

# THE ANGLICAN

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## BISHOP REDDING WILL RETIRE THIS YEAR

### MELBOURNE SYNOD OPENS; ARCHBISHOP'S REPORTS

FROM OUR OWN CORRESPONDENT

Melbourne, October 2

A crowded Chapter House heard the Archbishop of Melbourne's announcement to synod yesterday evening of the intended retirement of the Right Reverend Donald Redding from the position of Bishop Coadjutor at the end of this year.

Speaking of the bishop's appointment to this position, His Grace said, "His being able and willing to accept the offer was a wonderful answer to my prayers.

"His three years in the diocese have been all too short. Nothing could have been better for all of us than that he should finish his active ministry doing the work of a bishop among us."

Bishop Redding intends to live in Adelaide after his retirement.

Synod began with Evensong at S. Paul's Cathedral on Monday evening, October 1, and the synod sermon, preached by the Archbishop of Melbourne, had special reference to the second year of Forward-in-Depth.

Centring his thoughts on the text, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," His Grace drew attention to the responsibility of Christians to act morally, and to give a moral lead in the community.

To allow even the most helpful Social Questions Committee, or anyone else, to think and make decisions we ought to make for ourselves, means to fail in our moral duty.

There is a moral challenge in the modern affluent society, for every increase in material wealth enlarges the area of choice, and every choice is a moral choice. In progress, there is always the danger of Godlessness.

Development of the Welfare State makes the welfare of citizens the responsibility of all, but two dangers must be faced.

The first is benevolent despotism on the part of the Government, deciding what is good for the people without reference to them; and the second is the evasion of personal concern.

Selfishness can be shown, even in the choice of charities. Even the Church has a conscience little stirred in some fields.

But in the affluent society, there are also spiritual insights; to discover these, the common failing must be avoided in the tendency towards an "If Only" attitude of mind, for that leads merely to hopelessness.

#### SENSE OF HISTORY

Industry, science, politics, can all speak of God, and one of the insights a Christian brings to the contemporary scene is a sense of history.

Faith will make its moral choices in a real world, the real world of which the Bible speaks, and the world in which Jesus lived.

Christian belief in the resurrection of the body will guard against influences that treat human beings as means rather than ends.

Capital punishment, atomic warfare, toll of the road, and anything that suggests life is cheap will come under a Christian's scrutiny.

In an affluent society, Christian witness to the supremacy of love is of the utmost importance, especially the love which can only be achieved by sacrifice.

Big money, big numbers, happiness in terms of bodily health, are given values contrary to the spirit of a Christ "who emptied himself, and took upon him the form of a servant."

In the light of the Cross, the Christian view of suffering will differ from the commonly accepted view that it is to be avoided at all costs. Suffering accepted becomes sacrificial.

Our sphere of operation is small, and our freedom is limited. But we are part of God's world. In one essential we are free; we can seek the grace of God to do His will.

At the conclusion of Evensong, synod adjourned to the Chapter House, where the archbishop commenced his presidential address.

He began on a personal note, expressing gratitude for the return to health, and the concern of all during his illness, with special appreciation for those who shouldered the burden of administration.

#### LEADERSHIP

This was followed by the unanimous endorsement of his wish to send a message of welcome and goodwill to the returning Governor-General and Lady De L'Isle.

Loud applause greeted a reference to the splendid service of Sir Dallas Brooks as Governor of Victoria, with the constant help of Lady Brooks, and their moral and inspirational lead to the community.

Looking at the life of the Church of England, the archbishop recorded the functioning of the new constitution, and the splendid beginning made by General Synod. He also paid a tribute to the Archbishop of Sydney, elected as Primate.

Archbishop Woods also men-

tioned the importance of the Standing Committee, which now has increased powers and functions, and on which our own diocese is well represented.

(Continued on page 3)

## CHAPLAINS GIVE NEW COURSE AT FLINDERS

The first Character Development Course to be given by chaplains at the Flinders Naval Depot began on September 14.

Naval Board has approved of these being held monthly for all ordinary ratings joining the Service through Flinders.

The Commodore Superintendent of Training, Commodore R. Rhoades, in the introductory remarks told the chaplains, officers, instructors, and recruits that he was pleased that such a course had been started for it meant that men coming into the R.A.N. would be receiving some definite moral instruction.

The outline of the course is almost identical with that used very successfully in the Army. The lecture subjects are as follows:

1. **The Maker's Instructions:** (The Ten Commandments). The aim of this lecture is to show that in this planned universe our Maker has provided us with instructions in order that we may gain the best from life.

2. **Our Duties to God:** To show the importance of the four first Commandments as a basis for successful living.

3. **The Gift of Life:** To establish a valuation for man, and to see his dignity and worth as a human being.

4. **Men under Authority:** To show the need for authority, order, and discipline throughout life, and especially in the services.

5. **Sex Morality:** A film entitled "Human Reproduction" is shown. The basis for clean thinking about sex is accurate knowledge. The aim of this lecture is to build up an attitude to sex which promotes mental health and provides the basis for a stable and rewarding family life.

6. **Honesty and Truthfulness:** To show the need for these standards in the work and daily life of men in the service.

7. **Religion in the Navy:** To explain the history of the Church's work in the R.A.N., and to show the power of a sturdy religious faith in times of tension and difficulty.

8. **Strengthening the Will by Natural and Spiritual Means:** To explain how in practice a man may realise and use the great spiritual resources available to him from God.

After each lecture there followed group or syndicate discussion, then an open forum to report back findings, with general participation.

The three religious groups, C. of E., P.D., and R.C., were together for the films and the introductory talk.

Then the recruits were divided into a combined C. of E.-P.D. group, and an R.C. group. The latter was under the supervision of Senior Chaplain (R.C.) G. S. Lake and the Depot Chaplain (R.C.) F. Lyons.

The Army Chaplain General, Canon A. Begbie, who had been at the depot for the C. of E. Moral Leadership course, gave the first two lectures of the R.A.N. Character Development course.

Other lectures were given by Senior Chaplain Archdeacon H. E. Fawell, Senior Chaplain (Meth.) G. Swain, and the Depot Chaplains R. C. Lovitt (C. of E.) and W. J. Bates (Pres.).

For the last afternoon the lectures "Religion in the Navy" and "Strengthening the Will" were given in separate C. of E. and P.D. groups.

On the Sunday evening the C. of E. recruits were taken to S. Paul's Cathedral, Melbourne, for Evensong, and after the service were treated to coffee and crumpets at "Deano's" in the crypt, by the Very Reverend T. W. Thomas, Dean of Melbourne.

The P.D. recruits attended a special service in the R.A.N. Memorial Chapel and were shown the film "Time and Eternity."

The assessment sheets filled in by all those on the course indicated that the majority found it most helpful.

It has given them a better understanding of the Christian Faith and practice, and should do much to help a man in the Service become morally and spiritually fit.

#### NAKURU APPEAL

Additional donations to the Nakuru Appeal have brought the total subscribed to £5,085/5/-.

The following not already acknowledged, have been received: Mrs Ruth Jones, £25; Mr H. Minton Taylor, £25.



Senior Chaplain Archdeacon H. E. Fawell lecturing Navy recruits at the Character Development course held at the Flinders Naval Depot from September 14 to 17.

## INNER-CITY WORK

### YOUTH LEADER FOR SYDNEY

In order to meet the challenge of the increasing numbers of young people in the inner-city area who are out of touch with the Church, the Diocese of Sydney has appointed Mr Rex Harris to organise and co-ordinate youth work in the two city rural deaneries of Balmain and Cook's River, which are made up of 22 parishes.

Leaders will be recruited and trained and new youth groups formed in addition to re-vitalising existing work where necessary.

Mr Harris was for many years youth leader in the Parish of S. Phillip's, Auburn, as a branch governor of the Church of England Boys' Society; assistant scout master; leading instructor for vaulting, judo and tumbling groups; a Camp Howard councillor, and he has attended numerous leadership training courses such as those conducted by the Church of England Youth Department (C.E.B.S.), Outward Bound and National Y.M.C.A.

For the past five years he has been employed by the Kindergarten Union of N.S.W. as a playground supervisor and has worked at Surry Hills, Pyrmont, Redfern, Woolloomooloo and Chippendale.

He will be attached to the staff of the Church of England Youth Department of the diocese, and work under the direction of the Venerable C. A. Goodwin, Archdeacon of Sydney, and the Director of the Youth Department, the Reverend John Turner.

Mr Harris will be commissioned at a special service in S. Andrew's Cathedral at 5.30 p.m. on Wednesday, October 10, which is during synod week.

Young people of the diocese are especially invited to be present.

#### SYDNEY SYNOD

The third session of the thirty-second synod of the Diocese of Sydney will meet on October 8.

The synod service will be held in S. Andrew's Cathedral at 2.30 p.m. that day when the Principal of Moore College, Canon D. B. Knox, will preach.

During the service the Right Reverend A. W. Goodwin Hudson will be installed as Dean of Sydney and the Venerable C. A. Goodwin collated as Archdeacon of Sydney.

## "ENGLISH" CHURCH IN APPROPRIATE IN SOUTH AFRICA, SAYS BISHOP

ANGLICAN NEWS SERVICE

Pretoria, October 1

The aggressively English atmosphere pervading so much of the Church of the Province of South Africa was referred to by the Bishop of Pretoria, the Right Reverend E. Knapp-Fisher, in a Charge delivered here last week.

He had little doubt, he said, that this contributed considerably to the growth of African sects.

He was certain that it was responsible for the failure to draw in those whose culture and language were other than English, but who might otherwise find their spiritual home within this Church.

The bishop thought the word "Anglican" was an unfortunate and inappropriate one.

Although the terms "Anglican" and "Anglicanism" stood for precious and inalienable elements in their heritage, they suggested insular and national associations which, if exaggerated, as in practice they tended to be, were incompatible with the universality of the Church of which they were part.

These words were particularly prone to misunderstanding and misinterpretation in South Africa.

It was a matter of urgency to find more satisfactory alternative terms.

#### RADICAL REVISION

The bishop said the Book of Common Prayer, specifically designed to meet the needs of Restoration England, was obviously not appropriate as it stood to the needs of present day South Africa.

Even the South African Prayer Book was already dated: further and radical revision must receive serious consideration.

On the theme of the universality of the Church, the bishop

said he was grateful that the Anglican Church had taken the initiative in opening a new series of conversations with Methodists, Presbyterians and other denominations.

He was also glad that the Vatican Council was beginning and commended its work to the daily prayers of Anglicans.

Referring to the tragic and still widening divisions between people of different races, cultures and politics, he said that to every such conflict the answer of Christ was clear and unequivocal: every human being—black, white, communist, fascist, liberal, nationalist—was equal in dignity and worth, and each was entitled to equal opportunities for developing and using the particular talents he possessed.

## THE CELTIC SAINTS . . . 1

## S. MARTIN OF TOURS

BY MICHAEL J. LAURENCE

IN the early days of British history there was constant intercourse between Britain and Gaul (France), and many of the early missionaries, including some from the Celtic Church, went to Gaul to be trained for their work, especially monastic work; among them was S. Ninian, of Scotland, and S. Patrick (another Scotsman), from Ireland.

The founder of monasticism in Gaul was S. Martin of Tours, and it was to his monastery at Marmontier that many of the missionaries went.

S. Martin has always been a very colourful and popular figure and many churches in France, Britain and Europe have been dedicated to him. In France alone, four thousand churches have been called after him and no fewer than five hundred villages have been given his name.

In England, the sheriffs are chosen on the morrow of S. Martin's Day, which is on November 11, and in Scotland, S. Martin's Day is one of the four quarter days of the year. That means where rents are paid quarterly, S. Martin's Day is one of four days in the year when it is due.

In Canterbury, S. Martin's Church, one of the oldest in England, was named after him, and in Scotland, S. Ninian, of Whithorn, dedicated the church he built there to him, for it was from S. Martin that he had learned how to organise his monastery.

S. Martin was born in the Castle of Sabaria, in Hungary (or Pannonia, as it was known at that time), in A.D. 315. His father had risen from the ranks in the Roman army and was a tribune or general.

He was a most enthusiastic soldier and hoped his son, Martin, would follow in his steps, but Martin was a quiet, grave child who could not bear to play the rough and often cruel games of his fellows and showed no desire whatever to make the Army his career.

While still only a baby, Martin was taken to Pavia to live. His parents were pagans and there were very few Christians in Pavia, but it was while he was there that he first learned about Christianity.

## CATECHUMEN

It is not known who was his first teacher; it may have been one of the slaves or one of the soldiers in his father's command.

When he was ten years old, he visited a Christian Church and decided then and there to become a Christian.

He ran away from home and begged to be received into the Church.

His parents objected, but allowed him to remain among the other catechumens for a time.

He was so eager, however, to bear suffering for the love of God that he tried to leave home a second time so that he might join the Christians who were going into the desert choosing to suffer every privation, hardship and pain if only it might lead them closer to God.

S. Martin's father was very angry and used all his influence and authority to deter him; he was making no progress when suddenly the problem was taken out of his hands by the Emperor's issuing an edict commanding the sons of his veteran soldiers to be enrolled in the Army for military service.

Martin obeyed the edict for he regarded obedience as a Christian duty, and was sent to Gaul before he could be baptised. He was only fifteen years old when he joined the Army and served his term there under the Emperors Constantine and Julian.

He was made an officer owing to his father's high rank, but would accept the services of only one servant, with whom he

shared his tent and whom he assisted in his duties. From the first he was determined that, as soon as his term expired, he would leave the Army and become a Christian.

He was very much loved both by his fellow officers and by the men and deeply respected, for he was faithful in even the smallest matters and would have no part in any acts of violence or of the crime that was so common a feature of the soldiery of that day.

He kept the thought of God constantly in the forefront of his mind and would do nothing he brought might grieve Him or bring dishonour on His Holy Name.

It was during this time that S. Martin had his well-known vision about the beggar's cloak. One particularly cold, wintry afternoon, as S. Martin and some of his fellow officers were riding towards their barracks in the city of Antinanium, near Amiens, they noticed among the admiring well-clad and well-fed

burghers a beggar who was clad only in rags and who was shivering with the cold.

The other officers rode on, at the same time watching to see what S. Martin would do. He put his hand in his pouch, intending to give the beggar some money, but finding he had none with him, cut his warm military cloak in two pieces with his sword and, stooping from his horse, wrapped one half round the beggar's shoulders and with a pleasant smile to him, rode on.

## HIS CLOAK

Some of the bystanders laughed, but others moved hastily away in discomfort as they realised how much they might have done to help the beggar and still felt no loss.

That night when S. Martin said his evening prayers, he remembered the beggar and commended him to the care and protection of God.

As he slept, he dreamed Our Lord appeared to him in a great blaze of light and surrounded

by His Angel Hosts, wearing the half-cloak he had given to the beggar.

He smiled at S. Martin, asking if he recognised the cloak He was wearing.

In his dream, S. Martin knelt and worshipped at the feet of Our Lord Who turned to the Angels saying: "Martin, the Catechumen, hath given Me this garment."

When he awoke, S. Martin knew the time had come for him to be baptised and declare himself openly a Christian. He went to S. Hilary, the Bishop of Poitiers, told him of his vision and asked for Baptism.

S. Hilary knew that such a vision was a certain proof of his fitness and readiness to be baptised and administered the sacrament to him forthwith.

There is a picture painted by a Dutch artist, in Windsor Castle in England, which shows S. Martin cutting his cloak and wrapping it round the beggar. It belongs to the Queen, but is shown to the public.

## "WISE MEN FROM THE EAST" . . . 1

## CENTURIES AGO IN INDIA

DURING this week (the first week in January) the Church will be remembering the story of the Wise Men, who followed a star and came to the place where the Infant Jesus lay.

Wise Men from the East!—and ever since we have thought of the East as wrapped in mystery and in some sense more spiritual than the West.

Not so clean, of course, not so healthy and certainly very poor; but there in the lands of the East is mystery, with holy men, wise men, and spiritual things.

When the West recovered from its wonder at the wisdom of the East, it began to make the return journey. Wise men from the West went to take their gifts.

I don't mean the earlier wise men from the West, the Jesuit missionaries who were received courteously and returned that courtesy, almost becoming Asians themselves.

No, I mean the great conquest of Asia; we took power—sea power and gunpower—as our first gift; then orderly rule and then commerce.

"Gold, Frankincense and Myrrh" they brought; we returned with "Gunpowder, Order and Trade." Of course, that was not all.

The story of the modern missionary movement, beginning in the eighteenth century with William Carey and including almost every denomination of the Christian Church, is an epic story of sacrificial giving to Asia. The missionaries brought the Gospel, the schools and the hospitals.

## MEN AGAIN?

One of the questions asked at the Third Assembly of the World Council of Churches in New Delhi last year was, "Will the East send wise men again to the West with gifts? And what will their gifts be?"

The men of the East are poor still. Much poorer than we are and much hungrier. The gap in our standards of living widens day by day.

But if they do start that return journey, they will have the men to send, men and women of great spiritual stature.

And so I began to look at the Christians of India. There are said to be about eight million of them, which doesn't look much when written as a percentage of the total population—only 2 per cent, if that. But eight million is a lot of people.

We were not very well placed in Delhi to see the Christian Church, for that part of India has comparatively few Christians.

This is the first of a series of six articles based on B.B.C. broadcasts given during the first six days of 1962. The Reverend E. H. Robertson told of five of the many wise Christians from Asia who attended the Third Assembly of the World Council of Churches at New Delhi last November.

greatest concentration is in the State of Kerala.

