

# THE ANGLICAN

Incorporating The Church Standard

No. 432

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

FRIDAY NOVEMBER 18 1960

No. 3 Queen Street, Sydney, N.S.W. Telephone MX 5488-9. G.P.O. Box 7002.

Price: NINE PENCE

## A DIOCESE PLANS SPECIAL TRAINING FOR LAITY MELBOURNE SCHOOLS TO STUDY PASTORAL CARE

FROM OUR OWN CORRESPONDENT

Melbourne, November 14

Two summer schools for lay people will be held at the Caulfield Grammar School from December 26 to January 1 and from January 2 to 8.

They are being organised by the Department of Christian Education of the Diocese Melbourne to help laymen and women to train for special tasks in the parish.

*The Reverend W. H. Graham, assisted by the Reverend R. W. Dann, will direct the schools.*

Mr Graham, who is director of chaplaincy work for the Melbourne Diocesan Centre and works as a mental hospital chaplain, is particularly keen on lay people learning of the Church's way of caring for the sick.

Recent events, such as follow-up work in canvassing and lay-visitations schemes on an area basis, have given new point to such training.

At the later stages of each school specialised training will be provided for those who are concerned with leadership in Christian education in one of three fields — children, youth and adult.

The Bishop of Bendigo, the Right Reverend R. E. Richards, will be the chaplain at the first school.

### CHAPLAINS

Bishop Richards, who is national chairman of the Church of England Men's Society, will give devotional addresses each day and be generally available to members.

### ARCHBISHOP FOR UGANDA

ANGLICAN NEWS SERVICE

London, November 14

The Bishop of Namirembe, the Right Reverend L. W. Brown, was elected first Archbishop of Uganda on November 7.

The Archbishop of Canterbury will inaugurate the new province in April, 1961.

The Vicar of Christ Church, Geelong, the Reverend J. Newton Bagnall, will be the chaplain at the second school.

Worship will be an integral part of the course. The Holy Communion, which will be celebrated each day, will also become a focus of part of the study.

The relationship of liturgy to life, as expressed through the Liturgical Movement, will be the subject of one plenary session.

People attending will live in at the school; each day will begin and end with prayer.

### SYNOD CHARGES

The importance of these summer schools has been highlighted by the Archbishop of Melbourne's synod charges, in which he outlined an intensive three years' study between Whitson and Advent.

The first year is seen as providing an opportunity for people to deepen their faith in all parish groups.

The Reverend Douglas Dargaville, who is the Leadership Training Officer of the Department of Christian Education, said last week that attendance at one school by a group of people from a parish would provide a good nucleus to build up a parish programme of study and action.

Such "concerned cores" had been built up over the last three years by parish life conferences.

These schools — or lay institutes — were designed to in-

clude this kind of experience, and provide for intensive study over a longer period.

The institutes are open to all adult parishioners upon the nomination of their vicar. The closing date for entry is November 30.

## REVIEW OF METHODS OF ELECTING BISHOPS SOUGHT

ANGLICAN NEWS SERVICE

London, November 14

The House of Clergy of the Church Assembly last week agreed by a large majority that the present method of appointing bishops in the Church of England should be examined, and reforms investigated.

*The house has asked that committees should be appointed by the Houses of Clergy and Laity to consider, in consultation with the archbishops and the House of Bishops to undertake the study.*

The matter was discussed at the 1954 meeting of the assembly, which had described the system of submitting advice to the Sovereign as open to objection. No further action was taken.

The full session of the assembly gave general approval to a measure prepared by the Church Commissioners to provide better pensions for clergy and their widows.

The measure must come before the assembly again on a revision stage.

A scale of differential pensions was suggested, after a

qualifying period of forty years' service.

The Archbishops of Canterbury and York would receive £2,000; the Bishops of London, Durham and Winchester, £1,750; other diocesan bishops, £1,250; bishops suffragan, £900; deans and provosts, £700; archdeacons, £600; and clerks in holy orders not previously mentioned, £400.

In defending the scale, the Bishop of Exeter, the Right Reverend R. C. Mortimer, said that a pension was not so much to enable a man to live, as to persuade him to retire.

The widows of clergy, under the measure, will receive one third of their husbands' pensions.

If the measure is accepted, it will operate in retrospect for widows from April, 1960.

The findings of the Archbishops' Commission on Redundant Churches were discussed in the assembly.

The Bishop of Grimsby, the Right Reverend K. Healey, in presenting the report, said that it would be an act of treachery for the Church to wash its hands of its redundant churches.

The commission recommended the establishment of a Redundant Churches' Fund, to be supported by voluntary gifts and contributions from the Church and State.

Sir Kenneth Grubb was re-elected chairman of the House of Laity, and Brigadier Harvey Miller, vice-chairman.

Of the 342 members of the House of Laity, 146 were newly elected.



The Bishop of New Guinea, the Right Reverend Philip Strong, and his two assistant bishops were given a mayoral reception at Townsville on November 3. Here the Right Reverend George Ambo signs the visitors' book, watched by (left to right): the Lady Mayoress, the Right Reverend David Hand, the Bishop of New Guinea, Mrs Ambo, the Bishop of North Queensland and the Acting Mayor, Alderman George Roberts.

### THREE BISHOPS WELCOMED

### CEREMONIES HELD IN TOWNSVILLE

FROM A CORRESPONDENT

Townsville, November 14

The Bishop of New Guinea and his two assistant bishops were given welcomes by all sections of the city of Townsville on November 3.

The bishops visited the city on the way back to New Guinea, after attending meetings in Sydney.

First came the greeting at the Church of the New Guinea Martyrs, near the airport.

Here over one hundred children provided a guard of honour.

The bishops spoke to them all, and then Bishop David Hand addressed the congregation in the church.

They later attended a mayoral reception from the Acting-Mayor of Townsville and the civic fathers.

### AT CATHEDRAL

At 7.30 p.m. a liturgical reception was given the visiting bishops in S. James' Cathedral.

They were greeted at the steps of the cathedral by a party of drummers and trumpeters, called from All Souls' School, Charters Towers.

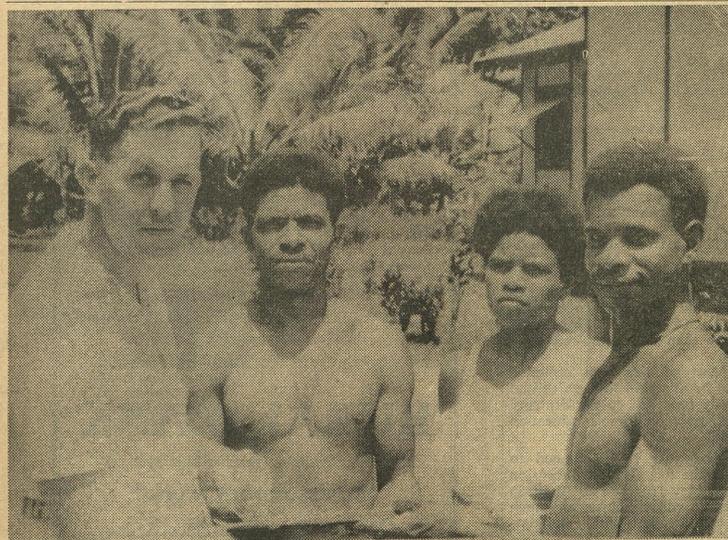
The visitors were greeted by the Bishop of North Queensland, the chancellor of the diocese, the commissary, and representatives of the Brotherhood of S. Barnabas, the Comrades of S. George, the church schools of the diocese, and the Aboriginal people.

The service of Evensong followed. The Right Reverend P. N. W. Strong was the preacher.

Bishop Strong urged those present to consider their vocation in relation to their debt to the missionfield.

### CONSECRATION IN MELBOURNE

The Dean of Newcastle, the Very Reverend W. A. Hardie, will be consecrated Bishop to become Bishop of Ballarat, on February 2, 1961, the Feast of the Purification, in S. Paul's Cathedral, Melbourne.



Mr Lionel Lucas, Luke, Judith and Trohimus, who are teachers at the Mission School, Apugi, New Britain (See article page 9).

### PROMOTION DEPARTMENT PLANS TV FILMS

FROM A CORRESPONDENT

Adelaide, November 14

The radio and television of the Department of Promotion here is to begin the filming of film for television broadcasts, "Cool Change At Midnight."

The action is seen through the eyes of a taxi driver, and shows his experiences and involvement with the people who use his cab.

The film will have a cast of eighty-two. The leading rôles will be taken by professional actors in the radio and stage works.

The filming will begin this month, and will be completed by the end of December.

It is the first of a series of twelve half-hour films for the Department of Promotion of the diocese.

The same organisation and technical staff will be used for the remainder of the series, developing and enlarging various departments where necessary.

Mr Michael Page, a freelance writer for the Australian Broadcasting Commission, is in charge of the screen-play.

"Cool Change At Midnight" will be produced and directed by Mr John Edmund.

Fifty people, of all ages, have already been given individual film tests, and other actors will be sought in the next few weeks.

## PLANS FOR ASSEMBLY

### ONE YEAR TO NEW DELHI

#### THIRD FORUM FOR WORLD COUNCIL

WORLD COUNCIL OF CHURCHES' INFORMATION

Geneva, November 18

More than one thousand church leaders will attend the Third Assembly of the World Council of Churches in New Delhi, to begin exactly a year from to-day.

Anglican, Orthodox, Old Catholic and Protestant churches in more than fifty countries will send in all 625 delegates.

The balance of the total figure will be composed of advisers, youth participants, fraternal delegates from National Christian councils and other bodies, observers, and special guests.

Among the observers will be representatives of the Roman Catholic Church and the Russian Orthodox Church.

The preliminary plans are being worked out by the World Council of Churches in co-operation with the National Council of Churches in India and other Asian church leaders.

The assembly provides a forum for ecumenical discussions and thinking for church leaders in the movement for Christian unity, which came into being a little more than half a century ago.

#### TOPICS

Within the broad outline of its main theme, the church leaders will focus attention on three associate themes of "Witness," "Service," and "Unity," dealing respectively with the taking of the Christian message to those outside the churches, Christian responsibility to the whole of society and unity among the churches.

A number of smaller meetings are scheduled in the weeks preceding the assembly.

These will include the last meeting of the present Central Committee (November 17) and of the Assembly of the International Missionary Council (November 17-18) at Delhi.

Also planned are an enlarged meeting of the Working Committee of the East Asia Christian Conference, and of the Commission of the Churches on International Affairs, both at Bangalore, and a meeting of the World Committee for Christian Broadcasting.

A pre-assembly youth conference will also be held at Bangalore and there will be a special advance meeting of youth participants in the assembly.

#### STIPENDS MOVE IN LINCOLN

ANGLICAN NEWS SERVICE

London, November 14

The need to increase the basic stipend for clergy in the Diocese of Lincoln by at least £100 a year was emphasised by the bishop, the Right Reverend K. Riches, in this month's issue of his diocesan leaflet.

"We shall be able to move towards this as more and more parishes undertake to provide some part of the stipend or the expenses of their parish priest," he said.

At present the average endowment income over the whole diocese is just over £300 a parish.

Though the grouping of dioceses enables the total endowment resources to be used to supply more adequate stipends, even the bare minimum is secured only with the help of a block grant to the diocese from the Church Commissioners.

Many parishes also give direct help to their incumbent's stipend or the expenses of his office and all parishes help through the yearly tribute, of which £19,200 is earmarked for clergy stipend.

## BISHOP IS REBUKED

### CONTROVERSY OVER BOOK

ANGLICAN NEWS SERVICE

London, November 14

The Bishop of Woolwich, the Right Reverend John Robinson, was publicly rebuked by the Archbishop of Canterbury last week in connection with his appearance as a witness in the recent "Lady Chatterley's Lover" book case.

The Primate, in a speech at his diocesan conference, said that Bishop Robinson had the full right to appear as a witness on the point of law involved.

But for him to do so would cause confusion in many people's minds between his individual right of judgement and the discharge of his pastoral duties, Dr Fisher said.

Inevitably, anything said by Bishop Robinson would be regarded as said by one whose chief concern was to give pastoral advice to the people committed to his charge, and particularly in those moral questions, pastoral advice to teachers and parents upon whom such a heavy responsibility lay, he said.

"Anyone must know that, in this sexually self-conscious and chaotic age, to speak pastoral wisdom in public on particular questions is extremely difficult and dangerous.

"The bishop exposed himself to this danger," Dr Fisher said.

"In my judgement, the bishop was mistaken to think that he could take part in this trial without becoming a stumbling-block and a cause of offence to many ordinary Christians.

"I think I ought to say so here, since I am a pastor and your chief pastor," Dr Fisher said.

#### VICAR-GENERAL KEPT BUSY

FROM OUR OWN CORRESPONDENT

Singapore, November 14

The Right Reverend Roland Koh, Assistant Bishop and Vicar-General of the Diocese of Singapore and Malaya, was in Singapore last week for a meeting of the Ordination Candidates' Appointments Committee.

Last week the Vicar-General also confirmed forty-four persons in this parish.

At the Church of the Ascension, Woodsville, the Reverend Brian Barker, the priest-in-charge, presented ten persons during the parish communion service.

The service at the cathedral was the new form of service.

Eleven were baptised by the dean, then, with twenty-three others they were confirmed by the assistant bishop.

The service took the place of Evensong which was said earlier. The Vicar-General, who is also Vicar of S. Mary's Church in Kuala Lumpur, will be returning to Singapore at the end of this month for confirmations at S. Peter's Church, Serangoon Garden Estate, and at S. Paul's Church, Upper Serangoon.

On November 27, Bishop Koh will dedicate the canon's stalls and the organ at S. Andrew's Cathedral during the parish communion.

#### BISHOP BAYNE ON AMERICAN VISIT

ANGLICAN NEWS SERVICE

London, November 14

The Right Reverend S. F. Bayne, executive officer of the Anglican communion, is at present visiting the United States of America and Canada.

After the Advance Adult Education Conference at Sycamore, Illinois, he went to Toronto to meet the Anglican Congress committee.

This week he is attending the meeting of the House of Bishops of the Protestant Episcopal Church at Dallas, Texas.

On November 17, he leaves for Cape Town by way of New York, Rome and Johannesburg.

## KOREAN AID FOR WAIFS

### CHURCH GIVES DORMITORY

THE "LIVING CHURCH" SERVICE

New York, November 14

The basement of the Anglican Cathedral in Seoul, Korea, is to become a winter dormitory for about a hundred homeless waifs who now roam the streets by day and sleep at night on the grass, footpaths, or any holes they can find.

The Bishop in Korea, the Right Reverend J. C. S. Daly, has made the arrangement, after noticing the troops of beggar boys sleeping in the open.

The undercroft of the cathedral is to be floored, two heating stoves installed, and warm bed clothing provided.

The project has been undertaken with the encouragement of the city authorities and assisted by funds from World Vision Incorporated.

Bishop Daly also plans to open a night school for those boys who wish to learn to read and write.

The project will give Korean Christians a chance to supervise the boys and teach them to support themselves by their own labours.

