

# THE ANGLICAN

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## STUDENTS TOLD OF HAZARDS OF LANGUAGE WORK COMMENCEMENT DAY AT RIDLEY COLLEGE

FROM OUR OWN CORRESPONDENT

Melbourne, March 26

A hairy caterpillar is very far removed from abundant life, but in one South American Indian language one of the hazards of the preacher of the Gospel is that a slight cupping of the tongue when speaking of abundant life means an entirely different word, namely, a hairy caterpillar!

This statement and others like it caught the attention of the very large crowd attending the Commencement Day of Ridley College, Melbourne, on March 24.

The speaker was Professor K. L. Pike, Professor of Linguistics at the University of Michigan, who took as his subject the development of meaning, as applied to languages, and its application in the translation of the Scriptures.

He pointed out that meaning is affected by sounds, by grammar, and accepted or historical associations.

In many primitive languages, almost similar sounds bear very different meanings, and the exact inflection and pronunciation are most important.

Use of a whistle to illustrate this made his point very clear in amusing fashion.

The grammatical influence of meaning is very largely a matter of position, and substitution of one part of speech for another can have far-reaching consequences.

But even more profound is the influence of context, and it is this which causes language to change, and for old words to develop new meanings.

Thus, any language is adequate, even with a restricted vocabulary, for new meanings may always develop, as new needs arise; for example, television in our own language.

The greatest compliment to a man's dignity is to speak to him in his mother tongue.

It is the responsibility of the Church to enable all men to

worship God and read the Bible in their own tongue.

Because of increased numbers attending Commencement Day, the function was held for the second time in the large assembly hall of the neighbouring College of Pharmacy.

Dr G. H. Bearham was in the chair; the procession included students, resident staff, visiting lecturers, and the official party.

### OVERCROWDING

After prayers had been taken by Canon L. L. Nash, the Acting Principal, Dr Frank Andersen, read the annual report, which revealed success amongst past students, and gross overcrowding amongst present.

There are 110 students connected with the college, of whom about eighty are in residence, with inadequate chapel, dining-room, and classrooms.

Dr C. H. Duncan, Registrar of the Australian College of Theology, then presented successful students at last year's Th.L. examinations with their diplomas.

After a hymn, during which an offering was made, the chairman invited Professor Pike to speak, and he was thanked by the senior student, Mr Donald Francis.

The benediction was pronounced by a former principal, the Right Reverend Donald Baker.

Afternoon tea was served in the grounds of the college, next door.



The Duchess of Gloucester presenting a Bible to Archdeacon O. T. Cordell (left), in memory of her uncle, Lord Francis Scott, for the Francis Scott School, Nakuru, earlier this month, when the Duke and Duchess were in Kenya. Archdeacon Cordell, a missionary in Africa for many years, has been chaplain and French master at the school while completing the translation of the Cigogo Bible for the Wagogo, a Central Tanganyikan tribe of some 400,000 people.

## CHURCH LEADERS COMMEND OUR APPEAL FOR NAKURU

The Archbishop of Melbourne, the Most Reverend Frank Woods, and the Bishop of Armidale, the Right Reverend J. S. Moyes, have both sent messages commending "The Anglican" Appeal for the Diocese of Nakuru.

The appeal for £5,000 was launched in our issue of March 16, with a message from the Archbishop of Sydney, the Most Reverend H. R. Gough.

"I write to commend your special appeal for the newly-formed Diocese of Nakuru," says the Archbishop of Melbourne.

"The bishop of that diocese has been in Melbourne lately and we have all been much impressed both by the bishop himself and also by the story that he has to tell of immense opportunities opening up before the diocese.

"His resources are pitifully small, so small as to be almost unbelievable by those of us who

live in this affluent country and who have inherited so many good things from those who have built up our churches and our dioceses over 100 years.

"I hope that your campaign will have great success."

"It is difficult for us in Australia to realise the density of population in parts of Africa and the intense need to provide the peoples with education and the Good News of God," says the Bishop of Armidale.

### SELF-DENIAL

"In a land where Islam is making great strides and where primitive faiths and fears exercise mighty power, the task of such a Mission as that led by Bishop Langford-Smith makes an immediate and deep appeal to all Anglicans who have any sense that Christ calls us to be His Missionaries.

"I hope that over and above our ordinary Lenten self-denial we shall add the £5,000 the bishop needs before Easter. I enclose my own gift."

£963 had been received by last Monday afternoon. We ask parishes and people who intend supporting this appeal to send the money in as soon as possible. Please send your gifts addressed personally to the Bishop of

Nakuru, the Right Reverend N. Langford-Smith, C/o "The Anglican," G.P.O. Box 7002, Sydney.

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

M. B., Toowoomba, £5; A. A. Bell, £5; Mrs. M. Walpole, £2/2/-; I. J. Yates, £5; E. Cambridge, £10; L. Yapp, £5/5/-; Mr. and Mrs. M. Rosier, £10; N. Duckworth, £5; Mrs. O. N. Fisher, £1; M. S. Bradshaw, £10/10/-; Mr. and Mrs. J. Farley, £10; Mrs. J. T. Paton, £5; Anon., Cessnock, £1; M. Hough, £2; A. S., 10/-; K. J. Wilson, £1/1/-; Miss M. Moore, £2/2/-; Anon., Cleveland, £2; "A. Well Wisher", £2; L. Windsor, £2; Canon A. L. Bullock, £5; C. J. Gibson, £5; Miss J. White, £5; E. Tudor, £10; Mrs. C. Elliott, £5/5/-; Anon., Bunbury, £2; Anon., Scarborough, 10/-; R. F. Alexander, £2; E. A. Rhodes, £5; Mrs. A. C. Hawson, £5; Mrs. O. Service, £25; Anon., Brisbane, 10/-; The Reverend R. Douglas, £1/1/-; Mr. E. A. Creighton, £1; Mrs. Creighton, £1; Anon., Condobolin, £10; Anon., Gladstone, £100; Miss K. Thorn, £5; Miss R. Stowe, £1; E. E. Thomson, £5; Anon., Hamilton, £1; The Archbishop of Sydney, £5; Anon., Canberra, £1; A. Gregory, £1; Miss A. Flancy, £5; J. Trimm, £1; Glen Iris Parishioner, £1/10/-; D. H. Barton, £5; The Reverend A. M. and Mrs. Levick, £2/2/-; Miss G. Worth, £5; P. M. Newman, £2; Miss B. Jeffreys, £5; Miss M. Turner, £1; L. Barton, £5; Miss M. Walters, £5; The Reverend A. Day, £5/8/-; F. A. Nevill, £10; The Reverend T. A. and Mrs. Austin, £10; Mrs. G. Troth, £2/2/-; The Bishop of Armidale, £2/2/-; F. M. Swane, £15; N. Matthews, £10; B. Roese, £4/10/-; Anon., Tasmania, £5; Mrs. E. M. Kerr, £5; E. E. Bainsford, £5; Mrs. A. Ouden, £10; Mrs. J. W. Nicholls, £3/3/-; Mrs. V. L. Wood, £5; A. M. Pitter, £5 sterling; R. L. Granville, £1/10/-; Mrs. F. Boulter, £2/2/-; Mrs. J. Allan, £5; G. McDowell, £10; Mrs. F. J. Ashford, £5; Mrs. M. D. Barwick, £2; B. W. Morton, £2; F. D. Hodges, £2/2/-; D. P. Clark, £10; The Right Reverend D. B. Blackwood, £5; Deaconess K. A. N. Sheppard, £10; Miss G. V. Gaetjens, £10; "Cedar Creek", £1; Anon., Tasmania, £2; F. E. Whiting, £5; "A. Well-Wisher", Chinchilla, £5; E. Simpson, £5; J. H. Dight, £2/2/-; M. Abson, £1/1/-; R. J. Greenhalgh, £1/1/-; The Reverend D. Brockhoff, £5; Mrs. D. McLaurin, £2/2/-; The Reverend G. E. Morris, £2/2/-; W. C. Cotton, £5; C.J.E.K., £25; All Saints' Missionary Group, Parramatta, £20; Miss E. Sprigg, £10; P. L. Duncan, £3/3/-; Miss M. E. Koehne, £2/2/-; I. Kellmore, £5; The Reverend J. F. Blades, £1/1/-; Mrs. G. M. Grove, £1; Mrs. J. M. Eddy, £1; M. M. S. Bailey, £5; "Ansican", Chittaway Point, £2; D. Taylor, £20.

Total: £624/6/- Grand Total: £963.

### LAMBETH DEGREES

#### DR RAMSEY'S NEW POLICY

ANGLICAN NEWS SERVICE

London, March 26

The award of Lambeth degrees will in future be related more closely to the standards prevailing at the universities and will not normally be given as a result of nomination to ecclesiastical office.

In a statement issued on March 21, the Archbishop of Canterbury, Dr A. M. Ramsey, pointed out that he has felt it right to review the practice of awards in relation to the principles he intends to follow. "Degrees will be given in standards and methods of the universities, and to define the virtue of contributing to scholarship, and care will be taken to avoid disparity with academic standards."

They will also be given occasionally in the manner of honorary degrees.

#### "DEEP APPEAL"

Under an Act of 1534 the Archbishop of Canterbury has power to confer Lambeth degrees, of which the most common has been the Doctor of Divinity.

By tradition the hood and gown of a degree given by the archbishop are the same as those of the archbishop's own university, in Dr Ramsey's case, Cambridge.

After the First World War the universities in England ceased to confer the degree of D.D. as a matter of course upon their graduates when they became diocesan bishops.

Dr Ramsey's new policy will therefore bring the award of the Lambeth D.D. into line with academic practice.

#### ENTHRONEMENT IN SUVA

A full account, with pictures, of the enthronement of the Bishop in Polynesia, the Right Reverend J. C. Vockler, will appear in next week's issue. The Archbishop of New Zealand, the Most Reverend N. A. Lesser, enthroned the bishop in Holy Trinity Cathedral, Suva, Fiji, on March 21.

### THE ARCHBISHOP IN JERUSALEM

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, held a Press conference towards the end of his four-day visit to Sydney this week.

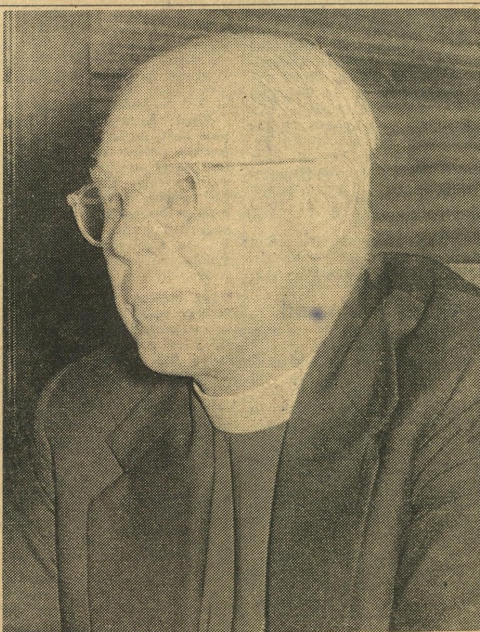
His Grace told reporters, in answer to questions, that he did not believe the Church should be "used as an instrument" against communism.

The Church, he said, had an equal responsibility to combat evil and false beliefs in a capitalist as in a communist society. Christianity was not an exclusively Western or capitalist creed. It was for all men, and all time, and transcended barriers of race, nationality and economics.

Archbishop MacInnes said that there was an evident growth of sentiment for Christian unity in Jerusalem. On all practicable levels, the representatives of all branches of Christendom worked together in effective harmony.

His Grace expects to reach Jerusalem again on April 13.

While in Sydney, he was filmed in the A.B.C. "Spotlight" session which will be telecast over the A.B.C. network on Easter Day.



The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, at the Press Conference in Sydney last Monday afternoon.

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## THE ALL-AGE SUNDAY SCHOOL . . . 21

## THE THIRD AND FOURTH COMMANDMENTS

BY WINIFRED M. MERRITT

THE third and fourth Commandments are more intimately associated than is apparent on their surface, since both are concerned with recognition of the holiness of God, something which, unhappily, seems in large measure to have been eclipsed in wide areas of our life to-day by the shadow cast by the "moon of our delight."

As to the third Commandment, profanities slip so readily and uncensored from the tongue that we no longer even feel uncomfortable or uneasy at their utterance. Is this because we, as a people, no longer "fear" God in the old sense of awe and reverence?

When men cease to give God the honour due to His Name, their national security is jeopardised. This is a terrible thought, but we ought to face it. Prophetic words of warning have been spoken again and again down the centuries of the world's history. Their reverberations are sounding now.

The Christian law of love in no degree lessens God's holiness and majesty. And if we are honest with ourselves, we shall be compelled to admit that, "by and large," we treat God much too casually and cavalierly. It is not funny to be profane and irreverent, and we should be far from proud of our reputation for bad language.

There is no necessity to elaborate the third Commandment. It speaks for itself. "Thou shalt not take the Name of the Lord thy God in vain," and, as comment—"for the Lord will not hold him guiltless that taketh His Name in vain."

Recognition of God's claims upon us as individuals and as a people, and of our individual and national responsibility before Him, will put all our thoughts, words and actions into perspective as nothing else can do.

The fourth Commandment causes no little disturbance to the conscience of some good Christians, who are haunted by a submerged feeling that they ought perhaps to be observing Saturday instead of Sunday as the weekly day of rest and worship. Let us look at the matter carefully, and try to clear up the uncertainty.

The origin of the institution of the Sabbath, and its early history among the Israelites, are involved in considerable obscurity.

## THE SABBATH

That the Sabbath of the Hebrews originally had affinities with certain Babylonian observances is known, but the differences are marked and important.

When we refer to the early statements in the Old Testament concerning the Sabbath, we find a state of things which seems at first sight to present a close parallel to Babylonian usages.

There is, for example, nothing in pre-exilic literature which indicates explicitly that the word "Sabbath" denoted a weekly day of rest at all.

In the early opening words of the fourth Commandment, the observance of the Sabbath is certainly definitely enjoined, but neither the manner of its observance nor the period of its recurrence is prescribed.

When, on the other hand, the weekly rest is prescribed (in Exodus 23: 12 and 34: 21), the name "Sabbath" does not occur in connection with it.

As a result of Babylonian influence, the observance of the Sabbath was in all probability a feature of Canaanitish civilisation when the Hebrews settled in the country in the time of Abraham, long before the days of the Sinai Covenant.

It is also quite likely that some form of religious observance, associated with the phases of the moon, was practised by the Hebrews during their wanderings

in the desert, and that the transformation of this primitive lunar festival into the Sabbath as we find it in the Old Testament records was due to the suppression of its superstitious associations under the influence of the national religion.

The frequent occurrence in the Old Testament prophetic and historical books of the phrase "new moons and Sabbaths" suggests a close connection between the two.

The distinctive characteristics of the Hebrew Sabbath were two. It was, first, a day sacred to God, and second, a day of rest.

In the early period, cessation from labour may have been merely a consequence of the festival character of the day, making normal duties impracticable; but the humanitarian amplification of the fourth Commandment preserved in Deuteronomy 5 indicates that the religious mind of the nation had come to grasp the deep significance of the Sabbath as an institution made for man, as Jesus was later to teach explicitly, and not one for the observance of which man existed.

With the passing of the years, a significant change in emphasis became apparent in the national Sabbath observance.

The obligation of rest, from being a necessary accompaniment of prescribed acts of worship, or a means to a higher end, became an end in itself, entirely negative in expression, a form of self-denial, as it were, regarded as pleasing to God as an act of implicit obedience to His positive command.

Strict Sabbath observance became, in fact, an arbitrary sign of the covenant between God and Israel, and of the individual's fidelity to that covenant.

The time came when observance

of the Sabbath was enforced by threat of the death penalty for its violation, and in the days of the Maccabees, regard for it was so ingrained in the minds of the people that strict Jews allowed themselves to be slaughtered by their enemies rather than use arms in their own defence.

After one incident of this kind, however, the maxim was laid down that defensive operations in war were legitimate on the Sabbath; so were circumstances declared to alter cases.

The Gospels reveal that, by the time of Christ, the Sabbath institution had become so surrounded with petty and vexatious rules as to rob it completely of any principle of religion or humanity. It thus became one of the chief subjects of contention between Our Lord and the Pharisees.

## THE FIRST DAY

Jesus did not abolish the Sabbath. It was to be preserved for the fulfilment of its destiny. How has it come about that Christians observe the first day of the week and not the seventh as their special Holy Day?

The earliest Christians observed both days. Their new faith did not at first lead them to cut themselves off from their accustomed Jewish worship; and it was actually this worship of Christians with their Jewish fellow-countrymen which secured the continuation of the Church of God from the old dispensation to the new, while the Christian Eucharist served to consolidate the Church and enable it to "discover itself."

The negatively conceived Sabbath was quite unsuitable as the weekly meeting day of Christians.

Apart from the fact that its spirit was radically opposed to the joy and liberty of the new

faith, the restrictions as to the length of a Sabbath day's journey alone would prove a hindrance to the gathering together of the little Christian groups.