It's important for the spread of Christianity that Malayalis, who live there, are the great travellers of India and they have done much to spread the Gospel.

I have met these Malayalis all over Asia and the Arabian Gulf. Most of the doctors in Kuwait and Bahrain are Malayalis and Christian; Malayalis are the traders of South-East Asia and East Africa. There are great potentials here for the spread of Christianity.

## ORTHODOX

One of the odd things is that these Christians of Kerala are not the result of the modern missionary movement. They were there centuries before William Carey came to India and probably before Christianity came to Britain.

And the Churches of Kerala are mostly Orthodox, linked closely with the Orthodox Churches of the Middle East, Egypt and Ethiopia.

Already they are on the move and the Star is guiding them Westwards again.

## GIFTS FOR INDONESIA

A.C.C. SERVICE

Six Communion cups were sent as gifts from the churches in this country through the team of ten men and women who left on September 22 for Indonesia.

The cups were made in Sydney to a design which is common in Indonesia, and one will be presented to each of six regional churches, as tokens of Christian love from the churches of Australia.

Other gifts taken by the team were eight koala bears for Dr Soekarno's eight children and a carved plaque to hang on the wall at the headquarters of the Indonesian Council of Churches.

The Communion cups are similar to one type of medium-sized chalice widely used in Anglican churches in Australia, but in this case the metal is light in weight and is chrome plated.

The most common method of administering the sacrament of Holy Communion in Indonesia is for the people to sit round a table (20 to 30 at a time).

The bread is broken and passed round, and the common cup is passed.

The people then return to their places and another group of 20 or 30 takes their place. The cup is re-filled from a large pewter jug as required.

The cups will be formally presented by members of the team

to the moderators of the Synods of Bali, Banjarmasin, Minahasa, Sumatra, Malang and Central Java.

The President of Indonesia, Dr Soekarno, was to meet the Australians during their first few days in Jakarta, and the koala bears for his family were to be given to him.

The plaque made for the Indonesian Council of Churches is of white birchwood, and shows the badge of the World Council of Churches, with its ship representing the Church driven by the power of the Cross over the rough sea of this world, taking its message to the whole inhabited earth.

## SOUTH INDIA CENTRE

ECUMENICAL PRESS SERVICE

Geneva, October 1  
The possibility of establishing a centre for conferences and retreats for Churches and Christian organisations in South India is being investigated by a special committee headed by Dr J. R. Chandran, principal of the United Theological College, Bangalore, India.

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

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

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

Arrangements can be made for country boys to sit locally.

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

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# OFFICIAL COMMON MARKET ATTITUDE ATTACKED

## OUR STANDARDS UNREALISTIC, SAYS BISHOP HARDIE

FROM OUR OWN CORRESPONDENT

Ballarat, October 1  
The Bishop of Ballarat, the Right Reverend W. A. Hardie, made a devastating attack on Australian official attitudes towards the European Common Market during his Presidential Charge to Synod here last night.

Preaching in Christ Church Cathedral, Bishop Hardie castigated Government statements about the Common Market for their "almost complete selfishness," and for their "highly unrealistic" preoccupation with material standards of living in Australia.

He asked synodsmen "to take some account of current events and situations, to the extent at least that our belief and attitudes as Christians have any relevance to the issues of the day," before becoming immersed in local Church affairs.

"The logic of world politics and economics," Bishop Hardie said, appeared to make it inevitable for Britain to join the European Economic Community.

Britain has now "with dignity retired to the second rank of world powers. In her new status, political isolation from Europe spells the greatest danger to her."

"A United States of Europe is an urgent necessity for what we call 'the free world,'" he said. Such a union, leading perhaps to a Common Government, "may be the decisive factor in global affairs."

"I believe that I am exercising a legitimate Christian judgement when I draw your attention to the almost complete selfishness of our official Australian reaction to this Common Market proposal," the bishop said.

"Never once have I heard or read of any governmental comment on the Common Market which has revealed any real appreciation of the momentous world issues involved in it."

"Nor have I heard any expression of sympathy with Great Britain and her leaders in the painfulness of the necessary choice confronting them. Our officially expressed concern has been almost solely for the maintenance of our own Australian standards of living—standards, by the way, which are highly unrealistic in the face of a half-starved world almost on our own doorstep."

"This matter of the Common Market is one of world-shaking importance. Yet in spite of that, all that we can do as Australian people—judging by the utterances of our spokesmen—is to whine about the effect that it is going to have on us."

### PRICE OF PEACE

It might be, Bishop Hardie said, that some adverse effects upon the Australian economy were but Australia's share of the price of peace.

To the extent that Britain's entry into the E.E.C. introduced "a new element of stability to the precarious balance of the world's affairs," he said, "I believe we have a moral duty not to hinder, and even to accept and welcome, this development."

"These circumstances, however, have a much greater importance for us than merely their effect on British Commonwealth relations, or on Australian domestic affairs."

"They are forcing us towards the recognition of a new destiny which challenges us, just as Great Britain is being challenged. We are beginning to see that we do not any longer belong to the European world. We belong to another world which we may properly call Austral-Asia."

"Australia and New Zealand, whether we like it or not, are by geographical and political necessity a part of the South-East Asian community," the bishop said.

If we are to become organically a part of that community, it was essential first for the White Australia policy—"to be condemned by any Christian

standards"—to be drastically modified: it "simply will not do for a nation of ten million white people who must integrate themselves with a coloured community of hundreds of millions."

Bishop Hardie said that he did not believe, and never had believed, that the White Australia policy was rooted in economic considerations alone. Support for it, he said, "springs from something much less sophisticated than economic theory."

"It springs from primitive racial repulsions and fears . . ."

On Australia's "unrealistic" standards of living, the bishop said: "We have been part of the affluent, industrialised Western world, and protected up till now by that Western world from outside military pressures."

"Now we are being forced by events over which we have no control towards integration with a crowded Austral-Asian world numbering hundreds of millions, more than half of whom simply don't get enough to eat. 'How long, do you think, before the dam bursts?'"

### ASIAN POLICY

"Do you not think it most highly unrealistic to think that we can retain our affluence while the rest of our South-East Asian world and all of Asia behind it remains half-starved, and increasing by hundreds of millions every year?"

The bishop outlined the basic policy which a Christian Australia should follow towards Asia.

"Christian virtues and moral principles are no less estimable because they may also be regarded as good policy" in economic and political terms, he said.

He reminded synodsmen that the Food for Peace campaign had been instituted by an Anglican priest, and that its basic motives were Christian.

"That doesn't alter the fact that this is also the most realistic and practical kind of thing that Australia can do," he said.

"But I cannot too strongly repudiate" the argument that the application of Christian principles in the conduct of Asian relations should be supported merely because it is the best anti-Communist work that can be done.

## CHURCH SPONSORS THREE MORE MIGRANT FAMILIES

The Archbishop of Sydney, the Most Reverend H. R. Gough, had afternoon tea with a newly-arrived migrant family at Bradfield Park Hostel, Sydney, last Thursday afternoon.

Fifteen Anglican migrants arrived on the "Castel Felice" on Thursday who had been sponsored by the Church of England.

This group, consisting of three families, will be provided with furnished houses and employment, shortly after their arrival.

The archbishop is specially interested in one family which consists of Mr and Mrs Albert Brewer and their two children, Gillian, aged 12, and Michael, aged 11.

The family will be provided with a house soon, but on arrival are being accommodated temporarily at Bradfield Park Hostel.

Mr and Mrs Brewer were re-

"The anti-Communist effect of missionary work is its merest by-product," he said.

Elsewhere in his Charge, the bishop dealt with the Ecumenical movement, and the current Vatican Council.

## CHRISTIAN OBLIGATION IN SOCIETY STUDIED AT MELBOURNE CONFERENCE

FROM A CORRESPONDENT

Melbourne, October 1

"The Church must realise that it is entrusted with a Gospel which is an explosive force in the ordinary, everyday life of the people," said the Dean of Melbourne, the Very Reverend T. W. Thomas, speaking at the first conference of the Archbishop's Forward-in-Depth Movement held at the Camberwell Grammar School, Melbourne, on September 15.

"The question as to whether there is effective churchmanship in a particular parish is not basically a question of how many candles there are on the High Altar or whether the priest wears a surplice or chasuble."

It is a question of what kind of impact is being made for Christ on the community by those men and women who worship there.

"But we should never forget that it does in fact begin just there in the worship of Almighty God in the beauty of holiness in our parish churches and in our own personal devotional life."

The dean, who addressed the conference in the absence of the archbishop, gave an impressive lead to what was to prove yet another valuable experiment in the field of Adult Christian

Education and extremely useful preparation for the 1963 studies in Christian Ethics—part of the three-year course of study—which is engaging the increasing attention of churchpeople in Melbourne through the Forward-in-Depth Movement.

A panel of distinguished speakers introduced at "Listening Posts" the subject of Christian obligation in the particular area in which he was involved.

### WIDE RANGE

The range of subjects covered cultural, domestic, social, scientific, political and economic fields.

"Home and Family" was led by Mrs Frank Woods, wife of the Archbishop of Melbourne; "Community" by Miss Florence Christian, National Secretary of Y.W.C.A.; and "Leisure" by

Professor Joseph Burke, Professor of Fine Arts.

Three other university staff members, in the persons of Dr Leoard Trengrove (Science), Dr D. I. Menzies (Health), Mr J. H. Reeves, Research Economist (Economics), and the Reverend Geoffrey Ward, of the A.B.C. Religious Programmes Department, also handled the subject of Leisure, but with special reference to mass media of communications.

Mr Keith Dunstan, well-known Melbourne journalist, opened up the subject of International Affairs, Mr Finlay Patrick, well-known Chairman of Committees of Melbourne Synod, took Politics, Mr E. J. Clayfield, Education Superintendent of the S.E.C., led in the subject of Work (Trade and Industry).

The chairman, the Reverend W. Holt, who had organised the conference, explained that in stating their preferences the largest number (mainly women) selected Home and Family.

He thought it significant that none of these had given Work as their second or third preference, but that a high proportion of them had chosen Leisure!

Following the addresses, members tackled the discussion questions drafted by the speakers and to which they had added.

Some only of the "findings" could be given at the plenary session and it is intended to furnish duplicated copies of all group findings to all those who participated.

## "BRUNCH" FOR CATHEDRAL

FROM OUR OWN CORRESPONDENT

Melbourne, October 1

Five hundred ladies filled the banquet hall at Melbourne's new Southern Cross Hotel for a "Brunch" (fancy name for morning coffee) party on Monday, September 24.

It was organised by the Ladies' Committee for the Cathedral Restoration Appeal, whose chairman, Mrs C. B. Bearham, welcomed the official guests.

These included Dame Mary Herring, Mrs Bolte (wife of the Premier), the Lady Mayores, and Lady Selleck. Sir Frank Selleck is chairman of the appeal.

Mrs Bearham introduced the guest of honour, who was Iris Kells, star of "Orpheus in the Underworld," which was opening at a Melbourne theatre during the week.



The Archbishop of Sydney speaking with Mr and Mrs Albert Brewer and Mrs J. Brady, at afternoon tea at Bradfield Park hostel last Thursday. (See story this page.)

## MELBOURNE SYNOD

(Continued from page 1)

As the full list of appointments and moves within the diocese is printed as an appendix to the Charge, it was not read, but the archbishop did comment on certain outstanding names and moves, especially of churchmen outside the diocese.

He spoke with appreciation of the appointment of Bishop Sambell, and Dean Thomas, with mention of the contribution made by Dr S. Barton Babbage.

It was at this point in the Charge that the impending retirement of Bishop Redding was announced.

The general matters that normally occupy much space in a Synod Charge were deferred until the following evening, and the general business of synod then commenced.

A full account of proceedings will be in next week's issue.

On the second evening of synod, the session took place at the Melbourne Town Hall, and was attended not only by members of synod but by representative and keen churchpeople to whom tickets had been issued through the parishes.

The third section of the Synod Charge was read at this gathering, so that as many as possible might hear the review of diocesan progress and plans for the future.

It was possible to report the formation and staffing of 20 new parishes since the survey which showed how necessary they were. Since 1958, parochial clergy have increased from 189 to 235.

The archbishop then proceeded to set out the central needs of the diocese for the next three years, under the heads of Home Missions, Training, and General Grants.

A bill was being introduced into synod, to set up a new Diocesan Board of Home Missions, which will include other departments which properly belong to Home Missions.

These are the Diocesan Centre (Parishes) and Chaplaincy Services, Migration Department, and the Diocesan Industrial Mission.

A new department to be added will be called "The Department of Evangelism and Extension."

Canon F. L. Cuttriss, Director of the Task Force, has been appointed director of this new department.

Although there are more men in training than ever before, even more are needed, and when they answer God's call, they must be properly trained.

Training is now so expensive that few, if any, can pay for themselves, and £12,000 annually will be needed for this purpose for the next three years.

Besides funds to be spent in this way, the growing work of the Church in so many directions means also the need for adequate finance for many extra-diocesan and inter-denominational activities, as well as our own diocesan organisations. We shall need almost £15,000 each year for these.

# THE ANGLICAN

THURSDAY OCTOBER 4 1962

## AUSTRALIA IN ASIA

Our politicians have received an object lesson in common sense and far-sightedness from THE BISHOP OF BALLARAT, THE RIGHT REVEREND W. A. HARDIE, whose remarks during his Charge last week to Ballarat Synod, on Britain's impending entry into the European Economic Community, confirm his stature as a prophet in the Australian episcopate. To see the facts as they are, and the consequences which can flow from them, demands knowledge and intellectual honesty of a high order. To state those facts, and to forecast those consequences to a synod of predominantly rural representatives, most of whom the Liberal and Country Parties have tried for so long to hoodwink and brain-wash, demands no little courage and sagacity. The bishop shews up again in the great tradition of Australian bishops, lacking neither brains nor valour, who ever insist that Our Lord's teachings must apply to the whole of life.

It is proper to recall here, in the evening of his prophetic life, that another such unafraid bishop, THE RIGHT REVEREND E. H. BURGMANN, some thirty years ago startled a then largely rural diocese, and colonial Church, by proclaiming a positive doctrine towards Asia identical with that suggested by BISHOP HARDIE last week—and without the immediate provocation of our political leaders' "whining" fears of the Common Market. Australia, BISHOP BURGMANN then said, was inescapably, in a geographical sense, a part of Asia. She was bound in the fullness of time to become economically, politically and culturally so. The day that Australians realised this, and shaped their policy accordingly, would be the day that Australia came of age, achieved adult nationhood and true independence.

Although it might not do to press the simile too far, nations are like individuals in the way they grow up. To reach adulthood is disturbing, sometimes painful. The psychologically normal person does not merely survive growing pains; he profits from them in the long run as he adjusts himself to his new status. It is the weak, the spoiled, the psychologically abnormal, who seek to remain children instead of accepting and beating the challenges of growing up; and these, continuing to live in a cloud of unreality, are those who fall by the wayside in a world of strong adults.

We find it excruciatingly embarrassing to record that Australia's outlook in general, and specifically upon the European Economic Community, is not that of an adult nation. It is not unfair to suggest that THE PRIME MINISTER, THE RIGHT HONOURABLE R. G. MENZIES, personifies that outlook, and that in most of what he has said and done—mostly said—about the Common Market he has unerringly identified himself with childish Australian sentiment. His alembic oratorical convulsions of three or four months ago, the exaggerated overtones of which were received with such shocked contempt by those sections of European opinion with which it had long mistakenly been supposed he identified himself, were not only cowardly and mean vote-catching exercises. They seemed to be as utterly genuine as any childish reaction can be. Here was a man—supported by his colleagues and a majority of the nation, be it remembered—who had clung for his whole life, as it were, to the apron-strings of his parents, the United Kingdom and the United States; who had striven in every possible way to emulate them, to make their policies his; who had shewn himself time and again disinclined to accept the responsibilities of adulthood, preferring the protection of "great and powerful friends"—which is another way of saying that, by expending a shockingly smaller proportion of his resources than they on defence, or on economic aid for less industrially developed areas, he shewed that he wanted to remain a child—; who then abruptly found that Mother wanted to live her own life, and was insisting that he was old enough now to start fending for himself.

It would be unfair to blame MR MENZIES for all our immaturity, all our unpreparedness for adult independence, all the dangers which beset us now we have no longer any great and powerful friends—for let us not delude ourselves that we have any friends at all. Especially in Asia. We haven't. MR MENZIES, legally and morally, represents this country and its attitudes, and Australians as a whole have only themselves to thank for our present state, even though a greater weight of responsibility for that state does rest on the Government than upon the man in the street.

The kernel of what BISHOP HARDIE has said, and which we Anglicans are both well qualified to grasp and in Christian duty bound to act upon, is this. Australia is on her own. It is past the eleventh hour. The challenge we face is not to integrate a few Asians in our midst; it is to integrate the lives of our ten million with those of a thousand million Asians. We have made a poor start. The challenge is gigantic. It demands high thought; not high living. It demands self-sacrifice of a kind unimaginable. Do we really believe in Christian teaching, at once idealistic and most practical? On the answer depends whether we even accept the challenge, let alone surmount it.



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

### Journeys That Were Really Necessary

Federal Parliament's resumption this week could mark for the nation the opening of one of the best debating sessions for years.

In the month's break since the Budget session leading members of both the Government and Opposition parties have been abroad, mainly concerned with the great issue of the Common Market.