The civic authorities have already provided shelter for about a thousand boys, but there are between two and three thousand with no place to go.

#### GOOD USE FOR HALLOWE'EN

THE "LIVING CHURCH" SERVICE

New York, November 14

In a service in Washington Cathedral at the end of October, scores of children were solemnly commissioned to dedicate All Hallow's Eve (Hallowe'en), October 31, to work on behalf of needy children throughout the world.

Canon B. S. Clark, preaching at the service, asked the children to turn the evening from "a night of mischief and destruction to an evening of service, fun and joy worthy of God."

Students from the cathedral's schools carried the ninety-nine flags of the United Nations in a colourful procession into the cathedral.

A representative group of children went forward during the service and knelt before the altar and the dean, the Very Reverend F. B. Sayre, commissioned them to collect money on behalf of the United Nations' International Children's Emergency Fund.

"U.N.I.C.E.F. is the one activity of the United Nations on which all member nations agree, and, consequently, it never makes the headlines," the preacher said.

#### NEW STEEPLE REQUIRED

FROM A CORRESPONDENT

The Parish of Cook's River, Diocese of Sydney, has launched an appeal for £2,000 to erect a new steeple for the church. S. Peter's Church was built in 1838.

The wooden structure under the copper sheathing of the present steeple has rotted, and the parishioners fear that in a high wind it will crash on to the roof, causing extensive damage.

#### COLLEGE PLANNED FOR OLDER MEN

THE "LIVING CHURCH" SERVICE

New York, November 14

The Province of Ontario of the Anglican Church of Canada will begin a training school next year for men over thirty who have a vocation to the ministry.

The course will last three years, of which the first two will consist of night classes in the candidates' own churches.

The last year will be spent at the training centre.

## OBSERVANCE OF SUNDAY

### DISCUSSION IN WALES

ANGLICAN NEWS SERVICE

London, November 14

A "reasonable compromise" between the claims of Sunday religious observance and the freedom of the majority of the population was suggested by the Archbishop of Wales, the Most Reverend E. Morris, last week.

The archbishop was addressing his diocesan conference on the question of the Sunday opening of licensed premises now under consideration in Wales.

Christians could not regard every use of alcoholic beverages as necessarily sinful, since "that would carry the appalling implication that Our Saviour was a sinner," he said.

"I cannot see how following Our Lord's example in this respect can be right in principle on week-days and wrong in principle on Sundays.

"The question, to my mind, is whether there are valid objections to Sunday opening in practice, rather than in principle.

"This opens up the whole question of Sunday observance," Dr Morris said.

"The Church does not ask us to engage in public worship all day long on Sundays.

#### IN PRACTICE

"What kind of behaviour is allowable during the rest of the day?"

"Common experience is that it is easier to fulfil the obligation of public worship on Sundays when there is the peace and quietness that come with the cessation of ordinary daily work and commercial activities, and when forms of recreation have the same quiet and unorganised character.

"The majority, who do not accept the obligation of public worship on Sundays, should not make it difficult for those who do accept it to fulfil it.

"In return, the minority should not seek to impose restrictions upon the freedom of the majority," the archbishop said.

He asked the ruri-decanal conferences to consider whether there was any objection to the Sunday opening of licensed premises between 12.30 p.m. and 2 p.m. and between 8 p.m. and 10 p.m.

He said that these hours would be permissive, not compulsory.

#### DUBLIN LECTURES FROM BISHOP

ANGLICAN NEWS SERVICE

London, November 14

The Bishop of Bristol, the Right Reverend O. S. Tomkins, will deliver the Godfrey Day memorial lectures in Trinity College, Dublin, at the end of this month.

The general subject of the lectures is "Change and Permanency in the Church".

#### FLAG DAY SUCCESS

FROM OUR OWN CORRESPONDENT

Singapore, November 14

The net result of the collection on the Anglican Flag Day for the Underprivileged in Singapore was \$7,000 (A£1,100).

The Flag Day, which is organised by S. Andrew's Cathedral annually, was held on Saturday, October 29. There were more than three hundred helpers.

Most of this sum collected will be allocated to the sick and needy fund and to the orphans' and poor children's education fund.

Next year it is planned to hold the flag day on Ascension Day, May 11, when all Anglican schools will be closed although it will not be a public holiday. This would ensure that a number of pupils from the Anglican schools would be available to assist.

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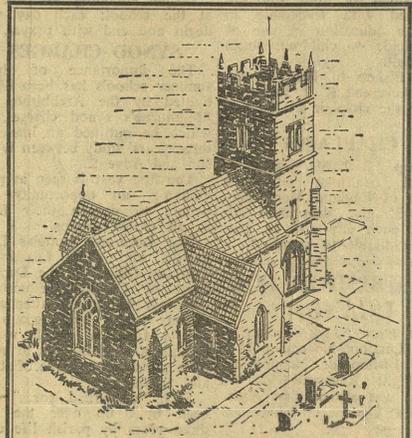
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# CHURCH DEDICATED IN MURWILLUMBAH

## MODERN FEATURES COMBINE WITH PARISH TREASURES

FROM A CORRESPONDENT

Murwillumbah, N.S.W., November 14

The new memorial Church of All Saints, Murwillumbah, Diocese of Grafton, was dedicated by the Bishop of Grafton, the Right Reverend K. J. Clements, on All Saints' Day, November 1.

The occasional sermon was preached by the Archbishop of Brisbane, the Most Reverend R. C. Halse.

The new church has a normal seating capacity of 420, including the chapel and choir loft.

However, 1,350 persons, probably the largest congregation ever to attend a service in Murwillumbah, packed the church to capacity for the dedication.

Additional seating in the cloister-style side passage-ways and Narthex, increased the seats available to 850.

The procession moved from the old wooden church to the new building, which has been built on a commanding site some 300 yards away.

Members of all church organisations, and about thirty clergy from other centres within the diocese, were present.

After knocking three times on the west door with his pastoral staff, Bishop Clements entered the church to the singing of the twenty-fourth psalm.

The dedication followed, at which the bishop was assisted by the Venerable J. V. J. Robinson, Rector of Lismore.

The Reverend R. Macfarlane, Assistant Curate of Murwillumbah, was the bishop's chaplain.

### MISSION

A ten-day mission, on the theme, "You'll find the answer" will be conducted in the new All Saints' from November 19 to 28, by the Reverend Bernard Gook, Rector of S. Barnabas', Broadway, Diocese of Sydney.

The new church at Murwillumbah, to cost £55,000, is built on what could be termed "modern conventional" lines, with the accent on air-circulation, because of the humid climate.

The architects were Messrs A. H. Conrad and T. B. F. Gargett, of Brisbane.

The building contractors were Geo. Hanna Pty. Ltd., the principal of which, Mr George Hanna, is a lay reader in the Parish of Murwillumbah.

Bishop Clements, at supper after the dedication, described the work of Mr Hanna and his foreman, Mr Max Martin (who is a parish councillor) as a "labour of love."

The pipe organ from the old

### NEW POST FOR DR LEE

FROM A CORRESPONDENT

Oxford, November 14

Dr R. S. Lee, a former Vice-Warden of S. John's College, Morpeth, is resigning the incumbency of the University Church of S. Mary the Virgin here as from August 31 next.

Dr Lee will then have completed fourteen years as Vicar of S. Mary's.

His new work will be as chaplain of two of the new colleges, Nuffield College (of which he has been part-time chaplain since he came to Oxford, and of S. Catherine's College, the foundation-stone of which the Queen set on November 4.

S. Catherine's will accommodate 400 men, fifty per cent. of whom will be science students.

Dr Lee has been given an official fellowship of S. Catherine's. He has directly assisted as chaplain in setting the foundation stones of these two new colleges.

On his staff at S. Mary's this year he has had an Australian, Dr Douglas Kemsley, of Canberra; and three other priests, a New Zealander, an American and an Englishman.



The new Church of All Saints, Murwillumbah, N.S.W., dedicated by the Bishop of Grafton, the Right Reverend K. J. Clements, on November 1.

## BARN BECOMES A CHAPEL AT BELAIR RETREAT HOUSE

FROM A CORRESPONDENT

Adelaide, November 14

The Chapel of the Holy Spirit at the Retreat House, Belair, was licensed and blessed by the Bishop of Adelaide, the Right Reverend T. T. Reed, on October 29.

An old barn, sturdily built of stone, had been renovated and furnished to provide the chapel, to replace the temporary wooden structure formerly used as a chapel.

The chapel has a small gallery at the west end, and a large window of clear glass and a sliding door occupy the south side.

In time, the congregations at conferences and retreats will be able to look out on to a garden, where at present there is a paddock.

The general impression is one of height, spaciousness and simplicity. A large rough-hewn cross fixed to the wall above the altar is the dominating feature. The Retreat House, in the

hills overlooking Adelaide, can accommodate from forty to fifty people.

The property was purchased in 1941, towards the end of the episcopate of Bishop Nutter Thomas, and the house was opened and blessed in 1942 by Bishop Robin who had recently arrived from England.

The present bishop, who dedicated the new chapel, was a member of the original committee of management, and has always given the Retreat House his strong support.

### MANY USES

It is in constant use at weekends for retreats or conferences, and it is sometimes used at other times.

The Federal Council of the Church Missionary Society met there during the week following the opening of the new chapel, and the Diocesan Retreats for clergy took place there in September.

Chapel collections over the years, and a few substantial gifts, have brought in a total of £3,000 which encouraged the committee to convert the barn into a chapel.

The total cost of the work will be about £6,000, and the Bishop of Adelaide has now launched an appeal for £5,000 to pay the debt on the chapel and to improve the grounds.



The sanctuary of the Chapel of the Holy Spirit, at the Retreat House, Belair, Diocese of Adelaide. The large window will give on to gardens.

## NEW APPOINTMENTS FOR ARMY CHAPLAINS

FROM A CORRESPONDENT

A new appointment to the Royal Australian Army Chaplains' Department (Church of England), and changes of appointment for chaplains serving in the Australian Regular Army, have been announced this month.

Chaplain D. C. Abbott has been appointed chaplain in the Army Headquarters' Character Training Team, and chaplain to the military establishments in the Sydney area.

Since 1957, he has been chaplain at S. Stephen's Garrison Chapel, Ingleburn.

Chaplain J. H. Darlington, 1 Field Regiment R.A.A., Holsworthy, will act as senior chaplain, 1 Australian Division, until he goes overseas late in 1961.

Chaplain G. J. Morris, 2 Base Ordnance Depot, Moorebank, has been appointed chaplain in the Infantry Centre, Ingleburn, and chaplain at S. Stephen's

Garrison Chapel.

The new chaplain is the Reverend D. H. Percival, who has been appointed a chaplain Fourth Class in the Australian Regular Army.

Since 1957, he has served with the British and Foreign Bible Society on deputation work in western New South Wales.

Mr Percival will be instituted and commissioned in S. Stephen's Garrison Chapel, Ingleburn, on November 30, at 8 p.m. by the Chaplain General to the Forces, Canon A. E. S. Begbie.

The Bishop Coadjutor of Sydney, the Right Reverend M. L. Loane, will give the address.

## CENTENARY IN MUDGEE

### PLANS FOR WEEK OF FESTIVITIES

FROM A CORRESPONDENT

Mudgee, N.S.W., Nov. 14

The Parish of S. John, Mudgee, will observe the centenary of the consecration of its parish church from November 20 to 27.

A former rector, the Venerable L. C. S. Walker, Archdeacon of Long and Principal of the Brotherhood of the Good Shepherd, will preach at Evensong on November 20.

The centenary day itself, November 22, will begin with the Holy Communion and a display of the youth work in the parish will be given in the evening.

The centenary celebrations will conclude on November 27.

A parish Eucharist will be celebrated at 9 a.m. In the afternoon there will be a men's tea, and at 7.30 p.m. the centenary gifts will be blessed and the rite of confirmation administered.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, will be present at services throughout the day.

## MISSIONS AND THEIR NEEDS

### EXHIBITION IN ARMIDALE

FROM A CORRESPONDENT

Armidale, November 14

Prizes were given for the children in the best and most original national costumes at the missionary exhibition held at S. George's, East Armidale, on November 5.

The Dean of Armidale, the Very Reverend E. W. Wetherell, opened the exhibition which had been prepared and set up by the children.

Visitors were able to buy books from a missionary book-stall and also baskets and souvenirs which had been made by Aborigines on C.M.S. stations.

There was also a table on which people placed gifts to be sent to the A.B.M. mission station, Lockhart River; and to Bishop Omari in Tanganyika.

Films were shown about these two places; the children gave talks about the missionary areas they had studied; and films of Yarrabah and Tanganyika were shown.

This was followed by a play, the theme of which was missionary giving.

The organiser was Mr Len. Trump.

## NEW ARCHDEACON FOR MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, November 14

The Archbishop of Melbourne has appointed the Reverend R. W. Dann, Vicar of S. George's, Malvern, as Archdeacon of Essendon.

This fills the vacancy caused by the transfer of Archdeacon Sambell to the Archdeaconry of Melbourne following the retirement of the Venerable R. H. B. Williams.

The Reverend R. W. Dann was ordained in 1945 after being trained at Trinity College, University of Melbourne.

His first appointment was as Director of Youth and Religious Education, a position he filled for five years, and then went to S. Matthew's, Cheltenham, for five years.

In 1956, he was nominated to S. George's, Malvern. In addition to his incumbency, the new archdeacon is an examining chaplain to the archbishop, and Deputy Chairman to the Department of Christian Education.

## CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

Melbourne, November 14

The second clergy retreat arranged for this year for the Diocese of Melbourne took place at the Retreat House, Cheltenham, from Monday evening, November 7 until Friday morning, November 11.

The conductor was the Reverend Colin Duncan, Vicar of S. Michael's, North Carlton, and Senior Tutor at Ridley College.



Portion of the display of handcrafts made at mission stations supported by the Australian Church. The exhibition was held at S. George's Church, East Armidale.

# THE ANGLICAN

FRIDAY NOVEMBER 18 1960



## ONE MINUTE SERMON

### BROTHERS ARE RE-UNITED

GENESIS 45

Joseph knows! His brothers are changed men, a new era has opened up for their family! "Have out all men from me!" He sobbed, not for sorrow but for joy! "I am Joseph!"

How terrified they were, this was beyond believing! But he persuades them. "Come men! I really am Joseph your brother whom you sold into Egypt."

"You meant ill — but don't worry over it now. God meant it for good, sending me on before you to save many lives. For there are still five years of famine to come—you would all have died in these years had not God sent me on ahead to save your lives by a great deliverance and to preserve your families and your future."

"So it was God not you who planned this. He brought good out of evil."

"Now hurry! get back to my father and tell him God has made me ruler of all Egypt and I want him here!"

One can hardly imagine the scene as they begin to realise the truth and he greets them in emotional Eastern fashion one by one.

He has it all planned. They must live away from Egyptian centres for all shepherds were an abomination to the Egyptians who had been ruled by a shepherd dynasty centuries before. So the land of Goshen will be their land. And indeed Pharaoh agrees and is most co-operative.

