enough for some things; it is not good enough for homes.

## NORTH QUEENSLAND PLANS FOR A DIOCESAN MISSION

The three-year period of preparation for the Diocesan Mission in North Queensland is already under way.

The bishop, the Right Reverend Ian Shevill, has announced the appointment of the Reverend Michael Brown as the resident director of the mission as from March, 1963.

The year of 1962 is being spent as a time of preparation by the

clergy who have met in conference for the establishment of the teaching sequence of the mission and have been asked during this year to "pray the mission into living action."

The year 1963 will bring the director into every archdeaconry and every parish for a period to encourage the development of the lay apostolate.

A handbook for the mission will be in parishes by March. It is hoped that in every parish church and in as many branch churches as possible there will be during this year the training period for little groups of laymen who will be the task force for the mission ahead.

The first part of 1964 will be the period of encounter when the groups already trained will list the men in the community whom they wish to involve in the witness of the Church.

## METHODS

They will discuss methods of involvement and meet to assess their success in this endeavour. The training of this second group then begins.

The second part of 1964 will include the visitation of parishes by the enlarged groups of laymen in preparation for the mission in every parish.

It is planned that in 1965 every parish will be in "a permanent state of mission."

Provision for the diocesan mission director is to be included in the new diocesan budget which is to be the aim of the diocesan canvass to take place in October and November this year.

It is hoped that during the in-

## "BIG DONALD" DEDICATED

FROM OUR OWN CORRESPONDENT  
Melbourne, August 13

The Right Reverend Donald Redding, Senior Bishop Co-adjutor of the Diocese of Melbourne, is widely recognised as one easy to see.

Bigness is also the characteristic feature of his ministry and nowhere is this better recognised than at St. Mary's, South Camberwell, where the bishop was vicar for four years before his present appointment.

Big things were achieved by that parish during his incumbency and the fine church that was erected then is evidence of that.

It was appropriate that the bishop should return to his former parish on Sunday morning, August 12, in order to dedicate a bell which has been installed, as a gift from the parish's horticultural society.

The bell weighs a quarter of a ton and is named "Big Donald" in honour of the bishop.

## TRIBUTE TO PERTH CATHEDRAL PRIEST

FROM OUR OWN CORRESPONDENT  
Perth, August 13

In his presidential address to synod last week, the Archbishop of Perth, the Most Reverend R. W. H. Moline, paid a tribute to the Reverend Warwick Bastian, Priest-in-charge of St. George's Cathedral.

His Grace said: "For the last eight months the care of the cathedral and its worship has been in the hands of the Reverend Warwick Bastian."

"I cannot speak too highly of the way in which he has discharged his duties for that long period, in spite of the very considerable difficulties which must attend the ministry of a locum tenens in such a position."

"During my time in Western Australia I do not think that the standard of worship in the cathedral or the happiness of the congregation has ever been better than it has been during this period, and I am sure you would all wish to record your appreciation of his services."

## CLASSIFIED ADVERTISEMENTS

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THE SOCIETY for the Promotion of Retreats. Members of the Society and all interested persons are invited to attend a Retreat to be held at "Gillbrae," Menangle, New South Wales. From October 5-7, 1962. Conductor, Canon C. H. Copp. For enquiries ring the Reverend A. J. Humphries, Secretary, U14327 (Sydney Exchange).

## CHURCH SERVICE

THE SOCIETY for the Promotion of Retreats. Members of the Society and all interested persons are cordially invited to attend a Quiet Evening to be held on Saturday, August 25, from 7-9.30 p.m. in St. James' Church, King Street, Sydney. Conducted by the Reverend A. J. Glenon, Precursor of St. Andrew's Cathedral.

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