The detailed effect of Britain's projected entry on Australian trade cannot be assessed until the terms are known. But plainly it is now generally accepted that Britain will enter, and there seemed discernible in the comments of the Prime Minister, Mr Menzies, when he returned from London and Washington at the week-end, a disposition to be less alarmed at the prospect than he was when he called a couple of months ago for the resignation of Mr Bury from his Ministry for suggesting that the effect on Australia had been exaggerated.

Both Mr Menzies' two most senior colleagues, Mr McEwen and Mr Holt, have also had the opportunity to check their impressions on Common Market repercussions by travel abroad in the recess. So, too, has a Labour team of three members—which, unfortunately, did not include the Labour leader, Mr Calwell, only now resuming duty after an illness of unexpected duration.

We often criticise our M.P.s, particularly Ministers, for being unduly attracted by overseas travel. But on this occasion they seem to have packed a lot of valuable discussion and observation into their brief tours.

Australian trade interests must be closely watched while Common Market negotiations are continued over the next few months. The ensuing debates in Canberra, with contributions from members who have had their thoughts stimulated by on-the-spot investigations could do much to aid this task.

Most people would agree, I think, that these journeys by Ministers and leading Oppositionists were really necessary. One hopes the level of the debates will show also that they were nationally rewarding.

### Shocking Treatment Of Negroes

Australia has not been conspicuously successful in integrating its Aborigines into the European community. But the national conscience has been aroused in recent years to try harder to help particularly those native people who give most promise of responding.

Perhaps because we have taken so long in getting round to assisting with education, hygiene training, regular work and decent housing our comparatively small numbers of non-nomadic Aborigines, we are not entitled to be over-critical of the harsh treatment given to Negroes in some southern areas of the United States.

Yet it is profoundly shocking that this racial hatred should go to the extent revealed in Mississippi in the past week or so, when violence resulting in some deaths by shooting has occurred in efforts to enrol a Negro as a university student.

President Kennedy has made it plain that he deprecates this discrimination as much as anyone. It is fervently to be hoped that his firm attitude will lead to an end of this "Little Rock" type of demonstrations.

One can imagine the deplorable effect such happenings must be having on the newly emerging nations of Africa. The United States has so vital a role to play in Western leadership that this ugly blot on its domestic record is of grave concern to all its Western partners. This is an era (as the United Nations and the British Commonwealth, both show) when co-operation and understanding among all races are needed for the peace of the world and the true progress of mankind.

### Motoring Manners Are Not Improving

Launching myself on the tide of holiday traffic flowing north from Sydney on Monday (Six-hour Day), I was disappointed to find that road manners are not improving.

Cutting-in by impatient driv-

ers, even on somewhat narrow roads leading to a leisurely destination (such as West Head with its wonderful panorama of the Hawkesbury, Broken Bay and Pittwater), was far too prevalent.

Homeward-bound, I was halted with other cars at a busy intersection, waiting for traffic to clear to enable us to turn right. There were neither lights nor police to sort out the traffic. When our small convoy at last was able to move a motorist on my left, with a great tooting of the horn, tried to break through and almost rammed me.

A trivial complaint, seeing that no actual damage was done? Quite so. But if motorists behave in that way on a holiday afternoon when few can be under pressure to reach a destination to a split-second timetable, I am glad that long ago I gave away driving to work on a week-day.

All the same, it is profoundly disappointing that the mounting accident toll and the constant official pleas to motorists to be courteous and careful have made no impact on what I suppose is a very small, belligerent and impatient minority. But the minority is big enough to endanger the safety of the majority.

### Christianity And Suicide

There has been talk in England in recent weeks of devising a form of Christian burial service for persons who die by their own hand. Possibly some thought may be given to that in Australia, too, when the Book of Common Prayer is being revised.

In the meantime, I should doubt whether Christian burial would be denied here to one who had committed suicide.

There is often proof that a person who is contemplating such action thinks earnestly on the significance of the Christian faith.

Only last week a London newspaper published an article, showing such proof, by the eminent surgeon, Professor Ian Aird, who specialised in the separation of Siamese twins. Professor Aird, who died from an overdose of drugs and left a note indicating that this was not accidental, had a marked Bible at his bedside. He seemed to have been pondering, particularly Ecclesiastes, chapter 3.

But the newspaper article (which appeared a few days after his death) shed more light on his attitude to religion. Here is one representative extract: "I am not a pious person; but to me Christ is so obviously the most inspired person to whom we have access that I must attach importance to His statements and to His inspired habits of thought. 'Take not thy holy spirit from us' means for me, 'Give us inspiration'."

### A Bishop Gets Less Than His Due

Over the past decade or so we have had frequent cause to admonish the secular Press for incorrect description of the clergy, particularly the "Rev. Brown" sort of thing.

But we never expected a Church of England publication so to offend.

Nonetheless, the current issue of the magazine of the Diocese of Sydney announces that the guest speaker at a women's rally in Killara on October 17 will be "The Right Reverend Sansbury, Bishop of Singapore and Malaya."

For the record: he is the Right Reverend Cyril Kenneth Sansbury.

—THE MAN IN THE STREET

## ONE MINUTE SERMON

### THE DEPTH OF OUR FAITH

S. JOHN XI:15

The sad incident is to be a means of strengthening their faith. They believe in a measure but not with a stable faith. They will all forsake Him, Peter will deny Him. It is difficult for us to know what is the depth of our faith, how we shall stand in the cloudy and dark day.

So Jesus leads them—"let us go to Him." And it is Thomas, with his doubts and fears, who courageously and loyally puts into words what possibly some of them were feeling: "Let us also go that we may die with Him."

Already when they arrive Lazarus has been dead several days, so in any case they would have been "too late." Many friends have come out from Jerusalem (two miles) to offer sympathy, when the news is brought that "Jesus comes."

To Martha, the elder sister and mistress of the house the message comes and at once she goes to meet Jesus—outside the village and greets him with words which must have been so much in her heart, and perhaps on her lips, "Lord if Thou hadst been here my brother had not died."

All her affection and faith are in the words and a great sadness, too, for what might have been. She does not ask anything! She trusts His love to do the best, knowing that what he asks, God will do! He must have been praying in silence all the time as the thanksgiving (41) makes clear to us.

But He is leading Martha to a fuller faith as well, beginning with a promise which may refer to the present or the future; "thy brother shall rise again." Martha already believes in the Resurrection at the last day but that does not comfort her at this moment.

What a startling answer! Jesus is the source for men of the Divine life. Fellowship with Jesus is to share the Divine life and to triumph over death.

There will be a general Resurrection at the last day—yes! but the more wonderful fact is that to be in Christ now means to have the risen life now so that "even if the body die, the trueself shall live," as though Jesus were saying not only to Martha but to us who mourn some friend, "Your friend is alive now, in Me he touched the life of God which is eternal; in Me he has risen already before his body perished."

This is S. John's doctrine of life—and also S. Paul's (Col. 3:1). And it brings from Martha the most complete statement of faith of any individual in the New Testament. "I believe that Thou art the Christ the Son of God. He that cometh into the world."

Is this your faith?

### CATHEDRAL TO BE CONSECRATED

S. Boniface's Cathedral, Bunbury, W.A., is to be consecrated on Sunday, October 14, at 11 a.m.

The cathedral will hold 700 people, but many times more than that number are expected to attend.

Seating will be provided outside the cathedral for ticket-holders and a special area for those who have not received invitations.

Altars will be set up at all points where people are grouped so that all desiring to make their Communion may do so.

### CHURCH CALENDAR

October 7: Trinity 16.  
October 9: S. Denys, Bishop and Martyr.  
October 13: Transfiguration of King Edward Confessor.

## RELIGIOUS BROADCASTS

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

SUNDAY, OCTOBER 7:  
RADIO SERVICE: 9.30 p.m. A.E.T. Wesley College, University of Sydney. Preacher: The Reverend B. R. Wylie.  
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Frontier"—A Christian Monthly Review.  
PRELUDE: 7.15 p.m. A.E.T. The Lydian Singers of Hamilton, Victoria.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. Commissioner F. Coutts.  
THE EPILOGUE: 10.48 p.m. A.E.T. From the Temple Church, London.  
MONDAY, OCTOBER 8:  
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend W. J. Hobbins.  
WEDNESDAY, OCTOBER 10:  
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in My Day—as a Photographer." Mr Owen Cummins.  
FRIDAY, OCTOBER 12:  
EVENING: 4.30 p.m. A.E.T. S. Paul's Cathedral, Melbourne.  
MONDAY, OCTOBER 8 — SATURDAY, OCTOBER 13:  
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Mr John Covling.  
\* 9.55 a.m. A.E.T. The Venerable F. M. Hill.  
DAILY DEVOTIONAL: 10.30 a.m. A.E.T.  
\* Monday—Mrs Francis Mallig.  
\* Tuesday—The Right Reverend J. J. Booth.  
\* Wednesday—"School Service"—"God With His People"—"Paul Takes the Christian Message to the Gentiles."  
\* Thursday—The Reverend A. P. Campbell.  
\* Friday—The Reverend D. M. Hodges.  
\* Saturday—The Reverend John Thornhill.  
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Grayden Swan.  
TELEVISION:  
SUNDAY, OCTOBER 7:  
\* ARNOLD SYDNEY:  
\* 11.00 a.m. "Divine Service" from S. Mark's Anglican Church, Camberwell, Victoria.  
\* 4.30 p.m. "Paul of Tarsus—Diana of

the Ephesians."  
\* 6.30 p.m. "Report from the Vatican." The work carried on at the heart of the Roman Catholic communion.  
\* 10.30 p.m. "The Voices of the Prophets." Rabbi R. Brunsch.  
\* ARV 2, MELBOURNE:  
\* 4.30 p.m. "Paul of Tarsus—Greece."  
\* 6.30 p.m. "Preparation for Marriage." Dr W. L. Carrington.  
\* 10.30 p.m. "Making Sense of the Gospel." Dr Leonard Small.  
\* ARV 2, BRISBANE:  
\* 11.00 a.m. "Divine Service" from S. Clement's Anglican Church, Mosman, Sydney. Preacher: The Right Reverend F. O. Hulme-Mait, Bishop of Nelson, New Zealand.  
\* 4.30 p.m. "Paul of Tarsus—To the Gentiles."  
\* 6.30 p.m. "The Liturgy Tomorrow." Father J. Miller and Mr J. Mannington.  
\* 10.30 p.m. "Chimney Pots and Steeples." Mrs Jill Perkins.  
\* ARS 2, ADELAIDE:  
\* 4.30 p.m. "Paul of Tarsus—From Soul to Paul."  
\* 6.30 p.m. "What Goes On: 1662 and all that." Introduced by the Reverend John Garrett.  
\* 10.30 p.m. "Man to Man." Captain William Cairns.  
\* ARV 2, PERTH:  
\* 11.00 a.m. "Divine Service" from S. Andrew's Presbyterian Church, Parramatta. Preacher: The Reverend A. Alex. Adam.  
\* 4.30 p.m. "Paul of Tarsus—Hered the King."  
\* 6.30 p.m. "The Vatican Council." A discussion with the Most Reverend Thomas Muldoon and the Reverend Julian Miller.  
\* 10.30 p.m. "The Motive in Education." The Reverend Julian Miller.  
\* ARV 2, HOBART:  
\* 11.00 a.m. "Divine Service" from S. George's, Battery Point, Hobart.  
\* 4.30 p.m. "Paul of Tarsus—Simon Peter."  
\* 6.30 p.m. "Meeting Point."—"This is My Story." Dr Paul White.  
\* 10.30 p.m. "A Doctor of the Church." Dr Barry Marshall discusses the life and influence of S. Augustine.

**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.

**BAPTISM**

**"RIGHT BLOCKS" NECESSARY**

TO THE EDITOR OF THE ANGLICAN  
 Sir,—For what it's worth I should like to express my appreciation of your editorial interest in the problems of Christian initiation and for your publication of a suggested rite of Baptism. The very fluid state of scholarship in this whole problem and the situation of the Australian Church at this point in its history make all this sort of thing highly desirable.  
 If the new Prayer Book of the Australian Church is to be produced by backroom boys let us all be as informed as possible. The great drawback of distance between interested people can be partly offset by intra-national discussion through such a national journal as THE ANGLICAN.

I think, however, even at this level we should all keep our heads—a remark which will cause much merriment amongst my acquaintances. Above all, I should like to urge a considerable degree of open-mindedness on the subject of the relation of Baptism and Confirmation and on the far-from-closed discussion of the relation of the Holy Spirit to either or both.

Whatever one may think of A. J. Mason and Dom Gregory Dix and their contribution to this discussion, I do not honestly think that it is in the least helpful to beg the question and wipe them and their school of thought completely off the slate, for the reason given by one of your recent correspondents that they are not systematic theologians but merely learned in patristics. Not everyone experiences a rich inner glow upon the invocation of the "systematic theologians."

One generally finds that when pressed the advocates of these peers among divines are found to be learned in either S. Thomas Aquinas or John Calvin and rarely expect or seek much light from any other source, for the proper but incorrigible reason that both have written Summa's and leave very little out.

I cannot claim to feel any great unqualified devotion to either of these two worthies whose lineal descendants in different ways appear to me to have made nonsense of Christian Initiation. The one lot drives a wedge through the middle of it and the other heaves half out the window—the bath water hotly pursued by the bath.

I am sure we need systematic theologians to arrange the blocks in orderly, creative and memorable patterns, but I think they have to be sure that they have been provided with the right blocks. In this whole enterprise the persevering researches of patristic scholars and archaeologists will in the end have a very healing and eirenic effect.

Already I think we are beginning to know a great deal more than the medievals on both sides of the "Reformation" fence in the very important subject of the practices and beliefs of the early Church. I think we have a liberty to declare ourselves free from these theological card houses, be they never so deftly constructed, where serious doubt expressed about one card can reflect very sadly on the whole pack.

Yours faithfully,  
 BARRY MARSHALL,  
 B.G.S., Chaplain.  
 Trinity College,  
 Melbourne.

**TRIBUTE TO RECTOR**

TO THE EDITOR OF THE ANGLICAN  
 Sir,—Many of your readers were, no doubt, delighted, as I was, with your choice for "Anglican of the Week" in your issue of September 20, of the Reverend William Kingston, until recently Rector of S. Andrew's, Lakemba. The joy, of course, is tinged with a note of sadness when one knows that the active ministry of this devoted priest has now drawn to a close.  
 There is one aspect of Fr Kingston's ministry which was not referred to in your remarks and which I feel deserves mention; this is that during his 38 years at S. Andrew's nine men from that parish have entered the sacred ministry of the Church. Perhaps there are other parishes which have sent more men into the ministry, perhaps there are priests who have influenced more young men in that direction, nevertheless, nine priests from one parish during one incumbency is surely a great record and shows how that faithful pastor has been used of God.  
 The other eight former S. Andrew's "boys" will, no doubt, agree with me in saying that we remember with gratitude the lessons learnt in former days at our old parish church and the fatherly interest and guidance of that grand old Irish priest.

Yours, etc.,  
 (The Reverend)  
 GUY N. B. LENNARD,  
 Deloraine,  
 Tasmania.

**MISSIONARIES' CHILDREN**

TO THE EDITOR OF THE ANGLICAN  
 Sir,—In the current copy of the A.B.M. "Review" there is an article on missionary vocation by a young agriculturist and his wife, both of whom have been accepted for work in New Guinea. It would appear that they have been asked to go without their children—a little boy and girl of tender years. It appears that this is A.B.M. policy.

If this is true it is shocking and opposed to the teaching of the Church on the sanctity of marriage—being emphasised this year by the Mothers' Union in the Christian Family Year. Surely the Church has a big enough task mending broken homes without a policy that divides a family.

I personally know of the tragic results of such a policy in regard to a missionary in the field and I am sure God does not demand such a price.  
 Yours faithfully,  
 (The Reverend)  
 LESLIE G. KERDEL,  
 Unley Park,  
 S.A.

**CHURCH MUSIC STANDARDS**

TO THE EDITOR OF THE ANGLICAN  
 Sir,—Congratulations to "Church Organist" (September 20) for his timely remarks deploring the lowering of the standard of Church music. I have also found that young people are keenly interested in music, both Church and secular, of a good standard, and what better evidence of this is the popularity of the Youth Concerts of the Australian Broadcasting Commission.

At present I am listening to the broadcast of Evensong from S. Peter's Cathedral, Adelaide. I don't think I have listened to such a shocking rendition of Church music for many years. It would be enough to turn anyone "on the fringe" right away from church. Despite forced enunciation, the choir was guilty of such glaring faults as "world without end" and "the ungrateful with good things" to single out but two. Its attack was ragged, there was a lack of unanimity throughout, even in the hymn singing, and any liaison between the organist and choir seemed of secondary consideration. The psalms and canticles, as were also the versicles and responses, were sung at funeral pace. I have heard the same psalm sung to the same setting by a small parish church choir at a much higher standard.

The organist played long sustained chords before the choir

commented the hymns, and during them, and the introductions and "accompaniments" (inverted commas because frequently the choir couldn't be heard for the organ) seemed to be overloaded with reeds and other unsuitable stops.

I suffered it through but I'm certain that many people, and quite good church people, would have done some dial twisting or shut it off and had a good weep. I know of one provincial cathedral in N.S.W. capable of a much better performance, and likewise quite a few parish churches in all three Eastern States. I think the city cathedrals have "too much on their plate," that they pay little attention to the preparation of these week-day broadcasts and one of the standard heard-to-day can only be damaging to the Church.

Yours faithfully,  
 (The Reverend)  
 R. H. MILES  
 Morningside,  
 Qld.