Surely Joseph has won a great place in that land. Wagons, supplies, abundant clothing money — all are provided, while a grand and generous gift goes to Jacob.

Ah! Joseph cannot resist that last word, spoken no doubt with a smile. "See that ye fall not out by the way." So the eleven, for Simeon is released, come home with the unbelievable story that Joseph is alive and is the Governor they feared and revered in Egypt.

Jacob cannot believe it but the witness and the wagons finally convince him and old man that he is he is ready to make the journey — "It is enough: Joseph, my son, is yet alive. I will go and see him before I die."

Evil has many temporary triumphs in this world, but in the end God wins. So it is with the Cross! Jesus Our Lord overcomes death in victory, overcomes sin, overcomes fear; and according to our faith so it is unto us. For a Saviour who is alive for evermore and has the keys of death and paradise is our sufficient Saviour!

## CLERGY NEWS

DAVIES, The Reverend L. S. R. G., formerly Vicar of Crosby, Diocese of Leicester, (England), to be Rector of Emu Plains, Diocese of Sydney.  
DILLON, The Reverend R. F., Rector of St. George's, Hurstville, Diocese of Sydney, has been appointed an Examining Chaplain to the Archbishop. The vacancy occurred through the death of Canon D. J. Knox.  
DOUGLASS, The Reverend D. M., Rector of Port Hedland, Diocese of North-West Australia, is to return to Sydney in January, 1961.  
FISHER, The Reverend F. E., formerly Rector of Geraldton, Diocese of North-West Australia, has become Chaplain to the Royal Perth Hospital.  
FISHER, The Reverend G. A., formerly Rector of Merriwa, Diocese of Newcastle, was inducted as Priest-in-charge of the Provisional District of Birmingham Gardens — Shortland, in the same diocese, on November 8.  
GARDNER, The Reverend M. H., formerly Rector of Southern Cross, Diocese of Katoorlic, has been appointed Chaplain of the Forrest River Mission, Diocese of North-West Australia.  
MASON, The Reverend J. F. W., formerly Chaplain at the Church of England Grammar School, North Sydney, to be Rector of St. Mark's, Northbridge, Diocese of Sydney.  
PERCIVAL, The Reverend K. T., formerly Curate at St. Nicholas' Church, Coogee, Diocese of Sydney, has become Curate at St. Paul's, Caringford, in the same diocese.  
PITCHER, The Reverend E. H. V., formerly Rector of Scone, Diocese of Newcastle, has commenced duties as Director of Christian Education and Students' Chaplain in the same diocese.  
WILSON, The Reverend L. R., formerly Provost of Kuching Cathedral, Diocese of Borneo, has been appointed Rector of Geraldton, Diocese of North-West Australia.

## ON BEING PLENTEOUSLY REWARDED

Throughout the Anglican Communion next Sunday will be heard the Collect "Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded . . ."

In an age whose spirit is oppressed by the weight of materialism, the operative words in this Collect, to most people, will be "plenteously rewarded." Most people, including probably even most nominal Christians, succumb without realising it to the heresy that these rewards are of this world, to be enjoyed on this earth in material form. They are nothing of the kind. There is no warrant in the Scriptures or the doctrine of the Church for so gross a misconception. The rewards of Christian virtue are of the spirit, more real by far than any material thing.

Yet materialism, against which Christianity is the strongest expression of protest, tends to-day so keenly to corrupt the spirit of man that its effects are manifest throughout our society not only in politics and education, for example, but in the life of the Church herself. Reflecting those tendencies of the secular State which should itself reflect what the Church teaches, the Church herself is shewing an increasing preoccupation with matters of property and finance. Were we, as good stewards, to regard property and money as instruments alone, held in trust for higher purposes, all would be well. Too often, however, at all levels in the organisation of the Church, from the parish to the diocese and the national Church, that which should be regarded as a means tends to become the end in itself.

This trend has in some cases been accelerated, in others retarded, by the extension of fund-raising techniques and by the ever more widely accepted concept of promotional methods applied to the Church. One thing which should be made clear is that no one at the heart and centre of promotion or fund-raising work has ever made, the fundamental error of mistaking means for ends. If a parish in new-found affluence spends too large a part of its income on its own parochial needs, ignoring the calls of the diocese; or if a diocese does the same, ignoring the absolute priority which should be accorded missionary enterprise, these wrong policies should not be imputed as a reproach to the concept of promotion, or even fund-raising work. On the correct view, the call to sacrificial giving applies not only to individual Christians; but to parishes and larger groups equally.

If individual Christians may not expect to be plenteously rewarded on this earth, neither may parishes. The greatest reward of a parish or larger group, as a collective entity, will come not merely from a larger material stake in terms of money and mortar, but from its real stake in Christ's Kingdom through sacrificial giving. The Church as a whole has by no means yet swung back again to the extreme of worldliness which marked her before the Reformation, and again at one stage in the eighteenth century, and again in an earlier time. The danger apparent in some trends that can be seen in Australia, and in more than trends that can be seen in at least one other part of the Anglican Communion, however, is that we may swing, unless checked, away from reality back to worldly materialism.

Paradoxically, and ironically, a strong brake on our tendency away from reality is the temper of the secular world itself, whose approach to these matters is not less lacking in candour and logicity than in France in 1789 and Russia in 1917 — and, in a way, in China less than a decade ago. In some ways, we live in fear of the judgement of the secular world because that world, while rejecting Our Lord of Himself, has yet been so thoroughly soaked in the knowledge of His teaching, willy-nilly, that it is able to judge us by our own theoretical criteria. The world knows well, because we have so taught it, that he who has given away most is happiest; that true inner peace and power is inversely proportionate to material possessions.

However we may strive, no matter in what spirit of self-sacrifice, it will avail us naught without we hear and truly know the concluding words of next Sunday's Collect, the familiar phrase which sums up the heart of Christian doctrine: "through Jesus Christ our Lord." The "wills of thy faithful people" does not mean our own wills, but the will of God which we must try obey.

## Two Hopeful Events

### In A Depressing Year

A year that has been bitterly disappointing in international relations yet seems likely to be memorable for Christians because of two most encouraging events.

A quick run through some of the depressing happenings of 1960: The U2 spyplane incident which embittered feelings between the United States and Russia and caused the collapse of the Big Four summit talks in Paris in May; the apartheid-fomented bloodshed in South Africa; the carnage in newly independent Congo; the round of executions in Castro's Cuba; Japanese violence which forced the abandonment of a visit by President Eisenhower; the insults hurled at the general assembly of the United Nations, attended by an unprecedented number of top world leaders.

Yet against this dismal record of hate and violence can be set, as the year is heading to its close, two events of peculiar Christian significance—the election of the first Roman Catholic as President of the United States and the meeting in Rome early next month of the Archbishop of Canterbury and the Pope.

It is probable that Senator Kennedy's victory margin would have been greater if he were not a Roman Catholic; yet his election bespeaks a growth of religious tolerance since another Roman Catholic Democrat, Al Smith, was defeated for the Presidency 32 years ago.

The pending meeting between Archbishop Fisher and Pope John (which the humourists are already calling the Holy Summit) continues to enjoy the favourable world reaction that was noted in this column last week.

Of the comments I have read since then I liked especially that of the Roman Catholic Archbishop of Liverpool, who said: "There is much greater warmth of feeling between Church leaders than most people suspect."

My personal relations with both the Archbishop of Canterbury and the Archbishop of York are most cordial. The visit of the Archbishop of Canterbury to the Pope is exactly what it is called—a courtesy visit—but courtesy translated into the language of religion means charity.

Christmas this year will gain in significance because of the proof given in the United States and about to be given in Rome that the Christianity we share (and which should unite us) is much more important than the denominationalism and the bigotry that too often divide and embitter.

"See how these Christians love one another," instead of being used as a jibe, may yet become the sincerest compliment.

## Personal Prejudice In Politics

Tuning in to a debate on the Crimes Bill in the Federal Parliament the other night, I heard one member constantly referring to the physical "littleness" of an opponent.

The Speaker was not presiding at the time, and the member continued with this offensive reference until someone took objection, whereupon the Acting Speaker did take a hand—although in a rather indirect way, not by actually ordering the offender to desist, but by telling him he "would be yelling outside" if he didn't.

I wonder why it is that so many of our politicians, both Federal and State, think their arguments on matters of principle gain reinforcement from personal abuse?

The Kennedy-Nixon Presidential contest in the United States set an example of dignity in personal relations while two men were engaged in several months of policy argument. And, from all accounts, the two men mean to preserve their pleasant personal contacts now that the contest has been decided.

Admittedly, America also has

its share of feuding among leaders. The coolness that has persisted between ex-President Truman and soon-to-be-ex-President Eisenhower over the past eight years is regrettable. But, as they seldom had need to be in personal contact, this coolness did not greatly affect national issues.

The pity in Australia is that of politicians of opposing camps, considering national problems in Parliament, so often allow personal antipathies to colour their expression of views.

A metropolitan newspaper has a motto, "Above all, for Australia." Some of our politicians might profitably meditate on that.

## An Unbanned Book And The Church

A Leading Article in "The Times," of London, regretting the decision of the jury in holding that D. H. Lawrence's novel, "Lady Chatterley's Lover," is not obscene, has provoked much criticism, some of which, curiously enough, is directed at the Church.

The Leader was entitled, "A Decent Reticence," and it held that, in spite of the impressive parade of witnesses, well nigh all affirming that the publication of the book could do nothing but good, it would not have been difficult to match them, bishop for bishop and don for don, with a similar parade taking exactly the opposite view.

Incidentally, the Archbishop of Canterbury denounced the 41-year-old Bishop of Woolwich, Dr John Robinson, for testifying in favour of the book.

"In my judgement," said Dr Fisher, in addressing a Canterbury diocesan conference, "the bishop was mistaken to think that he could take part in this trial without becoming a stumbling-block and a cause of offence to many ordinary Christians, and I think I ought to say so here since I am pastor and your chief pastor."

Leaving that rebuke to speak for itself, one cannot but be surprised at some of the comments made about Christianity and the Church in "The Times" correspondence on the unbanning of Lawrence's book. Here are two which raised my eyebrows:

"I regret that you should advocate Christian (or any other pragmatic) morality as a basis for dissent from the verdict, for in that view are undertones of a desire to impose upon society an arbitrary moral code . . . A man's morals are his own affair."

"The average man is asking himself, does the Church not beg the question that its marriage laws are the best for the human race?"

## Tennis Heads' Bad Sunday Example

Australian lawn tennis authorities, which once used at least to have the grace to feel apologetic about holding "big" matches on Sundays, now seem to feel there is no need to treat Sundays any differently from other days.

Play in the New South Wales championships continued right through last week-end.

—THE MAN IN THE STREET.

## CHURCH CALENDAR

November 20: Sunday Next Before Advent.  
November 22: St. Cecilia, Virgin and Martyr.  
November 23: Clement, Bishop and Martyr.  
November 25: St. Catherine, Virgin and Martyr.

## RELIGIOUS BROADCASTS

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

SUNDAY, NOVEMBER 20: RADI SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T. "Working With Youth." A report on the activities of the Y.M.C.A. and the Y.W.C.A. RELIGION SPEAKERS: 3.45 p.m. A.E.T., W.A.T. "An Australian Passion Play." The PRELUDE: 7.15 p.m. A.E.T., W.A.T. "The Choir of the Canterbury Fellowship, Melbourne. PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T. "The Church and Politics." A forum with Dr K. Henderson, the Reverend E. J. Stormon, S.J., and the Reverend J. Alexander. THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T. The Sunday next before Advent. Broadcast from the B.B.C. MONDAY, NOVEMBER 21: FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T. The Reverend S. Weeks. MONDAY, NOVEMBER 21 — FRIDAY, NOVEMBER 25: READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T. The Reverend M. Holly. MONDAY, NOVEMBER 21 — SATURDAY, NOVEMBER 26: DAILY DEVOTIONAL: 10.03 a.m. A.E.T. \*November 21: Mrs. A. V. Maddick. \*November 22: The Very Reverend E. Wetherell. November 23: School Service. "Stories from the New Testament." — "The Church Continues." November 24: The Reverend A. P. Campbell. November 25: The Reverend J. King, M.S.C. November 26: The Reverend A. Walker. WEDNESDAY, NOVEMBER 23: RELIGION IN LIFE: 10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.40 p.m. W.A.T. "The Church in Contemporary Society."

Canon E. W. Southcott is interviewed by the Reverend E. H. Robertson. Broadcast from the B.B.C. FRIDAY, NOVEMBER 25: EVENING: 4.30 p.m. A.E.T., W.A.T. "From St. Paul's Cathedral, Melbourne. MONDAY, NOVEMBER 21 — SATURDAY, NOVEMBER 26: EVENING MEDITATION: 11.23 p.m. A.E.T. (11.53 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T. The Reverend J. Connellan. TELEVISION: SUNDAY, NOVEMBER 20: ABN 2, SYDNEY: 5.15 p.m.: "Sunday Special." "Mothers and Fathers." The Reverend V. Roberts. 10 p.m.: "Training the Modern Priest." Corpus Christi College, Glen Waverley, Vic. ABV 2, MELBOURNE: 11 a.m.: Divine Service from Garden Island Naval Chapel, N.S.W. Preacher: The Reverend G. C. Swain. 5.15 p.m.: "Sunday Special" — "Firemen." Brother Columban. 10.05 p.m.: "A Year With the Church." The Reverend A. James. AB 2, BRISBANE: 5.15 p.m.: "Sunday Special" — "Soldiers." Brother Desmond. 10 p.m.: "The Churches on the Drawing Board." Dr C. Wright and Mr J. Earle. ABS 2, ADELAIDE: \*5.15 p.m.: "Sunday Special." — "The Family of Man." The Reverend H. Girvan. \*10.15 p.m.: "On Being a Bishop." "The Bishop of Armidale, the Right Reverend J. S. Moyes. ABW 2, PERTH: 5.15 p.m.: "Sunday Special" — "The Bishop." Brother Columban. \*10 p.m.: "Info All the World." Canon M. A. C. Warren. ART 2, HOBART: 5.15 p.m.: "Sunday Special" — "Guiding Hands." The Reverend V. Roberts. 10 p.m.: "Old Churches in a New Land." A feature on the Orthodox Churches. (Part 2.)

## 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.

### MINISTRY IN PRISONS APPEAL FOR PARCELS

TO THE EDITOR OF THE ANGLICAN

Sir,—May I be permitted again to use your columns to invite fellow Anglicans to share in the great and thrilling redemptive work of the Church? When Sir Winston Churchill was Home Secretary, he used these words—"The mood and temper of the public in regard to the treatment of crime and criminals is one of the most unfailing tests of the civilisation of any country. A calm, dispassionate recognition of the rights of the accused and even of the convicted criminal against the State; a constant heart searching of all charged with the deed of punishment; tireless efforts towards the discovery of regenerative processes; unflinching faith that there is a treasure if you can find it, in the heart of every man. These are the symbols which in the treatment of crime and criminals, make and measure the stored up strength of a nation and are a sign and proof of the living virtue in it."