Of the other six days in the week, none suggested itself so obviously as the first. On that day Jesus had risen from the dead, and had appeared to His disciples. A week later He had repeated His visitation. And S. John tells us also that Pentecost fell in that year on the first day of the week.

The title by which the early Christian writers referred to the weekly Christian festival was "the Lord's Day," but it was not long before the Church, busy on its missionary task, felt no difficulty in adopting the heathen name of Sunday, since it was on that day that light was created, and on it the Sun of Righteousness had arisen.

The Jewish members of the Church, quickly became outnumbered by the Gentile converts, and naturally the Gentiles would have no interest in the observance of the Jewish Sabbath.

The process was thus a perfectly natural and orderly one. The Sabbath was slowly but inevitably incorporated. The Law, as S. Paul said, had been a schoolmaster to bring the Jews, in the fullness of time, to Christ.

As the Hebrews had taken over the Babylonian Sabbath, so the Church perpetuates the Jewish Sabbath, retaining all that is of permanent value in it, but enriching and fulfilling its meaning and purpose.

The fourth Commandment bids us "Remember" these things, and the Church calls us to cherish and rejoice in our heritage.

CAMPAIGN WILL HELP FARMERS  
IN UNDER-DEVELOPED COUNTRIES

A RURAL broadcasting training course being conducted by the Australian Broadcasting Commission for personnel from under-developed countries was a good example of how Australia could help those nations overcome their food problems, the president of the Australian National Committee of the Freedom From Hunger Campaign, the Reverend W. J. Hobbin, said last week.

Thirteen broadcasters and education officers from Asia, Africa and New Guinea are attending the course, which has been organised by the A.B.C. in conjunction with the Commonwealth Public Service Board and the Department of External Affairs.

Mr Hobbin said that the farmers of the advanced countries were producing more food per unit than ever before, but progress was much slower in less developed countries. In these places the race between food production and population increase was becoming more and more critical.

"One of the most urgent needs in the under-developed countries is to explain and make available the technical know-how which will enable the man on the land to adopt improved farming methods," said Mr Hobbin.

## ILLITERACY

"For this purpose, an agricultural extension service is indispensable. It provides a vital link between the scientist and the farmer.

"It makes him aware of the advantages of more up-to-date machinery, plant and animal nutrition, insecticides, livestock breeding methods, and many other aspects of farm management.

"However, extension work in Asia, Africa and South America is made very difficult by the

fact that many of the farmers are illiterate.

"Pamphlets, posters, booklets and their written material are practically useless in such circumstances.

"For this reason, radio is of the greatest importance in reaching the rural inhabitant.

"It provides the means for promoting his general education and is of special value to extension services in teaching farmers better agricultural practices."

## BROADCASTING

Mr Hobbin said that the United Nations Food and Agriculture Organisation, which was the originator of the Freedom From Hunger Campaign, had always placed emphasis on the importance of agricultural extension of the technically less advanced countries and had given a high priority to training in rural broadcasting.

He said that among the action projects which the Australian public would be asked to support

VATICAN COUNCIL  
STUDY

ECUMENICAL PRESS SERVICE

Geneva, March 26

The Evangelical Church in Germany (E.K.D.) has appointed Dr. Edmund Schlink, professor of systematic theology at Heidelberg University, to undertake a thorough study of the Second Vatican Ecumenical Council, scheduled to open October 11.

The study has been welcomed by Cardinal Bea, director of the Vatican Secretariat for Unity, who has assured him full Vatican support.

Professor Schlink begins his work this month and will visit Rome regularly in coming months.

port during the Freedom From Hunger Campaign were a number of agricultural extension programmes in South-East Asian countries.

"The training course being conducted by the A.B.C. for personnel from under-developed countries is a practical demonstration of the way by which Australia can impart its knowledge of better farming techniques to people whose food production problems are extreme, said Mr Hobbin.

CANTERBURY  
WITNESS

ANGLICAN NEWS SERVICE

London, March 19

Final arrangements have now been made for the Canterbury project for encouraging churchpeople to bear witness to their Christian faith by wearing miniature silver crosses during Holy Week, as suggested earlier in the year by the Canterbury Diocesan Publicity Committee and approved by the archbishop.

The crosses, which will cost sixpence each, are to be sent to the incumbents of parishes, who will bless and distribute them during the evening service on Passion Sunday, April 8.

The Dean of Canterbury, the Very Reverend Hewlett Johnson, will incorporate the distribution of crosses in the evening service in the cathedral on that day.

Other denominations in East Kent have been informed about the proposed Week of Witness, and have been offered the facility of crosses for their own congregations if they should require them.

The Bishop of Maidstone, the Right Reverend S. W. Betts, is chairman of the committee which has arranged the project; Mr H. R. Pratt Boorman and the Archdeacon of Maidstone, the Venerable Gordon Strutt, are vice-chairmen.

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## RECORD MEMBERSHIP FOR Y.A.F.

### REPORTS AT NEWCASTLE MEETING

FROM OUR OWN CORRESPONDENT

Newcastle, March 26

Record membership of the Young Anglican Fellowship in the Diocese of Newcastle was reported by the diocesan secretary, Miss Colleen Hayes, at the annual meeting this month.

Miss Hayes said that there were 826 registered members in the diocese last year, and the number would be even greater this year.

During the past year, there had been a record number of new branches formed and a record attendance at the annual conference at Morpeth.

New branches had been formed at Boolaroo, Denman, Edgeworth, Morpeth, Weston, Wollombi and Wyong during the year, making a total of 44 registered branches.

Branches at Cardiff, Gloucester, Merriwa, New Lambton Heights, Raymond Terrace and West Wallsend had ceased to function.

In addition to the 826 registered members, there had been about 100 extra members at Denman, Weston, Woy Woy and Wollombi, for which figures were not available.

Miss Hayes said Fellowship council meetings had been attended by an average of about 70 delegates during the year.

She said that during the year, a diocesan Y.A.F. prayer card had been printed for the first time. This card, which had gone to all fellowshippers and clergy in the diocese, had been of assistance to many in their prayer lives.

#### BRANCHING OUT

Miss Hayes said the Fellowship's promotion project, "Operation Forward" would gain impetus this year.

The operation was a move aimed to introduce Y.A.F. to parishes where it was non-existent, to increase membership in existing branches and to train leaders to establish branches where necessary.

This move, which had the approval of the bishop, the Right Reverend J. A. G. Housden, had been under way for part of the year, and a group known as the Flying Squad had been partly trained for the work.

The operation commenced in each parish with a visit to the parish by a member of the Y.A.F. executive, and then members of the Flying Squad planned and carried out a programme for the interested persons in the parish, and continued to assist the branch until it was established more fully.

Members of the Flying Squad had also been assisting, and would continue to assist, branches which had no leader. The squad also helped to train leaders for these branches.

Brochures explaining the Y.A.F. were sent to parishes when enquiries about the formation of branches were received.

#### OFFICERS

Miss Hayes said it was hoped that this move would increase membership considerably, and make its work more effective in the service of Christ and His Church.

The meeting re-elected the Rector of Kurri, the Reverend Cyril Gundry, as chairman, and elected the Rector of Weston, the Reverend Harry Grayston, as senior vice-chairman, and the assistant priest at New Lambton, the Reverend Barry Newell, as vice-chairman.

Other officers elected were: secretary, Miss Colleen Hayes; treasurer, Mr Bill Wharton; lone members' secretary, Miss Beverley Hodge; assistant secretaries, Miss Rosalie Mood and Miss Barbara Neilsen; assistant treasurer, Mr Allan Cooper; publicity officer, Mr Errol Hodge; and auditor, Mr Max Youman.

The editorial committee for the "Young Anglican" is Mr

Errol Hodge, the Reverend Milton Fowell, Miss Beverley Hodge, Mr Brian Roach and Mr Max Youman. The business committee is Mr Brian Roach, Mr Allan Cooper and Miss Leone Wilson.

Y.A.F. delegates to Youth Council are the Reverend Cyril Gundry, the Reverend Harry Grayston, Miss Beverley Hodge and Miss Colleen Hayes.

Miss Hayes and Mr Hodge will represent the Newcastle Y.A.F. at the National Council meeting in Springwood from June 26 to 29.



At the 125th anniversary of the first Christian service at Holy Trinity, Adelaide, on March 18 (left to right): Lady Bastyan; the Governor, Sir Edric Bastyan; the rector, the Reverend L. Shilton; and the Archdeacon of Adelaide, the Venerable M. C. W. Gooden.

## THANKSGIVING IN ADELAIDE

FROM A CORRESPONDENT

Adelaide, March 26

The trumpets sounding the Vaughan Williams arrangement of the anthem "All Hail the Power of Jesus' Name," was the highlight in the thanksgiving service at Holy Trinity Church, Adelaide, on March 18.

The Governor, Sir Edric Bastyan, and Lady Bastyan, the Lord Mayor and Lady Mayoress, Mr and Mrs C. J. Glover, and councillors and their wives attended the ceremony which marked the 125th anniversary of the first Christian service in South Australia.

This was the baptism of a child on the beach at Holdfast Bay by the Colonial Chaplain, the Reverend Charles Beaumont Howard, who was the first rector of Trinity Church, as it was then called.

The Archdeacon of Adelaide, the Venerable M. C. W. Gooden, read the introduction to the service and the first lesson. The Governor read the second lesson.

In his sermon the rector, the Reverend L. R. Shilton, said that it was fitting that the descendants of many pioneer families were present, and also

representatives from other denominations for all had joined in early services at Trinity.

Mr Shilton said the Church to-day had a task similar to that which confronted the early Christian pioneers.

### BISHOP STRONG AT ADAMSTOWN

FROM OUR OWN CORRESPONDENT

Newcastle, March 26  
St. Stephen's Church, Adamstown, was packed last Saturday night for the opening service of the mission being conducted by the Bishop of New Guinea, the Right Reverend Philip Strong.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, commissioned Bishop Strong at the service.

The church was also crowded for the Holy Communion services on Sunday morning and night.

A daily Eucharist is being held at 7 o'clock each morning of the mission, and mission services are being held at 7.30 each week-night and 7.15 on Sunday nights.

The Rector of Cessnock, the Reverend William Childs, is assisting at the mission, conducting a special children's session every afternoon after school, starting at 3.45.

He is using a new and interesting way of presenting the Gospel to children, introducing many new hymns.

"We admire the enterprise and fortitude of those who battled through great difficulties to maintain a Christian witness."

"There has always been a strong emphasis on evangelism in bringing the necessity of conversion to all who claim membership."

"Simplicity of worship has become characteristic of this historic church."

"Human nature has not changed. We are still in the midst of wars and rumours of wars."

"A greater appreciation of the arts has not taught us the art of living together in peace."

"The message of the Scriptures has not changed, for the story of God's redeeming love is the same when preached in 1837 or 1962."

The joyous music of the service was sung by the choir and congregation under the direction of the organist, Mr Ray Kidney: 600 people were present.

A historical exhibition to mark the occasion is open in the Charles Beaumont Howard building during the Adelaide Festival of Arts, from 10 a.m. until 10 p.m. (excluding Sundays) until March 31.

It contains many items of great interest brought out by pioneer families, the church records and gold Communion plate, an exhibit of early whaling days and a scene showing the first rector erecting a sail as a shelter for early congregations.

### MISSION AT WOODBURN

FROM A CORRESPONDENT

Woodburn, N.S.W., March 26  
Captain Roy Buckingham of the Church Army has just concluded a parish mission at S. Alban's, Woodburn, which lies along the Pacific Highway on the Richmond River in the Diocese of Grafton.

Free buses were a great help in bringing people in from the different centres to the new parish church.

Numbers increased each night until there were 300 people at the final service when even the kitchen chairs from the rectory had to be used.

Captain Buckingham conducted both the children's mission after school and the mission services at night.

He visited every part of the parish, including the schools, and addressed many groups in the company of the rector, the Reverend E. R. Baldwin.

Many people signed cards as a personal acceptance of Christ.

## TWO OVERSEAS BISHOPS TO VISIT BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, March 26

Within a week two distinguished visitors, one from Kenya and one from Jerusalem, will have been received officially by the Archbishop of Brisbane, the Most Reverend R. C. Halse, on behalf of the Church in this diocese and province.

First, the Bishop of Maseno in the newly formed Province of East Africa, the Right Reverend Festo Olang, will be given a liturgical welcome in the cathedral on Thursday, March 29, at 1 p.m.

Following this he will preach at the usual lunch hour service which begins at 1.15 p.m.

That evening he will be the guest at a men's dinner arranged by the Brisbane Committee of C.M.S. at the Hotel Canberra and afterwards at a public meeting in the Poinsettia Room of the same hotel.

Bishop Festo Olang is at present visiting Australia under the auspices of the Church Missionary Society.

Born in 1914, he is a member of the Luyia tribe in Kenya. Before being made a deacon in 1945 he was a school teacher. He studied for the ministry at St. Paul's Theological College, Limuru, where for several years the Reverend Keith Cole, an Australian missionary, who is now Archdeacon of Fort Hall, served as principal.

Bishop Olang studied further at Wycliffe Hall at Oxford University in 1949 and gained valuable experience in parish work in Bristol. He was ordained priest in 1950 and following five years' pastoral work, was consecrated suffragan bishop in 1955 by the Archbishop of Canterbury in Namirembe Cathedral, Uganda.

## PRAYER BOOK DEVIATIONS

### ARCHBISHOP'S COMMENTS

FROM OUR OWN CORRESPONDENT

Perth, March 26

One of the results of the promulgation of the new Constitution was that at the moment in public worship no departure from the Prayer Book of 1662 was legal, says the Archbishop of Perth, the Most Reverend R. W. H. Moline.

He then refers to the proviso in Chapter 2 which allows a diocesan bishop to permit deviations which are requested by a majority of parishioners.

The archbishop says he does not want to disturb the public worship of the diocese by insisting upon a literal and immediate application of that chapter of the Constitution.

There must obviously be a transition period between the promulgation of the Constitution and its detailed applications, particularly in the matter of public worship.

What was required was that within a reasonable period a meeting of parishioners should be called in accordance with the regulations quoted above, for the purpose of applying for permission to deviate from the Book of Common Prayer.

#### LATITUDE

Any parish which failed to send its application specifying the deviation desired, would be obliged to follow in every detail the Book of Common Prayer.

The archbishop had never yet met a clergyman who had in every particular followed the instructions and forms provided in the Prayer Book.

He had every intention of allowing reasonable latitude in that matter; at the same time, one of the hopes with which the Constitution had been adopted by the Church in Australia was that it would promote order and uniformity of public worship.

Every diocese which had voted in favour of the Constitution was in duty bound to conform to its regulations.

### INTER-CHURCH CONFERENCE

The Roseville-Lindfield branch of the Australian Council of Churches is arranging an Inter-Church conference on Saturday, April 7, at St. Andrew's parish hall, Roseville, Diocese of Sydney.

The afternoon session, which begins at 2 p.m., will be addressed by the Reverend Alan Walker.

The Reverend H. L. Perkins will speak at the evening session which begins at 6.45 p.m.

## SERVICE FOR CATHEDRAL APPEAL

FROM OUR OWN CORRESPONDENT

Melbourne, March 26

St. Paul's Cathedral, Melbourne, was itself the centre of the public appeal at present being made for its restoration, on March 20, when a service of dedication for the appeal took place.

Many prominent citizens were present, representing civic as well as Church interests.

Lessons were read by the Governor of Victoria, and by Sir Frank Selleck, a former Lord Mayor, who is chairman of the appeal.

The Lieutenant Governor, Sir Edmund Herring, who is also Chancellor of the Diocese, was present, and the Premier, who was not able to attend, was represented by Mrs Bolte.

The service was Evensong, with the canticles sung to Walmisley in D Minor, and the anthem was "Hear the voice and prayer of thy servant" (Tallis).

After the anthem, special prayers for the blessing of the appeal, and for the witness of the cathedral in the life of the city, were read by the dean, the Very Reverend T. W. Thomas.

The sermon was preached by the archbishop, on the theme "My Name shall be there" which

occurred in the first lesson. Those words sum up the whole tradition of cathedrals, and represent the function and purpose of St. Paul's.

The site itself is hallowed by God's name, for the first service there was held under a gum tree in March, 1836.

Sixteen years later, the first St. Paul's Church was built there, to be replaced by the cathedral, whose foundation stone was set in 1880, and which was consecrated in 1891. The twin west spires were added in 1933.

#### REMINDER

Melbourne is a great and growing city, but it is dangerous to grow great in a secular and materialistic age.

Restoration and preservation of the cathedral can be the witness to the future that our present generation does care for the things of the spirit.

Built in the timeless tradition of Gothic Christian architecture,

a cathedral built solely for the glory of God is an ornament to the municipal life of Melbourne, and therefore the community is being asked to keep in good repair what is a symbol of Christendom.

But the position of the cathedral at Melbourne's busiest corner means that probably more people pass it than any other church in Australia, and therefore it stands a reminder of the Incarnation — God in human life, and God concerned with the secular.

It is important that we do something for the appeal, but in actual fact, the appeal does something for us; it is the worship of God that concerns us, and that means the best for God.

God's name is on us in baptism; it is also on our plans and buildings. Our aim is to proclaim that Name more gloriously.