TO THE EDITOR OF THE ANGLICAN  
 Sir,—I feel that the rather irrational statements of the anonymous "Church Organist" on Church Music in the issue of September 20 cannot pass by unchallenged.

My fellow-organist seems to be one of the many Church musicians who have the peculiar tendency to institutionalise the Church into a "Royal Society for the Preservation of Church Music." In the average Anglican church this usually amounts to some form of Anglican chant with hymn tunes which are mostly of the Victorian era, and this is supposed to be a high standard!

It seems somewhat ludicrous to have to remind such people that the primary reason for going to church is to worship God. For this worship to be true and effective it inevitably involves the offering of the whole of one's being, every department of one's life. If I may quote Evelyn Underhill, "Worship is the response of the creature to the Eternal," and "the corporate life of worship stands for the total orientation of life towards God." Various means are used to aid the creature to make the fullest possible response to the Eternal, and music is but one of these.

Here it is important to distinguish the means from the end. The primary consideration is that worship be offered in the fullest possible way. I am aware of the concept that we should offer for God's glory the highest and best in musical standards that we can, but worship this is useless if it is not part of the outlook and environment of the worshipper so that he cannot appropriate it and use it in his worship. The music must never be performed for its own sake.

I do not mean to imply that we should discard all the existing forms of Church music that we have inherited from past generations, for we have received from them much for which to be grateful. It is to be hoped that future generations will also discover a treasury of worship through this heritage. But never let it be said that Gregorian Chant or Bach or R.S.C.M. principles or anything else is the be-all and end-all of Church music, fine though they may be.

While it is important that the Church retain its heritage from the past, it is also vital that it be relevant to the twentieth century. Youth presents a formidable challenge to the Church in this "Nuclear Age" and new means need to be sought to meet this challenge. The work of the youths clubs, to which "Church Organist" refers in such a derogatory manner, are to be commended for their efforts to meet this challenge and meet modern teenagers at their point of need.

The modern teenager is so often misunderstood by diehards, within the Church as well as outside of it, who tend to view them as a wild race of animals at large in our society. Contrary to "Church Organist's" base reflections on modern teenagers, they will give much in return of what they receive if it is given with respect to them as human beings and with due regard to and an under-

**I'D LIKE TO KNOW . . .**

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

**What is the Church teaching about abortion?**

My correspondent writes about Mrs Sherri Finkbine who had taken the drug thalidomide and was pregnant with her fifth child. Other women who have taken this drug have given birth to badly deformed children, and at the stage of writing, she was unable to get permission for an abortion in the United States, and had flown to Sweden where it is considered that a legal abortion would be possible.

What is the Church's attitude to this problem?  
 Both Church and State have condemned this practice. It is a sin to murder the unborn on the Church's part, and a criminal action in the eyes of the State. However, both Sweden and Japan permit abortions. Where the life of the mother is involved, therapeutic abortion is legal, even if the operation causes the death of the living foetus.

The Roman Catholic Church forbids abortion under any circumstances, saying that therapeutic abortion is seldom necessary, and if the mother dies in giving birth to her child, she has won special merit. The rest of Christendom, largely speaking, considers that therapeutic abortion is the lesser of two evils.

The Committee on "The Family in Contemporary Society," which reported to the 1958 Lambeth Conference, has this paragraph:

"In the strongest terms, Christians reject the practice of induced abortion, or infanticide, which involves the killing of a life already conceived (as well as a violation of the personality standing of their needs, particularly of God.

I have worked for some time with an average group of teenagers in a working-class parish. They meet every Sunday night for a full sung Evensong which precedes their Fellowship activities. For some time now we have been using modern-styled musical settings for Evensong as well as the more traditional setting (Speech Rhythm, etc.).

This modern music has never been regarded as a gimmick "to get the kids in." These teenagers attend regularly for worship whether this music is used or not. But their response to it has been most illuminating.

Besides increasing their appreciation of the traditional forms of Church music, comments such as "I could understand it," "the most inspiring service I've ever been to" are frequent and often they cannot express the depth of their experience.

So let us have less of this "musical snobbery" and more worship of Our God who is not bound by any petty interests or contrivances of man but penetrates to his heart and soul, and accepts and uses his self-offering.

Let such persons as "Church Organist" experience such modern-style experimental Church music in its proper situation before passing sweeping pre-conceived judgements.

If these and other new methods of meeting the challenge of modern youth "will get the Church nowhere" then let them die their natural deaths or otherwise flourish to the glory of God and the extension of His Kingdom.

Yours sincerely,  
 DAVID THOMPSON,  
 Morphett,  
 N.S.W.

**NOT FUNNY**

TO THE EDITOR OF THE ANGLICAN  
 Sir,—THE ANGLICAN, which I read each week, can always be relied upon for periodical editorial excitability. I do not know whether this is a lunar manifestation or just an aberration to attract attention.

However, your leading article of September 27 is a compound of heavy sarcasm, weak humour, and synthetic indignation. If the guiding spirits of the A.C.C. are so naive, so politically imma-

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

and the child, if not adopted, be brought up without a father's guidance and love? Will not the harassed and over-burdened wife with such a birth ahead be eased in her spirit?

This is no easy problem, but it is one which members of both the Church of England Men's Society and the Mothers' Union should be sympathetically discussing and thinking about. If the Church is to be relevant, it must discuss such live issues as these.

**Do you believe that God deliberately shortens a person's life if He has a job for that person to do in heaven?**

God's thoughts are not our thoughts, nor His ways our ways. We think for the moment; God thinks for eternity. So it may be possible that He who gave life, determines to take the life back that gifts which are flowering here may be used for His greater service in the realms beyond.

But with that important proviso, I don't think that He does shorten life. A Scriptural analogy is that of the patriarch Job. Satan was permitted to test his faith as he wished, but he might not take Job's life. Why this restriction? Was it that God gave life with moral choice and freedom, and until death intervened by natural causes, this freedom should not be abrogated?

My feeling would be that God does not shorten our lives: rather it is we who, by the palsy of inherited sin, diminish our years.

**Why is it that the good die young?**

Isn't that just a saying, "only the good die young?" How do we know? Who knows that those who die young are good?—or can we estimate the potential evil latent?

If you believe that this young child died that the parents might be brought back to God, isn't that really only a comforting assumption? The death may have taken place from a number of reasons, of which this assumption was but one in a number of threads of circumstance.

There is an illustration which would justify your conclusion. A sheep farmer had a field which was cut diagonally by a stream. When he wanted to get his sheep across the narrow bridge to the other portion of the field, he took a lamb over first. Its bleating soon drew the fearful mother over. The other sheep soon followed. Does God act this way in the circumstances which you indicate?

I would rather prefer to think that God uses the evil which has happened to fulfil His own good purposes. For we live in a world where the innocent suffer as well as the guilty. We are part of corporate humanity sharing its blessings as well as its curses. To what extent the child died because of someone's sheer thoughtlessness, carelessness, ignorance of the laws of health, cannot be determined.

To suggest that God caused the death is so easy to suggest, yet it fits right in the face of all that Our Lord told us about His Father. No, I would rather think that the Lord of all good life used the effects of this dreadful catastrophe to awaken the slothful parents to the reality of their need of God.

of the mother), save at the dictate of strict and undeniable medical necessity. The plight of families, or, indeed, of governments, trapped in hopeless poverty and over-population, may well help us understand why they think abortion more merciful than the slow starvation which looms ahead. Still, the sacredness of life is, in Christian eyes an absolute which should not be violated."

Yet in this particular case, the mother's life is not involved; it is the life of the babe only. Ahead of the child looms a life of deformity. Does the Lambeth Committee consider this?

I think that there is an analogy from a previous Lambeth decision. It took the Church several years before it made up its mind on birth control contraceptives. In 1920 it was against the practice; in 1958 within marriage it considers it "a positive Christian duty." May it not be that within a couple of decades, on this important matter, our attitude also will be altered?

Is it morally right that children likely to live restricted and deformed lives should be born when all the possibilities are clearly foreseen? May it be that legalised abortion will further aid those who unscrupulously use contraceptives to prevent birth? Will not the unmarried mother be saved from shame,

as to get mixed up with tough, top Communist functionaries, then they deserve the strictures as administered by Mr W. E. Howard, and whether that be his real name or not is totally irrelevant.

It is obvious that the A.C.C. fancies itself as a sort of superior religious version of the United Nations. Bureaucrats, endless conferences, committees galore and *ad hoc* commissions, with the usual junketing overseas trips thrown in for good measure. But while the U.N. has among its personnel at all levels, many experienced diplomats and politicians, the A.C.C., when it comes to the real stuff of international affairs, is little more than a batch of well-meaning amateurs dabbling on the fringe of power politics.

Actually (and I write from some inside experience) the hierarchical figures of the Communist Party have a real contempt for these Christians who think that they can meet and treat with the apostles of Marx at the tea and bun level. I'll guarantee that Messrs Hughes and Elliot have not become "ecumenical" minded and would only go to such a show as the Indonesian farewell because it suited their Party's purpose. It is THE ANGLICAN that is wretchedly stupid for trying to deal with such an incident in its own mawkish sense of humour.

Perhaps it is too much to expect of THE ANGLICAN that this letter will appear in its correspondence columns.

Yours truly,  
 C. E. HARVEY  
 Sydney.  
 (More correspondence on page 10)

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## BOOK REVIEWS

# UNDERSTANDING ON THE COMMUNITY LEVEL

PHYSICIST AND CHRISTIAN: A Dialogue Between The Communities. William G. Pollard. S.P.C.K. 31s.

ORIGINALLY the Bishop Paddock Lectures, delivered at General Theological Seminary, New York, in 1959, this book makes an important contribution to the field of the discussion between Natural Science and Theology. Dr Pollard is a scientist whose life has been devoted to the study of physics, and who has come into the full worshiping life of the Church in comparatively recent years. He is now also a priest.

The basic premiss of his approach is the fundamental importance of *community*. The sub-title to his book indicates his conviction that the science-theology dialogue is out of context when it deals with individual points of view or individual responses to the challenges of each discipline.

Knowledge is mediated and acquired in and through community. It is through incorporation into the community of those who study physics that the knowledge of physics comes. Without the pre-existence of the community, the new student would have no sum of experience to draw on and develop from. And this applies equally in the community of Christians.

Pollard bases his discussion on the comparison of the *life lived* in each community, rather than on the subject-matter or methods normally associated with each. . . . the real key to the problem is to be found in a person who has been fully incorporated into both communities, who has committed himself to both without reservation and who has shared to the full the life and power and spirit of each of them." (p. 34).

He points out that, though science is normally regarded as being based on demonstration and fact, while religion is based on blind acceptance and faith, and though scientific knowledge is generally held to be public and impersonal, and religious belief to be essentially a private and personal affair, in reality the personal and non-demonstrable element in scientific research is as considerable as it is in religion, just as the factual, public, and demonstrable basis of knowledge is as fundamental in Christian theology as it is in scientific studies.

Orthodox science has its prophets and its heretics, no less than has orthodox Christianity. The essential existence of a *community* in each field is discussed by a comparison of their social structures, outlook on life, and history. He considers the kind of person produced by each and the importance of basing a comparison on typical biographies.

IN developing this theme, Dr Pollard treats the questions of the Reality of Spirit and the Supernatural, and the whole problem of Knowledge, what it is and how it is acquired, and finally gives us a most illuminating discussion on the problem of Revealed Knowledge.

"Spirit" as a reality takes meaning from community. Every community has its spiritual nexus, and the illustration of the Spirit of the U.S. Marine Corps, acknowledged by the author as not his own, is particularly helpful. From here he shows us that the community of physics has its own Spirit, as has the Communist Party or a small country village.

The Spirit in and of the Church is, of course, Holy Spirit; and thus full awareness of the power and dynamic of God the Holy Spirit is an experience beyond those who are separated from the Christian Community.

The evil spirits which play so large a part in Biblical thinking are the operation of misdirected communal influences, and are exactly comparable with the evil communal energy which possessed members of the Nazi Party in the last war.

In considering Nature and

Supernature, the author acknowledges his debt to Otto's "The Idea of the Holy," and leads us to see that our human experience of reality is to be divided into conceptual and non-conceptual components. What can be conceived can be described in definition, and this is the proper domain of science.

But a whole segment of our experience is of the indescribable, the inconceivable, and this "non-conceptual" area gives rise to awareness of beauty and to the sense of awe: in short, it is the domain of religion and poetry.

The boundary between nature and supernature, between the conceptual and the non-conceptual, is determined by the peculiar limitations of the human mind. Because we can form concepts of only part of our total experience, we apprehend reality as partly natural and partly supernatural.

And as the whole of *reality* is greater than that part of it which our rational minds can conceptualise, so the range of our *knowledge* extends beyond the limits of what may be deduced by reason. So what may be known intuitively is as valid as what may be known rationally. In addition, Dr Pollard discusses a third mode of knowing, Knowledge in Encounter.

This mode concerns a *meeting*, on a basis *other than* that of subject and object. As we *know about* a friend through observing his characteristics, we can also *know him* in encounter. Likewise, we investigate the nature and properties of God, but this is a different mode of knowledge of Him from that which comes from pure encounter.

Something of this difference is recognised by the French language with its words *savoir* and *connaître*.

This knowledge which arises out of the mutuality of relationship rather than the conceptualising of experiences " . . . represents true knowledge and is not purely theoretical or philosophical argument designed to eliminate it, however cleverly devised, can overcome the weight of the universal witness of mankind that in just this process is to be found the highest, the truest, and the most vivid of all forms of knowledge which men possess." (pp. 146-7).

Revelation is, in essence, the knowledge possessed by a person after such an encounter. Scientists sometimes scorn the Church's claim to possess such knowledge, since scientific knowledge must be strived for through long and sustained labour. " . . . all the knowledge of God which mankind possesses has been revealed in divine-human encounters . . . when God speaks to man in this way, it is never so as to convey a previously unknown systematic knowledge of the world, or some new conceptual information about its order and structure.

"The individual emerges from the meeting with the same notions about the things and events in the world of his perceptual experience as he had already acquired from birth in his own particular cultural context, for the purpose and function of such a meeting is to come to know the living God himself, and not to pick up miscellaneous information." (pp. 152, 153).

Such Revelation on a community-level is seen as the true understanding of the nature of Israel as God's Chosen People and of the nature of the Christian Church.

The community has encountered God, and the communal writings acquire fundamental significance. The books called the Bible are those which have emerged from the communal consciousness, both before the Event Christ and since.

For Jesus Christ is the Chosen Community reduced to the span of a single human life, from and

through whom it opened out again into its wider and all-embracing expression called the Christian Church.

Returning to his guiding theme, the author maintains that " . . . all knowledge comes through community and . . . it is only within the community in which it is known that the question of its validity can ultimately be settled." (p. 176).

What has become known of God through Christ has been thoroughly tested through the life of the Community, the Church, which bears witness to-day as in the past to the vital authenticity of such knowledge.

This book develops a great theme clearly and convincingly, and reveals a sound grasp of life as well as a strikingly lucid application of thought. It is recommended without qualification to all who are concerned with comprehending the Faith in the terms of the 1960s.

It can deliver its student both from a too-ready acceptance of much popular and traditional Christian apologetic, and also from the temptation to give ground too easily in the face of the apparently overwhelming scientific attack.

This latter, if only we are properly armed to meet it, will often prove to be immature and ill-formed, with little more than its aggressive self-confidence to commend it.

On p. 97, line 11, "National" should surely read "Natural," and on p. 111, line 2, "as" should read "at."

—G.B.N.

—I.F.

## NEW ORGAN MUSIC

NOVELLO'S have issued several new organ works all in the contemporary idiom.

The first is a Eucharist Suite by Arthur Wills. This consists of three pieces—Introit, Communion and Sortie. They may be played as voluntaries at Communion or as recital pieces.

They show great ingenuity and are decidedly off the beaten track. The same composer's Elegy is more of a quiet recital piece than a voluntary.

John Gardner's Five Hymn-tune Preludes are of an advanced order of difficulty.

Here are some brilliant recital pieces on such tunes as the "Old Hundredth," "Dundee," and the Veni Creator.

The accompanying figures to the hymn-tunes are very skilfully worked out. The one on Vaughan Williams' "Down Ampney," though modern in idiom is reminiscent of the style Bach inherited from Bohm, which is seen to perfection in "O Man bewail thy grievous sin" in The Little Organ Book.

Dr Sydney Campbell has composed a work in the nature of a flourish called "Pageantry." This would repay an organist prepared to put in some hard practice.

Dr Thalben Ball has composed a set of variations for pedals alone on the famous theme of Paganini. These are so difficult that it would take an organist of Dr Thalben Ball's calibre to play it. In many places the organist is called upon to play three notes at a time with two feet.

Coming to the commonplace we have a "March for a Pageant" by Eric Thiman. This is tuneful music in a more obvious style, which an advanced player could play at sight.

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## HOW WOULD YOU LIKE TO SERVE GOD AND HIS CHURCH IN NEW ZEALAND?

The Auckland City Mission, an Anglican welfare organisation in the Diocese of Auckland, is expanding rapidly and needs more full time workers. The following positions are at present vacant, or will become so within the next year:

**SUB-WARDEN.** This is a live-in position at Selwyn Village, the Mission's settlement for senior citizens. The successful applicant must be of good education and with the tact necessary for harmonious relations with elderly people. She needs to have qualities of leadership, without being bossy, to enable her to take complete charge of the Village, population over 100, during the absence of the Warden. Applicants need not be nurses.