If these words are applicable to the nation, how much more are they applicable to the Christian Church? I believe it is especially important that when we celebrate the Nativity of Christ the King, the Great Redeemer, we should make sure that those in prison should feel that they are neither forgotten nor forsaken by the other members of the Christian family.

I would appeal most earnestly for financial assistance in providing for Christmas parcels for prisoners, particularly those at Pentridge Prison, Coburg, Victoria, of whom I see so much. Who will help us? If those willing to do so would kindly send donations to me in care of the Melbourne Diocesan Centre, 73 Queensberry Street, Carlton, N.3, Victoria, they will be very gratefully received and acknowledged.

Yours sincerely,  
(The Reverend)  
W. L. McSPEDDEN,  
Church of England Chaplain to Victorian Prisons and Penal Institutions,  
Melbourne.

### "LEARNED IN THE LATIN TONGUE"

TO THE EDITOR OF THE ANGLICAN

Sir,—As one who has often sat in the gallery of synod may I suggest that speeches of all clergy and lawyers (who also should be learned in the Latin tongue) be delivered in Latin. My reasons for this are that such a practice would tend towards an increase in culture and that Latin being a careful and concise language would give greater clarity of expression and a more concise arrangement of ideas and words.

Critics of this suggestion may say that such a practice would protract synod and deprive some members from understanding the speeches. Many of the speeches now are seven times as long as they need be. An official translator could be appointed to render those speeches into English for the sake of lay members not skilled in Latin, and still the time of synod could be reduced.

Yours, etc.,  
FRED HARROLD,  
Sydney.

### A GARAGE OR A CHURCH?

TO THE EDITOR OF THE ANGLICAN

Sir,—I enclose a copy of the front page of the official organ of the Diocese of St Arnaud. On it appears a photograph of the new Church of the Holy Trinity, Tanwood, in the Parish of Avoca.

I speak more in sorrow than in anger, but I do ask is this a building that the Church of England ought to erect and regard as a consecrated church in any parish in the land?

How can our architects design such poverty stricken erections, how can our parishes desire them, how can our diocesan advisory committees approve the plans and how can our bishops consecrate such buildings when they are completed?

My own State is not guiltless of similar erections, so I am not in the least pointing the finger at somebody else and feeling that it has no application to the part of Australia in which I work. But I do ask, if parishes are short of funds, does this mean that the building they erect must necessarily look like a garage?

Simplicity in design and in materials is one thing and it may be necessary to economise to a very great extent in these directions. Have we not architects capable of producing simple, graceful and worshipful buildings, which the Church of England can at any rate look upon with some modest degree of satisfaction?

The nature of the buildings which the Church erects are its first advertisement; they are the way in which the Church commends itself to the passerby or the newcomer to the district. But a building like this, Sir, can only strike the passerby with a sense of deep unworthiness, and the more he cares for the Anglican Church the deeper sense of unhappiness is he bound to feel.

Yours sincerely,  
(The Reverend)  
ERNEST GUNDRY,  
Carlisle, W.A.



The church at Tanwood.

### SOCIAL LIFE FOR NEWCOMERS

TO THE EDITOR OF THE ANGLICAN  
Sir,—Mr Arthur Firman's letter (October 7) on the lack of social life for migrants within the Church is an apt description of many parishes in Australia to-day.

I only wish more newcomers would speak out on this subject as it is not peculiar to Adelaide. But there are some churches in both Sydney and Melbourne where migrants and visitors are made most welcome, and it would be interesting to know what if anything is being done in other places to make the Church more friendly to newcomers.

Committees of men and women could be formed in each parish with members wearing a distinctive badge to church and church functions so that newcomers wishing to join in the social life of a parish would know whom to contact.

Rectors should not be left to cope with this on their own, as neighbourliness is the responsibility of all members of the Church.

Yours sincerely,  
ANGELICAN,  
Devonport, Tasmania.

### CATHOLIC, NOT PROTESTANT

TO THE EDITOR OF THE ANGLICAN

Sir,—The correspondence, "Catholic, not Protestant" has aroused my interest. I think the terms cannot be too clearly defined, involving as they do, membership in the Church.

The title page of the Book of Common Prayer states that the Church of England uses the sacraments, etc., of "The Church," words which surely seem to imply that the Church of England owes its origin to some greater pre-existent organisation.

The Prayer Book uses various titles for "The Church": Christ's Church (Public Baptism); Holy Catholic Church (Apostles' Creed); One Catholic and Apostolic Church (Nicene Creed); Catholic Church of Christ (P.B. Preface); Church of God (Ordinal); and the Athanasian Creed stresses the necessity for holding the Catholic Faith.

The Prayer Book then clearly teaches that Baptism confers membership in the Catholic Church, and when Confirmation by an Anglican bishop subsequently follows, the baptised Catholic is admitted to Communion in the Church of England.

I would like to be regarded as a sober, peaceable and truly conscientious son of the Church of England and am proud of the glorious title of Catholic, yet there is a sense in which I can readily accept the necessary title of Protestant.

In Tudor times, the names Papist and Protestant were used as opposite terms, whereas today it is usual to hear the terms Catholic and Protestant quoted as opposites, but my belief is that the opposite of Catholic when applied to religion is heretic.

When completing the usual census return, I have always answered "religion" as "Catholic (Anglican Communion)" in my own case and in the case of my wife, to whom I have been happily married for 44 years, "Catholic (Roman Communion)".

## 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.

### How can you explain to a seven year old girl where heaven is?

This is a question from a puzzled mother whose daughter's questions about heaven have proved more than she is able to answer.

Like a text from the Bible, the question should be set in its context. What gave rise to the question? Did it come from some story at Sunday school, or did it, as most likely, arise in the family where the separation of some loved one was referred to as "Oh, he's gone to be with Jesus in heaven?"

Far too frequently, that method of approach sets up the wrong sort of thinking: if not immediately, certainly later. It is said with the idea of comforting so that the child, knowing that Jesus is good, will grasp

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

that the loved one is where all good things are.

Rather than this resulting, the child may grow to dislike, even to hate the thought of heaven. It is the place not where loved ones have gone, but where loved ones have been taken. It is to say, in other words, that Jesus wills death: and when some of the insoluble problems of life later confront the child, she associates God with evil rather than with good.

How then can the matter be handled? As far as the child is concerned, heaven must be consid-

ered spatially. It is a place of great joy. When we are happy, we radiate happiness. We are friendly to everyone, even those with whom we sometimes quarrel. Heaven is the place of complete happiness — everyone radiates happiness. It is unmarred.

In such an atmosphere, the loved one lives a richer life. And because we think spatially, we must recognise that it is not confinement to a house as with a sick person: it is to be given different powers so that the loved one is nearer than we think.

This, obviously, is the doctrine of the Communion of Saints. Mark that it is fellowship with, and not communication from, the saints.

In his recent autobiography, Dr Daniel Poling gives four examples of what this means to him, of which I cite one.

After a major operation he says that he had a sense of his mother's presence. His darkened hospital room became luminous and crowded. Sleepless, wide-eyed, he knew the presence of what the Scriptures call the "cloud of witnesses."

### FULLER LIFE

There were moments when it seemed to him that his parents, his wife and others must break through to him, but it did not happen. They were there, as real as reality, "closer . . . than breathing, and nearer than hands and feet."

Further, a little girl knows that although she is separated from her parents while she is at school, they still continue to love her. Absence does not mean the cessation of love. Equally so, the loved one whose life is now fuller and freer, continues to love her.

It may be that that love cannot be expressed as tangibly as before, but that love is a precious and real possession.

Since we are thinking spatially, it is natural that we shall speak of the streets of gold and the gates of pearls. They are but figures of the beauty of even the paths on which we walk. But we need to avoid undue emphasis on the furniture of heaven.

In some such ways as these I would try to help the growing lass, capable of much greater understanding than we think, all the time bearing in mind that dark and foreboding pictures should not colour the explanation.

### MELANESIA APPEAL ANSWERED

FROM A CORRESPONDENT

Melbourne, November 14

A Melbourne churchman has volunteered to act as structural engineer for the design of the steelwork for the new Cathedral of All Saints at Honiara, Diocese of Melanesia.

He is Mr Roy J. Bennie, a parishioner of S. Peter's, Eastern Hill, who has recently retired from his post with the Gas and Fuel Corporation.

Mr Bennie answered the appeal made by the Bishop of Melanesia's lay commissary, Mr H. Venn-Brown, in our correspondence columns of October 14.

devoted their lives to bringing the Church safely through its ordeal.

The Reverend L. G. Kerdel (October 21) says the word has completely changed its meaning. I would prefer to say that it is very widely misused and misunderstood. If he hears the word "Catholic" misused, as I am sure he often does, would he on that account surrender his own right to use it? Of course not. Why not, then, also defend our historic right to the term "Protestant"?

There is, in fact, no satisfactory term that includes all the other Reformed Churches and excludes us, just as there is none that includes all the other Catholic Churches, but leaves us out. I suggest that this fact places us in a position of great honour and heavy responsibility, as in a special sense, brothers of all men of faith, and we should be very careful that we do not lose this position.

Yours faithfully,  
J. B. CAMERON,  
Biddeston,  
Queensland.

### "REV. WHOISIT"

TO THE EDITOR OF THE ANGLICAN

Sir,—It was refreshing to read the Reverend A. W. Singleton's letter in THE ANGLICAN of November 4 concerning the misuse of the word "Reverend" in connection with the clergy. For a while I thought that I was a voice crying in the wilderness.

The tendency towards the misuse of our language is something that has worried me for some time, although not with the same intensity as more important matters concerning the Faith, and it may be of interest

and for Fr Singleton and other readers to hear two examples of this misuse of words from amongst many that have happened to me alone, experiences which I am certain have been duplicated amongst my brethren.

We can excuse those whose grasp of the English language is not all that it should be, but when blatant examples of ignorance appear amongst school teachers, newspaper columnists and Non-conformists then I feel we should fear for the language which gave us the Bible, the Prayer Book and the plays of Shakespeare, and voices should be raised in protest. It may be that perhaps the American influence has crept in amongst us more than we realise.

In Victorian schools at least, children are taught that the correct forms of address are Dr Smith, Mr Brown, Fr Dooley and the Rev. Jones. At least this is what I have seen on blackboards in certain schools. The same may apply elsewhere and if this is so it is no wonder that children so instructed will grow up to misuse the English language.

Webster's Dictionary first defines the meaning of the word "protest" as "to affirm with solemnity" and in that sense only I become a Protestant, when it is necessary to make a solemn affirmation of the articles of the Catholic Faith and doctrine against any upscriptural Roman or heretical additions to the Catholic Faith or subtractions therefrom.

Yours faithfully,  
J. R. WOOD,  
Gerrington, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—I have always been an Anglican, and not Low Church either, but I would hate to be told that I am, on that account, not a Protestant.

It is surely indisputable that our Church in the sixteenth century passed through the fires of the Protestant Reformation, losing in the process much accumulated dross, but preserving intact the essentials of the One Holy Catholic and Apostolic Church. To deny that this occurred, and that we are what we are to-day partly because of it, is to fly in the face of history and to repudiate the many saints, scholars and martyrs who

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is the president of the International Alliance of Women and vice-president of the International Federation of Women Lawyers.

She is Mrs Ezzlyn Deraniyagala, of Ceylon, who arrived in Melbourne last month to attend the Australian Federation of Women Voters' 12th triennial conference.

At home Mrs Deraniyagala is a worshipper at Christ Church Cathedral, Colombo. In Melbourne she read the second lesson at the federation's service in St. Paul's Cathedral on October 30.

She is believed to be the first Asian woman to hold office as president of an international women's organisation.

She took an Honours degree in Jurisprudence at Oxford. Her husband is also a barrister; she has one son, who is studying medicine at St. Bartholomew's Hospital, London.

In 1956 Mrs Deraniyagala was Ceylon's delegate to the U.N. Expert Working Group on Civic Responsibility of Asian Women.

The same year she was also a member of the Marriage and Divorce Commission, Ceylon.

Among her varied activities she has served on many committees and been vice-president

of the Y.W.C.A. in Colombo. Before leaving Australia this Friday she will also have visited Canberra, Brisbane and Sydney.

## BOOK REVIEW

## A RIGHT APPROACH TO PASTORAL CARE

THEOLOGY AND THE CURE OF SOULS. Frederic Greeves. Epworth Press. Pp. 180. English price, 22s. 6d.

THIS work is sub-titled "An Introduction to Pastoral Theology," and indeed this accurately describes its purpose. Be it said at the very beginning that this is not a "do-it-yourself" kit. You will find no directions on how to carry out pastoral work.

Rather, the aim of Principal Greeves seems to be to provide the student with a consistent orientation of theology and the pastoral office of the Church.

Have you ever wondered whether your pastoral work "squares" with your theological bias? Do your preaching and your pastoral practice go well together?

Principal Greeves begins by investigating the real meaning of the phrase, "the cure of souls." He says that "care of souls" is not good enough as a paraphrase, as it lacks the concept of "healing" which is inherent in the word "cure."

"Pastoral care" seems to be the best substitute. "Only as we see the pastoral work of Christ Himself as part of the meaning of His whole work of redemption can we rightly comprehend both the primacy of His own pastoral work and the character and scope of the Church's pastoral ministry."

Pastoral care is the work of the whole Church, not just the responsibility of the ordained ministry. Yet, in the last analysis, Christ is the only Pastoral Worker, and the Church participates in His pastoral work.

It would be an impossibility to summarise this important

book. The author is convinced that doctrine and experience, experience and theological interpretation are interdependent. Right through the book this relatedness of theology and pastoral care is brought out extremely tellingly.

Principal Greeves is also concerned that we should not see the pastoral office as merely the concern for individuals as such. The concept of togetherness should be right at the heart of the pastoral purpose.

The pastoral office should include the Church's care of itself, and therefore the Church needs careful self criticism. Since diagnosis is a preliminary to the cure of souls, some concept of health is needed. But when professing Christians start to examine their corporate life, they tend to identify sickness with health, and suppose that all is well.

What is desperately needed is a Church that will listen to what people are trying to say. Some of the questions of mankind are too deep for words. We must listen for these in the lesser queries and in the silences of those who dare not speak.

What is the connection between priest and layman in the pastoral care of the Church? If the whole Church is to share in the whole mission of the Church, then some adequate approach to that question needs to be sought for. And Principal Greeves has many signposts for our guidance.

—R. H. S.

## ROYAL VISIT TO SISTERS' SCHOOL

FROM A CORRESPONDENT

London, November 14

At 4.30 p.m. on November 2 a car flying the Royal Standard drew up at the School Gate of the Old Palace Grammar School, Croydon. Her Majesty the Queen and the Duke of Edinburgh stepped from it to be welcomed by the Reverend Mother of the Community of the Sisters of the Church.

Since 4 o'clock 450 excited girls, each equipped with a Union Jack, had been lined up outside the 15th century banqueting hall and the temporary modern classrooms, waiting for this moment.