# THE ANGLICAN

FRIDAY MARCH 30 1962

## AUSTRALIA GENTLY SLUMBERS

It becomes more like Munich every day. Not the detailed facts. Not in terms of geography, or quite in terms of the great Powers involved. But in terms of morality and international decency, and above all in the sense that any decision or action which runs counter to Christian morality will lead surely to a major conflict in the foreseeable future, we are back where we were in 1938.

And Australia still softly sleeps.

SOEKARNO cannot be trusted. This old-style oriental despot breaks his solemn word with monotonous regularity. The ostriches of the U.S. State Department know this quite well. Like the cravens and conceited men who surrounded CHAMBERLAIN, they avert their eyes from the facts. They are as ready to jettison sound principle, to sacrifice the autochthones of West New Guinea, as CHAMBERLAIN and his accomplices to sacrifice the Czechs. Worse, our own PRIME MINISTER (who supported CHAMBERLAIN twenty-four years ago), though a man of unusual intelligence, lacks still the firmness of character and plain moral courage which earned him the reproach of a truly great Australian: "Lead! He couldn't lead a flock of homing pigeons."

SOEKARNO is just another HITLER — or MUSSOLINI — or PERON-type autocrat. His concept of international morality coincides with that of the bandit who attacked Albania on an Easter Day, and that of the treacherous planners of Pearl Harbour. Even while "negotiating" with the Dutch, he organised armed attacks upon New Guinea. If the State Department, which knows the facts, continues to behave as though it were possible to treat this wicked man as honourable and civilised, then they are even sillier and more inept than anyone had thought, and more blinded by illusory tactical considerations elsewhere to the realities of long-term moral strategy than can be tolerated in a people who aspire to the leadership of the West.

You don't use reason on mad dogs. You don't try find excuses for the Devil. They are what they are, and if you cannot dodge them, you fight them. This is a truly critical moment in post-war affairs. No country has a stronger moral responsibility to protect West Papuans, and to help them towards genuine independence, than Australia. We occupy a key position. And we still sleep.

## These quaint "doctorates"

THE PRIMATE OF ALL ENGLAND, to our unbounded delight, appears to share the views on "Bishops in False Hoods" expressed in these columns barely a year ago. Those views did not wholly commend themselves to our Australian episcopal bench, or to the learned gentlemen of the Australian College of Theology who, with reckless abandon, have long exercised their degree-conferring power on so generous a scale as to make the degrees worthless. Some might have thought our views a little hard on the bishops; not so: our aim was, and is, to protect them from the inevitable ridicule of the informed secular world should they continue, in their innocence, to accept "degrees" every whit as bogus as any sold by the least reputable of United States "degree mills."

ARCHBISHOP RAMSEY'S lead should at once be followed by the Australian College of Theology. If the college continues to be run on the "old boy" basis, and does not mend its ways, then the General Synod should intervene. It has the power to give the college a directive about these false hoods. It should not hesitate to exercise that power.

Automatically to confer a "doctorate" upon every priest, the moment he becomes a bishop, and solely for that reason, both lowers the true dignity of the conferring body and subtly insults the recipient.

There is a good case as things are for conferring the highest honour of the A.C.T. upon those of our leaders, including bishops, who, whether by scholarship, distinguished pastoral zeal, or manifestly outstanding service in some other way, have furthered the cause of God's Kingdom on Earth. Unfortunately, there is no other way in which Australian Anglicans can express their admiration and affection for such great and humble men: we have no system of honours and dignities like our Orthodox and Roman brethren. Honours conferred by the secular power, condign as they may often be, are not to be classed with tokens of the esteem of the Church. It does seem to us that a doctorate of the A.C.T. is not invariably the best way of recognising and honouring the particular kind of service which our Church leaders give, however. The General Synod could do worse than bend its mind towards evolving a more appropriate way of doing it. Why should we not institute our own system of knighthoods — on the understanding that they would never be conferred automatically?



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

## The Art of Sir Thomas Playford

The South Australian Premier, Sir Thomas Playford, has demonstrated one art to the current Festival of Arts in Adelaide — the art of hanging on to office without a majority.

It is four weeks since the South Australian general election was held. Although the exact allocation of seats was in doubt for a week or so, it has been clear since then that the Labor Party won 19, the Liberal Country League led by Sir Thomas 18 and Independents two.

Instead of resigning at that stage Sir Thomas intimated that he proposed to let Parliament decide the issue. Apparently he hoped, and still hopes, that the independents will keep his party in office. One of them has said he will vote in that way; the other, like Brer Rabbit, has said nothing.

I thought Sir Thomas' decision not unreasonable, although many political observers contended he should have resigned and advised the Governor to send for the Labor leader, Mr Frank Walsh.

However, Sir Thomas has been an unconscionable time in arranging for Parliament to be convened. I believe it will not meet until the second week in April.

Not unnaturally, Mr Walsh is growing impatient at the deferment of the test. He visited the Governor this week. Although at this writing the purpose of the call has not been revealed, it has been stated that documents were handed to His Excellency. There can be little doubt that there were legal opinions to support Mr Walsh's claim to be called on now to form a government.

Sir Thomas who has served a British Commonwealth record term as a head of State, and who has made a splendid contribution to the development of South Australia, would have enhanced that record if he were less reluctant to let go the reins now that another coachman has a stronger claim.

## Combating Colour Prejudice

The Archbishop of Canterbury, Dr Michael Ramsey, had a sympathetic Press for his attack on the "lamentable"

Commonwealth Immigrants Bill in the House of Lords.

It is a pity in some ways that our Church leaders in Australia have not a similar forum for examining legislative proposals.

It is generally believed that the Bill is designed mainly to limit the entry of West Indians into Britain.

Dr Ramsey said that he hoped the shock the Bill gave to Commonwealth relations would stir action and consciences in many places to tackle the long-term problems which are the background to this question.

He referred particularly to the prejudice in housing and lodgings which resulted in excessive charges and in coloured people "hanging together and overcrowding," particularly in South London.

"Some Christian congregations set themselves vigorously to befriend and integrate coloured immigrants, but there ought to be far more of these," he said.

One can agree thoroughly with the Archbishop that the Bill reverses one of Britain's greatest traditions — that anyone can find a haven there. If, in addition, the Bill is applied against, say, West Indians and Pakistani and not against Irish and Australians, the hypocrisy of the restrictions will exacerbate further the feelings of the coloured peoples of the Commonwealth.

Australia, of course, is much less liberal than Britain in its attitude to the coloured races. Church people in both countries should be in the van of those who urge that it is unchristian to discriminate on the ground of colour.

## Parachuting Dogs Should Be Barred

A dog's death in a parachute jump from an aircraft at Tamworth, N.S.W., this week must have horrified all true animal-lovers. It was a cruel and senseless exercise, purporting to be linked with civil defence work. But the N.S.W. civil defence chief, General Dougherty, promptly disclaimed any official connection.

An outstanding aspect of the incident is the comment attributed to a spokesman for the R.S.P.C.A. that that body had raised no objection to the parachute jump because the pro-

ject seemed a worthy one. One would think rather that such a society would be gravely perturbed at such an experiment and would have done everything in its power to discourage it.

The State Government should step in to ensure that no more dogs are used in this way. Even if the parachute had worked properly, it would be hard to believe that any dog would relish such an experience.

## Business Staff's Thanksgiving

The action of the staff of an English company in arranging a service of thanksgiving after the failure of a takeover bid caused some surprise.

But to thoughtful people it should have been a pleasant surprise. Those who arranged the service were deeply concerned because they believed the proposed merger would mean the loss of jobs for many members of a loyal staff. When the negotiations collapsed they felt so keen a sense of relief that they wanted to express thanksgiving.

Without passing judgement on the merits of the takeover bid, one can say that this decision to express thanks to God for the ending of anxiety did the participants in the service much credit.

One wishes there was more similar awareness in the hard world of business of the value of prayerful consideration of problems, especially those that are likely to affect the welfare and happiness of staff.

## Profitable Use Of Lent

A few minor but salutary Lenten deprivations were mentioned in this column last week — giving up smoking and the early morning cup of tea, for instance.

Since then I have read that a Presbyterian minister in Wolverhampton, England, the Reverend C. W. Matheson, had suggested giving up looking at television.

"Lent is a season for Christians to examine their own way of life," said Mr Matheson. "If people denied themselves the little black-and-white god in the corner of the room for a few weeks they could turn their thoughts to something more positive."

Personally, on the standard of commercial television programmes in Australia, I would not think not looking at them would be much of a sacrifice. About some A.B.C. features I would have more sense of loss.

But in the meantime some English critics of Mr Matheson's proposal argue that, if people's interest is not regularly engaged for a few hours daily by television, they are liable to spend their leisure even less profitably — in the corner pub, for instance.

That seems to suggest that reading a good book is a lost art.

## —THE MAN IN THE STREET.

## CLERGY NEWS

ARCH. The Reverend P. A. J., Rector of Hushenden, Diocese of North Queensland, to be Vicar of Kaniva, Diocese of Ballarat.

BRAIN. The Reverend J. W. A., has been appointed Rector of Tumut, Diocese of Canberra and Goulburn.

CHILD. The Reverend K. L., Rector of St. Paul's, Sydney, to be Rural Dean of Cook's River. He succeeds Archdeacon H. M. Arrowsmith in this office.

HUNT. The Reverend H. E., Assistant Curate of Lismore, Diocese of Grafton, to be Vicar of St. Lawrence's, Caboolture, Diocese of Brisbane.

PARSONS. The Reverend L. P., Rector of All Souls' Leichhardt, Diocese of Sydney, to be Rural Dean of Balmuir. He succeeds the late Archdeacon P. C. Hammond in this office.

WALKERDEN. The Reverend E. R., Assistant Chaplain at the Royal Melbourne Hospital, to be Hospital Chaplain in Ballarat, as from May 1.

## ONE MINUTE SERMON

### NEW TRUTH

S. JOHN 3:7-16

But the new truth not only gives ability to see or look up and realise the rule of God in life, but it gives power to enter the Kingdom to know God's rule in our new life by personal experience. We should not wonder at this thought of the new start. The movement in the trees tells there is wind blowing — whence it came we know not, or whether it goes. But we enjoy its breath, its coolness. The word may be (the wind bloweth where He listeth). So is it with a man whom the spirit of God has brought to new truth. You accept the fact and see the result in his life.

This all seems to Nicodemus to make it harder than ever to believe and understand. But Jesus turned on him! Do you mean to say you are a teacher of Israel and you do not know this experience of life from God? Spirit. Read your Old Testament and see how it happened there.

It is an undeniable experience. And if you cannot accept this "everyday experience" of this earthly life, however will you be able to receive the higher and deeper truths which belong to the heavenly life — to the Kingdom of God.

For this richer life has only one messenger — it can only be declared by one who comes from heaven, from God, the One in whom God and Man have become one: the Son of Man who has come down from heaven.

What are these "heavenly things"? It is not enough that the Son of Man shall come down from heaven.

He must be lifted up. Just what that means is not made clear here, but the reference to the serpent in the wilderness shows there is something important and significant in the lifting up; it will end in glory, and its purpose "that everyone that believeth on Him may have eternal life."

So we come to the verse that for many is the great verse of the Bible, expressing the whole great truth, the heart of the Gospel, "God so loved that He gave."

And the end, not just the saving of individuals but the saving of His whole world.

"It is the one and only religion of world redemption." It is the love by which He sent His Son into the world not to judge the world but that the world might be saved through Him.

## M.U. SERVICE IN SYDNEY

One hundred and fifty banner bearers representing that number of branches of the Mothers' Union in the Diocese of Sydney took part in the procession into St. Andrew's Cathedral for the annual festival service which marked the commencement of Christian Family Year in the diocese on March 23.

The service was conducted by the Very Reverend E. A. Pitt, Dean of Sydney. The Archbishop of Sydney, the Most Reverend H. R. Gough, preached.

This year's festival had a record attendance of Mothers' Union members and extra seating had to be brought in at the last minute.

The archbishop in his sermon, based on portion of Psalm 68:6 "God setteth the solitary in families . . ." challenged those present to strengthen family life by attending public worship as a family and reviving the habit of family worship.

His Grace said that later on in the year it was hoped that some helps in the matter of Family Prayer and Bible reading would be produced by the diocese.

Following the sermon, His Grace called upon members to stand to renew their marriage vows and promises to uphold the objects of the Mothers' Union.

## CHURCH CALENDAR

April 1: Lent 4. Mothering Sunday.  
April 3: Richard, Bishop.  
April 4: S. Ambrose, Bishop.

## RELIGIOUS BROADCASTS

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

SUNDAY, APRIL 1:  
\* RADIO SERVICE: 9.30 a.m. A.E.T. S. Andrew's Church of England, Brighton, Victoria. Preacher: the Reverend R. W. Gregory.  
DIVINE SERVICE: 11.00 a.m. A.E.T. St. Christopher's Roman Catholic Church, Canberra, A.C.T.  
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Frontier" — A Christian Monthly Review.  
PRELUDE: 7.15 p.m. A.E.T. Oriana Singers.  
\* PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. Canon A. Charles — On Redemption.  
THE EPILOGUE: 10.48 p.m. A.E.T. 4th Sunday in Lent.  
MONDAY, APRIL 2:  
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Edwin White.  
WEDNESDAY, APRIL 4:  
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in My Day — At the Wheel." Mr Frank Brennan.  
FRIDAY, APRIL 6:  
\* EVENING: 4.30 p.m. A.E.T. S. Andrew's Cathedral, Sydney.  
MONDAY, APRIL 2 — SATURDAY, APRIL 7:  
\* READINGS FROM THE BIBLE (not Saturday) 7.00 a.m. A.E.T. Major-General the Reverend C. A. Osborne.  
PAUSE A MOMENT (not Saturday) 9.55 a.m. A.E.T. The Reverend F. A. Keny.  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
\* Monday — Mrs A. V. Maddick.  
\* Tuesday — The Right Reverend R. G. Arthur.  
Wednesday — "School Service" — "God with His People" — "Jeremiah Tells of God's Judgement."  
Thursday — The Reverend D. M. Hodges.  
Friday — The Reverend John Gery.  
Saturday — The Reverend E. R. Rogers.  
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend E. A. Bennett.  
SATURDAY, APRIL 7:  
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. Vincent Taylor's "The

Gospels" is reviewed by Professor J. H. L. Brown.  
TELEVISION:  
ABN 2, SYDNEY:  
5.15 p.m. "Sunday Special" — "Davey and Goliath — Boy Lost."  
6.30 p.m. "Paul of Tarsus" — "Diana of the Ephesians."  
10.30 p.m. "New English Bible Readings" No. 13.  
ABN 2, MELBOURNE:  
\* 5.15 p.m. "Sunday Special" — "Escaping the Enemy" The Reverend H. Givran.  
6.30 p.m. "Paul of Tarsus" — "Jerusalem."  
10.30 p.m. "Parts of His Ways" The Reverend Alex Fraser.  
ABO 2, BRISBANE:  
11.00 a.m. "Divine Service" from the Independent Church, Collins Street, Melbourne.  
5.15 p.m. "Sunday Special" — "Davey and Goliath — Lost in a Cave."  
6.30 p.m. "Meeting Point" — "Across the Table."  
10.30 p.m. "Plain Christianity" The Reverend Austin James.  
ABS 2, ADELAIDE:  
5.15 p.m. "Sunday Special" — "Commissioned for Service."  
6.30 p.m. "Meeting Point" — "New Delphi" Episode 2.  
10.30 p.m. "New English Bible Readings" No. 7.  
ABW 2, PERTH:  
11.00 a.m. "Divine Service" from St. Charles' Roman Catholic Church, Ryde, N.S.W.  
5.15 p.m. "Sunday Special" — "Money Matters" Clive Smith.  
6.30 p.m. "Meeting Point" — "New Delphi" Episode 1.  
10.30 p.m. A National Conference with members of the Student Christian Movement, Melbourne.  
ABT 2, HOBART:  
5.15 p.m. "Sunday Special" — "The World We Live In — Swimming and Flying."  
6.30 p.m. "Paul of Tarsus — To Rome."  
10.30 p.m. "The Man in the Smog" The Reverend Bernard Kennedy.

## 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.

### NO PUBLIC APPEAL

#### CATHEDRAL SITE

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—It would be unfortunate indeed if the response to any appeals to Missions was in any way affected by the proposals concerning S. Andrew's Cathedral site, Sydney—as referred to by "Astounded Anglicans" in your issue of March 23, but there need be no fear of this.

By this time regional meetings have been held throughout Sydney diocese to explain the proposals in detail to synod members, and hundreds of such synod members are now familiar with what will be discussed and become public knowledge at next week's synod meetings.

It needs to be clearly understood that the proposals will be financed from two sources, viz. the "commercial" section of the redevelopment, and borrowed moneys as far as required. Whilst the full details of the financing of the scheme have not been finally worked out, it must be clearly understood that there is no suggestion of any assessment of parishes etc., nor of any public appeal for the carrying out of the scheme, other than the limited appeal of the Choir School project which was launched several years ago.