**HOUSE-MOTHER.** For a small hostel to house 8 or 9 teenage girls with special problems. This would suit a childless married couple of middle age; the husband would be free to engage in outside employment.

**NURSES.** These are needed for the hospital section of Selwyn Village. Prospects are good for capable nurses with a love for old people. Comfortable quarters. Applicants should be under 45 years of age.

**PRIVATE SECRETARY TO THE MISSIONER.** Good educational qualifications, competent typist. Shorthand not essential. Knowledge of filing and general office routine, pleasant manner and tactful approach in meeting people. Age range 25-40. Duties commence about February 1963.

Also needed are a working MATRON, COOKS and DOMESTIC WORKERS. These are usually live-in positions.

**REQUIREMENTS OF ALL THE ABOVE VACANCIES.** We are looking for Anglicans with a sense of vocation, who will fit easily into the Mission family, where the chief aim is the service of God and man. This is not another way of saying that the wages are poor.

**HELP WITH FARES.** In some circumstances and on certain conditions, the Mission would consider assisting successful applicants, for some of these positions, to come to New Zealand.

**FURTHER PARTICULARS.** Write by airmail to the Missioner, P.O. Box 295, AUCKLAND, New Zealand.

## ANGLICAN OF THE WEEK



Our Anglican of the Week is a very youthful-looking and charming Papuan mother of five children.

She is Mrs Amy Pasawa, who is on a tour of Australia with Mrs Christina Crutwell, whose son is the priest at Menapi, Diocese of New Guinea.

Mrs Pasawa has three other children: Laurence (12), Rosalie (6) and Judith (4).

Her mother is a vice-president of the Mothers' Union in Papua; her father-in-law was the very well known Papuan priest, Fr Amos; her husband is a teacher at Menapi.

Australian women who have not already met her will be delighted with this softly-spoken, intelligent woman with her attractive smile.

## An Australian Christmas Play for Schools

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## EXPATRIATES NEEDED

### STATEMENT IN KENYA

ECUMENICAL PRESS SERVICE  
Geneva, October 1

A group of African leaders of the Kenya Churches has issued a statement deploring "unfortunate and unfounded rumours" that expatriate workers will not be required in Kenya in the future, and stressing the continued need for the Church to play an important part in the country's educational development.

The group, which is made up exclusively of the African leaders of the member Churches of the Kenya Christian Council, declared that Kenya will continue to need expatriates in the field of education for many years to come.

They said that established educational systems in the country should not be "unduly upset" by rumours spreading in Kenya and overseas that foreigners will no longer be welcome.

"Such propaganda spread by opportunists will endanger recruitment of suitable staff for essential service in Kenya," they declared.

### EDUCATION

"It will be a very sad thing if personnel and financial support, which is usually guaranteed through Church management, is diverted to other countries, and thus it may force the Kenya Government to curtail some of the services so dearly needed.

"We feel this country cannot afford to lose the contribution of the Churches in the educational system."

The statement was issued by the third meeting of the Kenya African Church Leaders' Conference. The meeting was chaired by the Bishop of Fort Hall, the Right Reverend Obaiah Kariuki.

Another section of the statement, dealing with relations between Churches and missionary societies, described "full integration" as the goal, and emphasised that "the Church should feel free to use peoples of other races and tribes in her service."

In a first section of the statement, underlining the goal of Christian unity, the conference members pledged themselves "to work together and to show not only with words but with deeds also that we are brothers. . ."

### BISHOP "TO WAIT AND SEE"

ECUMENICAL PRESS SERVICE  
Geneva, October 1

The Bishop of Accra, the Right Reverend R. R. Rosevear, who was recently expelled, said last week that four issues now faced the Church in Ghana.

Preaching at S. George's Church, Nottingham, where he was once a curate, he said they were: 1. The principle of responsible free speech in the country on all matters; 2. The general relationship between the Church and the State; 3. The right of Church leaders to speak out responsibly, even if what they said was strongly critical of the State; and 4. His return to his diocese in Accra.

"If it is easier and better for the first three issues to be settled without me, I will stay out," the bishop said. "I am going to wait and see."

### CHRISTIAN FAMILY YEAR

ANGLICAN NEWS SERVICE  
London, September 24

The Bishop of Exeter, the Right Reverend R. C. Mortimer, will preside at a meeting to be addressed by Anglican, Roman Catholic and Free Church spokesmen this evening in the Civic Hall, Exeter.

The meeting, which is being organised as part of Christian Family Year, will be attended by the Mayor and other civic leaders.

## EDUCATION CONFERENCE

### ALL-AFRICA STUDY

ECUMENICAL PRESS SERVICE  
Geneva, October 1

A major conference on the role of Churches in African education will be held at Salisbury, Southern Rhodesia, from December 29 to January 10, under auspices of the All-Africa Church Conference.

The conference will bring together some 120 Church and mission leaders, educators, and others from more than 25 African countries to consider a wide range of questions dealing with the present state of education on the continent and the contribution the Churches can make to educational development, especially in the newly independent countries.

The conference chairman will be Dr Robert Gardiner, executive secretary of the United Nations' Economic Commission for Africa.

The major work of the conference will be done in four sessions which will meet concurrently and will deal with the Church and State in Education, Resources, the Content of Education, and New Challenges in Education. Each section will prepare reports to be presented to a final plenary session.

In addition, two small groups of experts will meet during the conference to discuss Principles of Christian Education, and Educational Policy and Planning.

### NEW STATES

An announcement of plans for the conference welcomed "the signs of positive re-thinking of education" in Africa.

"In the past," it said, "the Churches pioneered in education and thus laid the foundation of the new States by providing over the years a body of people capable of taking up responsibilities of the varied life of the new States."

"The Salisbury conference will need to examine the assumptions and the basis of past missionary endeavour in the field of education."

The announcement noted as a sign of new advances in African education the conference of educators from 39 African countries held in 1961 in Addis Ababa, Ethiopia, under auspices of the U.N. Education, Scientific and Cultural Organisation (U.N.E.S.C.O.).

That conference conceived of education as a means of improving general living standards.

While Africans must be "helped vigorously" to do this, the announcement said, the Salisbury conference must examine the goals of education very carefully for "man has other needs apart from physical and material well being," and his "deeper needs are real, and more than food and shelter."

### DR RAMSEY FOR THE U.S.A.

ANGLICAN NEWS SERVICE  
London, October 1

The Archbishop of Canterbury, Dr A. M. Ramsey, is visiting the Seabury-Western Theological Seminary at Evanston, Illinois, U.S.A., this month.

On October 18 and 19 he will give two public lectures on "The Spiritual Life."

On October 19 he is also to preach at Evensong in the Chicago Cathedral.

During his stay in the United States, Dr Ramsey will address the House of Bishops at Columbia, South Carolina, and visit two other seminaries — the General Theological, New York, and the Virginia Theological, Alexandria.

### R.S.V. ANNIVERSARY

ECUMENICAL PRESS SERVICE  
Geneva, October 1

A year-long, nation-wide celebration in the U.S.A. of the 10th anniversary of the publication of the Revised Standard Version of the Bible began in New York on September 30 with an interdenominational service of thanksgiving.

## DELEGATION IN RUSSIA

### IMPRESSED BY ORTHODOX

ECUMENICAL PRESS SERVICE  
Geneva, October 1

Members of a United States delegation of churchmen said in Moscow last week that they had been deeply impressed by the vitality of the Russian Orthodox Church.

Visiting churches almost every day during their three-week tour of the Soviet Union, the Americans found them crowded with worshippers.

Views on conditions of the Russian Church were given at a news conference by the thirteen-member delegation from the National Council of Churches of Christ in the U.S.A., which had been the guest of the Orthodox Church under an exchange arrangement. A Russian Orthodox group is scheduled to visit the United States in February, 1963.

J. Irwin Miller, of Columbus, Ind., president of the National Council and delegation chairman, said he had been "surprised to find groups of young children, younger women, and men of all ages" among churchgoers in twelve Soviet cities visited.

Mr Miller, who is a lay official of the Christian Churches (Disciples of Christ), said his own observations had not tallied with reports that most of the worshippers were older women.

Earlier this year it was reported to delegates to a congress of the Komsomol (Young Communist League) that Russian Orthodox priests were using a modern approach to win the allegiance of the young, taking them on hikes, playing soccer with them, and singing songs.

Communist party propagandists have been calling for special efforts to halt church-organised games among children, especially among those whose parents are Christian.

### DAVID SHEPPARD TO RETURN

ANGLICAN NEWS SERVICE  
London, September 24

The Reverend David Sheppard, who is to tour Australia and New Zealand this winter with the M.C.C. cricket team, will not stay in that continent permanently.

In the autumn issue of "The Log of the Mayflower," the official organ of the Mayflower Family Centre, Canning Town, London, of which he is warden, Mr Sheppard writes:

"I want to make it absolutely clear that we intend to return to the Mayflower: when we first came here in January, 1958, we promised we would stay at least 10 years.

"That promise holds good, and we realise, as we think of the long-term nature of the work, that it could be very much longer."

Mr Sheppard will leave England with the M.C.C. team on Thursday, September 27, for his first long leave in over three years. He adds: "My wife and Jenny, nearly six months old, plan to come out, together with our secretary, at the end of November. We hope to find a flat in Sydney where they can stay."

The Reverend Richard Allen, who has been warden of the Crypt at S. George's Church, Leeds, is to act as chaplain to the centre while Mr Sheppard is away.

Mr Allen was for some years on the staff of Oak Hill Theological College, Southgate, London.

### FORMER PRIMATE OF IRELAND DIES

ANGLICAN NEWS SERVICE  
London, October 1

Dr Arthur William Barton, Archbishop of Dublin and Primate of Ireland and Metropolitan from 1939 until his retirement in 1956, died in Dublin on September 22 at the age of 81.

## EVANGELICAL CONFERENCE

### FREE CHURCH RELATIONS

ANGLICAN NEWS SERVICE  
London, October 1

Intercommunion among Anglicans and Free Churchmen should not depend on whether the Free Churches accept the Church of England's traditional form of episcopal ministry, it was decided by the 1962 Oxford Conference of Evangelical Churchmen on September 19.

Commenting on the decision afterwards, the Reverend T. Hewitt, secretary of the Church Society, which organises the Oxford Conference, said that intercommunion with Free Churches could come about immediately if the conference's findings were accepted.

He said that Anglo-Catholics took their view of the Church's ministry from the second and third centuries, but the conference wanted "to get back to the New Testament."

"In the Church of England," he said, "we value our bishops, priests and deacons, but we do not believe such a form of Church order should be forced on non-episcopal Churches—the Baptists, Congregationalists and Presbyterians—but that we should have intercommunion with them straight away."

"If our findings at this conference were accepted by the Church of England as a whole there would be no difficulty about intercommunion."

"I think the Free Churches would accept the substance of what we have agreed."

The conference also stated that "full communion should be extended to churches united on such a basis as that of the South India Church without resort to theologically ambiguous rites for unification of ministries."

### FAITH AND ORDER CONFERENCE

ECUMENICAL PRESS SERVICE  
Geneva, October 1

The Faith and Order Commission of the National Council of Churches of New Zealand is preparing for the Third National Faith and Order Conference to be held in that country early in 1964.

Five regional commissions have been working on aspects of the fundamental question, "What is Our Gospel?"

In order to involve the congregations as well as individual theologians in the discussion, a popular study book is being produced for use in the parishes during 1963.

The studies will raise the same issues as are being faced at the national conference.

Earlier national Faith and Order conferences have been held in New Zealand in 1947 and 1955.

### UNITY CONFERENCE

ANGLICAN NEWS SERVICE  
London, September 24

The Bishop of London, the Right Reverend R. W. Stopford, will preside at the conference on Christian Unity, to be held at the Canterbury Hall, London, from Monday, September 24, to Friday, September 28.

The aim of the conference, which is being organised by the Church Union Committee for Faith and Unity, is two-fold: to provide information about what is happening, and to elucidate some of the theological problems raised by the approach of Christians of other traditions.

The subjects to be discussed will include the Unity of God and the Unity of Man; the Nature of Catholic Unity; Inter-Communion in the context of Catholic Order; and Obstacles to Unity with the Church of England.

Among the speakers will be the Reverend Michael Bruce, the Reverend David Paton, Dr Marcus Ward, Dom Robert Petitpierre and the Reverend Peter Bide.

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# OBEDIENCE IS THE SOURCE OF BLESSEDNESS

MY thesis is that obedience and not privilege is the source of blessedness; and the text is "And while He was saying this a woman in the crowd called out and said, Oh, what a blessing for a woman to have brought you into the world and nursed you. But Jesus replied Yes, but a far greater blessing to hear the word of God and obey it."

I want you to try to visualise the scene. There was Jesus in the middle of a crowd of people. He was occupied at that moment in performing a miracle of grace and mercy.

Standing in front of Him was a man who was dumb. In accordance with the belief of those days, everyone held that his dumbness was due to an evil spirit. So Jesus cast out the devil, and, in so doing, gave back to the dumb man the power to speak.

But His enemies, who were prowling around waiting to seize upon Him and to find every opportunity to trap Him, said: "This man casts out devils because He is in league with the devil himself, with the prince of demons." And Jesus gave them a good lesson by telling them to be sensible and to ask themselves how that could be. Could He work against Himself?

It was a good, quick answer. If you have ever been in a crowd listening to a speaker dealing with hecklers, you know the pleasure it gives when he is able to score off an awkward customer. How you nudge your neighbour and whisper: "That was a good 'un! That's the way to treat him."

Well, in the crowd around Jesus there was a woman who behaved in this very way. She said "That's it. Did you hear that? There's a fine young man. I'll wager his mother is proud of him. I'd like to be his mother myself."

That is what the words mean, anyway, as you will see for yourselves if you read the story with understanding. Hers was the normal female reaction to anyone who distinguishes himself in a proper, decent fashion.

Seeing this fine young fellow, who so obviously had a great future before Him, she thought how proud His mother must be. What a privilege to be mother of such a Son!

When He became a famous politician, or a wise Rabbi, or a great teacher, He would be able to look after her and provide for her old age. She would never want. There was happiness for you! But Jesus (and we like to think He said this gently) replied, "Yes, you are right. Yet there is a far better thing still. It is better to hear the word of God and to obey it."

## DISCIPLESHIP

We are so used to hearing that there is no higher pleasure or blessing or joy than that which motherhood brings. The Bible itself uses this picture of motherhood to express the ending of pain and trouble, and the leaping up into full joy.

And what could be finer than to be the mother of Jesus Himself? Of course, the honest matron in the crowd had no idea what, or rather Who, Jesus was. Sufficient for her that He was a fine young man who was able to give back more to her than she could ever have given to him.

Jesus had to remind her that even the felicity of natural motherhood was entirely subordinate to that of discipleship. This takes a lot of thinking about, you know, and we cannot afford to skate quickly over this story. There is too much in it for that.

Try to think of what His own mother must have felt when, even before His birth, she received intimations of what His future was to be. Imagine her feelings when

she was told that, because of Him, a great sword would pierce her own soul also.

Think of her reaction to: "Wist ye not that I must be about my Father's business?" and "Woman, what have I to do with thee?"

And to hear tell later on that her sweet Son had said: "Who is my mother and who are my brothers?" — going on, with a wave of His hand towards His disciples. "There are my mother and brothers. For whoever does the will of my heavenly Father is brother and sister and mother to Me."

Did he care so little for family ties, then? Can dedication to a way of life mean so much? Oh parents, and mothers especially, can you accept that? Can you admit that your own flesh and blood, if they are to be truly called Christian, are to be given to Christ?

Do you realise that merely to be father or mother of an illustrious son or daughter is to fall far short of the sum of blessedness which might be yours?

This story is such a challenge to us because it seems to reduce in status the ties of blood, the precious bonds of family relationship.

## "THE SWORD"

And we wonder, as we are told about the increase in juvenile crime, the breaking-up of family life, the decline in youthful manners and morals, we wonder whether we dare contemplate anything which appears to make less of the blood relationship of parent and child, brother and sister, husband and wife.

But of course the answer is not to be seen as an "either or." It is quite wrong to think that a closer devotion to Jesus is going to damage in any way our human ties. Except in so far as a family in which some follow Jesus and some reject Him is sure to be split, as Jesus Himself warned us.

"I came not to give peace but the sword. I came to set a man against his father and the daughter against her mother," and so on. Yes, that is true; and tragedy more than enough comes this way. But let us not blame it all on to following Jesus!

A family is almost certainly bound to be in an explosive condition in the ordinary course of nature for most of its time. The parents finding the children a tie; the children finding the parents a bore; adolescents finding that home is the only place where nobody understands them; and everybody putting up with everybody else's bad habits simply because they are tired of trying to correct them or scared of making the attempt!

I mean, that's human nature, and any family which can honestly say that it has never had to face such problems is—well, just out of this world! Nevertheless the average family has a unity and a power about it which is stronger than these things.

Next, apart from all this, there are those special problems which arise when, let us say, one member of a family—nominally Christian, perhaps—undergoes a full spiritual re-birth and devotes himself completely to Christ.

He is to become a monk, perhaps; she is to give up all thought of marriage, perhaps; he is to go off to some remote and fearsome spot, to work against terrible odds in loneliness, perhaps; she is to do a job which will bring her little but criticism and a very small pay-pocket.

Oh, anything might happen to the one who decides to accept God's call to true discipleship. And parents, what do we do about it? Plead for them to consider the family name or the old firm?