Old Palace Road outside the gates was lined with people and all the bells of the parish church next door pealed loudly in welcome. As the Royal guests, escorted by the Reverend Mother and the Sister Headmistress, walked through the path of girls, the Queen smiled at them and

asked questions about them, and smiled and bowed to the assembled Sisters.

The Queen was first taken to "Queen Elizabeth's Room," named after Elizabeth I of England, who had been a frequent visitor to the Old Palace when it was still a home of the Archbishops of Canterbury.

No archbishop has lived in the Palace since 1758 but our present archbishop and Mrs Fisher were guests on this historic occasion.

The Royal guests had after-

noon tea in the banqueting hall while the girls performed one of the scenes from the school's pageant of history. The scene chosen was of Elizabeth I and Sir Christopher Hatton, one-time Chancellor of England, dancing the galliard.

A contemporary record speaks of this occasion:

"The 29 of April, Sir Christopher Hatton, Knight, captain of the gard, vice-chamberlain and one of her maisties privie counsell was made Lord Chancellor of England at Croydon, in the Archbishop of Canterburies house, wher he received the great seale in the gallery there."

## SAXON WINDOW

The foundation stone of the present Palace dates back at least one thousand years. It may be even earlier as there is a Saxon window behind the dyeing vat and some Roman tiles are to be seen in one wall. As far back as 871 there is a record of Archbishop Aethelred exchanging some land of his in Croydon for some at Chartham, Kent.

It is probable that two saints, S. Anselm and S. Thomas a' Becket, resided there, as the archbishops used the Palace as a country residence and headquarters when engaged on diocesan business, and they occasionally held ordinations in their private chapel there.

After afternoon tea the Queen and the Duke were taken through the guardroom (early 15th century) where they spoke to Sisters and Novices of the Community, and into the chapel. The present chapel was built by Archbishop Arundel about 1414 but has been much restored and beautified by successive archbishops, especially Archbishop Laud (1633-1660).



The Duke of Edinburgh speaking to some of the Sisters of the Community of the Church during the royal visit to the Sisters' School at Croydon on November 2.

THE HUTCHINS SCHOOL, HOBART

## SCHOOL CHAPLAIN

Applications are invited for the position of Chaplain to The Hutchins School which is a Church of England Independent School, for boarders and day boys. Present enrolment 500.

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# THE YOUTH PAGE

## QUESTIONS WE MUST FACE

How does one answer a Roman Catholic who says that the Anglican Church is wrong to give lay people the consecrated wine at Holy Communion?

There is not the slightest justification in Holy Scripture or in the practice of the early Church

for receiving only the wafer at the Holy Communion.

When the custom of receiving only the consecrated bread appeared about the year 450, it was denounced by the authorities of the Church.

Pope Leo the Great commanded that the people who did this should be excommunicated.

A little later, Pope Gelasius said about them: "They must either receive the sacraments entire or be repelled from them altogether; because the division of the one and same mystery cannot take place without a huge sacrilege."

This custom, described by a great Pope as "a huge sacrilege," began to spread rapidly about the middle of the eleventh century, but its adoption was purely unofficial.

It was still condemned by the official representatives of the Church.

When the Council of Constance met in 1415 many hoped that the practice would be condemned and abolished. Instead of that, however, it was adopted as the official practice of the Church.

At the time of the Reformation, the restoration of the cup to the laity was one of the first reforms instituted.

Although it is believed that the Church has authority to ordain rites and ceremonies, this authority cannot be used in contradiction to Scripture and Our Lord's own words.

There is a certain amount of practical convenience, no doubt, in the administration of the sacrament in only one kind. But that cannot possibly be set against Christ's plain command that we should receive both His Body and His Blood.

The Church of England with the Orthodox Eastern Churches are content to hold fast to the primitive and Catholic custom of receiving the sacrament in both kinds.

## RETREAT PLANNED FOR Y.A.F.

FROM A CORRESPONDENT  
Newcastle, November 14

The Young Anglican Fellowship in the Diocese of Newcastle has arranged a week-end retreat on December 3 and 4 at the Diocesan Conference Centre, Morpeth.

The retreat conductor will be the Vice-Principal of S. John's College, Morpeth, the Reverend Gordon Griffith.

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Information can be obtained from THE SISTER SUPERIOR C.S.C. in each of these Centres.



Boys who attend the mission school at Apugi, New Britain, Diocese of New Guinea, choose books from the school library to practise their reading (See story page 9).

## THE BURIAL OF THE DEAD

Our Lord said of His own work: "I came that they may have life and may have it abundantly." The Church makes available to her people the benefits of Christ's work through her many services, as our study of the Book of Common Prayer has shown.

We are brought to think about our final end especially through the service for the Burial of the Dead.

We must remember that the service provided is not for the corpse, but for those who attend the burial.

It is appropriate, therefore, that the Church should take this opportunity of teaching her people about death and the hereafter.

The service takes place against the background of belief about the next life which we declare in the Nicene Creed: "I look for the resurrection of the dead, and the life of the world to come."

### AN EVENT

We must remember that death for the Christian is an event, not a state: it is the entering on a new manner of existence.

Scripture teaches us that the next life is life in an even more intimate relation with God. But we are given no reason for thinking that we all "go to heaven." Christ made it clear that there is heaven and there is hell.

The Church in the Prayer Book service directs that the body of a church person should be brought to the church after his death. His soul, of course, is already on the next stage of his pilgrimage.

The service begins on a note of triumph with the recitation of some great Scriptural truths.

The first is a statement from Our Lord Himself. The second is from the Old Testament, the third from S. Paul.

After the sentences and an appropriate psalm, further teaching is given from the First Epistle to the Corinthians.

The prayers that follow are full of hope for the soul of the person who has died, with whom

the Christian congregation will continue in fellowship, in the communion of saints.

The congregation is led to think more seriously about their own preparation for death: to live in such a way that death will be a joyous event.

In the act of committal of the body to the grave, or to the fire in the case of cremation, the mourners are left with the comforting words: "Blessed are the dead who die in the Lord, for they rest from their labours."

## NEW ZEALAND YOUTH SEEK PRAYER SUPPORT

The Youth Committee of the National Council of Churches in New Zealand has asked young people in Australia to join them in their spiritual preparation for the Ecumenical Youth Conference in New Zealand next month.

The conference, to last from December 27 to January 4, will be attended by 1,800 young people, fifty of them from Australia.

The planning committee has asked that the following prayer be used in preparation for the conference:

*O God, the Father of Our Lord Jesus Christ, and our Father, we praise Thee that Thou art one, and Thy will one.*

*We thank Thee that Thou dost not leave us in isolation and separation, the one from the other, but that the Holy Spirit constantly prompts us to manifest the oneness that is ours in Christ Jesus.*

*We confess, O Lord our God, that through custom and laziness and pride we frequently shut our hearts and minds to the voice of the Spirit; yet leave us not, nor forsake us, but turn our hearts that we may hear and obey.*

*We pray Thy blessing upon us as we seek to follow Thy leading, in calling together the forthcoming Ecumenical Youth Conference.*

*Be with those who shall come among us as Thy spokesmen, to reveal treasures new and old from the storehouse of Thy truth.*

*Guide those who are planning the details of the conference, and so control their preparation that all things may work together for the blessing of all.*

*Particularly would we ask that every person who plans to come shall be prepared by prayer and study to receive what we believe Thou art able and anxious to give through the Conference.*

*So guide and bless the work of Thy servants, O Lord, that Thy will may be done through us; Thy Church strengthened, and this nation feel the constraint of Thy holy will.*

*This we ask to the glory of Thy name, through Jesus Christ our Lord. Amen.*



The three bishops in the Diocese of New Guinea meet the children at the Church of the New Guinea Martyrs, Townsville, during their visit to the city (See story page 1).

### ABBOTSLEIGH WAHROONGA

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- For illustrated prospectus and further details, please apply to the Headmaster.

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## "THE BRIDGE IS LOVE"

WE are on this world tour to consult with those of Australia and New Zealand on ways and means of sending men into the distant places of the earth.

The theme of my address is "The Bridge Is Love," which is the title of a recent book. There are many mighty bridges in the world, and traffic always flows much better over good bridges.

In our Mothers' Union and Missionary Guilds are we trying to build the bridge of love?

It is needed to bridge the gulf between the generations—an unbridgeable gulf?—and we adults are usually unable to see the possibilities of the younger ones. Yet the bridge of Christ's love has been thrown over and between the generations.

This is one of the problems of the Christian Church to-day. Well, on our knees, to pray that we may throw the bridge across from our side to seek and reach the younger generations.

The missionaries in Kenya and other parts of Africa are trying to bridge the gulf between the races with love. The bridges are needed between *apartheid* and assimilation.

Here, in Australia and New Zealand, how do we see it? Can we throw stones at Africa on this question? The gulf of assimilation is needed in England with so many different races.

The only way is the bridge of love. That is the missionary work of the Church, and it is found on our knees and around the word of God.

What about the bridge to be found at the kitchen sink—when we women are on the same level, and problems are solved, when we are doing the same chores.

### NEED OF GOD

Then there is the gulf between man and God. So often man seems to have no need of God. No sense of the need of God. The nightmare of the twentieth century is the absence of the sense or need of God. Yet it was bridged by Jesus once and for all.

We can do that for Him to-day—throw out that bridge of love across between man and God. Our business is to proclaim that love of His to-day. The world believes that God is dead for to-day. Do you believe that or do you believe in the resurrection of Christ?

When the congregation is thundering out its mighty Creed, and you come to the last part, do you start to fumble for your coins for the collection, or do you shout this triumphant belief in the Resurrection. The fact that you believe in the Resurrection is your answer to the world.

The gulf between the past and the present is also real. To-day the missionary must be willing to work with, and under, native peoples.

The need is for more people with right attitudes towards God and others, to place themselves in the other person's shoes, and

### PARISH HELPS NEW AREA

Help from an established parish in the Diocese of Sydney to a recently-settled area was demonstrated last Saturday afternoon when the churchwardens of S. Clement's, Mosman, handed to the church officers at Lalor Park a gift cheque of £1,000.

The Venerable G. R. Delbridge set the foundation stone for a church hall in the Housing Commission area of Lalor Park in the Provisional District of Seven Hills.

This is the text of the address given by Mrs M. A. C. Warren, wife of the General Secretary of the Church Missionary Society, at a women's rally at S. Paul's, Bendigo, on October 27.

to see as he sees. The leadership of the Church in many places to-day is in the hands of the native.

But there is a gulf between the old and the young in the mission field. How hard one is on the other! The bridge must be thrown across them, too.

And there is the gulf between language and customs, of natives and missionaries. Again the bridge is love. And one's atti-

tude is the thing that matters most.

The world is crying out for business men and government servants, as well as missionaries, who are Christians.

We at home have so much—fellowship, churches so near—and yet many of these people haven't even got a Bible in their own language. In the Church alone can we have any real togetherness.

We can serve Him right where we are—to make it easy for young people to go out to the mission fields, to pray for them and for missionaries, to help them giving them refreshment of mind and soul.

We must be reading good missionary literature, and let God throw His bridge of love wherever He wills.

### FROM A SISTER'S NOTE BOOK . . . 20

## WHOSOEVER WILL BE SAVED

WHEN I was a child I thought as a child and not with good Theology. I distinctly remember knowing that there was a book in Heaven in which I had been allotted two facing pages.

On the left hand page were a series of ticks in black and on the right ticks in red. They were on separate lines, and earned for particular good or bad acts, but I cannot now remember the categories in which my conscience thus watched God judging me.

I can still recall the image that would come before my mind's eye with terrifying definiteness, of a large hand poised over the page waiting for me to make up my mind whether or not I was going to do the bad thing at that moment contemplated.

No doubt this pictorial interpretation of the Book of Life kept me from succumbing to some temptations, but I can recall no zeal to have the right hand page full of ticks and the left hand page clean.

All I tried to achieve was a fairly equal balance between them—I sometimes actually considered the two pages before finally deciding whether to refuse or yield to the temptation. I regret that if I saw a goodly array of red, I thought the accumulated merit would render me safe for the time being from a fatal judgement.

We all have a Theology, whether or not we call it by that name. It is the "code" we live by. Our "theology" largely determines our acts and thoughts, and these determine the person we are becoming. It is therefore most important to have a "theology" that is true to reality.

### OUR "THEOLOGY"

One result of my childish conception of Divine Judgement could have been an unconscious juggling of the red and black ticks to allow me to do what I wanted, unhindered by this fragment of my conscience. I do not know that this was so; the book always seemed objective, and I was only given an occasional warning glance at it.

Another result is that one begins to think of God as a rather comprehensive and prosaic Bookkeeper, passively watching for evidence to record in His ledger, and taking no other or active interest in you. And this is not the God revealed by our Lord Jesus Christ.

A third result is that if we think we have only to maintain a respectable balance between our good and bad actions, our morality becomes a negative refraining from public sin and a taking-it-easy about doing good—a narrow, sterile, un-human selfishness; there is time left to earn some good marks later on; the Day of Judgement is a long way off; let the standards of our crowd and the demands of our

easy-going (to ourselves) natures have sway for a while.

Our conscience is thus ignored and soon dies from neglect; the Judgement Book image recedes amid our mind's more active interests, and there is nothing for the time being to take its place.

This is, of course, the result with all bad Theology. It doesn't fit all the facts all the time and is thus discredited. But unfortunately, and frequently, with it goes belief in the possibility of finding a satisfying Theology, that is, one that fits the full facts of our human nature and is self-evident of its God-given Truth.

What then are the facts about judgement? Like all things outside our earthly life, they are hid with God. He has given us some clues, and will interpret them, to any necessary extent, directly through our prayer. The Revelation of S. John endorses the statements of the Creeds that it is our Lord Jesus Christ who will be our Judge.

The Athanasian Creed, or as it is called in the Book of Common Prayer, *Quicumque Vult* (Whosoever will be saved), that so beautiful and so neglected statement of our Faith, amplifies the other Creeds on this point as on most:

*For the right Faith is; that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; . . .* (then follows as Lucid a statement as one can conceive of our Lord's human and divine natures and His acts in our Manhood which He has taken into Himself for ever) . . . *He shall come to judge the quick and the dead. At Whose coming all men shall rise again with their bodies; and shall give account for their own works.*

This suggests, or rather unequivocally states, that the Son of God will come to us; we will be judged on our own ground, on earth; and at His coming all of us shall be resurrected with our bodies, and shall ourselves give account of our own works. No far-off Book of Judgement gathering dust until its opening on the Day, no black and red debits and credits recorded in some abstract way—the Book of Life that God will open and look at us.

There is no need for another record; the record of all the good and bad that we have done and are printed indelibly in ourselves. What we do, what we choose, what we intend, makes us what we are; we become the sum of our choices, and it is this living record which

### CANVASS BEGINS AT ROBINVALE

FROM A CORRESPONDENT  
Robinvale, Vic., Nov. 14

Well over two hundred parishioners from Robinvale, Diocese of St Arnaud, met in the Dried Fruits Packing Shed for their loyalty dinner on October 30.

With the very local touch of the smell of dried fruits, they heard leading laymen launch the Every Member Canvass in the parish.