Actually, if the Church is able to give effect to its proposals it will make possible the provision of badly needed facilities for Church work (generally admitted to be long overdue) covering office accommodation, Choir School, new Synod Hall and adequate parking, together with an Ecclesiastical - City Square; and such provision without a call upon normal Church funds; and it is certainly hoped and expected that nothing will be diverted from any of the splendid and worthwhile appeals which your correspondents mention.

I am,

Yours sincerely  
W. L. J. HUTCHISON,  
Secretary,  
Diocesan Church House,  
Sydney.

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—Congratulations to Sydney on their plans for the re-development of their Cathedral site. This shows progress which is much needed in our Church.

The astounded Anglicans of Ryde, N.S.W., by their letter appearing in the issue of March 23 criticise Sydney for their lavish spending, yet offer no alternative.

I suggest this alternative. The Church in Australia and Tasmania should set up a Central Financial Body in which is invested all the property of the Church in this country.

Secondly, to this central financial body should be sent all moneys received by such local church, whether parish, parochial district or missionary area.

Thirdly, that each local church after submitting their required grant for the total running of their church for one year, receive the same after consideration by the central body.

Fourthly, that loans required by any local church be made available by this central body, at an interest rate lower than that of a bank.

Another alternative to this would be to set up a Church of England Bank to administer all the financial affairs of the Church in this country.

Under the present system the poor parishes will remain poor,

and the rich parishes will remain rich.

Yours faithfully,  
(The Reverend)  
R. C. TODD,

Norseman,  
W.A.

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—I am afraid that if all people thought as your "Astounded" correspondent from Ryde (March 23), Australia's progress would be very slow indeed. Perhaps the new £250,000 swimming baths at Ryde has shadowed his vision.

The S. Andrew's Cathedral block is the most peaceful and pleasant spot in Sydney, but it doesn't need much statistical knowledge to realise that it is too small for present needs, and hopeless for the future.

I think that most people would like it preserved with improved surroundings and a new cathedral planned.

Is the Church Hill site too small? It would combine historical past, excellent position and accessibility.

I'm sure that once a start was made the people of the Sydney diocese would be pleased and enthusiastic, and that the growing enthusiasm would benefit all missionary effort. Living in the past impedes progress and we live in very progressive days.

Yours, etc.,

K.J.N.

Eastwood,  
N.S.W.

### GROUP DYNAMICS

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—Madness or method? I have attended, after being "invited," a number of sessions of group studies, as this appears to be the day of many "witnesses" who proclaim "the truth" they find in being "grouped."

We must ask ourselves if Group Dynamics is to be considered as useful or The Way, especially now that this is common on a parish level.

This approach makes as its aim, apparently, the importance of an individual's experience especially affecting his life in the groups among which he lives. (Although the supporters of this approach do not seem to like the expressions of our Evangelicals on conversion.)

However group pressure and the conductor seem to "accept" only what they want to continue in its (and his) direction forgetting the individual's "findings" by ignoring them. On the other hand the individual of this "community" (group life classes) is quite content, for he becomes "concerned" about the way people are treating him and is not asked to seek a real solution of sin (man's real "need").

The Church is (always) formulated, by a general collection of opinions, into a club for social comforts given by "the leader" (God) to all who want security (the ultimate apparently is integration not salvation). Could I ask here if the purpose of Christianity is the solving of my (superficial) problems or is man to forget self and serve God?

Democracy is the basis; your "opinions are facts" and we must disregard the frustration caused by this confusion. Did God create the Church to stand for facts that God revealed? After all shared ignorance remains ignorance no matter how clever the manipulation is to get the group to hold sociological "facts" about God. Could the heads (not leaders) of our Church, the clergy, give us facts rather than use this stunt acting which sentimentalises words to a meaningless shell of their former worth?

I hope that this method will continue to be used but make it God-centred, factual and deal with the real situation of man and God not a social relationship. Guidance, not a pleasant "belongingness," is surely what the Church can give.

I realise that I will be showered by "concern" aimed at bringing me into a "togetherness" but the answer must be God. The Way is Christ. Could this letter be regarded as an appeal for this method to be made more useful?

Yours respectfully,

W. CRAY.

Sydney.

### APPEASEMENT?

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—One of the most refreshing features of THE 'ANGLICAN' for many years has been the vigorous, straightforward tone of its Leading Articles.

This has been something quite new to Church literature. It has been badly needed. It has done more to win you influence than anything else about the paper, except for your magnificent news service.

Personally, I have not agreed by any means with everything you have put forward in your Leading Articles. But at least you have called a spade a spade, and there has been no doubt about where you stand.

What happened last week, with your Leading Article about the gentlemen who control the Diocese of Sydney? Previously, you have pulled no punches. They have turned the government of the diocese into a political racket like Tammany Hall, as you have said yourself.

Do you really think it will accomplish anything to treat them softly for a change? How can you show tender feelings towards a group whose methods are so un-Christian?

What if they are "sincere" in their beliefs? If I can quote you again from your more robust days, Hitler and Himmler were sincere enough, but that did not mean they were right. It was the duty of those who loved democracy to crush them, and it is the duty of those who love the Church to expose and bring an end to the machinations of this "secret group" in our diocese.

I am disappointed to see you following the path of "appeasement" after condemning it for so long.

Yours, etc.,

R. I. BILLINGTON,  
Hurstville, N.S.W.

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—As one who finds himself in general terms in agreement with your editorial policy, but has sometimes regretted the way it has been expressed, may I congratulate you on the charitable tone of your Leading Article last week?

I am sure you are on the right path. Love will do more to win round our Sydney brethren than frontal attacks.

It was fine to see you just put the position objectively, without imputing improper motives to anyone.

Yours sincerely,

R. W. DIXON,  
Newcastle,  
N.S.W.

### THE JANEFIELD COLONY

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—In November last year you gave us the courtesy of making an appeal for altar vessels, etc., for use at Janefield Colony, a hospital for mentally retarded girls.

We write now to express our heartfelt thanks for your kindness which has resulted in a very generous response from Anglicans from all parts of Australia.

We remain,

Yours faithfully,

(The Reverend)  
ROY A. BRADLEY,  
Resident Anglican Chaplain,  
FRANCES NORTHROP,  
Deaconess.

Mental Hospital,  
Mont Park,  
Victoria.

### RUSSIAN VISITORS

TO THE EDITOR OF THE 'ANGLICAN'

Sir,—I was delighted to read in THE 'ANGLICAN' (March 23), an account of the welcome given to a visiting Russian Red Cross worker, Mrs Kulebakina, by Church leaders in the Newcastle district, including the bishop and the Rector of Cessnock. Their friendly attitude is in marked contrast to that of the Minister for Immigration, who refused to allow Mrs Kulebakina and her two fellow-delegates to stay in Australia for six weeks, as they wished, and restricted their visit to two weeks.

Australians repeatedly declare that Russians are given a biased account of life in the

## PD LIKE TO KNOW . . .

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

There are so many incidents of sexual impropriety that I wonder if more sex education should not be given to our school children.

I sympathise with my correspondent's feelings. What better place to have sex education than at the place where children are learning the other great branches of education.

Surely, however, the best way is for parents to see that their children are properly instructed. They can give the instruction naturally and little by little.

Spontaneous questions answered immediately are patently best. Yet many parents are loth to do it. They lack the knowledge of the technical terms.

They sense a barrier on the subject so that a boy is more comfortable discussing the matter with someone outside the family. The school must consequently handle the matter.

The Reverend Nick Earle dogmatises that "ecclesiastical pronouncements on subjects connected with man's sexual life are so frequent as to be almost nauseating."

Let me therefore commend the answer of an educationist, Dr T. B. Shepherd, whose "Living Education" has just been republished by Epworth Press.

Through two decades at the Westminster Teachers' Training

College, Dr Shepherd, crystallised his thinking on this and other questions. He believes that to-day few would question the statement that all young people are entitled to guidance and information about sex. Any controversy about it would be over what should be taught and by whom.

Included in a general course of instruction, it can be introduced as an integral part of a larger whole. Biology introduces the technical language quite naturally. Health Education caters for the hygiene side. The Physical Education specialist is aware of the rate of development as boys shower.

He can point out that it is natural and good for different people to develop at different rates. "At the same time a boy's natural pride in his physical development and abilities may be encouraged."

The Divinity specialist handles the religious basis. "It may well be that gradually a mixture of these methods must be adopted unless what would appear to be undesirable, a

special person is appointed. It is surely desirable that sex should be accepted by children as natural and healthy a thing about which sensible teachers are informed and prepared to talk and answer questions."

With young children, factual and simple answers are sufficient. What is important is the attitude of the teacher. The child should not absorb the idea that adults consider it "a dirty subject."

Older primary children require the simple facts about reproduction and mating.

In a secondary school there are three phases. First, revision of previous knowledge, to ensure that the basic work is known. Sound vocabulary must be established. Between 12 and 13, the facts of adolescence are given.

Finally, before the end of the school course, a revision links together all the facets. Sex is shown then as more than a physical urge. It is connected with self-control and the good of others.

The chaplain will possibly handle this, and in mixed classes, so that each sex can appreciate the feelings and the problems of others.

Advisedly, the closest co-operation is required with parents. So, for example, "Father-and-Son" evenings in the school itself provide an opportunity for common instruction and for the father to reinforce and supplement the teaching given.

This is a vast subject. Enlightened school policy, active support and interest of the Parents' Association and the co-operation of all the local clergy can enable young people to have a balanced outlook and self-control of one of the great drives of life.

### Have any other persons ever made the claim to be God (either before or after Christ)?

It is not a solitary but a universal characteristic. The earliest Biblical story, that of Adam and Eve, evidences this. "... You shall be as gods ..." tempts the devil. Men have desired immortality and absolute independence ever since.

In the nineteenth century almost everybody believed in progress. The new age was being ushered in. Man would be supreme. All would be subservient to him.

The poet Henley in his *Invincibles* expressed it. "I am the captain of my soul, the master of my fate." Almost as tragic as the fate of our primeval parents was the disillusionment of modern man.

While this desire for divinity has been latent in the breasts of men, it has flowered particularly in the lives of some. Many of the Roman emperors expected to be worshipped as deities.

Domitian, at the end of the first century, began his official edicts, "Our lord and god bids this be done." It was he who made the worship of Caesar ("Caesar is Lord") compulsory and he who opened the flood-gates of persecution against the early Church.

Until the end of the Second World War, the Emperor of Japan was considered to be the Son of Heaven, and accorded Divinity.

Man may boast. Man may aspire. But in the end, all rule, all power will be put down by Christ and handed over to God, that He may be all in all.

### A STEWARDSHIP "MONTHLY"

ANGLICAN NEWS SERVICE

London, March 26

Messages from the Archbishops of Canterbury and York are printed in the first issue of "New Citizen," a new monthly publication especially designed for use in parishes where there has been a Christian Stewardship Campaign.

Dr Ramsey writes: "It is not only true that people give as a result of being thoroughly converted to the cause of Christ and the Church; it is also true that the act of giving can itself have a converting effect upon the giver."

The Archbishop of York points out that "when a campaign becomes simply a fundraising project, it has missed its primary purpose. All we have and all we are belong to God, and is held in trust for Him."

The aims of the "New Citizen" include "To emphasise the principle that Christian Stewardship has to do with the whole of life," "To enlarge the Christian's outlook and to advance the missionary cause" and "To maintain and develop the experience and enthusiasm generated during the course of a Christian Stewardship Campaign."

The paper will provide a means of keeping the aims of Stewardship before those who have taken part in campaigns or are scheme members, thus filling a gap which has been noticed by stewardship advisers in several dioceses.

Among the contents of the first issue are an article by the Bishop of Guildford, the Right Reverend George Reindorp, on his first year as bishop; a photographic feature on the Diocese of Wakefield; and a column by Canon H. N. Hodd, Adviser on Christian Stewardship to the Central Board of Finance, which will be a regular feature of the paper.

### BALLARAT C.E.M.S. RALLY

FROM OUR OWN CORRESPONDENT

Ballarat, March 26  
Close to 50 men from "C.E.M.S. branches throughout the diocese assembled at the Diocesan Conference Centre, Rocklands Dam, this month for their annual conference and rally.

The bishop of the diocese, present for the first time at this annual gathering, was the speaker.

In four addresses, the bishop spoke on "Anglicanism" and dealt successively with "The Organisation and Nature of the Anglican Communion," "The Distinctive Witness of Anglicanism—Comprehensiveness," "The Distinctive Witness of Anglicanism—Christian Wholeness" and "Problems of the Anglican Communion."

Each address was followed by vigorous discussion in groups and then questioning of the bishop upon aspects of his previous talk.

At the annual meeting, a presentation was made to the retiring treasurer, Mr K. S. B. Archer, who has been diocesan treasurer of C.E.M.S. for many years.

In view of the fact that the present diocesan executive is working hard on plans for future development and expansion of C.E.M.S. in the diocese, the bishop requested that the present executive be re-appointed for a further twelve months and he suggested that the constitution ought to be amended to allow the executive to hold office for three years, thus ensuring continuity of any planned policy.

The bishop's request was readily granted.

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## ANGLICAN OF THE WEEK

Our Anglican of the Week has been organist at S. Mark's, Camberwell, Diocese of Melbourne, for thirty-six years.

He is Mr R. E. V. Church who was farewelled by the congregation of S. Mark's after Evensong last Sunday.

Mr Church has served under Archdeacon J. A. Schofield, the late Canon P. W. Robinson, the late Archdeacon M. W. Britten and the present vicar, the Reverend W. Holt.

Appointed in 1925 when he was a pupil of Mr Mansley Greer, who said of him that he learned more in twelve months than the average pupil in four years, he played the harmonium for the setting of the foundation stone of the present church.

Later he presided at the pipe organ, and under his leadership the choir and music at S. Mark's became possessed of an enviable reputation in Anglican circles.

The installation of a wireless landline was in no small part a tribute to what had become a notable centre of church music.

On one occasion over one thousand people crowded into S. Mark's for the singing of "Elijah" by a choir of sixty voices.

In 1947 Mr Church served as relieving organist at S. Paul's Cathedral, and was later appointed City Organist of St Kilda, at whose recently rebuilt



instrument he will continue to play.

Partner in a well-established firm of accountants, Mr Church has also found time to take an active part in the life of the Victorian Society of Organists of which he is a past president.

Mr and Mrs Church intend living in Toorak and will thus sever a very long connection with the city of Camberwell.

## MORE HELP FOR LENT

THE PURPLE-HEADED MOUNTAIN, JUDGEMENT AND ACQUITTAL. G.

"THE Purple-Headed Mountain" is an excellent book for this Lenten season, though its use should not be confined alone to Lent.

Not that it is a guide to devotional exercises, or any planned exposition of Christian doctrine.

Rather it is a simply-written but thoroughly sound approach to many of the problems all Christians know in their practical living and a fairly successful attempt to link them with the essential theological bases of Christianity.

The author is one who is well-known for his theology of pastoralia, and this "popular" book is full of his sound doctrine, sanctified common-sense and helpful directions.

Any thoughtful Christian would find a study of it most helpful.

It is six years since the author

Martin Thornton. Faith Press. Pp. 90. D. Jackson. S.P.C.K. Pp. 87.

of "Judgement and Acquittal" died but he speaks with a voice that is eloquent and persuasive, perhaps even more to-day than when he preached these Lenten addresses.

The fundamental theme is the Atonement; the book is a challenge to modern man to stop and look at his relationship with God.

God is all power and justice and love — man owes everything to Him, and must, simply must, come to terms with God in the way that the Creator demands.

Here is a study of all the "pleas" that men offer when they resist God — and here is a simply expressed, powerfully conceived, and direct challenge to modern man.

A book that should be read by all who are concerned with the real work of the Holy Catholic Church.

—A.F.L.

## OUTSTANDING ESSAYS

THESE FORTY DAYS. Lenten Counsels by Twenty-one Anglicans: Moorehouse-Bartlow, New York. Pp. 145.

The Archbishop of York opens this book with a very telling essay on "How Jesus Ran His Life."

He emphasises withdrawal, proclamation and compassion as the pattern of Our Lord's life which each Christian should strive to follow.

The Presiding Bishop in the U.S.A., uses the parable of the Prodigal Son as an illustration of how to attain "new and contrite hearts."

The Archbishop of Cape Town decries the "fiddling" observance of Lent; the Bishop of London offers positive advice. ("It is better to force ourselves to unselfish actions than merely to curb our selfishness"); and the Reverend Austin Farrer writes convincingly in his usual majestic prose.

The remaining essays are equally worth-while. This book is also published by Mowbrays in England, under the title "Lenten Counsels."

## GRAFTON RECITAL

The Cathedral Choir and Technical College Group in Grafton combined to give a choral and organ recital in Christ Church Cathedral on March 24.

The recital marked the opening of the enlarged and renovated cathedral organ.

The conductor was Ray Mat-chett; the organist was William Pierce.

The choir sang Bach's cantata, "The Lord is a Sun and Shield," and Vaughan Williams' "A Festival Te Deum."

## BOOK REVIEWS

### NEW DELHI REPORT

NO NIGHT THERE. Harvey L. Perkins. Australian Council of Churches. Pp. 52.