Reason with them not to throw away their chances, and not to sacrifice "the substance for the shadow?" Bristle with

This is the substance of a sermon preached in S. David's Cathedral, Hobart, by the dean, the Very Reverend Michael Webber.

suspicion and resentment as they confront us with a way of life which makes our own easy-come, easy-go standards look shabby?

If we do, division and disaster will follow. The situation is made more poignant when that son or daughter is especially gifted; when we are led by our own perfectly natural feelings to take pride in the privilege of being the parents of such splendid children.

Remember, they have their own way to make, and we have ours; and for everyone of us, triumph is to be found through obedience rather than through privilege of relationship.

Such thoughts as these must have flashed across the all-seeing mind of Jesus when he heard that motherly soul say: "My, I'd like to be His mother." Of course she would. And why not? But there was this greater thing—to hear the word of God and to obey it.

Mary herself was the foremost of those who do this very thing; for, right from the moment when the angel of God visited her she dedicated herself to a life of submission and obedience. "Behold the handmaid of the Lord," or, as J. B. Phillips puts it, "I belong to the Lord, body and soul; let it happen as you say." So far as we know she never basked in the warmth of privilege but followed instead this way of devoted obedience.

All this so far is fairly obvious and might be considered as no more than conventional piety. So now I shall give a new slant to the argument. A very necessary slant, too.

Consider once again the situa-

tion in which the famous saying of our text was uttered. Jesus had just finished giving a lesson to those who tried to get the better of Him on a technical quibble.

He had cast out a devil, they agreed; but where did His power come from? Jesus took that opportunity to give them another lesson about being under the spell of evil. "You may break that spell," said He, "but then what? You may make an apparent repentance. But is it deep or only superficial? If it is only on the surface, then you are in peril indeed, and you are subject to dangerous relapses. They are worse than the original disease, as eight devils are worse than one."

## PRIVILEGE

This example of human wisdom was so true to life, that I have no doubt the woman in the crowd thought to herself: "Well, well, he knows what he is talking about, that young man. An old head on young shoulders there."

It was that which led her to express appreciation openly of what He was teaching. She knew, I dare say, the old Jewish proverb which said: "Blessed is the hour in which the Messiah was created; blessed the womb whence he issued; blessed the generation that sees him; blessed the eye that is worthy to behold him."

So it was, I believe, that Jesus (Who surely knew the proverb too) took up her words and said in effect: "Though this is true, it does not go very deep. Go deeper and ask yourself: 'Do I give house-room to demons, evil thoughts, unruly desires?' Or can you truly say that your whole purpose in life is to follow the law of the Lord? Say yes to that, and then you may claim to be blessed indeed."

## MALNUTRITION AS GREAT A PROBLEM AS HUNGER

MRS G. J. Van Beekhoff, the vice-president of the non-governmental organisational Advisory Committee of the Food and Agricultural Organisation in Rome and the vice-president of the Freedom from Hunger campaign in Holland, who is at present visiting Australia, said in Sydney this month that malnutrition was as great a problem in the world's under-developed countries as actual hunger.

She praised a Freedom from Hunger project which Australia is supporting to establish a Nutrition Training Centre in the South Pacific. The centre will provide training for key personnel in nutrition and family welfare, who will work among village women of the area.

Funds contributed by the Australian public will provide for the appointment of an international expert in nutrition to manage the centre and will enable several study fellowships to be awarded for teachers and students who will staff and attend the school.

Mrs Van Beekhoff pointed out

## NEW CHAPEL FOR REFUGEES

ECUMENICAL PRESS SERVICE Geneva, October 1

A new chapel with separate rooms for Roman Catholic, Orthodox and Protestant congregations has been consecrated at the Beckhoff settlement for refugees at Bielefeld, Germany.

There are 220 people in the community from 10 Eastern European countries, all of whom came to Germany as refugees at the end of the war.

The Beckhoff settlement was established during World Refugee Year.

that it was just as essential to teach village women the rudiments of nutrition as it was to teach their husbands improved farming methods.

"During a visit which I paid to Africa and Ceylon last year, I was shocked by the amount of malnutrition which I saw," said Mrs Van Beekhoff. "Tragically, this exists even in areas where there is sufficient food to cover local needs."

"Because they know no better, mothers in many under-developed countries are still feeding their children too many starchy foods, which inevitably lead to disease associated with malnourishment."

"The worst period for these children is after they are weaned, which is later than in Western countries. At this critical point the usual thing is to put the child straight on to poor adult foods, which produce malnutrition."

She said that the Nutrition Training Centre which Australia would help to establish under the Freedom from Hunger campaign was a most important project, because one of the greatest difficulties in combating malnutrition was the shortage of trained personnel to instruct village women.

She added that women in under-developed countries generally learn much better when taught by their own people. For that reason, a great deal of emphasis was being placed under the Freedom from Hunger campaign on the training of native teachers.

It is interesting to note, she said, that the Country Women's Association has been able to arrange for a native student from Uganda and one from Trinidad to study at the Country Women's Colleges in London and Eire, and one will shortly go to Nor-

Privilege is a useful thing. It gets us the easiest jobs, the best seats on the platform, the little perks which the ordinary people don't get, and other such things which most of us count worthwhile.

But Jesus says, with a hard indifference to that kind of life and ambition: "True blessedness, real happiness, is to be found in obedience and in doing the will of God."

You see, my friends, once again the words of Jesus lead us to a conclusion which throws doubt upon the whole course of the way of life we follow. If we really believed this, we should all lead quite different lives; for the very foundation of them would be changed.

It would be wonderful to think that everyone who professed to be a Christian, genuinely believed that he would find his perfect happiness and complete fulfilment in forgetting himself, in disregarding all thought of privilege, in putting high principles even above family ties, and in doing the will of the Lord to the best of his ability. But realism prevents our thinking this.

We are, all of us, still far too tightly bound to those worldly standards which would lead us to say with that woman in the crowd "What a joy it would be to have a son like you." Or (I say it in reverence) "a house like yours, or the job you have got, or your brains, or your looks"—or some such fine thing.

Privilege: advantage. There is no such short cut, nor any alternative to obedience. So, take Jesus at His word and believe—believe in such a way that you act upon it—believe that your true purpose in life is to be realised by listening to the word of God and obeying it.

That way lies true blessedness.

## FIRST VISIT TO CONFERENCE

ANGLICAN NEWS SERVICE

London, September 24  
For the first time in its history the Diocese of Sodor and Man is to send a representative to the annual conference of Diocesan Missionary Councils and missionary societies' representatives organised by the Overseas Council of the Church Assembly, which is being held at Keble College, Oxford, from September 24 to 27.

The Archdeacon of Sodor and Man, the Venerable E. H. Stenning, writes: "The Diocesan Conference at its annual meeting has always elected a Diocesan Missionary Council, but unfortunately it has never stated who should be its chairman or secretary. As a result it has always been completely inactive."

This, the archdeacon felt, was a grave reflection upon a diocese whose missionary history was so clearly indicated through the Celtic Church, via S. Patrick, S. Columba and S. Ninian.

The theme of the conference will be "One World—One Mission," and addresses with these titles will be delivered by Bishop Stephen Bayne, Executive Officer of the Anglican communion.

The Assistant Bishop of Truro, the Right Reverend W. Q. Lash, will lead Bible study sessions.

The conference chairman will be the Bishop of Rochester, the Right Reverend R. D. Say.

On the Wednesday, time will be devoted to reports and discussions on work of the diocesan missionary councils, and on Tuesday evening there will be an analysis and evaluation of advances made in missionary work since 1958.

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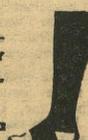
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# REQUIEM AND FUNERAL MUSIC

By the Reverend Edward Hunt

IN response to requests by several interested readers this series of articles is extended further than originally intended, thus affording an opportunity to deal with such classic examples of Church music as the Requiem and other funeral music well deserving mention.

The Requiem, or Mass for the dead, begins with the Introit "Requiem aeternam," and is much the same as the normal Mass with the more joyful parts "Gloria" and "Credo" omitted, and the "Dies Irae" interpolated.

The traditional plainsong is very beautiful, but the text has been repeatedly set by many of the great Church composers.

Amongst notable settings are those by Palestrina, Mozart (whose Requiem, composed on his death-bed 1791, was finished by his pupil and friend Süssmayr, 1776-1803) and Berlioz (with orchestra and four brass bands, first performed in Paris 1837, and again at Crystal Palace, London, 1883).

Verdi also composed a requiem on the death of the famous novelist, Manzoni, 1873. This was performed in Milan 1874 and in London a year later, when it was conducted by the composer in person.

Fauré (1845-1924) opus 48, 1887, and Dvorak (1841-1904) opus 89, performed at the Birmingham Festival 1891, also have well-known settings to their credit.

## DVORAK

Dvorak had an interesting career: beginning life as a butcher boy he studied music in direct poverty at Prague, where he eventually became the leading organist.

His music is hailed as containing "a personal harmonic idiom, and a fresh and vital orchestration."

He was much influenced by the Bohemian folk-tunes, so once again we see how popular music and the music of the Church frequently intermingle.

Liturgically the Requiem has a place at funerals, memorial services and on All Souls' Day.

None who was present will quickly forget the stately music of the Requiem service in S. John's Cathedral, Brisbane, on the occasion of the funeral of the late beloved Archbishop Sir Reginald Halse.

In our deepest hour of sorrow the music of the Church

"lifts our hearts in one breath to Heaven."

The famous German Requiem by Brahms, first performed at Bremen 1868, is musically splendid, but is really an oratorio. The Requiem of Delius, 1862-1934, first performed 1916, is a setting of Nietzsche, and is more pagan than Christian. Indeed it was originally announced as "A Pagan Requiem."

Delius, incidentally, had an unhappy life, becoming paralysed and blind, so that he had to "dictate" his later compositions to an amanuensis.

The very fact that a "pagan" requiem could be written bears witness to the ennobling influence of the music of the Church.

The compositions of this gallant musician are often regarded as "difficult and puzzling" and he received scant recognition

until his works were applauded by Becham, one of the greatest of recent conductors.

Often associated with Requiems are the Funeral Marches, frequently used on occasions of public mourning.

Among the most famous are Handel's "Dead March of Saul," from the oratorio of the same name; the second movement in Beethoven's Third Symphony ("Eroica") and Chopin's Second Piano Sonata and well-known "Marche Fonebre."

## HAYDN

The Seven Last Words or Utterances of Christ may be mentioned here.

Haydn has a famous setting for these, composed by commission for use in Cadiz Cathedral on Good Friday, 1785, and published in Vienna as "Seven Sonatas with an Introduction

and at the end an Earthquake."

This, indeed, was Church music on "a grand scale." Later this enterprising composer turned the whole into a cantata, published in 1801.

Other settings of the Last Words are by Schütz, who wrote his work about 1645, though it wasn't printed until 1873, and Gounod (1818-93), the well-known French organist, who lived in London during the Franco-Prussian war.

Although his Church music shows considerable talent and received popularity in its day, it is too sentimental for the more austere taste of modern times.

Once again we see how tastes and fashions change, even in Church music, but we may say with the poet that "the melody of the Lord endureth for ever, and comforts us even in the valley of the shadow of death."

# SCHOOL'S SUCCESS STORY

By A Correspondent

ANOTHER most successful year has been experienced by the Blue Mountains Church of England Grammar School, Wentworth Falls, Diocese of Sydney.

Occupying one of the finest positions on the Blue Mountains, comprising some 35 acres and several substantial buildings, this school has continued to attract a record number of pupils — the present enrolment of 130 being again in excess of the numbers of previous years.

The development, in 1961, into secondary studies, has proved most satisfactory: there are 44 boys in first and second years; next year the course will be extended to third year.

It is anticipated that this extension will mean another increase in enrolment to at least 150. To cope with this development it is necessary to provide extra classroom accommodation.

This will be done by the erection of a classroom block of five classrooms, together with a gymnasium and toilet facilities, and the inclusion of a science laboratory, at a cost of £15,500. Work is now in progress on this project.

The foundation stone will be set on Saturday, November 10, by Mr F. J. Spellacy, and dedicated by Bishop Loane.

The building will be officially opened by the Archbishop of Sydney on Saturday, February 9

Progress of the school in the last 10 years, since the headmastership of the present headmaster, the Reverend A. T. Pitt-Owen, is indicated by the fact that in 1953 there were 5½ acres of land; now the school owns 35 acres, including a first-class playing field.

In 1953 there were two buildings on the site; now there are 10 buildings.

In 1953 there were two on the teaching staff: now there are 14.

In 1953 there were (at the beginning of the first term) three boys at the school; now there are 130, including 65 boarders. In 1953 the total income was £1,500; the estimated income for this year is £25,000.

The financial situation of the school continues to be in a healthy and satisfactory condition. Considerable support has been given to the building fund — over £6,000 has been subscribed during the past two years.

The Ladies' Auxiliary has raised an average of £1,000 per year during the past two years.

## DAFFODILS

The sale of daffodils, organised by Mrs Pitt-Owen, ably assisted by the boys and parents, has netted £600 for the past three years. This glowing picture does not mean, of course, that the school is not in need of money.

Development and progress result in additional expense, and a constant demand is continually made on the school's financial resources for this purpose, for it must be realised that while some generous gifts have been made by individual parishes and by well-wishing donors, there is no official diocesan financial support given to the school.

Mrs E. E. MacLaurin deserves special mention as a most beneficent benefactress; and the trustees of the Zeile Estate have also given £5,700 to the school for the purchase of land and the development of playing fields.

Various methods of fundraising have been adopted by the building committee, including

both a direct appeal for immediate gifts, and also the establishment of a "Subscribers' List" to enable those who wish to make regular annual donations to the building fund of the school to do so.

When the late Bishop Hilliard spoke at a school function not long before his death, he said that the history of this recently-established school was "one of the romances of modern religious education."

After almost 10 years of exhaustive battling and wearying toil, a project of faith has become a successful reality; and another Church school, financially sound, locally praised, scholastically admired, and spiritually inclined, has been established in the Diocese of Sydney.

## ASIA TO HELP IRAN

ECUMENICAL PRESS SERVICE Geneva, October 1

The East Asia Christian Conference (E.A.C.C.) has appealed to its member Churches for funds to support the project to rebuild an Iranian village destroyed by earthquake, it has been reported here.

The Reverend Alan A. Brash, E.A.C.C. Inter-Church Aid secretary, said the conference decided to make the appeal despite the fact that, "apart from the general poverty of the Asian Churches, there are emergency situations in no less than three of the countries in our region."

"We believe, however," he said, "that it is the mind of the Asian Churches to give as well as to receive, and it seems wholly fitting that we should give to a country outside, but bordering, our region in an act of service to predominantly Muslim people."

The appeal to rebuild the Iranian village is being sponsored by the Division of Inter-Church Aid, Refugee, and World Service of the World Council of Churches.

## CATHEDRAL APPEAL CONTINUES

FROM OUR OWN CORRESPONDENT Melbourne, September 24

Although the main events associated with the Cathedral Restoration Appeal have now taken place, the closing stages of the appeal are expected to make a substantial contribution towards its success.

Whether due to active interest in the appeals or sheer curiosity to see the new Southern Cross Hotel, a women's "brunch" arranged for next week was booked out by the first mail after it was announced, and a full attendance of 500 is assured.

The appeal for old gold and jewellery continues, and so far this aspect has brought in over £800.

Christmas cards have been made available in two sizes. One shows the Wise Men, in colour, and the other contains a colour picture of the high altar of S. Paul's.

Orders for personal printing for both are being received, and it is expected that many thousands of these attractive cards will be sold.

More than £100,000 has been received for the appeal, and the final figures will show a substantial increase on this.

## PARISH BUILDING PROJECTS

FROM OUR OWN CORRESPONDENT Newcastle, September 24

Many churches in the Diocese of Newcastle are using buildings from the former Greta Migrant Centre in parish building projects.

The most recent project has been the construction, by voluntary labour, of a new church hall at Girvan, in the Parish of Stroud, north of Newcastle.

The hall has been built from a building from the Migrant Centre, and materials from the old Girvan church hall, which was demolished earlier this year.

Four men from the Cessnock parish have spoken to members of the parochial council at S. Mark's, Islington, on the technique of moving and reconstructing buildings from the Migrant Centre.

The men, Mr Tom Fairfull, Mr Allan Farrey, Mr Reg Fletcher and Mr Horace Gibson, are experts in the techniques, because they played a leading part in the use of buildings from the centre for S. Mary's Church, Aberdare.

The Parish of Islington intends to buy a number of the huts for church projects.

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## SOME HISTORICAL CHURCHES IN VICTORIA

S PAUL'S Church, Linton, in the Diocese of Ballarat, has arranged to celebrate its centenary on Sunday, October 14.

A centenary booklet has been written by the Reverend Sydney Smith, Mollison Librarian, at S. Paul's Cathedral, Melbourne, and chairman of the Church of England Historical Society for the Diocese of Melbourne.

Mr Smith has family associations with the Linton district, which was settled in the mining era, but is now all pastoral country.

The Historical Society is sending a delegation to Linton for the occasion.

The principal service will be Holy Communion at 10.30 a.m., at which the preacher will be the Bishop of Ballarat, the Right Reverend W. A. Hardie.

This will be followed by a special luncheon, to be served in the church hall, beginning at 12.30 p.m.

Provision will also be made to provide hot water for picnic luncheons in the church grounds, as many people are expected to drive long distances for the occasion.

From 2.15 p.m. to 3 p.m. a programme of band music will be given by the Beaufort Municipal Band.

The preacher at Evensong at 3.15 p.m. will be the Reverend T. A. Gair. High tea will follow before the congregation, expected to be about 300, disperses.