With a newly dedicated vicarage at Manangatang at the southern end of the parish waiting for a priest and separation from Robinvale, and a new church urgently needed at Robinvale, a real challenge was placed before the parish.

To save cost, the vestry will conduct their own canvass using materials supplied by the Department of Promotion, and S. Peter's Guild catered for the dinner.

### PLANS MADE FOR CHILDREN'S PLAYS

FROM A CORRESPONDENT

A daily presentation of plays for children will be staged in Sydney, commencing on Boxing Day, and continuing through the school holidays, arranged by the Australian Christian Theatre Guild.

The venture will be called "Children's Holiday Theatre," and will be played every afternoon, Monday to Saturday, at 2.30 p.m., in the Chapter House of S. Andrew's Cathedral.

The double-bill programme will consist of Henri Gheon's Epiphany production, "The Journey of the Three Kings," preceded by a presentation of a Chinese folk tale translated by Wilfred Harvey, "The Astonishing Adventures of Pang."

The programme will be the first fully professional endeavour of the guild.

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# ANDREW MARVELL: GARDEN POET

BY THE REVEREND EDWARD HUNT

A PART from the solitary figure of Milton, who unfortunately was so bitterly opposed to the Church, the finest literature of the period of the Commonwealth is almost all the work of ordained clergymen or pious laymen, says Professor Bethell. Such men were the brothers Giles and Phineas Fletcher, both in orders; Sir John Davies, philosopher and poet; Bishop Henry King, Donne's literary executor, a poet of grave simplicity; Edward Benlowes, whose powerful verse has been unaccountably neglected, and Marvell in particular, who ranks high among English poets.

Although a Puritan and colleague of Milton, Marvell remained a loyal churchman, and combined metaphysical wit with classical elegance, his Anglican background permitting him to be more English in expression than Milton, whose greater genius was to some extent restricted by his narrow Puritan outlook.

Andrew Marvell was born on March 31, 1621, at Winstead, Yorkshire, where his father was rector. After his education at Hull Grammar School and Trinity College, Cambridge, he spent four years travelling on the continent, and then became in turn tutor to Mary, daughter of Lord Fairfax, at Nun Appleton, the scene of his lyrical poems, and to William Dutton, a nephew of Oliver Cromwell, at Windsor.

## HIS POLITICS

In 1657 he was appointed Milton's colleague in the Latin secretaryship, and from 1669 until his death, was Member of Parliament for Hull.

He died in London on August 16, 1678.

The larger part of Marvell's poetry and his politics cannot be separated.

At first a Royalist, he became an ardent Cromwellian, then accepted the Restoration with joy, but ended by attacking Charles II in bitter pamphlets.

However he was skilful enough never to lose political favour.

As a biographer says, he was the industrious secretary of Cromwell and the licensed jester of Charles II.

Although a political turncoat, it is to his credit that he always remained true to the Anglican Church.

Historians speak of him as one of the most interesting but baffling political personalities of the Commonwealth and Restoration.

## CHURCH HALL FOR EAST AYR

FROM A CORRESPONDENT

Townsville, November 14

The Church of the Transfiguration, East Ayr, was dedicated by the Bishop of Queensland, the Right Reverend Ian Shevill, on November 6.

The building provides a large church hall, together with a kitchen, a curate's flat, and vestry accommodation, and is the first unit of a wider development which will include a fine corner site church.

The service of dedication was attended by the Shire President, the registrar of the diocese, Mr C. E. Smith, and visiting clergy.

In his remarks, the bishop pointed out that the Transfiguration was one of the three mountain peak experiences of Our Lord's life.

He congratulated the community in providing a place of meditation and prayer in the middle of the newly developing and prosperous residential suburb.

The hall has an eighty foot cross of steel rising from the arches and will be a landmark in the area.

Church historians, however, can commend him for his allegiance to the Church and find in its doctrines the key to the understanding of much of his verse.

His garden-poetry gave him greatest fame, and in this he was typically Anglican, echoing Herbert at times, and Herrick and Drayton more especially.

There would be no more wars, he wrote if "gardens only had their towers, and all the garrisons were flowers."

Marvell, indeed, was an open-air man, joying in gardens and woods, rivers and birds.

No English poet has loved Nature more than he, and his works convey the true spirit as well as accurate portraits of country life.

"The earth," he said, "God did for us frame, a temple where to sound His name," and he was "ever glad to boast the Gospel's pearl on England's coast."

His sincere piety applauded

"every soul on Heaven bent that sum'd its life up every day."

Courthope, who notices Jesuit influences in his early verses, admits that classical pastoralism was never carried to a higher perfection of refinement than by Marvell.

Even in his political poems, the influence of the Bible is obvious, Cromwell being compared to Gideon, "No King might ever such a force have done, yet would he not be lord, nor yet his son."

## CROMWELL

He was sad at the evil influences which prevented Cromwell from achieving the Millennium, saying that "Nature to new seas is tost, and good designs still with their authors lost."

Much as he admired Cromwell as a man, however, he had no sympathy for the Parliamentary cause, "a race most hypocritically strict, who Scriptures and the

laws deface!"

"The Edinburgh Review" bears witness to his sincerity. "The heart of the poet was in everything he did, and there was not a purer or a firmer one in the world."

Fuller says of him he was a most excellent preacher who never broached what he had not brewed, but preached what he had pre-studied; for him every day was a working day; while Bishop Burnet of Salisbury said that from the King down to the tradesman Marvell's books were read with great pleasure.

Once again the common touch of Anglicanism was in evidence. He was modest and of few words, saying he could not converse freely with anyone with whom he could not trust his life.

Our Church may well be proud of this man of letters who loved Nature so intensely and served his Church so faithfully in times of change and conflict.

# STAFF NEEDS SEEN FROM A TOUR OF NEW BRITAIN

FROM A CORRESPONDENT

A PARTY from Rabaul, including the rector, the Reverend A. Haley, has just completed an extensive tour of the out-centres of the Church on the island of New Britain.

We started down the north coast from Rabaul on a Sunday. Calling at one or two places where the Government officers on board wanted to see some of their folk, we reached Sag Sag at the tip of New Britain late on the following Tuesday.

We could only stay a few hours, and could have only a cursory look at the mission before sundown.

As Sag Sag has no wireless, we could not let the staff know we were coming, and after a ten-minute walk from the shore reached the mission, to the great surprise of the staff.

First Mr Ken Laws and then the Reverend Gerald Taylor greeted us. Then came Christina, a delightful Kumbun girl, the first of the New Britain girls from our missions to qualify as a teacher.

## MANY FAITHFUL

As the school was on holidays, Mrs Laws was doing some painting around the house, and broke off to make us welcome.

The mission work of the Church in New Britain is a relatively new thing as far as the Diocese of New Guinea is concerned.

It was handed over to this diocese by the Diocese of Melanesia after the last war.

There had been a long break in the ministrations of the Church, and the Assistant Bishop, the Right Reverend David Hand, had to pick up the threads again.

Here and there were found bands of people who had remained faithful in spite of attempts to win them away from the Church of their new birth.

Faithful old Peter at Apugi, for example, held the fort for years with daily prayers, always sure that his Church would come back.

The mission at Sag Sag suffered a set-back not long ago with the burning of the hospital.

A new temporary building has been erected and the Parish of Rabaul is joining with the diocesan authorities to give them a steel-framed permanent building.

We took the galvanised iron with us for the roof, but it looks as though it will be some time before the other materials can go down, as the Reverend S. Smith is in Rabaul for "survey"

of the mission workbook.

In the evening, the Government officer on board the trawler brought some movie films ashore and the people of Sag Sag had their first movie show. There was great excitement.

That same night we set out for Kandrian on the south coast, the Government station just across the bay from Apugi, our mission.

What a wonderful job has been done here by the two stalwarts, the Reverend S. Smith, and Mr Lionel Lucas!

They have only been in Apugi for eight or nine years, and have built up the mission from nothing. It was a completely new venture, and is now a thriving centre with a set-up of which our Church can be justly proud.

The attitude of these two missionaries is reflected in the order in which the permanent buildings have gone up. The church was built first, then the school, then the house for the boys who have come in from other villages for school.

Now a mission house has been built, but the "remains" of the temporary (nine years) house still stand as a testimony to the vision of these men.

Another building remains to be erected, and the mission, diocese, and parish of Rabaul are combining to make this possible. It is to contain a dispensary, laundry, bulk store and workshop.

Materials are now being collected in Rabaul for this building, and then thought will be given to improving the accommodation of the Papuan teachers who have left their own land to work among the people of New Britain.

## PLEA FOR STAFF

Bright though these jewels may be, they are only part of the diadem with which we should be encircling the whole of this island.

Each of these centres has village schools some distance away, staffed by men of the calibre of Bernard, a Papuan, who walked for two days to come in and consult Lionel Lucas about some matter. He returned to his post the very next day, still stiff from his long walk, with the words, "I must get back to my people."

At places like Kumbun and Au we already have mission stations but no staff. In many other places we should have stations, but there is neither the manpower nor the money.

Money is a secondary consid-

eration. It is hard to believe that if many more people would offer their services to God in the mission, the interest of others would not follow.

These people here have had no chance. The question we should ask ourselves is, "Why should I stay at home?"

# UNPRECEDENTED RESPONSE AT OBERAMMERGAU

BY THE REVEREND DEWI MORGAN

NEVER before, in the sixty years or so in which it has been the privilege of the Society for the Propagation of the Gospel to organise a rota of chaplains at Oberammergau, has there been a response like this year's.

On an average more than 1,000 Anglicans a week have received the Holy Communion. Up to September 25 the total number had reached 18,940.

In all, well over thirty-six chaplains assisted and they came from as far afield as Australia, the United States, the West Indies, Africa and India, as well as Great Britain and Europe.

In all the chaplaincy arrangements, S.P.G. had the co-operation of Pan-Anglican Tours.

## CO-OPERATION

The priests who undertook chaplaincy duties found that, in addition to the very large congregations at the Holy Communion and other services, there were numbers of people who sought private counsel and spiritual help.

A very marked feature of the season has been the magnificent relations which have been enjoyed with non-Anglican Christians extending from Roman Catholics to members of Continental Protestant bodies.

Special tribute is due to the Lutherans of Oberammergau without whose generous permission to use their church such facilities would have been impossible.

S.P.G. is also profoundly grateful to the civic authorities in Oberammergau for their ever-ready assistance.

There can be little doubt that rarely has there been as great an act of witness to the strength of the Anglican communion in such a Continental setting.

In addition, the fifteen Summer Schools organised by S.P.G. in connection with the Passion Play were successfully carried through.

## DIOCESAN HOUSE FOR MIGRANTS

The Church Property Trust of the Diocese of Sydney has made available a small cottage in Derwent Street, Glebe, for Anglican migrant families.

The first family will come from one of the hostels in the metropolitan area and successive families from those nominated in the United Kingdom.

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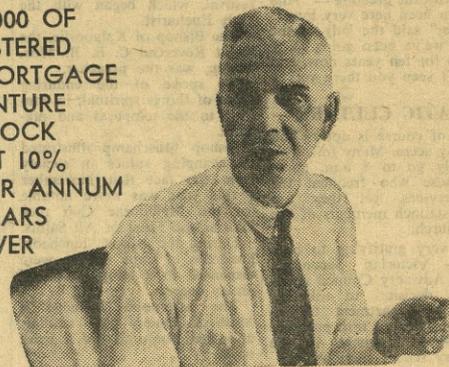
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## WITHIN THE VICARAGE WALLS

LITTLE Jenny is making headlines this week with four further accomplishments. She has become Daddy's girl, with a little sing song she has composed herself on the theme of "Dad-dad-dad-da."

It is a dedicated piece, entirely in his honour. The second accomplishment is the first in a series that will ensure that some day a crust or two will be earned by some unsuspecting dentist.

Our thoughts have again been forcibly turned towards the advent of Christmas. Many sheets of paper have been requested (and ruined) in the children's endeavours to express in adequate detail, leaving no loophole for misunderstanding, exactly what they desire of Father Christmas.

A little peep revealed the startling requests for bikes for two, a guitar, a piano, and a TV set, though I am told the list is not yet complete. On the strength of that, I think I might add to the list my own personal request for a nice little millionaire — I don't want a big one — just a pint-sized one will do.

Neville is doing his best to persuade the others to tone it down a bit. His reasoning is that if only one thing is requested by each, there is more chance of it being granted.

Michael is never daunted, for he feels he has always got a second chance with a birthday following three days later! Though unfortunately, in reality it always seems an anti-climax to him.

This year will be more so, with sister Elizabeth's wedding on the same day. I have often considered celebrating his birthday like the Queen's — in another part of the year but somehow, it would not be the same.

A little story came my way this week, of a canvass being conducted in a particular parish. A canvasser was visiting one household, and exercising his charm with the greeting — "And have you been here very long?" "Oh, yes," said the lady of the house, "we've been going to St. Martin's for ten years now, and I haven't seen you there yet!"

### ASIATIC CULTURE

That, of course is not as bad as it may seem. Many folk who habitually go to 8 a.m. never meet those who frequent the later services, yet they are equally staunch members of the same church.

It is very gratifying to read of the Victorian Secondary Schools Advisory Council Association's decision to ask the Education Department to include the study of hire purchase and Asiatic language in the secondary school curriculum.

With Asia becoming increasingly closer to us in flying hours, it would be of diplomatic advantage to adopt an Asian language as an "extra" in schools. It will become most necessary for our children to absorb an appreciation of Asiatic culture along with our own. It certainly will be more vitally important for the average person than the present use of French and Latin.

The system of Hire Purchase has, no doubt, been a great blessing to many people, but it also appears as an ugly serpent inveigling the unwary into indis-

### CHRISTMAS PLAY

FROM A CORRESPONDENT

The Australian Christian Theatre Guild will be presenting its touring Christmas production "Christmas at the Crossroads" for one public city performance.

This will be in the Chapter House of S. Andrew's Cathedral, on Saturday, November 26, at 8 p.m.

Suburban and country bookings have been so heavy for the play that only this single city production will be possible.

The play, by Henri Brochet, is set in France at the end of the second World War.

cret possession of this world's goods.

Once upon a time, if you had the money, you bought things with it — if you did NOT have the money, you went without until you did.

Now, it would appear that a person without any money can buy anything he might wish for, using hire purchase as a glorified Aladdin's Lamp.

Correct me if I am wrong, but there seems to be practically nothing that cannot be purchased on time payment. (Happiness and content are possibly the only exceptions.) The houses we live in; the furniture we use; the clothes we wear; are all apparently SO easy to come by.

There is one appealing advertisement used by an old established firm, of a beckoning man who insists, "No — no, don't use YOUR money — use ours instead!" I've often felt an urge to take him at his word. Would any court of law I wonder, uphold me if I did? (The children would certainly have their wishes granted, plus a few pet ones of mine as well!)

### HIRE PURCHASE

All too often misguided folk realise they are so heavily involved with hire purchase, only when adversity strikes (as it can to any one of us in this unstable world). Clergymen know only too well the heartbreak caused to so many folk when goods

bought on time payment are repossessed.