THE great value of this attractive and very challenging little red and gold covered book, with its pictures of Assembly proceedings, has been demonstrated to me from personal use in inter-denominational addresses and study group sessions. It appeals to me tremendously, too, for the significant new phrases it enshrines.

Here at New Delhi, the author writes, we shared in an ecumenical reformation — a reformation which, amid the provincialism and parochialism of the Church, proclaims its mission and its essential unity in Christ.

We are still in the early days, he continues, witnessing the events of infancy, but they are the early events of the "Second Great Reformation of Christian History."

Emphasis on the role of the laity, the Church's Parachute Troops as a woman delegate called them, is timely. The task, she says, involves working with individuals in small training groups.

The difficulty which speakers saw in developing real training programmes for lay Christian witness in the world, the author comments, is that the Church is too engrossed in the running of its own institutions.

"If," the woman delegate warns, "the institutionalised Churches are too slow to change, or deliberately pursue policies and programmes which are unrelated to the realities of this situation, then the layman in the dispersion may despair of them."

"We may see new lay movements springing up with little regard for the faith or order of the existing Churches."

These words are surely worthy of consideration. She makes a plea to "readers who happen to be ordained ministers." Do not forget, she tells them, that from the pulpit you can never really penetrate the world with Christ's word and act of redemption.

Do not continue to play only solo instruments, but let us join in Christ's great orchestra, so that together we can play the "Symphony of Redemption."

Another delegate coins the phrase "Pot-Plant Christianity," a conception with relevance both in the mission fields and at home. The Church of the mis-

sion fields, this delegate said, must be rooted in Christ and related to the soil.

There must be a missionary incarnation of the original Word in the soil, climate and culture of the people who have been redeemed by it.

Speaking of the younger Churches, a delegate draws attention to the fact that they are "everywhere transplantations of the Churches in the West . . . nowhere the triumphant expressions of the new life in Christ in terms of the culture and heritage of the lands in which they (the converts) live."

The Gospel, he says, came clothed in the garb of the national culture and civilisation of the countries from which the missionaries were despatched, the unfortunate result being that the new believers regard Western Christianity, which is really only the empirical expression of the Gospel in the terms of the life and culture of the West, as the Gospel itself.

Reference is made to the wearing by mission Christians of Western clothes, the eating of Western food, and the following of Western habits (where they can be afforded!), bringing about isolation of the mission Churches, which "have no cultural identity of their own, no deep civic concern for their country, no place in the surging current of new life in a new nation, no social relationships with their non-Christian neighbours."

The author himself speaks of these younger Churches, now standing in the maturity of Christian manhood, "with a passionate sense of their call to mission and a demand that the Church be footloose, dynamic, a pilgrim people in that mission."

They are restive, he says, about Western domination, and are pressing on in their own negotiations with each other toward the manifest unity of Church Union.

The above extracts by no means exhaust the vital matters covered by the report, every page of which calls for close study, and not least the section "Washing One Another's Feet."

My advice is that we each secure at the earliest possible date a copy of "No Night There"—and read it!

—W.M.M.

## CHANGES DUE TO MODERN STUDIES

THE CHURCH QUARTERLY REVIEW. January-March, 1962. S.P.C.K. English price, 25s. p.a.

THE Leading Article in this issue comments on the volcanic changes due to modern theological studies. It claims that "we have become unnerved by the restlessness of modern scholarship," and with sound commonsense urges us neither to panic nor to "forget the tried value of long acquired habits."

The Review itself is an example of restless scholarship and of respect for acquired positions.

As "restless" I would classify a fascinating essay on the Anglican doctrine of the ministry by Dr R. P. C. Hanson. He points out something many Australians need to remember, that "the 'branch' theory of what constitutes the true Church has now fallen into disfavour almost everywhere."

Monarchical episcopacy, he claims, is not built into the very structure of the Christian Church, but is a product of tradition. It is, however, pre-eminently agreeable to the word of God.

Ulrich Simon gives us an article on the Bible and modern historical methods, and in doing so challenges yet further thinking about a problem which has become acute in our own age.

But this "restlessness" of thought is not only academic. It is seen also in "Church and People in New Housing Areas" and in "The Novel and Christian Influence." In these the authors approach a grave pastoral prob-

lem and the perpetual difficulty of "communication."

If the remaining articles can be classified as showing respect for acquired habits, this ought not to be taken to mean that they are anything but informative, interesting and useful.

One of them, on the Savoy Conference, commends the bishops of the time for their determination to preserve the Church of England unaltered; another investigates the primitive

minster-system of early England; yet another discusses the commentary of one Robert of the Augustinian priory founded at Bridlington c.1113; and the last reviews the relationship between William Law and John Wesley.

All these, together with forty pages of book reviews, make this an outstanding issue of a famous Quarterly.

—C.C.C.

## OFFICE BOOK COMMENDED

THE CUDDESDON COLLEGE OFFICE BOOK. Oxford University Press Pp. 243. 28s.

ONE of the finest things that the Tractarian Movement did for the Church of England in particular, and for the Church in general, was the stimulating of interest in liturgical worship by unfolking the treasures of liturgical material both ancient and modern.

The two great series that were started by the Tractarians—The Library of the Fathers and the Library of Anglo-Catholic Theology have placed many readers of very different outlooks in their debt.

Scholars like the Forbes brothers, Neale, Pusey, and Little, to mention but a few, commanded the admiration of Continental as well as British theologians.

This interest in turn produced a variety of missals and office books to suit the inclinations of the liturgically minded and some of them at least were the results

of deep knowledge of primitive and medieval sources.

Many readers will remember with affection that useful handbook which was named so appropriately the "Treasury of Devotion."

It avoided the sentimental excesses of some Roman books and yet brought the discipline of liturgical worship to the yearnings of private prayer.

This Cuddesdon Office Book earns itself, by its own merits, an immediate place on the prayer desk of the parish priest.

It is Anglican in the best sense of the word, seeking as it does to hold in an equal and scriptural balance the Gospel and the Church, truth and tradition, order and liberty, the Holy Spirit in the fellowship and the Holy Spirit in the individual Christian.

It is commended with confidence.

—J.T.

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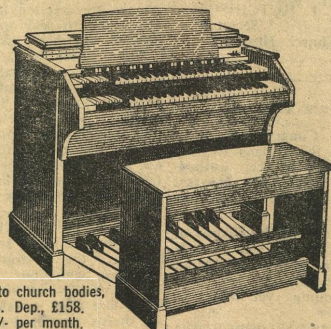
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## SWEDISH 'GIFT TO COVENTRY

### MOSAIC FLOOR AND GLASS

ANGLICAN NEWS SERVICE

London, March 26

In a brief, simple ceremony on March 15 in the new Coventry Cathedral, gifts from Sweden were formally handed over by the Swedish Ambassador to the provost of the cathedral, the Very Reverend H. C. N. Williams.

The gifts are a mosaic floor and five stained-glass windows. The ambassador, Mr Hagglöf, recalled visiting the old cathedral as a young man and admiring its Gothic architecture.

With what he called "wonderful vitality," the Diocese of Coventry had built a new cathedral church.

He thought it admirable that, while leaving the cathedral ruins as a monument of veneration and inspiration, a new cathedral had been built which aimed at re-creating, in the form of modern architecture, the Gothic religious inspiration and a desire to achieve Christian unity.

### MISSIONARIES

Mr Hagglöf said the Churches of Sweden and England maintained a close relationship. Some of the first missionaries to Sweden had come from Britain.

Two of them, S. Sigfrid and S. Botvid, were being remembered by the stained-glass windows in the Lady Chapel of the cathedral.

Sweden, too, was deeply engaged in working for Christian unity.

The mosaic, designed by a Swede, Mr Einar Forseth, has more than 100,000 pieces of marble in it from many European countries. It forms the floor of the inter-denominational Chapel of Unity.

It is the biggest single gift to the Coventry Cathedral project from any one nation.

It cost £5,000, contributed by people and churches in Sweden, among them the King and Queen.

## MODERATOR TO VISIT POPE

ANGLICAN NEWS SERVICE

London, March 26

The Vatican has invited the Moderator of the General Assembly of the Church of Scotland, Dr A. C. Craig, to visit the Pope there.

Dr Craig is in Rome for the celebration of the centenary of S. Andrew's Church there.

Arrangements for the visit have been made by the Secretariat for Promoting Christian Unity.

It is expected that the Moderator will also meet Cardinal Bea, president of the secretariat.

A former secretary of the British Council of Churches, Dr Craig is respected as one of the most learned ecumenists in Europe.

He will report on his courtesy visit to the Pope when he addresses the opening session of the annual meeting of the general assembly in Edinburgh in May.

## "THE CHURCH IS DEAD"

ANGLICAN NEWS SERVICE

London, March 12

"The Church is Dead" was the theme of a public discussion which replaced the sermon at S. Peter's Church, Kirkley, Lowestoft, at Evensong yesterday.

Similar discussions on various topics will take place on every Sunday throughout Lent.

On each occasion the speaker is putting the point of view of the intelligent agnostic who finds faith difficult, while the others will attempt to express what the Church teaches and why.

The rector, the Reverend Denis Rutt, thinks that most people find it difficult to listen to one speaker for any length of time in an age when the discussion is superseding the talk on radio and television.

## COMFORT AT HOME

### BUT NEGLECT OVERSEAS

ANGLICAN NEWS SERVICE

London, March 26

"Our missionary praying, service and giving in the Church of England are still at a deplorably low level," said the fifth Bishop of Chelmsford, the Right Reverend John Tiarks, in his enthronement sermon this month.

He said that there were signs that the Church at home was getting materially more comfortable and "may mistake comparative financial affluence for deepening spiritual life."

"There is so far little sign that our Church, in a day when young nations in Africa and elsewhere are coming to birth and looking for a soul, is buying up the great but fleeting opportunities of helping them to find a Christian pattern of life."

The bishop said the Church's ministry at home and overseas "will be sterile and fruitless if it be not inspired at every point by the spirit of Christly compassion."

Christ was the living contradiction of a philosophy of life that equated a high standard of living with a high standard of life.

## MYSTERY PLAYS AT CHESTER

ANGLICAN NEWS SERVICE

London, March 12

A new adaptation of the medieval Chester Mystery Plays by Professor John Lawlor, of the University College of North Staffordshire, and Rosemary Anne Sisson, the playwright, will be performed for the first time on the Cathedral Green at Chester from June 27 to July 7, with the cathedral itself as a background.

The twenty-four short plays of the original cycle have been condensed into two, which will be presented alternately, so that the whole cycle can be seen in two evenings.

Several scenes will be included which have not been performed since 1600.

The plays will be produced by Christopher Ede who was responsible in 1951 for the first revival of the Chester cycle for three-and-a-half centuries.

The arrangements for the production are in the hands of the Chester city authorities in consultation with the Dean, the Very Reverend Michael Gibbs, and Chapter of Chester Cathedral.

## CHURCHES TO AID ALGERIA

ANGLICAN NEWS SERVICE

London, March 26

Experts representing different Christian Churches and different nationalities are to be sent into Algeria to work alongside Muslim colleagues in the rehabilitation of war-shattered communities.

This decision was taken at an emergency meeting called by the World Council of Churches' Division of Inter-Church Aid after talks in Algeria between Muslim and Christian leaders.

The cost of the first year's operation is estimated at about £300,000, and at least 100 team-workers to be recruited through the participating Churches and Christian bodies will be needed. An operational director in Algeria will be responsible to an international committee, the Christian Committee for Service in Algeria.

## THREE CHAPELS IN STUDENTS' CHURCH

ECUMENICAL PRESS SERVICE

Geneva, March 19

The students' church at the new university to be built at Keele, near Manchester, England, will have separate chapels for Anglican, Roman Catholic and Protestant worship.

There will also be private counselling rooms for students of each denomination.

## THE ANGLICAN CONGRESS

### SIX SPEAKERS

ANGLICAN NEWS SERVICE

Toronto, March 26

John Lawrence, British author and journalist, will be one of the six theme speakers at the Anglican Congress here in August, 1963.

Mr Lawrence was British Press attaché in Moscow from 1942 to 1945. He is the author of two books about Russia.

In 1952 he became editor of the "Christian News Letter," and when this was merged with "Frontier" in 1957, he took over the editorship of the combined periodical.

He is one of the sixteen people featured in Dewi Morgan's book, "They Became Anglicans."

The Anglican Congress' general theme will be "The Church's Mission in the World." It will be treated through six sub-themes.

Other theme speakers will be Canon Max Warren; the Bishop of Nagpur, India, the Right Reverend J. W. Sadiq; Canon F. C. Synge of New Zealand; Bishop Stephen Bayne; and the Dean of Westminster, the Very Reverend E. S. Abbott.

The Archbishop of Cape Town, the Most Reverend Joost de Blank, will preach at the closing service.

### WORKER-PRIESTS

ECUMENICAL PRESS SERVICE

Geneva, March 26

A group of Roman Catholic laity described as coming from "working class homes" has strongly protested at the intervention of two Roman Catholic prelates seeking to stop the work of two worker-priests and place them in regular parish work.

"Témoignage Chrétien," a Roman Catholic weekly published in Paris, says that the laymen sent a letter attacking the "bourgeois behaviour" of the Church to the Bishop of Grenoble, after he and the Archbishop of Toulouse sought to remove the worker-priests from their jobs. The letter said in part:

"Our suffering is this contradiction between words and action, this tremendous contradiction between the Gospel of Christ and the life of the Church as it appears to the workers..."

"We think sadly of Christ visiting the prostitutes and publicans, of the Christ who came also for us, and whom the Church withholds from us."

"Témoignage Chrétien," commented that although "the worker-priest experiment has been stopped... some experiments are still continuing quietly."

It said that it was not clear whether the decision in question was ordered by the Vatican or was a local measure.

### FIRST ISSUE OF "CONCEPT"

ECUMENICAL PRESS SERVICE

Geneva, March 19

The first issue of "Concept," a new publication to promote ecumenical discussion on evangelism, has been published by the Department of Evangelism of the World Council of Churches.

The first issue, which is in English, includes articles on "Common Worship and the Renewal of the Church in Asia," "Worship in East Harlem," and "The Meaning of a Charismatic Congregation."

Publication of a German version will begin in a few months and a French issue is planned at a later date.

Enquiries should be sent to: World Council of Churches, Department on Studies in Evangelism, 17 route de Malagnou, Geneva, Switzerland.

## WORLD FOOD POLICY

### DESPERATE SHORTAGES

ECUMENICAL PRESS SERVICE

Geneva, March 26

A massive effort towards increasing world food production to meet expanding population needs has been called for here by Dr Egbert de Vries, rector of the Institute of Social Studies, The Hague.

Delivering the thirtieth Burge Memorial Lecture in London, Dr de Vries asked for a doubling of the programme of foreign aid, a tripling of the training programme for agricultural workers, and the establishment of a world food policy and a world development programme.

He also urged study of the balance between population and food supply, especially in tropical areas.

"Desperate shortages" exist in the world today, especially in Asia, Africa, and Latin America, he told his audience, and the sometimes heard optimistic predictions of the world's ability to feed twenty billion people are "burdened by such a degree of uncertainty that they become speculative rather than scientific."

Of the three components needed to eradicate hunger, he said, there was most chance of securing capital resources "if governments cared to deploy them," but he expressed concern that securing skilled personnel and the proper organisation would be more difficult.

### PEOPLE NEEDED

"But what is the use of scientific knowledge," he asked, "if there is nobody to convince farmers that they can profit by its application? What is the use of rapidly increasing investments if farmers are not equipped, financed and instructed, or if incentives are missing through outmoded structures of land tenure, lack of roads from farm to market, and lack of machines?"

Speaking of organisation, Dr de Vries noted that no effective means has yet been devised to channel food services from highly developed countries to new countries, or to get food and agricultural products to world markets at reasonable and stable prices.

Dr de Vries is chairman of the Rapid Social Change Study of the World Council of Churches.

### S.C.M. LEADERS' DISCUSSION

ECUMENICAL PRESS SERVICE

Geneva, March 12

"Worship in a Secular Society" was the theme of the annual staff meeting of European Student Christian Movements held at Bièvres, France, last month. Some 30 persons from twelve countries attended.

Their discussions were part of a larger study on secularisation being conducted by European S.C.M.s in preparation for a European Student Conference on the Life and Mission of the Church, to be held in August, at Graz, Austria, under the auspices of the World Student Christian Federation.

Special assignment of the meeting was to plan the conference worship so that it will form "an integral part" of the study of secularisation.

The Reverend Albert van den Heuvel, associate secretary of the Youth Department of the World Council of Churches, introducing the discussion, described himself, "not a liturgical expert, but rather a victim of traditional forms of worship."

He emphasised that the present generation of Christian students in Europe often finds a deep gap between their life as part of secular society and the traditional expressions of Christian worship.

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## THE MUSIC OF THE CHURCH . . . 5

## ENRICHMENT FROM AMERICA

BY THE REVEREND EDWARD HUNT

SINCE the influence of the United States of America is now world-wide, a brief study of music in America, especially concerning the Church, may be of interest. Although the British Colonies were founded at a period when musical culture in England was at one of the highest levels it has ever attained, there is little record of music in the early days of American history, when, in a new country, education was essentially practical and utilitarian.