In the Mollison Library at 8 p.m. on September 21, the Reverend Sydney Smith read a paper of John Herbert Gregory.

Mr Gregory was a bush missionary to the interior of Victoria from 1850 onwards. Later he was the founder of All Saints' Church, Bendigo, and later still of All Saints' Church, East St Kilda.

The Historical Society paid a visit to Holy Trinity Church, Williamstown, last month.

Following Evensong in the church, the visitors adjourned to the parish hall where the vicar, the Reverend J. B. Moroney, gave a very informative and interesting review of the church, which had its beginnings way back in 1838.

It was thought for a time that Williamstown might outstrip Melbourne and become the capital of the colony.

The present church, situated in ample grounds facing the waterfront, is the second one constructed. The original church was an iron building imported from England.



"Blue Horizons," the Senior School at the Blue Mountains Church of England Grammar School, Diocese of Sydney.

# THE MIGRANT AS A PERSON

MY first realisation of what it means to migrate came to me standing on a platform in London waiting for a boat train to transport myself with fifteen hundred migrants to Southampton en route to Australia.

The platform was crowded with people clutching their last personal possessions, from teddy bears to golf sticks, their luggage was labelled with the unfamiliar names of ports in Australia, children were wandering around the platform with labels attached to them.

They had come from the four corners of the British Isles, some of them had sold up their houses, others their furniture.

They had all left many family relations and close friends to migrate to an unfamiliar country twelve thousand miles away.

Instinctively I thought of the writer of the Epistle to the Hebrews as he described the migration of Abraham and his family, Heb. 11: "By faith, Abraham obeyed the call to go out to a land and he set out, not knowing where he was to go. By faith he settled as an alien in the land promised him, living in tents as did Isaac and Jacob. For he was looking forward to a city, whose builder and maker is God."

For anyone to change their country a major decision has to be made. Many of us find difficulty in changing our place of residence or employment. The migrant leaves behind homeland, family ties and a familiar way of life.

Occasionally a tendency exists to underestimate the sacrifice involved, the necessary courage to take a family twelve thousand miles away. Reasons often given include the inexpensive fare of £10 for United Kingdom migrants.

But to many of those who migrate to Australia, I am sure there is something in their decision of the courage of Abraham of old, setting out for various reasons, not knowing where he was going.

It is a decision pregnant with possibilities for success, but also for crucial sacrifices.

In later periods I have asked myself and many of the migrants I have interviewed, why did they decide to come to Australia. The many answers I heard to this question can be summarised under the following:

(a) The desire for a better standard of living. This reason is common to many, although not by any means the most important one. It is featured on many of the brochures and publicity . . . "Australia invites you to a British way of life . . . There is room for millions more . . . The standard of living is among the world's highest . . . Average wage, £22 per week, overtime is common . . . There is more than one car to every two families . . . Most own their own homes."

## NEW VISTA

There is no doubt that many people who are dissatisfied feel that in migrating a whole new vista has opened before them.

(b) A better climate. Many people, after war service or travel abroad, are weary of their own cloudy skies and cool summers. The films and publicity invariably feature sunny skies, wide, sun-baked beaches, and, of course, Australia's famous climate.

"Most people," we read, "live within easy reach of week-end and holiday recreation centres." It also adds that, "in some area it is warm enough to swim all year round," which I presume doesn't include Melbourne.

(c) A better future for their children. This perhaps is the most important stated reason of many families. Dissatisfied with a slackening economy in their own neighbourhood, they see Australia as a land of opportunity, especially for their children.

They see it as a developing country, with the horizons un-

This is the text of the address given by the Immigration Chaplain of the Diocese of Sydney, the Reverend R. Fraser, at a Migration Conference held in Melbourne earlier this year. The conference was sponsored by the Australian Council of Churches. Fifty delegates from all States attended.

limited, and are prepared to experience personal discomforts for future benefits.

But we would be misled if we did not investigate further, and I am indebted to Dr L. J. Menges, who presented a stimulating paper on "Some psychological aspects of Migration" at the conference last year in Leysin.

The fundamental motive for migration would appear to be closely connected with what Dr Menges terms a "conflictual situation" of which the migrant is by no means always conscious.

Generally this motive is covered up by an "ethical motive" offering a useful facade to the outer world, of which we have been thinking.

In the new country, however, a similar facade is not only useless as a means of protection, it also tends to lead to disillusionment.

## MOTIVES

The character of the disillusionment, especially when the fundamental motive was rooted in personal or family problems, expressed in the comments of migrants, immediately after their arrival, who complain of having "taken themselves with them."

For instance, there is the possibility that the motive of migration may be formed by a bad marital relation. Migration then seems to offer a chance of escape from a difficult situation, in order to start with a clean slate.

This is where disillusionment arises, not only because the chances of a revival of marital happiness are extremely small, but because there is the strong possibility that such a marriage will founder completely in the new country.

It is essential, therefore, especially during the period before departure from the native country, and preferably for a long period, that in one or more confidential talks the migrant should be led to examine the basis of his motive.

This not only requires a great amount of knowledge, honesty, tact and feeling on the part of the interviewer, but also, if possible, inside information as to the potential migrant's personal and family backgrounds.

Unfortunately, the average guidance given to the potential migrant is generally restricted to the material and economic aspects of this problem. There have been instances when even this information has been inaccurate and somewhat misleading.

Last year was one many of us will not forget, as apparently little had been done to prepare the newcomers for the altered employment and accommodation situation from that presented by the colourful brochures.

The migrant is a person, an individual, sacred in his gift of personality, created in the image of God, and in all our dealings with him in the process of migration this must be in the forefront of our attitudes and of those who assist him.

Abraham found many unexpected difficulties. His short sojourn in Egypt, where he went owing to the economic situation, almost ended in disaster.

He sojourned as an alien in the land promised him, living a nomadic existence in temporary accommodation, a far cry from the comforts of Ur and Harem.

Leaving the ship often brings home in a real way the first deep impression of having left one's homeland. Sometimes there is a reluctance to leave this temporary shelter which maintains its associations with the families, to launch out into a new world.

It is here that the receiving country must ensure a warm per-

sonal welcome to those who have given up much to become its citizens.

There are many changes in store for them. Family ties will be put severely to the test; existing tensions will easily be sharpened and should an element of mutual estrangement have already found its way into the family, it will doubtlessly be accentuated.

The position of the father in the family will be changed because it will no longer be possible for him to derive his authority from the role he played in the old group, that is, from his financial status and security of employment.

Should initial optimism give way to a state of depression, his position within the family will at once be altered and the certainty and security of the members of the family will be undermined.

The mother's position in the family is also changed. In her total life experience, migration is an event that cuts deeper into her life and her world than into her husband's. She senses sooner the experience of insecurity, of being unprotected and isolated.

Unfortunately, it frequently occurs that one of the two partners (usually the wife) is willing to migrate only in order to avoid possible conflicts that might result from a refusal.

When she is confronted with unexpected hardships, it frequently occurs that the wife decides to return to her homeland and, apparently, a large percentage of those families that return do so because of the inability of the wife and mother to settle.

And so to the main difficulties of homesickness, of a changed employment category, scarce accommodation, will be met by all, and each in their own way as a result of inherited tendencies and religious faith, will seek to resolve these difficulties as best they can.

## FEW "IDEAL"

On this point, we need to remember that there are few "ideal" type migrants. People come as migrants in every age and as they come for the reasons conscious and sub-conscious, which I have mentioned.

They are ordinary people and anyone who seeks to work successfully and continuously among them, must, first of all, learn to accept them as they are.

Occasionally criticism is made about migrants of one particular country or another and the reasons advanced for a high return rate are sometimes given as the inferior quality of the migrants.

Such an attitude is not realistic as to-day it is a "seller's market" and we are "buying" a scarce commodity. Secondly, it never helps to rationalise our failures in terms of other people's shortcomings.

But this is a constant danger for those who work in the reception of migrants, danger of rigidity, judgemental attitudes. All this occurs through lack of acceptance of migrants as people with the foibles and problems of us all.

I am not trying to "white-wash" migrants, or excuse those who, perhaps, are not suitable, but it is not realistic or Christian for Australia, in to-day's conditions, to think that she should obtain only migrants of special skills and exemplary character.

Besides acceptance on the part of the individual, who works in the receiving country, there needs to be a well planned humane policy on the part of the authority and others who are engaged

in this work. Here in Australia we have a complex situation.

The Immigration Department is the recruiting agent overseas, selecting and briefing migrants and then transporting them to Australia, but as soon as the migrant leaves the ship, he becomes a community responsibility.

There is no attempt to differentiate between the short term problems of the migrant, that is in his first six or nine months, and the long term problems of settling down, which will last for the lifetime, and as a result there exists a multitudinous number of community organisations which attempt to assist the migrant.

As Christian Churches, we are discussing migration for the first time, and migration has been going on for over fourteen years. Many of the Churches have only in the last few years done any practical work at all and there have been isolated attempts by individual denominations to grapple with the problems. This reflects the general state of the community, which is still, after fourteen years, barely equipped to handle problems of migrants.

The Good Neighbour Council is striving valiantly, but is handicapped with the lack of support from the Government and from member organisations.

## HIGH CASUALTY

It is interesting to note that one organisation which has the funds, the facilities and the staff, has done excellent work, and is a banking institution, and naturally there are overtones of commercialism.

One of the obvious results of this policy of only community responsibility for short and long term problems of migrants has been a high casualty rate.

An independent study under the auspices of the National University has shown a return rate for British migrants in 1955 of over 12 per cent., in 1959 over 15 per cent. and in 1960 over 19 per cent. The figures speak for themselves and I wait with concern for the figures of 1961.

A successful policy integrating migrants must differentiate between the short term and long term difficulties. In the first six months after his arrival, the migrant forms his impression, has made his mistakes, decided on his attitude which almost determines his future successful integration or unhappy return. The study by the National University showed that in most cases of those who returned, the decision was made in the first two weeks.

I often imagine each capital city with a central bureau or office block called, perhaps, "Good Neighbour House." It has spacious and attractive facilities, there are interviewers, employment officers, social workers, Church representatives, all under the one roof, a place of information and fellowship.

Such a headquarters with adequate staff could cater for migrants during the first six months of their arrival and would tend to help the migrant feel that the country has planned for his arrival, instead of walking disconsolately from employment office to Immigration Office, to Housing Commission, etc.

One possible snare for us as Christian Churches is to become disappointed in the response of the migrants to our efforts and judge them on the level of their response in terms of church attendance and active endeavour in the local congregation.

It is a very real problem for local clergy and church workers, and it is easy to understand such an attitude. However, we are called to serve people irrespective, and not because of the return that we might receive in their participation.

The words of Our Lord to His disciples, when He urged them to serve, expecting nothing in return, are relevant and one

(Continued on page 11)

## LETTERS TO THE EDITOR

(Continued from page 5)

### ARMY INTEREST IN CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—In your issue of September, 6, 1962, you head an article "Survey of Religious Knowledge in the Army," which we consider is most misleading and implies a lack of religious knowledge of serving members in the Army.

It is presumed that this article is taken from a duplicated analysis under the heading "The Royal Australian Army Chaplains' Department (Church of England) Religious Knowledge in the Church of England Section of the Australian Community," which is entirely different from your heading.

All recruits enlisted in the Australian Regular Army come to Kapooka from their various States after enlistment and arrive here as civilians. After issue of uniforms they undergo a basic training course of approximately three months' duration, are allocated to a corps and march out for further training as either privates, gunners, sappers, signallers, etc.

The Directorate of Military Training include in their basic training the Character Guidance Course, from which the analysis was taken.

It should be of interest to note that these courses are obligatory for all recruits and demonstrate the Army's interest in the spiritual welfare of its personnel.

Furthermore, within two days of marching in, the new recruits meet their own chaplain (there are three chaplains on the unit establishment—Church of England, Roman Catholic and Protestant Denominations Group) in their own chapel and are then individually interviewed. As well as the Character Guidance Course, the chaplains conduct Commanding Officer's Hours as part of the training syllabus, week-day Church Parades and Sunday services.

Consequently, it will be seen that while the Army is receiving large numbers of individuals with little knowledge of their faith and the Church, active efforts are being made to bring them closer into their Church.

As the analysis indicates, there is many years' leeway to make up in the matter of religious knowledge and background in the lives of these, predominantly, young men.

We can be thankful for the opportunity the Army gives the Churches, not only here, but throughout the careers of its personnel.

This letter has been written with the concurrence of my Commanding Officer.

Yours faithfully,  
(The Reverend)  
HENRY TASSELL,  
Chaplain (C. of E.) 1  
Recruit Training  
Battalion.

Kapooka,  
N.S.W.

### "ROBBING DAVID FOR PAUL"

TO THE EDITOR OF THE ANGLICAN

Sir,—May I make some amendment to my letter of September 13 entitled "Robbing David for Paul." The people of Sorlie did NOT receive £500 compensation for the loss of their church and hall sites. The £500 went towards reducing the debt on the church erected on the 1853 Crown grant in Bantry Bay Road. The valuable land given in exchange went, free of any charge, to the wealthy parish of S. Paul's, Seaforth (which had just spent £30,000 on church buildings at Seaforth Cross Roads, resulting in a debt of £5,000) for the erection of a daughter church at North Balgowlah—less than a mile away.

Sorlie received nothing either in cash or land and the Church Property Trust—which held the Title Deeds—apparently was willing to hand them over for the exchange on receipt of a notification from the archdeacon that the exchange was desirable. The deal was NOT a resumption by the Department but an exchange on the initiative of S. Paul's, Seaforth, at that time the principal church in the district. As the exchange was certified

as desirable and there was no appearance of the inarticulate Sorlie and the sublimely ignorant Forestville, the Standing Committee implemented the necessary validating ordinance.

I would ask church people generally and members of synod in particular to visit the scene of these subterranean activities and see for themselves. Take bus or car over Roseville Bridge through Forestville to the old brick "Forest" school alongside the Church land. Then walk two miles through Sorlie to the little fibro hall at Belrose with seating capacity for 40. Note the meagre area of its land, which it has been vainly sought to extend, and ask yourself the questions: Did the diocesan officials ever see Belrose and note its position and lack of facilities for its growing population when they recommended Belrose Hall as suitable in situation and capacity to take the Sorlie people as well as its own? Did the Corporate Trustees exercise any discretion in handing over the title-deeds or simply surrender to a mere "stand and deliver."

Some have asked "Why has not Sorlie protested?" Why!!! What can an inarticulate baby do when Big Brother raids its money box except make inarticulate noises and let the raider work his will?

I suggest that members of synod make some very articulate sounds at synod about the matter and pass an ordinance awarding Sorlie a minimum compensation of £5,000.

A rider might well be added expressing synod's regret at the lax administration of the Corporate Trustees.

Yours etc.  
(The Reverend)  
W. J. OWENS

East Roseville,  
N.S.W.

### "HOW TO KEEP SUNDAY"

TO THE EDITOR OF THE ANGLICAN

Sir,—Re "How to keep Sunday" (September 20); Sunday is, above all, a thanksgiving day; a weekly Easter. The obvious duty of the Church is to offer a sacrifice of praise and thanksgiving for the Resurrection of Christ, and all that springs therefrom.

(The Reverend)  
W. A. TERRY.

Brighton,  
S.A.

### NEW CATHEDRAL AT LUSAKA

ANGLICAN NEWS SERVICE  
London, September 24

An altar has been presented to the new Cathedral of the Holy Cross, Lusaka, Diocese of Northern Rhodesia, by members of S. Bartholomew's Church, Ipswich, Suffolk.

It is to be placed in a chapel dedicated to S. Bartholomew, who is also the patron saint of the first Northern Rhodesian cathedral at Mpanza, and of the Universities Mission to Central Africa.

The new cathedral was used for the first time on September 14 for a meeting of the provincial synod of the Province of Central Africa.

### EARLY DAYS IN GHANA

Cape Coast, in Ghana, where Bishop Roseveare gave the address to his diocesan synod which has resulted in his expulsion from Ghana, is also notable in African Church history as the headquarters of the first native African to be ordained as a priest in the Church of England.

The priest was Philip Quaque, who had been sent to England to be educated and was ordained here in 1765.

A year later he returned to Guinea as a missionary of the Society for the Propagation of the Gospel, which had begun its work in that part of Africa in 1751.

Quaque served as missionary for more than 50 years and was also chaplain to the British trading community at Cape Coast.

**THE MIGRANT**

(Continued from page 10)

must be careful of becoming, in effect, a spiritual materialist, of looking always for a dividend from our investment.

Canon Max Warren puts this attitude, which is important for us in our relationships with migrants, simply: "We have," he writes, "an inescapable obligation to love men, not in order to bring them into the Church, but simply because as men, God loves them."

Somehow, with all our longing for a response to our Gospel, we must demonstrate that Gospel, even if there is no apparent response. We have then to give a service disinfected of any ulterior purpose. It is only the love which loves people for themselves, which will be recognised as love at all."

In all our dealings with newcomers to our land, we need to realise this and to remember that in serving them we are serving Christ personally. "I was a stranger and you took me into your home."

As we comfort and counsel, find employment and accommodation, we are, in a remarkable way, ministering to Our Lord Himself. This knowledge can transform our work, and in dealing with disturbed and disgruntled persons, lends devotion to our duty and warmth to our welcome.

Migrants are not just a "necessary factor for economic growth, a necessary pool of labour, or essential to a rising 'consumer index,'" but they are people, human personalities created in the image of God.