Children are prone to believe that parents are infallible in supplying all their needs, and that any withholding on their part is sheer parental cussedness.

Michael, for instance, is quite disgusted that I will not allow him to watch a generous neighbour's TV EVERY night. He feels that I am deliberately denying our own family the joy of a set. His theory is that most of his friends have got one. In vain do I explain that one must have the money to buy things first.

I have refrained from explaining the system of hire purchase which can make such things possible, to spare the embarrassment that might be caused by a nine-year-old's distorted version going back to some of the proud owners!!

As children advance through school, they undoubtedly compare the financial position of those who have, with those who have not. They could well believe that hire purchase is the complete answer to all their dreams.

Since it has apparently come to stay, the obvious way of educating future generations would be to teach the principles of hire purchase whilst children are still at school. Using discrimination it could be a useful servant instead of the bad master it has become to so many folk.

## CENTENARY IN TENTERFIELD

FROM A CORRESPONDENT

Armidale November 14

Special services and a garden party were held in the Parish of Tenterfield, Diocese of Armidale, on November 5 to celebrate the centenary of the founding of the parish.

The Bishop of Armidale, the Right Reverend J. S. Moyes, attended the celebrations, preaching in the parish church and at a country centre on Sunday morning and conducting a confirmation in the evening.

A garden party attended by citizens of Tenterfield and representatives of other Churches, as well as parishioners, took place on Saturday afternoon.

On Sunday afternoon, Mrs J. S. Moyes addressed a women's meeting.

The first Vicar of Tenterfield, the Reverend G. C. Boyle, was appointed in 1858.

The first church, begun in 1860, was replaced in the 1890s by the first few bays of a lofty Gothic church.

Under the present vicar, the Reverend W. V. Rymer, a beautiful church with an almost flat roof has been built.

Parishioners are now contributing to clear the last portion of the debt on the church.

## A DAY OF CELEBRATION AT ALBANY CHURCH

FROM OUR OWN CORRESPONDENT

Bunbury, November 14

More than 600 people worshipped at S. John's Church, Albany, Diocese of Bunbury, during the celebrations of the 112th anniversary of the consecration of the church on October 30.

Fifty-eight candidates were presented to the bishop, the Right Reverend R. G. Hawkins. Each candidate made a thankoffering gift.

These gifts will be used towards the building of the new cathedral.

The confirmees made their first Communion at the Sung Eucharist which followed.

They were afterwards entertained by the members of the Ladies' Guild.

At Evensong, the bishop dedicated the new vestries and other gifts made by parishioners in the last year.

### MANY GIFTS

These included chests and cupboards, a credence table, priest's stalls and prayer desks, a font cover, a wrought iron screen, a flower table, a sacring bell and an altar missal.

The bishop also baptised, during this service, the infant daughter of the Reverend J. D. and Mrs Legg. The baptism took place in the chancel.

After Evensong a parish family party was held in the hall. Amongst the visitors were the Minister for Lands, the Hon-

ourable W. S. Bovell; Sir Russell Dumas; and others from Perth. Mrs Cameron, who has been a worshipper at S. John's for a very long time, cut the birthday cake.

## FAREWELL TO BISHOP

FROM A CORRESPONDENT

Goulburn, November 14

A diocesan farewell has been planned for the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, and Mrs Burgmann, here on Sunday, December 18.

Evensong will be in S. Saviour's Cathedral at 7.15 p.m., twelve places have been allotted to representatives of each parish. The service will be amplified in the cathedral grounds where hundreds of other people may be accommodated.

A platform is to be erected in the grounds for the presentations to the bishop and Mrs Burgmann after the service. A souvenir booklet is being produced for the occasion.

## M.U. FESTIVAL AT COOLGARDIE

FROM A CORRESPONDENT

Kalgoorlie, November 14

Ninety members of the Mothers' Union in the Diocese of Kalgoorlie attended their annual festival on November 3, held at Coolgardie.

Cars took the women from Kalgoorlie and Boulder to the festival, which began with the Holy Eucharist.

The Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, was the preacher.

He spoke of the enduring value of things spiritual, in contrast to the temporal and material.

Bishop Muschamp illustrated the changing values in society from the fact that November 1 this year was more notable for the Melbourne Cup race than as the Feast of All Saints.

During the basket luncheon, hundreds of cups of tea were dispensed in a temperature of ninety degrees.

The afternoon included a Mothers' Union play reading, and the bookstall did a brisk trade.

The preacher at the afternoon service was the Rector of Boulder, the Reverend A. N. Athorp.

## APPEAL MADE FOR HISTORIC CHURCH

FROM A CORRESPONDENT

Mornington, Vic., Nov. 14

The Parish of Mornington, Diocese of Melbourne, has launched an appeal for £4,000 to preserve the Church of S. James the Less, Mount Eliza.

S. James' Church, built of hand-made bricks and local granite in 1865, needs reinforcements to the foundations and repairs to the upper fabric if it is to be preserved.

In the past year, the parish has completed two building projects.

A new parish hall was dedicated at Mornington on March 5, and a hall at Mount Eliza on July 23.

A committee of residents in the Mornington Peninsula has been formed to seek the widest possible support for the appeal, to relieve the parish of further expenditure.

Further building plans have been made for 1961, when S. Peter's, Mornington, celebrates its centenary.

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**OBITUARY**

**THE REVEREND G. F. PYKE**

We record with regret the death on November 9 of the Reverend George Francis Pyke, Rector of Bungendore, Diocese of Canberra and Goulburn, since 1951, in the Canberra Community Hospital after a short illness.

Ordained deacon in 1919 and priest in 1920, he had spent the whole of his ministry in the Diocese of Canberra and Goulburn, serving as curate at S. Saviour's Cathedral, Goulburn, 1919-1920; assistant priest at Albury, 1920-23; and Rector of Adelong, 1923-29; Tumbarumba, 1929-31; and Temora, 1931-42.

He was a chaplain in the R.A.A.F. from 1942-45; and assistant priest at S. John's, Canberra, 1946-51. He leaves a widow and two children.

The funeral service at All Saints' Church, Ainslie, A.C.T., on November 11, was attended by many of the diocesan clergy. The office was said by the Reverend E. G. Buckle; the lesson was read by the Reverend J. Rose.

Speaking at the service, the bishop recalled George Pyke's definite standards of churchmanship, his carefulness in the conduct of services and his gifts as a teacher. The committal prayers at the graveside were said by Archbishop A. W. Harris.

**MR F. J. EGGERTON**

We record with regret the death in Sydney on October 31 of Mr Frederick James Eggerdon, at the age of 86. He was verger of S. Saviour's Cathedral, Goulburn, for more than thirty years, retiring from that office in 1942.

He held a diocesan lay reader's licence for many years and was a close friend of the clergy of the diocese during that period.

After his retirement, he lived for some years at Queanbeyan and was a member of the parish council and a synod representative for that parish.

About three years ago, failing health compelled him to enter the "Chesalon" Home at Eastwood. Here he acted as sacristan for the regular services of Holy Communion and arranged for the recitation of the daily offices.

The funeral service at the Northern Suburbs Crematorium was conducted by the Reverend F. H. Alderton, chaplain at "Chesalon"; the Diocese of Canberra and Goulburn was represented by the Reverend Douglas Blanche, Archdeacon C. S. Robertson and the Reverend Cedric Johnson.

**DEPUTATION TOUR IN TWO STATES**

FROM A CORRESPONDENT  
The Bishop of Central Tanganyika, the Right Reverend A. Stanway, arrived in Sydney on November 15 to begin his deputation tour of New South Wales and Queensland.

He will be present at services and rallies in S. Peter's Cathedral, Armidale, on November 16, in Warwick on November 17 and Toowoomba the following day.

On November 20, he will attend services at Coorparoo, South Brisbane, the cathedral, and Ipswich.

Bishop Stanway will move from Grafton on November 21 to Canberra and Cooma on November 24.

On Friday, November 25, he will be in the South Coast Rural Deanery of the Diocese of Sydney, and on the following Sunday in Sydney churches.

On November 28, Bishop Stanway will be in Newcastle. On S. Andrew's Day, November 30, he will address a service for missionary intercession in S. Andrew's Cathedral, Sydney, at 1.15 p.m.

The quarterly rally for the Church Missionary Society will take place on December 5 in the Chapter House of S. Andrew's Cathedral. Bishop Stanway will give an address.

**DIOCESAN NEWS**

**CANBERRA AND GOULBURN**

**CENTENARY AT WAGGA**

The centenary celebrations of S. John's, Wagga Wagga, commenced on November 13. They will continue until November 25, when an "At Home" will be held in the parish hall. Former parishioners and clergy are specially invited to be present. On November 20 at 7.30 p.m. the diocesan, the Right Reverend E. H. Burgmann, will preach at Festal Evensong.

**MELBOURNE**

**ARCHDEACONRY MEETING**

Following the recent exchange of archdeaconries between the Ven. G. H. Thomas and the Ven. G. H. Codrington, the new Archdeacon of Kew (Archdeacon Thomas) invited clergy of the archdeaconry and their wives to the Vicarage at S. John's, Camberwell, for morning coffee on Friday, November 11, as a convenient opportunity for Mrs. Thomas and himself to meet them all.

Many responded to this invitation, and a most pleasant function took place under the trees on the lawn. A pause was made at 11 a.m. for the observance of the Remembrance Day silence.

**A SUCCESSFUL EXPERIMENT**

At the beginning of the winter an experimental change of time for Evensong was inaugurated at S. Theodore's, Wattle Park. It was decided to have Evensong at 5 p.m. instead of the usual 7 p.m. on the fourth Sunday each month.

After six months, the experiment has proved to be an unqualified success, with attendances trebled or quadrupled, and a real family atmosphere. As a result, the vestry has considered the matter carefully, and decided that next year, after Easter, 5 p.m. will be the regular time for Evensong each Sunday until the summer. During the summer months, Evensong is at 7.30 p.m.

**STONE TO BE SET**

The foundation stone for the new Church of the Holy Nativity, Hughesdale, will be set by the Archbishop of Melbourne, the Most Reverend F. Woods, on November 19, at 4 p.m.

**NEW PARISH**

The Archbishop of Melbourne inaugurated the new Parish of S. John, Epping, on November 16. The Reverend G. D. Prince has become the first vicar.

**NEWCASTLE**

**INDUCTION**

The bishop inducted the Reverend G. A. Fisher, the former Rector of Merriwa, as priest-in-charge of the provisional district of Birmingham Gardens-Shortland last Tuesday night. The new district was formed from parts of the parishes of Waratah and Wallsend.

**ADAMSTOWN SERVICE**

The Rector of Adamstown, the Reverend H. F. G. Randall, made special reference to marriage and its responsibility at Evensong in S. Stephen's Church, Adamstown, last Sunday, November 13.

A special invitation was made to married couples to attend the service, and the invitation went in particular to those who had been married at S. Stephen's Church. Several new members were admitted to the Mothers' Union at the service.

**MOTHERS' UNION**

The 1960 study group of the Young Members' Department of the Mothers' Union in the Diocese of Newcastle was held last Tuesday night at St Peter's Hall, Hamilton. The group presented a role play entitled "Study Group in Action." The Commonwealth leader of the Department, Mrs R. E. Richards, who is the wife of the Bishop of Bendigo, was guest speaker.

**SPECIAL PREACHER**

The Rector of Brisbane, in the Diocese of Canberra and Goulburn, the Reverend F. Harris, was the special preacher last Sunday night, November 13, in the Parish of Cessnock, where his daughter, Miss Pat Harris, is parish assistant. Miss Harris has been awarded the Diploma of Christian Education from S. Christopher's College, Melbourne, and she will travel to Melbourne to receive her certificate on November 22.

**UNIVERSITY CHAPLAIN**

The former Rector of Seone, the Reverend E. H. V. Pitcher, has taken up his duties as Director of Christian Education and Students' Chaplain for the Diocese

of Newcastle. He is the first full-time Director of Christian Education, and his chaplaincy work will cover the Newcastle University College and the Newcastle Teachers' College.

**ADVENT OCTAVE**

The Advent Octave of Prayer will commence in Christ Church Cathedral, Newcastle, on November 27. The daily services for the week's exercise will be Holy Communion at 6.30 a.m. and Evening Devotions at 7.45 p.m.

**OLD FOLKS' HOME**

The button day for the Diocesan Old Folks' Home at Booragul, Diocese of Newcastle, will be held on November 25. A fete will take place in the grounds at the home on November 19.

**SYDNEY**

**ENGAGEMENT**

The Reverend R. A. and Mrs. Hickin, now of Canberra, have announced the engagement of their elder daughter, Robyn, to Mr David Clayton, of Drumoyne. Miss Hickin is a teacher of English and Latin at Queen-

wood School, Mosman. She has recently been appointed Girls' Organising Secretary for Crusaders. Mr Clayton, a graduate of the University of Sydney, is Field Secretary for the Children's Special Service Mission. Mrs Donald Currie gave a dinner party at her home, "Fontainebleau," Sans Souci, on Saturday evening, November 17, to celebrate the engagement. Mr Hickin was formerly Rector of Sans Souci.

**S. JOHN BAPTIST, ASHFIELD**

The sacrament of Confirmation will be conferred at S. John Baptist Church, Ashfield, at 7.15 p.m. on Sunday next, November 20, by the Right Reverend A. W. Goodwin Hudson, Coadjutor Bishop of Sydney. The candidates will be presented by the rector, the Reverend F. A. S. Shaw, and will make their first Communion on the following Sunday, November 27.

**"GILBULLA" FETE**

Mrs H. R. Gough will open the annual fete held at "Gilbulla" on Saturday, November 19, at 11.30 a.m. The committee has arranged for buses to transport people from Sydney. The fete proceeds are to

be used for the maintenance of the property.

**"THE BISHOP SPEAKS"**

The programme, "The Bishop Speaks," may be heard on Station 2CH every Sunday at 2.25 p.m. The archbishop is usually heard on the first Sunday of each month.

**COMMISSIONING SERVICE**

The Reverend G. Feltham, the Reverend L. J. Harris and the Reverend D. G. H. Johnson will be commissioned as chaplains doing special work in the diocese, and Miss Shirley Jones will be commissioned as Matron for "Caramar" Maternity Hostel at a service in S. Andrew's Cathedral on Monday, November 21, at 5.45 p.m.

**PALLISTER GIRLS' HOME**

A thanksgiving service for Pallister Girls' Home will be held in S. Giles' Church, Greenwich, on Sunday, December 4, at 11 a.m. The Right Reverend A. W. Goodwin Hudson will preach.

**CHURCHWARDENS TO CONFER**

The second of the 1960 conferences for the churchwardens of

the Diocese of Sydney will be held at the conference centre at "Gilbulla," Menangle, on the week-end of November 25 to 27. The major portion of the week-end will be devoted to a discussion of Stewardship and various promotion schemes. There are still some vacancies, and wardens may write or telephone the chairman of the conference, Mr Trevor Moon, 18 Hollis Avenue, Eastwood.