There are signs, however, that so soon as settlement began, music played a considerable part in the life of the Church, for the early colonists were "men of thanksgiving" and delighted in Church music, simple though it was, in their expression of praise to God.

Even before the War of Independence, however, classical as well as religious music was taught in the best schools, thus laying the foundations on which the present high standards of religious and secular music in the U.S.A. have been built.

Once America settled down after Independence and Napoleonic Wars, however, music, and especially Church music, made a great advance.

This was largely due to the remarkable Mason family, three of whom deserve special mention.

## BOSTON ACADEMY

Lowell Mason, 1792-1872, in the course of his long and active life, pioneered school music and choral singing and composed much excellent Church music, of which simplicity was the keynote.

Born at Medfield, Mass., he conducted musical conventions, founded the Boston Academy of Music, 1832, published collections of music, especially hymns, and succeeded in introducing music into the public schools of Boston, 1838.

He did an enormous work for music in general and Church

music in particular, his famous text-books exercising great influence.

His son, William Mason, 1829-1908, studied under the best teachers in Germany, and became a musician of high repute, writing many books on music and composing excellent work himself, religious as well as secular.

Daniel Gregory Mason, born 1873, and grandson of Lowell, was assistant Professor of Music (1914) and then Professor at Columbia University, New York (1929).

He has composed many orchestral and chamber music works of value and written largely on musical subjects, some of which concern the music of the Church, for, despite the current "Hollywood outlook," America remains at heart a religious country, and its leading and more serious composers well realise the value of religious music.

Mention may also be made of the famous Negro spirituals.

These religious songs of Southern U.S.A., though often very naive as to words, have

appealing melodies and are a sincere expression of simple faith and worship, and have, to some extent at least, influenced "popular" American Church Music, especially of the Moody and Sankey variety.

By 1933 U.S.A. had gone ahead of all nations in musical education in the schools and had developed a very high standard in "a cappella" choral singing.

This means "chapel singing" or music "in the church style," "unaccompanied," like the sixteenth century Church music.

Sometimes the phrase is synonymous with "alla breve," or "take the minim as your beat-unit."

## NEW ACTIVITIES

The laudable aim of all this is to inculcate into the young especially, a deep sense of appreciation of good music with special reference to the music of the Church.

The "Music Educators' National Conference" has an attending membership of over 5,000, which shows the American interest in music and explains why U.S.A. is the leader in

many new musical activities, including Church music.

The Americans are always willing to adopt experimental methods in music in both schools and churches.

On the whole music plays even a larger part in America than in Britain, and many universities have schools of music attached, in which every branch of music, religious as well as secular, is taught, to a great extent carrying on the tradition of the famous choir schools of the Church of the Middle Ages.

It is of interest to note that the first chair in music in any U.S.A. university was occupied at Harvard by John Knowles Paine (1839-1906) from 1875-1905.

Born at Portland, Maine, he was trained in Germany, and his sound knowledge of music, both sacred and secular, in addition to his many own admirable compositions, has had a lasting influence on music in America, both in Church and nation.

So we may be grateful to our American cousins for the enrichment they have given to all music, not least concerning the music of the Church.

## RULES ON FOSTERING UNITY

ECUMENICAL PRESS SERVICE

Geneva, March 26

The Roman Catholic Archbishop of Liverpool, Dr J. C. Heenan, has outlined eight rules to help Roman Catholics in fostering Christian unity in a pastoral letter read in the churches of his archdiocese.

"The legacy of hatred of four hundred years cannot, of course, disappear in as many days, but the climate has changed," the archbishop declared.

"We do not live at enmity with others merely because they practise a different religion."

He said he prepared the rules because "any false steps taken now would have to be retracted later, and this could lead to renewed bitterness."

The suggested rules were as follows:

"1. Never accuse non-Catholics of being in bad faith. God judges both them and us. Assume that members of other religions are at least as sincere as ourselves in their beliefs."

"2. Always keep calm when the ignorant attack what they wrongly believe to be Catholic doctrine."

"3. Be ready to answer ques-

tions about the Faith, but never argue if you are unable to keep your temper."

"4. In discussions with non-Catholics, never, in an effort to please, pretend that differences in doctrine do not matter. That would be insincere and untrue."

"5. Don't deny that the Catholic Church claims to be the one true Church. But don't allege that only Catholics can be real Christians. This is not only false but absurd."

## PRAYER

"6. Christian charity does not require us to take part in the worship of other religions, but we should not be more Catholic than the Pope. We may recite publicly the Lord's Prayer and the Apostles' Creed with other Christians. We may also pray with them in private. That is a different matter from taking part in public worship in which we do not believe."

"7. Join with non-Catholics in

working for the good of the whole community. In the social services, trade unions and political parties Catholics should give an example of public spirit."

"8. While fostering Christian unity we must never forget our duty of bringing all men to a knowledge of the truth. Remember that the tragedy of England is not that many Christians are not Catholics but that so many citizens have no religion at all."

## RAPID SOCIAL CHANGE STUDY CONCLUDED

ECUMENICAL PRESS SERVICE

Geneva, March 19

The conclusion of a six-year study by the World Council of Churches on Christian Responsibility for Rapid Social Change is marked by the publication of two volumes by study leaders.

"Man in Rapid Social Change" is the title of the volume written by Professor Egbert de Vries, director of the Institute of Social Studies, The Hague, who was chairman of the study committee.

"The Churches and Rapid Social Change" has been written by the Reverend Paul Abrecht, executive secretary of the W.C.C.'s Department on Church and Society, which conducted the study.

The publishers of both are Doubleday and Co., New York, and the Student Christian Movement Press, London.

The programme involved the setting up of regional study projects including both laymen and clergy in Africa, Latin America, the Middle East, and Asia.

Projects were conducted in India, Japan, Indonesia, Ghana, Liberia, Cameroun, Kenya, Northern Rhodesia, South Africa, Brazil and the River Plate areas of Uruguay, Argentina and Chile.

Individual studies of conditions in each country are being used as the basis for further investigation by local groups.

Dr W. A. Visser 't Hooft, World Council general secretary, announcing completion of the study, noted that the great number of early reviews of the two books demonstrates that the Churches look to the World Council for new directions and guidance in their thinking about social questions.

He said it was hoped the two volumes will stimulate further debate about issues raised and will be the basis of new and creative Christian action.

The W.C.C.'s Department of Church and Society is preparing a follow-up study involving more intensive consideration of difficult ethical problems in areas of rapid social change, and a more exhaustive examination of the meaning of social change for western Churches.

## "YOUR SON'S SUCCESS"

FROM OUR OWN CORRESPONDENT

Perth, March 19

Many children are surviving in spite of their parents, not because of them, says the Rector of St. Matthew's Church, Guildford, the Reverend E. W. Robotham, who during twelve months has seen more disregard for the welfare of children than he thought possible.

Mr Robotham, who is diocesan chairman of the Church of England Boys' Society, says this lack of real interest by some parents could only react on the child, who would have little regard for himself, and therefore command little respect from others.

To be enthusiastic about a child's every interest was not always easy, or even practical, but it was desirable, as an active interest bred confidence in the child and was a tremendous driving power.

There was the case of the boy who normally was not a good or confident footballer, but was keen.

The boy's mother, who normally followed his other pursuits was unable to attend the football, until one day when it was arranged to have her along to watch.

As a result her son not only played far beyond his normal capacity, but scored his team's only goal in the first half of the match.

His mother with no football knowledge or football ability had been able, merely by her presence, to achieve what the coach had been trying a whole season to achieve.

In asking parents to attend and help where possible this year, Mr Robotham said the prize he offered was "Your Son's Success."

## SIR MAX BEERBOHM MEMORIAL

ANGELICAN NEWS SERVICE

London, March 19

A memorial tablet to Sir Max Beerbohm, author and artist, will be unveiled in the crypt of St. Paul's Cathedral on April 12.

The tablet will be dedicated by the dean, the Very Reverend W. R. Matthews. Sir Sydney Roberts, former Master of Pembroke College, Cambridge, will give the address.

Who touches a boy, by the Master's plan,  
Is shaping the course of the future man;  
Father or mother, or teacher or priest,  
Friend or stranger or saint or beast,  
Is dealing with one who is living seed  
And may be the man whom the world shall need.  
For who can measure the pride and joy  
That may grow some day from a little boy?

—Bruce Bryant.

## HOSPITAL CHAPLAIN FOR BALLARAT

FROM OUR OWN CORRESPONDENT

Ballarat, March 26

The Bishop of Ballarat, the Right Reverend W. A. Hardie, has announced the appointment of the Reverend E. R. Walkerden as full-time hospital chaplain in Ballarat.

The appointment has been made by arrangement between the Diocese of Ballarat and the Melbourne Diocesan Centre, which will share the cost of the venture.

The appointment is the first of its kind outside the Melbourne metropolitan area, although there has been an Anglican chaplain at Ballarat Mental Hospital for some years.

Mr Walkerden will minister to patients of the Base Hospital, St. John of God Hospital and the Queen Elizabeth Home.

He was formerly assistant chaplain at the Royal Melbourne Hospital.

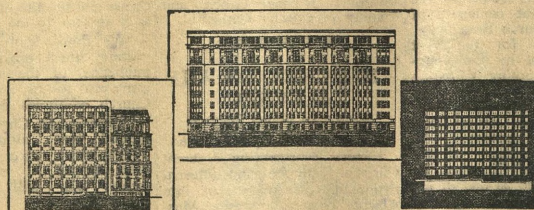
The director of chaplaincies for the Melbourne Diocesan Centre, the Reverend W. H. Graham, said last week that it was hoped eventually to provide two hospital chaplains for Ballarat.

Mr Walkerden is to take up his new duties during the first week of May.

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# HOW OLD IS CHRISTIANITY?

BY THE RIGHT REVEREND STEPHEN BAYNE

ONE of the things Christians have to make up their minds about is whether Christianity is old or young. There isn't any objective test which will help much here.

There is an oldness about Christianity which one feels in England or Italy or the Holy Land, for example, but this is a very deceptive feeling, really.

It is compounded of ruins and old churches which often incorporate some of the ruins, of dead languages and pickled customs, of laws and social habits which have been long since grafted onto the culture of a nation, and supremely of the history of the Mediterranean world and of the "West," in which Christianity played so dominant and continuous a part.

But it is deceptive, in the end, for it says nothing as to real age; it only says Christianity has been active for a relatively long time in our particular culture.

One loses this sense quite quickly in other parts of the world. In the Nile Valley, for example, or China, one gains quite a different perspective on Christianity.

It seems no more than a fairly recent arrival, even though the actual time span may be the same (as in Africa) or nearly so.

In the "newer" nations of Asia, the perspective is again different; their immense thrust and struggle obliterate all landmarks of time; one cannot say what is old and what is new.

There isn't any objective test of age, I think. Therefore a man must choose how he thinks about this. My own choice is to think of Christianity and of the Church as very young indeed.

I am not impressed, I must confess, by arguments from the calendar. In the scale of Creation's placid and horizonless existence, the Christian era is hardly more than a fraction of a second.

Even in the lesser scale of the history of civilised man, it seems only a latecomer. But I know this is deceptive.

The real age of Christianity is better told, I imagine, by inner signs rather than outer. Like a doctor testing a man's arteries, one must peer inside the Church to find how old it is. And this is sometimes disconcerting.

How resilient are the Church's bloodvessels, one asks; and the answer is not always encouraging. For one thing, there is too much of plain resentment in our response to our times—it is not a youthful characteristic to spend much time mourning for better days or an easier life.

When I hear the Church (or myself) grumbling that our times or our world or our contemporaries simply don't treat us as they ought, I recognise the quavering lament of an old man.

And this sanctified grumbling is often the only note we seem to strike in our preaching.

## SENILE?

Or, again, it is a characteristic of age, or perhaps better of our senility, to give up the fight to cope with life as it comes, to retreat into a protected haven designed simply to prolong existence.

And when the response of the Church to the intellectual challenge of our times is in fact nothing more than such a retreat, what other conclusion can one draw except that we are senile?

When the best the Church can do is to be "against Communism" or "against nuclear warfare" or "against dialectic materialism" or this or that, I would not blame anybody for thinking that we have about come to the end of our usefulness.

Better lodge the Church safely somewhere and come visiting once in a while, to get us started reminiscing about the old days.

This is substantially the attitude our society takes toward

us, in many cases, and they are justified in doing so.

No, I would not blame anyone for reading such signs as this as signs of senility. And our Anglican tradition makes us especially liable to this.

We are far too impressed with the antiquity of our Church and our traditions; what we once were, in the life of a culture or a nation, doesn't matter very much.

Yet the burden of history, like a soggy blanket, weighs us down.

Often when what is called for is a fresh hold on the realities of God and man and freedom and history, the best we can produce is a kind of gentle antiquarianism.

We minister to nostalgia, to homesickness, a lot better than we do to the needs of the perplexed society in which we are set.

Such a ministry keeps us in business running a kind of old English tea shoppe, comfortable enough for a chilly autumn afternoon, and quaint beyond words, but hardly playing any very vital part in the writing of history.

Yet, for myself, I cannot accept this doleful picture of the Church.

I choose to think of it as young and virile, like the Lord I serve.

I think the whole history of Christianity so far is only a kind of opening gun. We are facing tests we have never faced before, and I choose to think of this as a sign of youth, as if God felt we were only now able to bear them.

What tests? Not Marxism, for that is not anything very new, I think, and it is so unstable an element anyway that it is hard to find it in a pure state except in a laboratory.

The half-life of Marxism is

pretty short, like Iodine 131; it is virulent enough while it lasts, but it very soon disappears into state capitalism or a managerial society or some other of the repulsive social designs of mankind.

But there is something quite new about the challenge to belief itself which our generation faces.

Our problem is not merely to argue which belief is the best or the truest; our problem is to establish the possibility of any belief at all.

We have met relativism before, that frame of mind which refuses to accept any particular image of God or reality as a final one or a true one.

But we are far beyond this in our time; the people to whom Christians speak are people afraid that there is no reality at all, and no possibility of any image being true.

## SAMPLING ALL

They question any responsible judgement because there seems to be no possible basis for judgement; they wander from one new thing to another, sampling all that life provides but in a despairing way, feeling that there can be no pattern to any of it.

They live as spectators of chaos. And if the Church is to speak to them, it must be in terms deeper, more fundamental, than any we have yet used.

This is a test of our theology quite unparalleled, so far, in our history.

Or, again, we have had it easy for these first 2,000 years in many ways, but in this one respect at least, that we could take for granted that humanity had a certain given size and dignity and meaning.

How we get that way and what it came to in the end were questions which Jew and Greek

might rightly discuss; but that humanity was so big and so responsible was not questioned.

But now? Is any one in our time sure of the size of a man? The marks of our growth on the doorframes of history have been rubbed out.

It may be that the free, responsible individual we used to dream about did not ever really exist; it may be that only the nameless grinding face of the State exists.

Christians talk to people in this perplexity, and again it must be in terms deeper and more fundamental than any we have yet used, if we are to say anything to them at all.

I take these as tests, not verdicts. If they are so, then I must believe that God trusts the Church to meet them with imagination and courage and love.

No, more — He Himself is already meeting them and calling us to follow where He is.

But what enormous demands this following makes on our resiliency of mind, our quickness to hear and understand, our willingness to be involved in the tumult of life.

Yet I remember what S. Paul said, in Galatians, about how we, when we were children, were in bondage, and how we received the adoption of sons, and how therefore we are no more servants but sons.

And remembering this, or that even greater moment when Our Lord said to us, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends."

I think that it may well be that only now is His Church growing out of its easy childhood, to be trusted with the glorious responsibility of the sons and the friends of God.

## LAY INSTITUTE OF THEOLOGY

WHEN the Student Christian Movement decided to arrange a series of theological lectures at the University of Sydney, they asked an Anglican to become convener and organiser of what they term a "Lay Institute of Theology."

He is the Catechist of S. Giles' Church, Greenwich, Mr James Bromley (better known within

that parish as "Brother James"). Mr Bromley holds a sub-graduate diploma from the University of Manchester, and has also studied at Moore College and the University of Sydney.

"The Anglican and Protestant Churches in N.S.W. can boast some of the finest theological thinkers in the Commonwealth," said Mr Bromley this week.

"The S.C.M. feels that these men, through our Institute of Theology, will not only help to show the man in the street that religion must be realistic and reasonable, but will also help to show why theology is being restored to its rightful place as 'Queen of the Sciences.'"

"It is not intended," Mr Bromley continued, "to blast a lot of theological jargon at people."

"What we are trying to do is to provide thinking people with an introduction to the intellectual side of religion."

"The lectures will cover a

## FAMILY LIFE CO-OPERATION

ECUMENICAL PRESS SERVICE

Geneva, March 12

Anglican, Protestant and Roman Catholic co-operation on a devotional guide for families with mixed religious traditions has been suggested by the Family Life Department of the National Council of Churches (U.S.A.).

A spokesman said that in conversations with Roman Catholic leaders, other clergy had discovered a "common concern for the moral and spiritual welfare" of mixed marriages.

## WEEK-END SCHOOL FOR MEN AT OTAKI

FROM A CORRESPONDENT

Wellington, N.Z., March 12

The Guild of the Servants of the Sanctuary, Chapter of the Epiphany, Wellington, held a conference for young men at the Wellington City Mission Holiday Camp in Otaki from March 2 to 4.

Young men came from as far north as Auckland, but the main body were from the Wellington diocese.

The theme was entitled "Church of the Province." The principal speaker was Mr Harold Miller who gave two papers on "New Zealand Church History." These were followed by many questions.

The Reverend Ken Hills, of Porirua, gave a most informative paper on the Old Testament.

After the afternoon tea break a set of twelve questions was submitted to a panel comprised of the Right Reverend H. W. Baines, Bishop of Wellington; Mr H. Miller (in the chair), the Reverend Richard Easton (Northland), the Reverend Ken Hills (Porirua), and the Reverend Tony Sutton (Kilbirnie).

Examples of the questions that were submitted are as follows:

## ECUMENICAL MOOD STRESSED

ECUMENICAL PRESS SERVICE

Geneva, March 19

Father Thurston Davis, S.J., of New York, editor of the national Roman Catholic weekly "America," told a meeting in Washington that U.S. Roman Catholics should remember that there is an ecumenical mood as well as an Ecumenical Council and take a more charitable attitude towards their neighbours.

The prominent Jesuit editor, addressing more than 1,000 members of the Washington Retreat League at a communion breakfast, cited Pope John's "revolutionary attitude toward our separated brethren."

"It should give all of us some idea of how we ought to conduct ourselves in a society like that of modern America," he declared.

"All of us can and should help break down those unnecessary barriers which we — as well as our separated brethren — have erected."

"Prayers for unity, quiet conversation with our Protestant associates, good example, diligent reading and earnest discussion, all of this will help."

## ON TECHNICAL EDUCATION

ANGELICAN NEWS SERVICE

London, March 26

A conference that will attempt a Christian appraisal of "The Potentialities of Technical Education" will be held at Loughborough College of Technology from April 14 to 17.

It has been organised by the Technical College Teachers' Group and will concern the Christian approach to the issues and problems encountered in all spheres of further education.

"Would the panel comment on the Orthodox view of the 'filioque clause, in the Nicene Creed,' and 'Can we believe all that our Church teaches us.' These and other questions were ably answered by the panel."

Mr Len Arnold, a member of standing committee, gave a very interesting paper on "Looking Ahead." He issued a challenge to put off Anglican complacency, which has existed in the Church in New Zealand for many years and "Get up and Go."

A general feeling concerning Prayer Book reform was apparent.

On Sunday morning the members attended Holy Communion at the Maori Church (Rangiatea) in Otaki, in whose grounds the famous Chief Te Rauparaha lies buried.

## SOUTH AFRICAN FOR W.C.C. POST

ECUMENICAL PRESS SERVICE

Geneva, March 26

Dr Zachariah K. Matthews, a South African lawyer and educationist, has been appointed the first Africa secretary for the World Council of Churches' Division of Inter-Church Aid, Refuge and World Service.

In this post he will be concerned with the development of relations between W.C.C. member Churches in Africa, and the direction of relief and long-term inter-church aid programmes.

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## THE THIRTY-NINE ARTICLES . . . 30

## OF BOTH KINDS

By FRANCIS JOHN BRERLY

THE Thirtieth Article of Religion was written to show the error of the doctrine of Concomitance which had arisen largely as the result of the doctrine of Transubstantiation. Concomitance means that the Blood of Christ is assumed to be present in the Body of Christ and the Body in the Blood.

The Article says: "THE CUP OF THE LORD IS NOT TO BE DENIED TO THE LAY PEOPLE: FOR BOTH THE PARTS OF THE LORD'S SACRAMENT, BY CHRIST'S ORDINANCE AND COMMANDMENT, OUGHT TO BE ADMINISTERED TO ALL CHRISTIAN MEN ALIKE."

When God ordained the Sacraments which were to be offered in the Unfulfilled Church of the Old Testament, He commanded that with the animal (or bird) offering there should be offered oil and flour and wine.

The wine was for the drink offering, for it was forbidden to drink the blood of the sacrifices because "in the blood is the life."

God ordained it so because the sacrifices of the Old Testament or Covenant were the foreshadowings or foreshadowings of the one, full, perfect and sufficient Sacrifice of the New Testament (or Covenant). In the blood of the earthly lambs is only earthly life, but in the Blood of The Lamb of God is our eternal life.

Our Lord told the people in Capernaum, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."

At the institution of His Most Blessed Sacrament, He took the Cup and blessed it and gave it to His Disciples saying, "This is My Blood of the New Testament: drink ye all of it."

When S. Paul wrote to the Corinthians, he bade them examine themselves before they dared to eat the Bread or drink the cup in their Communion.

Justin Martyr, too, writing about the Eucharist in the second century and S. Cyril of Jerusalem in the fourth century, make it clear that the laity partook of the Chalice as well as of the Host, in the primitive Church.

About the beginning of the twelfth century, the Western Church began to deny the Chalice to the lay people, though various Popes condemned the practice. It continued to grow, however, chiefly because of the belief in Transubstantiation which was gaining more and more ground.

In 1415, the Council of Constance accepted the doctrine of Concomitance and the Cup was then withheld altogether from the laity.

## COUNCIL DECREE

The Council decreed: "It is most firmly to be believed and by no means to be doubted, that the whole Body and Blood of Christ is truly contained under the Species of Bread as well as under the Species of Wine."

In 1562, the Council of Trent making Transubstantiation a doctrine necessary for Salvation, decreed an anathema upon anyone who should say "that by the precept of God or necessity of salvation all and each of the faithful of Christ ought to receive both Species of the Most Holy Sacrament of the Eucharist." (An anathema is an ecclesiastical curse involving excommunication.)

By the time of the Reformation, the laity were loud in their demands to have the Cup restored, and this Article was written to prove that by Our Lord's own ordinance and command, the Cup ought not to be denied to the lay-people.

The Church of Rome tries to justify the doctrine of Concomitance and the withholding of the Cup from the laity on three different grounds, to each of which a powerful refutation can be given:

(1) She argues that the Cup is withheld from the people for

reasons of reverence. Where women use lipstick, for instance, the Chalice may be stained, and in the case of men with beards and moustaches, some of the Precious Blood may remain upon the hair.

There is, however, no greater reverence to Our Lord than obedience to His Commands. Our Lord said, "Drink ye ALL of this," to His Disciples, some of whom, at least, would have had beards.

As well, He told the people in Capernaum, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." All other forms of reverence fall into secondary place beside obedience.

(2) The Church of Rome argues too, that the Church has the right to decree rites and ceremonies. That is true, but only where the rite or ceremony is not contrary to the teaching of Holy Scripture and God's command. Where it is contrary as in this case of the withholding of the Cup from the laity, the Church has no such right.

(3) Using the Roman translation of the Scriptures, the Church of Rome quotes 1 Corinthians 2:27, as "Eat the Bread or drink the Cup." Our Revised Version says, "Eat the Bread and drink the Cup."

The particular conjunction used in this case makes no difference to the meaning. S. Paul was bidding the people of

Corinth examine themselves well before they approached the altar to take the Blessed Sacrament.

He meant they could not take either the Lord's Body or His Blood with sin upon their souls and bade them see to it that they were in a state of grace before they received His Body and His Blood.

The Church of Rome argues further, that Our Lord said, "I am the Living Bread which came down from Heaven: If any man eat of this Bread He will live for ever . . . He that eateth of this Bread shall live for ever, but omits the rest: "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life . . . He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him."

## IMPORTANCE

It is evident, therefore, that the doctrine of Concomitance and the withholding of the Cup from the laity, cannot be defended upon any of these grounds: neither upon reverence, since the greater reverence lies in obedience; nor in the right of the Church to decree rites and ceremonies, since neither the doctrine nor the practice can be defended by Holy Scripture; nor in Scriptural quotation since only the part is used and not the whole.

## PRINCESS AT YOUTH CLUB

ANGLICAN NEWS SERVICE

London, March 26

Princess Margaret, who is president of the Church of England Youth Council, and the Earl of Snowdon visited the Eton College Mission's '59 Club at Hackney Wick, London, on March 22.

The Princess was received by the chairman of the council, the Bishop of Bath and Wells, the Right Reverend E. B. Henderson.

While she toured the club, the evening's programme went on and Cliff Richard sang.

The '59 Club was opened on January 8, 1959, by Cliff Richard and has a membership of 900 young people.

The parish has a population

## PERRY HOSTEL OPENED

FROM OUR OWN CORRESPONDENT

Melbourne, March 26

A pleasing feature of the post-war years has been the number of men older than the canonical twenty-three, or twenty-four, who realise a vocation to the ministry, and offer themselves for ordination.

In many cases, however, this poses problems in regard to training, especially when men are married, with families.

The ordinary theological college, designed for young unmarried men, is not always the right place to send such special cases.

The establishment of Perry Hostel, in flats owned by the Parish of S. Mary's, North Melbourne, is an endeavour to make better provision for training adapted to the circumstances of these men.

A small group of older men is in residence, under the direction of the Reverend E. K. Robins, who is in close touch with the archbishop's examining chaplains.

The parish church of S. Mary is available for the devotional life of the hostel, and a restricted academic course is in operation.

Certain lectures will be taken at Trinity College, University of Melbourne; other lectures will be taken by the Reverend E. K. Robins and the Reverend J. M. Grant.

Some lectures or tutorials will be at Th.L. level; others will be more general in scope and not tied to an examination syllabus.

The archbishop conducted a service for the opening of Perry Hostel on March 21.

of 25,000; and it was felt that the young people of the district should have somewhere to meet and share one another's company.

There were no conditions of membership, and the founders at first expected to attract about 70 young people.

In the week after the club's opening, however, it was attended by about 900 members.

Since then the membership has been kept at the same figure and there is a waiting list.

The club has no church rules, no epilogue or organised religion of any kind.

Its founders believed that the demonstration of Christianity would be more important than its proclamation, and that Christianity would mean something to the members only if it was shown to mean something to those Christians who went to church.

Besides providing coffee and facilities for jiving, table tennis and billiards, the club has a theatre group, football and basketball clubs and a scooter section, and it is closely linked with the Ocean Youth Club which has three ocean-going yachts.

Because of the success of the '59 Club, the Church of England Youth Council decided to appoint its leader to develop this type of project in various parts of the country.

There are now many such experimental clubs with names varying from "The Cave" to "The '61 Club," from "The Crypt Cats" to "The Vicar's Vandals."

## OLD CATHOLICS FOR ISTANBUL

ECUMENICAL PRESS SERVICE

Geneva, March 26

The visit of two Old Catholic prelates to the Ecumenical Patriarchate in Istanbul has been announced.

The Archbishop of the Netherlands, the Most Reverend Andreas Rinkel, and the Bishop in Switzerland, the Right Reverend Urs Küry, will visit the Patriarch at the end of this month.

## FORTY YEARS OF THE CONVOCATIONS

ANGLICAN NEWS SERVICE

London, March 26

The texts of important decisions taken by the Convocations of Canterbury and York since the reform of the Convocations in 1921 are contained in the new and substantially enlarged edition of "Acts of the Convocations of Canterbury and York," published last week.

It is edited by the Reverend A. F. Smethurst, the Reverend H. R. Wilson and the Reverend Harold Riley and published by the S.P.C.K., price 17/6.

The first edition of this book included the acts and principal resolutions of the two Convocations from 1921 to 1947. These are repeated in the new volume, which also continues the record up to 1960.

This is a valuable work of reference which should be of great interest to incumbents and parochial church councils, and indeed to all who are concerned in any way, whether professionally or otherwise, with the working of the Church of England.

The acts and resolutions are divided into twelve sections, among which are those on "Procedure in Convocation: Synodical Action," "Marriage," "Social and Economic Affairs: Home and Foreign," and "Relations with Foreign Churches and Peoples."

Here will be found, for example, the texts of the important resolutions defining the Church of England's attitude towards the remarriage of a divorced person whose former partner is still living, the regulations for the interchange of preachers with non-episcopal Churches in England, and resolutions of one or both Convocations dealing with such varied matters as the H-bomb, apartheid, the Church's duty towards

industrial workers, and the sale of contraceptives.

The book's general indication of the scope and methods of the work of the two convocations is particularly welcome at a time when so much attention is being paid to the question of the synodical government of the Church.

## "WINDFALL" OF STONE

An unexpected supply of the rare pink porphyry stone has become available for the extensions to S. John's Cathedral, Brisbane.

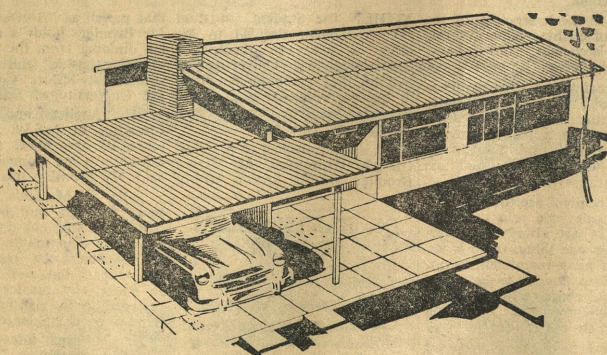
As well as the stone which has been obtained from the former Criminal Investigation Building, similar stone has been obtained from a large wall which was being demolished in the city.

The architects now consider there is enough stone to complete the exterior walls of two bays of the proposed extensions to the nave.

The erection of three bays would complete the main structure of the cathedral, excluding the vestries, western towers, porches, etc.

Difficulties in obtaining porphyry stone of the right colour and texture have previously been a big obstacle in proceeding with the work.

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## OBITUARY

THE REVEREND  
G. R. HOLLAND

We record with regret the death in Perth on March 20, 1962, in his eighty-fourth year, of the Reverend George Richard Holland, another of the old S. John's College, Perth, men who had served his entire ministry in Western Australia.

Made a deacon in 1905 and ordained to the priesthood in 1907, George Richard Holland served in the goldfields for ten years at Boulder, Menzies, Kalgoorlie and Coolgardie. He came to the Perth metropolitan area in 1915, and after serving as locum tenens in Claremont and at S. Mary's, Perth, he became successively Rector of S. Paul's, West Perth, S. Peter's, East Fremantle, S. Philip's, Cottesloe, North Fremantle and Rockingham.

Speaking at the funeral service in S. George's Cathedral, the Archbishop of Perth, the Most Reverend R. W. H. Moline, said that although a few people were gathered there that morning, they represented a very large number of people both in this world and the next who had received spiritual benefit from the ministry of the priest to whose mortal remains we were saying good-bye. Till within a few days of his death, George Holland was actively exercising his ministry.

There were three things which people remembered clearly regarding this old priest. The first was that in the dark days of the Kaiser's war, in which there were heavy casualties, Mr Holland was frequently chosen to be the man who had to break the sad news to relatives of the loss of a dear one. He had a particular gift in bringing consolation and comfort to mourners, and this aspect of his ministry made him a man greatly beloved.

The second outstanding characteristic of his was the way children loved him and took to him instinctively, making friends easily with him.

Thirdly, said Archbishop Moline, he had a long spell of two very difficult tasks in his ministry, both of which called for peculiar gifts. For fifteen years (1935-50) he was chaplain to Fremantle Prison, and from 1958 up to the time of his death he was chaplain to the Mental Hospital, Claremont.

George Richard Holland was content to serve quietly in unobtrusive places, never looking for remuneration. While it was not right that we should treat people in that manner, said the archbishop, one hoped that that type of selfless service would never be lost to the Church.

We could be certain that Our Lord would have said to George Holland, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me."

The hymn sung in the cathedral at the funeral service was "Fight the good fight"—Mr Holland's favourite hymn. The service concluded with the recitation by all present of the General Thanksgiving.

## "THE SEVENTH SEAL"

The Sydney branch of the Australian Church Union has arranged, instead of its usual monthly meeting for April, a theatre evening at the "Gala" Cinema, Pitt Street, Sydney.

They have arranged, in conjunction with the Christ Church S. Laurence company of the Comrades of S. George, to see the Swedish film, "The Seventh Seal," as it is felt the film's message will be helpful for Lent.

The secretary (LX-6536) would be glad to hear from members and their friends who wish to attend on Tuesday, April 3, at 8.15 p.m.

## DIOCESAN NEWS

## BRISBANE

## VISITORS TO MISSION TO SEAMEN

The federal secretary, the Reverend C. J. Eldridge-Doyle, and the deputy general secretary, from H.Q. London, the Reverend T. P. Kerfoot, visited Brisbane last weekend and met the members of the mission and the committee in conference. Amongst matters discussed was the five-year plan to make the Mission to Seamen in Australia self-supporting.

The visitors were interested to visit the new Sailors' War Memorial Flying Angel Club which is being built at Hamilton near the wharves. The recreation centre is the first stage of the building which incorporates an office for the chaplain, a canteen, a kitchen, and facilities for celebrating the Holy Communion and other services.

A point of interest is that the altar rails are part of the old "Kooopa," which piled up and down the Brisbane River for many years. A steel flagpole from the "Kooopa" is also being given to the mission.