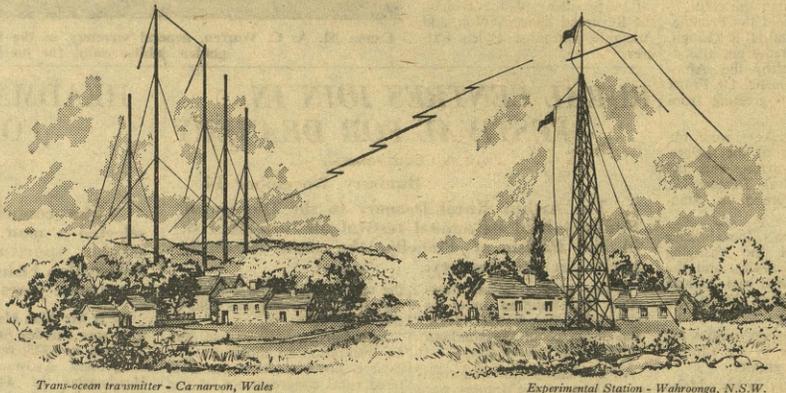
**TASMANIA**

**FOUNDATION STONE**

The foundation stone for the new Church of S. Columba, Penzance, Kangaroo Island, will be unveiled on December 11, at 2 p.m. Miss E. L. Buick, a leading figure in the parish and community, will perform the ceremony.

At 11 a.m. on the morning of that day, a service of Holy Communion will be held in the old parish church in thanksgiving for the lives of those who have worshipped there.

*Chateau Tanunda "Historical Firsts" No. 78\**



Trans-ocean transmitter - Carnarvon, Wales

Experimental Station - Wahroonga, N.S.W.

**The First Radio Station**

Australia's first radio station was built at Pennant Hills, near Sydney, in 1912. This station had a daylight range of 1250 miles and was originally known as POS; later, it became VLS.

Another radio station POP (later VIP) was built at Applescross, near Fremantle, Western Australia, in 1913.

These stations developed out of radio telegraphy experiments which began in Australia early in the century. One of the first practical results was an interstate Morse service established in 1905 across Bass Strait between stations at Queenscliff, Victoria, and near Devonport, Tasmania.

The increasing number of amateur radio experimenters in Australia led in 1910 to the formation of the Wireless Institute of Australia. This was the first organisation of radio experimenters in the British Empire and was founded by a noted Australian radio pioneer, George A. Taylor.

The success of stations POS and POP encouraged the development of radio and by 1914 there were 19 transmitters in Australia, including two post office telegraphic links with ships at sea. In 1913, Amalgamated Wireless (Australasia) Ltd., had been formed and during World War I it supplied radio equipment for Australian and allied shipping.

On September 22, 1918, Ernest (later Sir Ernest) Fisk picked up the first direct radio message from England to Australia. It was sent from the Marconi transatlantic station at Carnarvon, Wales, and was received at Wahroonga, near Sydney.

Next year, Sydney was the scene of the first public demonstration of radio broadcasting (or "wireless telephony," as it was then called) as distinct from Morse communication. This broadcast was given on August 13, 1919, between the Royal Society and the York Street office of A.W.A. Another demonstration was given in Melbourne on October 13, 1920, and the following year A.W.A. began a series of experimental concert broadcasts each week in Melbourne.

The success of these activities led to the development in Australia of what was known as the "sealed-set" system, under which sets were adjusted to pick up

only the wave-length of a chosen station. Test transmissions were carried out by Sydney Broadcasters Ltd. under the call-sign ZHP on November 13, 1923, only a year after the British Broadcasting Company (later Corporation) had been established. Ten days later, the station began regular transmissions under the call-sign 2SB. This station—which subsequently became 2BL—together with 2FC (also in Sydney), 3AR (Melbourne) and 6WF (Perth) all operated on the "sealed-set" basis. Each listener paid a fee—ranging from 10s. to 84s.—to the Federal Government to hear, plus another 10s. to the Federal Government for a receiving licence. However, the system was far from successful, only 1,400 listeners' licences being taken out, and it was dropped in 1924.

In July, 1924, a new scheme was adopted, under regulations issued by the Postmaster-General, which divided transmitters into "A" and "B" class stations. When the Federal Government later bought the "A" stations, the groups became known as "national" and "commercial." To-day, some 50 national and more than 100 commercial stations operate. The Australian Broadcasting Commission, which was established in 1932, has control of the National stations, and the Australian Federation of Commercial Broadcasting Stations, formed in 1928, has a membership of all the commercial stations, about half of which have been grouped into various networks.

Television was first established in Australia in 1956 and its remarkable growth in recent years has, in the main city areas, attracted tens of thousands away from radio. TV stations will be established in many rural centres, but in the meantime radio performs an essential service in the outback.

No comment on the part that radio has played in Australian life would be complete without reference to our Royal Flying Doctor Services, which have no counterpart elsewhere in the world. These Services, which were originated in 1928 by the Australian Inland Mission (primarily at the instigation of the Rev. John Flynn) are centred on an extensive system of radio bases and local transmitters operated by outback settlers.

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# ADELAIDE RALLY FOR JUBILEE OF C.M.S.

## INTEREST IN MISSIONS WON BY WEEK OF CELEBRATIONS

FROM A CORRESPONDENT

Adelaide, November 14

A great public rally in Adelaide was one of the highlights of a week of jubilee celebrations for the Church Missionary Society in South Australia last week.

The presence of seven bishops who attended the Federal Council meetings of the society, together with television and radio programmes, have focussed much public attention on the missionary work of the Church of England.

More than a thousand people attended the Golden Jubilee Rally of the society at the Adelaide Town Hall, on Thursday night, November 3.

The Bishop of Adelaide, Dr T. T. Reed, was in the chair. In the absence of the Primate, the Most Reverend H. R. Gough, who was prevented from attending by ill health, the Archbishop of Melbourne, Dr Frank Woods, spoke in greeting from the council.

The main speakers were the general secretary of the society, Canon Max Warren, and the Bishop of Central Tanganyika, the Right Reverend A. Stanway.

Canon Warren's introductory address showed the changing scene in world affairs, and the insistence of Asian and African people to be free of domination by the West.

He said that opportunities for missionary work by the Church had never been greater.

Bishop Stanway in his address showed how the influence of the Church of God in Tanganyika has brought the State through troubled times.

"When Tanganyika gains her independence it will cause hardly a ripple. She has a great African Prime Minister, and a wise cabinet, predominantly African," he said.

Bishop Stanway said that one of the great problems in Tanganyika is that seven years ago most of those who are Christians now had not been converted. More than half the African clergy had not then been ordained.

There is also a great need for technical knowledge in Tanganyika, he said.

He appealed to Australia to raise £30,000 for training African clergy and laity.

Seven bishops were on the platform, among Federal Council members of the C.M.S.

They were in Adelaide to attend meetings of the council, held in Adelaide for the first time to celebrate the jubilee.

The Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerte, was the guest in the Channel 7 programme, "Meet the Press" on Sunday night, and Bishop Alfred Stanway and Mrs Max Warren took part in a Christian Television Association programme with the South Australian president of the society, the Reverend Lance Shilton, and Adelaide journalist Helen Caterer.



Canon M. A. C. Warren, general secretary of the Church Missionary Society, addressing the golden jubilee rally for the society in Adelaide.

## RURAL CENTRES JOIN IN FESTIVAL FOR DEANERY

FROM A CORRESPONDENT

Bunbury, November 14

The Arthur Rural Deanery in the Diocese of Bunbury held its annual festival on November 6, in the Parish of Pingelly, the most northerly parish in the deanery.

Some representatives travelled five hundred miles to and from the festival, from Ravensthorpe at the southern extremity of the deanery.

All six widely scattered country parishes of the deanery were represented.

The rural deanery conferences in this diocese consist of the clergy, lay parochial synodsmen, and two lay elected representatives from each parish.

The conference assembled in the Pingelly town hall at 3.30 p.m., after the clergy had officiated in their own parishes in the morning.

One speaker at the conference was Mr R. P. Davies, of the Commonwealth Immigration Department, who told how parishes could help by setting up a "Bring out a Briton" committee.

It is anticipated that several of the parishes will set up such committees.

The Reverend E. Currie, who is the Director of Religious Education in secondary schools in the Diocese of Perth, then told

the conference of his work. Festival Evensong was held in the Town Hall.

The fully choral service was an inspiration to those present, as it is not often that the scattered rural congregations of the diocese can join in such an act of worship.

## THE BLAKE PRIZE COMPETITION

There will be two prizes awarded for the Blake Prize competition for 1961.

The first of £250, to be known as the Blake Prize, will be given to the best entry submitted.

The second of £50, to be known as the Darcy Morris Memorial Prize, will be awarded for the best religious painting for a scriptural subject.

The closing date for entries will be 4 p.m. on February 6, 1961. The exhibition will open on February 22.

Entry forms may be obtained from the Blake Prize Committee, G.P.O. Box 4484, Sydney.

## HEADMASTER APPOINTED FOR ARMIDALE

FROM OUR OWN CORRESPONDENT

Armidale, November 14

The council of The Armidale School has selected a man with an outstanding record as a scholar, sportsman and teacher as successor to Mr Gordon Fisher who will retire next winter after twenty-one years as headmaster.

He is Mr Alan Henry Cash, who was Rhodes Scholar for Victoria in 1945, and who is at present Assistant to the Headmaster of Geelong Church of England Grammar School, Corio, and Master-in-Charge of Athletics.

Mr Cash was educated at Melbourne Church of England Grammar School, the University of Melbourne and Oxford University, but his studies were interrupted by the war.

After the first year at Melbourne he was enlisted in December, 1941. He was demobilised as a lieutenant in February, 1946, his service having included more than two years in New Guinea and the Solomon Islands.

He resumed his studies in Melbourne in 1946 and at Oxford, and to the outstanding first year results he secured at Melbourne in Latin, Greek and French, he added third class honours in Classical Mods, second class honours in Literae Humaniores and obtained his M.A. in 1949.

He then spent a year as senior Latin master at Lower Canada College, Montreal, and in September, 1950, was appointed to Geelong.

He was football and athletics captain at Melbourne Grammar

School and also secured his colours for cricket. He played in the University cricket team in Melbourne, and in the New College Cricket XI and Rugby XV. At Geelong he has been in charge of athletics since 1952, master-in-charge of football and First XVIII coach (1958-59), and O.C. "A" Company in the school Cadet Unit (1951-55). He is married and has two daughters and one son.



Mr A. H. Cash, the new headmaster for The Armidale School.

## TWO CENTENARY CELEBRATIONS

FROM A CORRESPONDENT

Mannum, S. A., November 14  
Two churches in the united Parish of Mannum-Mount Pleasant, Diocese of Adelaide, held their centenary celebrations last month.

On October 16, the Church of S. George, Mount Torrens, and on October 30, the Church of S. John, Mount Pleasant, kept the hundredth anniversary of their dedication.

The rector, the Reverend P. W. Patterson, prepared a booklet for each of the churches, containing the order for the Holy Eucharist and a history of the church and parish.

The Church of S. Andrew, Mannum, will observe the golden jubilee of its dedication on November 30.

A former priest-in-charge of the Mannum district, the Venerable John Bond, will be the preacher at festal Evensong on that day.

## CANON THORPE FOR SWITZERLAND

FROM A CORRESPONDENT

London, November 14  
Canon Harry Thorpe, of Bathurst Diocese, representing the Australian Ex-Prisoners-of-War Association, preached to 3,000 men at a British re-union in the Royal Festival Hall. He is leaving soon to take up an S.P.G. winter chaplaincy in Switzerland before returning to Australia next May.

During a short stay at S. Augustine's College, Canterbury, he met three Australian priests in residence.

They were the Reverend J. B. Beaverstock (Tasmania), N. C. Paynter (Adelaide) and E. J. Seatree (Sydney).

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

### DEATH

SISTER FLORA, Mother Superior of Community of the Holy Name: November 6, at Melbourne, in the 21st year of her religious profession. R.I.P.

### ACCOMMODATION VACANT

FEMALE, casual guest vacancies during Students' Christmas Vacation (December to early February). Full board per week: Single Rooms, £6/6/-; Double Rooms, £5/10/-; 6-bed Dormitories £4/10/-; Warden, Edith Head Club, 37 Spring Street, Melbourne.

### ACCOMMODATION WANTED

CHURCH LAD - 15-year-old Railway apprentice. Accommodation needed; handy Redfern, from January 6. Reply Box 246, THE ANGLICAN.

### POSITIONS VACANT

JUNIOR TYPIST 15-17 years, required by the Church of England Boys' Society from 1st December. Apply in writing to the C.E.B.S. Office, 201 Flinders Lane, Melbourne.

CHURCH OF ENGLAND Flying Medical Service. Vacancies for nursing staff and domestic workers in outback hospitals. Information from Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone BM 3164 (Sydney Exchange).

WANTED - ASSISTANT DEACON or Priest for Parish of All Saints, New Lambton, Diocese of Newcastle. Suburban parish with good and growing church life. One assistant Deacon, due to be made priest already in writing. Apply at first to the Rector, 71 Birdwood Street, New Lambton, or phone LU 1173, Newcastle.

ACCOUNTANT, QUALIFIED, wanted. Brotherhood of S. Laurence. Adequate salary dependant on experience. Further particulars, Archdeacon Samuel, 73 Queensberry Street, Carlton, N.3. FJ 3378 (Melbourne Exchange).

YOUTH SECRETARY for Australian Board of Missions in New South Wales required 1961. Applications should be addressed to the State Secretary, A.B.M., 14 Spring Street, Sydney.

### POSITIONS WANTED

MATRON with 12 years experience, Britain and Australia, seeks position similar capacity in Sydney school, 1961. Matron, 45 Oxford Street, Bondi Junction.

### CHILDREN'S HOLIDAY THEATRE

2.30 P.M. DAILY. Commencing Boxing Day, "Journey of the Three Kings" and "Astonishing Adventures of Pang". Chapter House, Sydney. Australian Christian Theatre Guild, P.O. Box 17, Artarmon. Phone JF 1889.

### FOR SALE

THE ECCLESIASTICAL and Academic Outfitters for all your requirements in Church Needlework, Vestments, Choir Outfits, Banners, Clergy Robes, Academic Hoods and Gowns, etc. Price lists: Mrs E. J. Cooper, St. John's Rectory, 14 St. John's St., Adelaide, S.A.

### CHURCH NEEDLEWORK

Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs K. Burls, The Rectory, Wingham, New South Wales.

### PERSONAL

HOLIDAY EXCHANGE. Canberra deacon wishes exchange house for one Sydney area. December 26-January 2. Box No. 247, THE ANGLICAN.

## MELBOURNE VISITOR TO SINGAPORE

FROM OUR OWN CORRESPONDENT

Singapore, November 14

Miss Roma Heathcote, an active churchworker in the Parish of Christ Church, Brunswick, Melbourne, visited Singapore last week.

Amongst other activities such as visiting the Lee Pineapple Factory in Johore, Miss Heathcote also attended the main service at S. Andrew's Cathedral here, the family service of Parish Communion.

She was suitably impressed by the large congregation made up of the various races and with the devotion.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for the publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

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