**YOUTH LEADERS' INSTITUTE.** Another batch of youth leaders from the five youth organisations in Brisbane diocese attended the second Youth Leaders' Institute to be held in Brisbane at S. Christopher's Lodge, Brookfield. The Reverend P. Prentice, executive secretary for youth work of the G.B.R.E. was again the leader, assisted by the Reverend D. Shund.

The programme included studies, discussions, role plays, on the problems of leadership and programme planning, and was felt to be of great value to all who took part.

## MELBOURNE

## HISTORICAL SOCIETY

The Chaplain of Trinity College, University of Melbourne, Dr Barry Marshall, will lecture to the Church of England Historical Society for the Diocese of Melbourne, in the Mollison Library at S. Paul's Cathedral on Friday evening, April 13. His subject will be the Bush Brotherhoods.

## CATHEDRAL APPEAL

The archbishop is to attend the Australian premiere of the film "El Cid" at the Chelsea Theatre on March 29. Proceeds of the premiere will be donated to S. Paul's Cathedral Restoration Appeal.

## UNITED SERVICE

The congregations of the member churches of the Victorian Council of Churches in the Brighton District united at a service last Sunday evening in the Brighton Town Hall to hear a report given by the Archbishop of Melbourne on the New Delhi Assembly. The Mayor of Brighton and civic and parliamentary representatives were present.

## DEDICATION

The archbishop dedicated the new Church of S. John, Apostle and Evangelist, at East Bentleigh last Saturday afternoon.

## NEWCASTLE

## GOSFORD MISSION

A mission conducted by the Bishop of Armidale, the Right Reverend J. S. Moyes, started last Sunday morning in the Parish of Gosford.

Bishop Housden commissioned the missionary and his assistant, the Reverend John Chapman, of Armidale, at the opening service of the mission.

The mission is continuing for the whole of the week.

## ARCHBISHOP'S VISIT

The Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, will visit Newcastle this week.

Archbishop MacInnes will visit S. John's Theological College, Morpeth, on Wednesday, and will preach at a service in Christ Church Cathedral, Newcastle on Wednesday night, starting at half past seven.

## LADY DAY FESTIVAL

The Mothers' Union in the Diocese of Newcastle held its annual festival last Monday, the Feast of the Annunciation.

The festival started with the annual corporate Communion of the Mothers' Union in Christ Church Cathedral, Newcastle, at which the celebrant was the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The preacher, Canon L. Stibbard, introduced the project of the Christian Family Year, which will start on June 1.

## FOCUS ON MALAYSIA

The Home Secretary of the Australian Board of Missions, the Reverend B. L. Chiu, spoke at S. Augustine's Church, Merewether, and S. Thomas' Church, Cardiff, last Sunday.

He is a Chinese priest who was formerly from the Diocese of Malaya and Singapore, and his

visit was arranged for the "Focus on Malaysia" mission campaign in the Parishes of Cardiff and Merewether.

The adult discussion group which meets on Thursday evenings now has 62 members.

## DAY OF PRAYER

A day of prayer and devotion was held last Sunday in S. James' Church, Wickham. The day consisted of three meditations and addresses, led by the priest-in-charge, the Reverend Rex Davis.

A thanksgiving Evensong was held at night.

## SCRIPTURE TEACHERS

The Department of Christian Education in the diocese has appealed for people who are willing to be trained to teach Scripture in high schools.

At present there is a serious shortage of Anglican Scripture teachers, and the department is prepared to train those who volunteer for the job.

Volunteers should telephone B 1292 during office hours or write to the department, which is in Telford Street, Newcastle.

## DR KNIGHT'S VISIT

The Director of the Royal School of Church Music, Dr Gerald Knight, will visit Newcastle next month.

Dr Knight, who is at present touring Australia, will speak at a luncheon in Christ Church Cathedral Hall, Newcastle, on April 2.

## ANNIVERSARY

This Sunday is the 25th anniversary of the dedication of S. Barnabas' Church, Congewai, in the Parish of Wollombi.

The church was dedicated by the former bishop, the Right Reverend Francis de Witt Batty, on March 30, 1937.

## PERTH

## ORDINATION

On the second Sunday in Lent the Archbishop of Perth ordained Sidney Maxwell Seymour to the priesthood. The service was held in S. Mary's Church, South Perth. The candidate was presented to the archbishop by the Venerable F. W. Guest, Archdeacon of Canning, who also preached the sermon. Mr. Seymour had made his Retreat at the Priory of the Society of the Sacred Mission, Perth.

## ANNUAL MEETING OF WOMEN'S AUXILIARY

Miss B. Powell, presided at the Women's Auxiliary to the Australian Board of Missions, at which the speakers were the Archbishop of Perth and the Organising Secretary, Provincial Missionary Council. Mrs. W. A. Young, the honorary secretary, presented the report which stated that there

were 13 branches or affiliated guilds. The auxiliary had sent £125 to the House of the Epiphany, Sydney. A Fair held last year had brought in £220, and the mission shop manned by members of the auxiliary had raised £700. Branches had made many useful articles for mission hospitals and schools. Missionaries living in retirement in England receive parcels from the auxiliary which are distributed through S.P.G.

## ANGELICANS AND SACRIFICE

Canon J. Peice, Rector of S. Patrick's, Mount Lawley, tells his parishioners that sacrifice is the very life blood of the Church, and where there was no sacrifice there was no Christian life. We could betray the cause of Christ and of the saints and martyrs by being nice, ineffectual, uninspiring, and undisciplined Christians. We should be dead to this dull and drab living and alive unto God through Jesus Christ our Lord.

## SYDNEY

## PALLISTER FETE

An International Fair and Pets' Parade will be held at the Pallister Girls' Home, River Road, Greenwich, on Saturday, April 7. It will be officially opened by the Reverend

B. L. Chiu at 2 p.m.

There will be a national costume competition and a folk dancing display. Other attractions include the usual stalls and a flower display.

Pallister cares for needy girls. It relies almost entirely upon the proceeds of the fete for its income for the year.

## SERVICE FOR BANK OFFICERS

The ninth annual service for bank officers will be held at S. Andrew's Cathedral at 5 p.m. on Tuesday, April 10. The archbishop will give the address. The lessons will be read by Mr R. J. Thomas, Chief Manager for N.S.W. of the A.N.Z. Bank, and Mr S. Jennings, Chief Manager for N.S.W. of the E.S. and A. Bank.

## "CALL THE WITNESSES"

An Easter dramatic presentation entitled "Call the Witnesses," written by Dr. H. W. Guinness, will be presented in the Wallace Theatre, University of Sydney, on April 4 and 12 at 5 p.m.; in the University of N.S.W. on May 4 at 7 p.m. and in S. Stephen's Presbyterian Church, Sydney, on April 8 at 3 p.m.

## ABBOTTSLEIGH EXTENSIONS

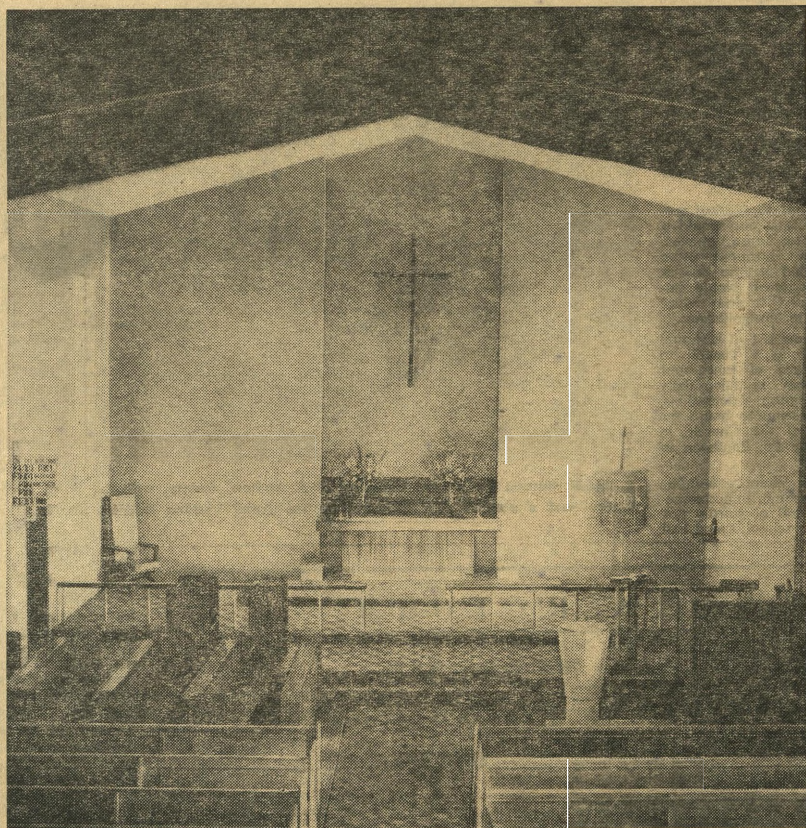
The archbishop will dedicate the new Upper School Block at Abbotsleigh School, Wahroonga, on Sunday, April 1, at 3 p.m.

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# A NEW CATHEDRAL FOR SYDNEY?

By N. W. McPHERSON, ARCHITECT

HAVING seen the proposals for the development of S. Andrew's Cathedral site I, as a citizen of Sydney, am deeply concerned about several aspects of it. I suggest that before committing themselves to it the authorities should have further consultation with their architects.

In the first place, to spend five million pounds and leave Sydney forever with a cathedral no larger than many English parish churches is unthinkable. It is far too small to serve present needs.

Many of us remember the fiasco of 1936 when a large sum was spent on a competition for a cathedral of adequate size to serve the city's needs for many years. In this present scheme a much vaster sum would be spent, but not one extra foot of space provided.

The practical aims of the scheme are praiseworthy. It would seem that one such aim is to pay for the outlay over the years by rental from a large office block while providing space for a civic square between the town hall and the cathedral, thus saving the City Council the expense of making a civic square on the Queen Victoria building site.

If this means that this latter site is in the melting pot, then surely consideration should be given to using it to better advantage to both parties. Not only would this provide a tower of offices, but adequate cathedral buildings.

## CHAPTER HOUSE

Both the town hall and cathedral, though not really old by world standards, have cherished memories for Sydney people, and should be preserved as relics. The town hall has already been cluttered by unrelated buildings.

The cathedral should not suffer the same fate, nor should it have its chapter house removed. To erect an enormous office building behind it, no matter how well designed, would immediately dwarf it and reduce its dignity to insignificance.

My own view is that it should be preserved as a chapel to serve the needs of lunch-hour services, organ recitals, daily Holy Communion celebrations, and as a museum to house the rich history of the Church in this city (note the Pantheon in Paris).

The Queen Victoria building site is large enough to accommodate a cathedral of worthy proportion, choir school, synod hall,

social rooms and their amenities, as well as a 400 feet high office block.

This could be so designed that it would in no way conflict with the ecclesiastical requirements either in layout or treatment.

With air-conditioning and sealed windows, it would read as a vast tower topped by an illuminated cross 70 feet high and standing over 600 feet above the pavement.

It there is objection to using

the shaft of the tower for offices, there is space on this site for it to stand free at the northern end with a clear square dividing it from the cathedral.

I think it would be wise for the standing committee in consultation with their architects, to take a larger view of the modern needs of the people in relationship to world trends.

Such a scheme would make possible an adequate cathedral church designed to serve these

needs in every way right in the heart of Sydney.

By leaving the whole of the cathedral grounds right through to Kent Street unbuilt upon, it would provide a civic square large enough to serve its purpose.

Parking facilities for the cathedral site could be provided by raising the building on its piers above the footpath level and providing a concourse over the whole area with ramps serv-

ing is an understatement. It would be small for a city one-tenth the size!

If you doubt that, have a look at Christ Church Cathedral, Newcastle, or S. Saviour's, Goulburn, and compare them with the cities they serve.

Melbourne puts it to shame with S. Paul's, and even North Sydney with a parish church which has a far more spacious appearance internally.

In size, it is tiny in comparison with the authentic historic English cathedrals it copies. Compare these figures:

S. Andrew's Cathedral has a total internal length of 156 feet. But its width inside the massive aisle columns is only 22 feet and its seats so short that only six persons per seat can be accommodated.

There is actual seating space for only 29 rows of seats. True, a makeshift gallery has been erected at the wrong end, but this has a most depressing effect for those seated beneath it.

Compare the authentic English cathedrals:

Salisbury, 450 feet long by a width, including aisles, of 80 feet, with an uninterrupted view for the entire length; York, with its nave measuring 100 feet wide and some 50 feet between the aisle columns by a clear length up to the chancel steps of 260 feet; Canterbury, of which Sydney is a copy, with its distance of 380 feet from west wall to high altar.

But when you come to the recent cathedral buildings of England, the comparisons become pathetic.

Coventry's nave alone is 270 feet by 80 feet and stands 20 feet higher even than the old cathedral. Actually, the internal space is almost 400 feet long by 80 feet wide.

Guildford does not fall far short, but Liverpool's vastness has to be seen to be appreciated.

Its internal length is 500 feet by a width varying from 83 feet to 100 feet by a height under the great central space of 175 feet.

## SPACIOUSNESS

When you compare this with the height of David Jones' building in Elizabeth Street, which is 25 feet lower to the ceiling of the top floor, some idea of its vastness might be gained.

And yet the city it serves is only one of the many English industrial centres.

One could go on through the world to show just how ashamed this Queen city of the South should be of its failure to meet the needs of its people by providing an adequate central place of worship.

S. Andrew's Cathedral, unlike the English historic examples, was built all-of-a-piece and does not lend itself to extension. To add to its length would be unthinkable and completely out of keeping with the modern trend of grouping the congregation about the altar.

In fact, the difficulties associated with adding to it in any way at all were well illustrated in the 1936 competition.

But in the Queen Victoria building site you have an average length of 630 feet by 90 feet wide at the south end and 98 feet wide at the north end.

I say with confidence that worthy cathedral buildings could be erected here, as well as a tower of offices. Only one of the many possible arrangements is shown in the illustration.

If it is claimed that traffic noise would be an objection, forget it, as with modern acoustic treatment and air-conditioning, no external noise whatever would be heard.

The illustration shows a possibility with the cathedral at the northern (wider) end, but approached from the town hall end by way of a great concourse at pavement level.

The tower should be well off the centre line (elements of design) and in this case would be well up toward the town hall end.

Between it and the south end would be the synod hall, choir school, church offices, social rooms, restaurant, etc.

The cathedral itself should seat at least three thousand people with space for many more on special occasions, designed in a way natural to this age and its needs.

It should be served not only by wide footways, but by egress from cars parked in the basement via an efficient lift service.

It should not be cluttered by columns internally to block the view, but wide, open, warm, inviting and friendly.

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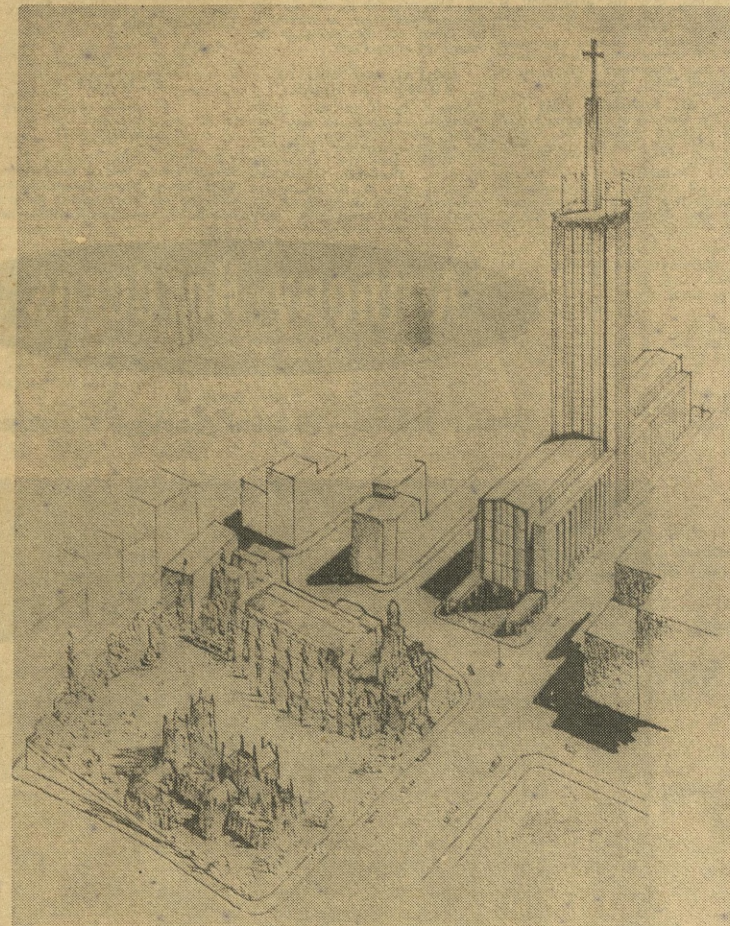
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A sketch showing the present Cathedral of S. Andrew, Sydney, with the Town Hall and Civic Square, and a possible new cathedral on the Queen Victoria Building site in George Street.

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