We must never let it be said that the slogan, "Australia Unlimited," means unlimited hardship, but unlimited care and practical assistance for these people whom we welcome in the name of Our Lord.

**A CENTURY OF WEDDINGS**

The annual Wedding Commemoration services at S. John's, Toorak, Diocese of Melbourne, were held this year on Sunday, September 30.

This is an historical date, for it was on September 30, 1862, that the first wedding was solemnised in S. John's.

Since that day one hundred years ago three thousand and ninety-four weddings have been held in S. John's.

**RELIGIOUS FREEDOM ON AGENDA**

ECUMENICAL PRESS SERVICE

Geneva, October 1

Religious freedom and the question of marriages between Roman Catholics and other Christians may be discussed at the Second Vatican Council.

The topics are among several hundred items listed on the provisional agenda for the council issued by the Vatican.

Contained in 119 separate pamphlets totalling 2,060 pages, the agenda represents the work of a variety of preparatory commissions and secretariats since plans for the council were first announced three years ago.

The proposal to discuss religious liberty comes from the Secretariat for Christian Unity, which has also suggested numerous other topics, including Catholic ecumenicity, the need for prayer for unity, and the Word of God as the way to unity.

The question of mixed marriages has been proposed by the Commission for the Sacraments, which also listed questions of Confirmation, confession, preparation for marriage, and impediments to marriage.

It is not certain all the items on the provisional agenda will be included on the final agenda and new topics may be introduced later.

**DIOCESAN NEWS**

**BENDIGO**

**DIOCESAN YOUTH SERVICE**

The third annual diocesan youth service was held at All Saints' Cathedral, Bendigo, on September 14. This service, which seems to be becoming a regular event in the Diocese of Bendigo, is arranged by the Diocesan Council of the Y.A.F. for all the youth of the diocese. Most parishes in the diocese were represented at the service this year, and over 200 young people were at the service, despite bad weather.

The service took the form of Evensong, and was conducted by the Sub-Dean and Rector of the Cathedral, Canon R. Halls. The lessons were read by two of the young people. The occasional prayers were said by the Reverend A. Austin, one of the recent ordinands in the diocese. This year the diocese was fortunate to have the presence of Fr. W. Thomas, Dean of Melbourne, as the preacher. In his address Dean Thomas challenged the young people to be committed in the service of Christ.

**MELBOURNE**

**MENTAL HEALTH WEEK**

Mental Health Week was observed at S. Paul's Cathedral last Sunday, when the preacher was the Reverend Roy Bradley, Chaplain to Mont Park Psychiatric Hospital. One of the lessons was read by Dr E. Cunningham Dax, chairman of the Mental Hygiene Authority.

**SPORTING ORGANISATIONS**

Members of Church of England sporting organisations, including the Church of England Lawn Tennis Association and the Church of England Amateur Billiards Association, attended Evensong in S. Paul's Cathedral on Sunday.

**G.F.S. SERVICE**

On Sunday afternoon the annual festival service of the Girls' Friendly Society took place in S. Paul's Cathedral. The speaker was the Reverend Wilfred Holt.

**BISHOP PERRY**

A series of talks on Charles Perry, first Bishop of Melbourne (1847-1876), will be given in S. Paul's Cathedral during October. The first address—Perry, the Founder—was given on Wednesday, October 3, from 1.15-1.45 p.m. The speaker was the Reverend Arthur Robin of S. John's, Croydon.

**DEACONESSES**

Deaconesses of the Diocese of Melbourne will hold a Day of Prayer in S. Paul's Cathedral on Thursday, October 4, beginning with a celebration of the Holy Communion at 7.45 a.m.

**NTH. QUEENSLAND**

**INCREASE IN STIPENDS**

The Bishop-in-Council decided at their last meeting to increase the minimum stipend scale for rectors and priests-in-charge in the diocese. The scale for assistant clergy has been considerably amended to provide for increases, particularly in the first years.

The increases were agreed upon after a considerable research had been carried out by the Diocesan Secretary into the scales prevailing elsewhere, the cost of living in various parts of the diocese and the financial position of the parishes. The new scales will be operative as from the beginning of 1963.

**TELEVISION**

Television commences in North Queensland in November. The Church of England has been allocated the first Sunday in each month for its programmes, which will run from 6 to 6.30 p.m. In addition, six other programmes each year will be given to the Church.

The bishop will make the first religious telecast from the new station on November 4.

**THE NORTH QUEENSLAND CALENDAR**

The North Queensland Calendar for 1963 will be published this month. Last year's edition, depicting the work of the Bush Brotherhood of S. Barnabas, was well received and this year the calendar will show some of the new churches of the diocese. Roughly half a million pounds has been spent by the parishes in providing new places of worship in the past ten years.

**COLLATION OF ARCHDEACON**

In the Cathedral Church of S. James on September 23 Canon D. Stuart-Fox was collated as Archdeacon of Cairns by the bishop of the diocese. The new archdeacon will take up his duties at the beginning of December.

**PROGRESS OF DIOCESAN CANVASS**

At the completion of their visitation of the Western Archdeaconry for the purpose of the diocesan canvass for the next three years, the bishop and the diocesan secretary have been able to report that all parishes have pledged to give more to works outside themselves than they have given in the past three years.

The visitation begins with a film journey around the diocese and then work books are distributed showing what has been done with the income for the past three years, the pledge is made, and then follows supper.

During October the visitation will continue throughout the parishes of the coastal belt and the Tableland.

**NEW DIOCESAN SECRETARY**

The Reverend B. Hancock, formerly secretary for the Australian Board of Missions in Adelaide, arrived on September 25 to take up his duties in succession to the Reverend H. Moxham, as diocesan secretary. The Reverend H. Moxham will be inducted into the Parish of S. Matthew, Mundingburra, on November 11.

**UNIVERSITY SURVEY OF CHURCH SCHOOLS**

In order to gain an objective estimation of the Church school needs of North Queensland, the Education Department of the University College of Townsville has been invited and accepted the invitation to advise and assist with the survey.

It is expected that next year a research officer will be appointed and that a representative commis-

sion will be appointed. As a result of the survey it is hoped that the Church will be in a position to know where new schools should be opened, whether existing schools should be realigned, and what future plans must be made.

**PERTH**

**PARISH'S SPLENDID EFFORT FOR MISSIONS**

The Parish of S. Alban's, Highgate, conducted a floral art show and missionary fete last week. There were five sections in the floral art competition. In the Missionary Fete Section the following stalls were operated by P.M.C. (depicting Japan), G.F.S. (depicting New Guinea), C.E.B.S. (depicting Arab countries), C.E.M.S. (depicting Solomon Islanders), A.Y.F. (depicting China), Y.C.F. (depicting Africa), M.U. Day Group (depicting India), M.U. Night Group (depicting Malaya), Vestry Men (depicting Borneo). There were novelties, pony rides and a display by marching girls. The church grounds were the scene of much purposeful activity. The Reverend Frank Mann, the rector, reports that the proceeds in aid of Missions amounted to approximately £1,300.

**SUBIACO M.U. BRANCH OFFERS ASSISTANCE**

To enable a husband and wife to have an evening together, S. Andrew's M.U. Branch, Subiaco, has offered to babysit, to do shopping in times of illness, or help with other children when a parent has to visit hospital. A telephone number is published for the benefit of parishioners to make use of when required.

**NEW SACRISTRY FOR S. LUKE'S, MOSMAN PARK**

When the Archbishop of Perth, last week, blessed a new sacristy which had been added to S. Luke's, Mosman Park, it completed a three-fold plan of improvement and extension, the rector, Canon Walsh, stated. The first was a new rector's house in S. Luke's Church, the second step was the completion of All Saints' Hall, in the western portion of the parish, where the assistant curate now ministers, and the new sacristy which provides more space for the clergy, marriage couples and others.

**A.D.C. TO THE QUEEN**

West-Australian born Air Chief Marshal Sir Edmund Huddleston, an old boy of Guildford Grammar School (recently reported on as "Anglican of the Week"), has been appointed Air Aide-de-Camp to Her Majesty the Queen. He has been Air Officer Commanding-in-Chief R.A.F. Transport Command since last March.

**SYDNEY**

**DIOCESAN CONVENTION**

The sixth diocesan convention for the Deepening of Spiritual Life was held at "Gilbulla" from September 28 to October 1. The theme of the week-end was World Evangelism and Individual Responsibility. The Bible readings were given by the Vice-Principal of the Croydon Bible College, the Reverend A. D. Deane. The other speakers included Miss Joan Levett and Miss Wendy Huett of the Church Missionary Society.

**YOUTH CONVENTION**

250 young people attended "This Dynamic Faith" diocesan youth

convention at Port Hacking from September 28 to October 1. The Reverend Dudley Ford led the Bible studies.

**PARRAMATTA CONVENTION**

A "Victorious Christian Living" convention was held at S. John's, Parramatta, on October 1. The speakers were the Principal of the Croydon Bible College, the Reverend J. H. Kerr; the Diocesan Missioner, the Reverend Walter Spencer; the Reverend Donald Cameron and Mr Stuart Mill.

**LABOUR DAY SERVICE**

The Industrial Missioner to the Archbishop of Melbourne, the Reverend L. Styles, preached at the Labour Day service in S. Andrew's Cathedral on Monday morning. The service was conducted by the Right Reverend A. W. Goodwin Hudson.

**REFORMATION RALLY**

The annual Reformation Rally is to be held in the Chapter House on Friday, October 5, at 7.45 p.m. The theme will be "The English Prayer Book, Past and Future." The chairman will be the Right Reverend M. L. Loane; the speakers will be Dr S. Barton Babage and the Reverend D. W. B. Robinson. A film, "The Professor and the Prophet," will be shown at 7 p.m.

**MISSIONARY CONVENTION**

Last Saturday at Holy Trinity, Miller's Point, a missionary convention was held at which Bishop Goodwin Hudson spoke on the South American Missionary Society; Mr Bill Dalrymple on "The Voice of the Andes"; and Canon G. Pearson on the work of the C.M.S. in Northern Australia.

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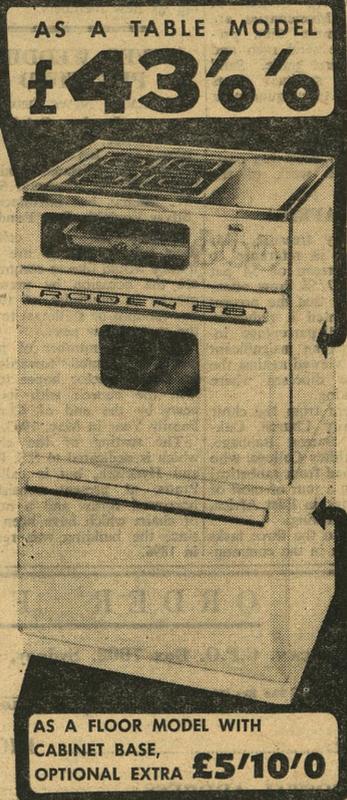
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## BUDGET SURPLUS FOR VICTORIAN C.M.S.

### MISSIONARY PARTNERSHIP STRESSED

FROM A CORRESPONDENT

Melbourne, October 1

A crowded Chapter House at S. Paul's Cathedral on September 24 heard that the Victorian branch of the Church Missionary Society had a surplus of £1,000 on its budget of £72,000 for 1961-1962.

They then accepted the new Victorian budget of £77,000 for the next year.

In his audio-visual report the Victorian general secretary, the Reverend R. E. Marks, stressed the theme of missionary partnership.

A highlight of his section on fellowship at home in training and deputation was the reference to those who had left for missionary service during the last year.

Eight of the forty-two who had gone out from Australian C.M.S. during that period were Victorians, and were missionaries to North Australia, Nepal and Tanganyika. This means that the present field strength of Australian C.M.S. is 246.

Whilst stressing the areas of fellowship Mr Marks referred to the growth of opportunity in Kenya, Nepal, Malaya and Borneo.

Included amongst quotations from bishops throughout the world was that of Dr Sumitra, Bishop in Rayaleseema and Moderator of the Church of South India: "Missionaries are wanted even more than previously. Please send men and women of the first grade. Send intellectual and spiritual giants who will be able to conquer India for Christ."

Other sections of the general secretary's report included ways of fostering and becoming partners within the work of the society.

#### EAST AFRICA

The honorary treasurer, Mr Eric Stockton, in reference to the budget increase of 54 per cent. since 1957/58 drew attention to the fact that the present budget represented a reduction on the normal percentage increase. It was an insignificant increase when viewed against the needs of the dioceses where C.M.S. is working.

After an item from the choir of Holy Trinity Church, Oakleigh, Dr S. Barton Babbage, Principal of Ridley College, who has just returned from sabbatical leave including a tour of most of the C.M.S. work in East Africa, addressed the meeting.

He referred to the three tasks of the Christian in the commun-

ity of purifying, preserving and bringing to fruition their work of Christian witness.

Dr Babbage then expanded further these functions of the Christian in relation to Our Lord's words — "Ye are the salt of the earth" by showing how these functions apply more vividly in the overseas situation.

His final challenge was that we should become more consciously aware of the way in which national Christians need our continuing prayerful support as they carry out their task of witness often within a community which regards them only as aliens.

The Reverend Ken Perry from Malaya who, with his wife and Miss Margaret McKechnie from Tanganyika, was welcomed home at the meeting, also spoke on this theme as he referred to the way in which the Christian to-day has to face the three giants of physical, intellectual and spiritual problems in relation to their witness to Christ.

At the annual meeting, one-third of the Victorian general committee was re-elected, including six new members.

### SILVER WEDDING PEW FUND

ANGLICAN NEWS SERVICE

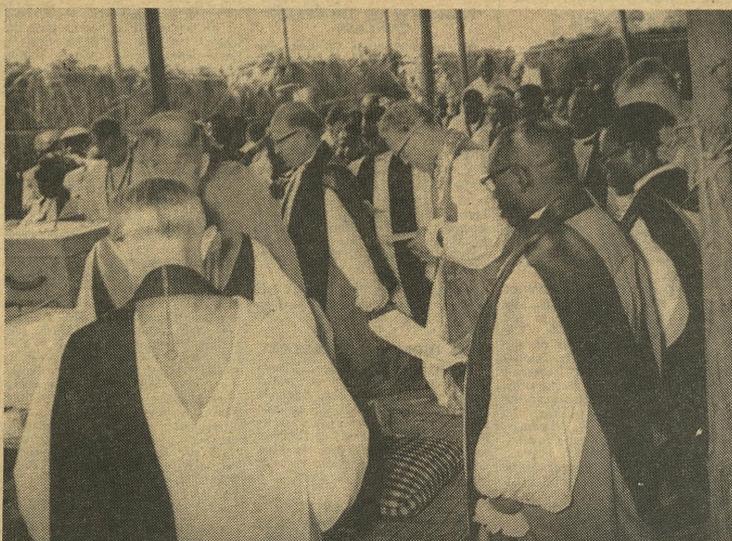
London, October 1

In order to provide new pews for his church, the Rector of Blisland, Bodmin, Cornwall, the Reverend S. A. W. Madge, has introduced a Silver Wedding Pew Fund.

Parishioners who celebrate their silver weddings are asked if they would like to commemorate the occasion by presenting money in multiples of twenty-five (pounds or shillings) towards the cost of new pews.

Already a number of people have contributed towards the fund. The rector hopes to furnish the church with its new pews by the end of Christian Family Year in May, 1963.

The seating of the church, which is dedicated to S.S. Protus and Hyacinth, but is called S. Pratts, at present consists of borrowed forms and a number of chairs which have been there since the building was restored in 1896.



Singing the "Veni Creator" at the consecration of Bishop Musa Kahurananga at Kasulu, Western Tanganyika, on August 24 ("The Anglican," September 20). A White Father (extreme left) represented the Roman Catholic Church. The Bishop of the Evangelical Church of North-West Tanganyika, Dr Bengt Sundkler, is kneeling in the centre of the group.

### CHURCH TO BE CONSECRATED

FROM A CORRESPONDENT

Brisbane, October 1

S. Stephen's Church, Coorparoo, Diocese of Brisbane, will be consecrated on Sunday, October 7, at 3 p.m.

The church, which cost £44,000 and was completed in 1958, is now entirely free of debt and can, therefore, be consecrated.

It had been arranged several months ago that Archbishop Halse would officiate. Now, since his death, Bishop Hudson has found it impossible to fulfil the task because of prior commitments.

The Parish of Coorparoo especially desires the consecration to take place on October 7 as the parish will be exactly forty years old on that date.

So the Bishop Administrator of the Diocese of Brisbane has requested the Bishop of Nelson, New Zealand, the Right Reverend F. O. Hulme-Moir, who is to conduct a mission at S. Stephen's from October 7 to 14, to consecrate the church on his behalf.

The Bishop of Nelson has consented to do this and also to confirm 150 adult and youth candidates at a service in S. Stephen's on the Saturday, October 6, at 2 p.m.

It is believed that this is the first time in the history of the Australian Church that an overseas bishop has consecrated a church building in Australia.

### NAZARETH CONFERENCE AT PORTLAND

FROM A CORRESPONDENT

Portland, Vic., October 1

The latest of the Nazareth Conferences being arranged in the Diocese of Ballarat, in connection with Christian Family Year, was held here on September 23.

The Vicar of All Saints', Ballarat, the Reverend Anthony Taylor, conducted the all-day conference on Christian marriage.

Seven married couples came together for the day, which began with the Parish Eucharist at 9.30 a.m. and ended after Evensong and tea.

The Women's Guild provided two meals and morning and afternoon tea, and the "babysitting" was taken in hand by other parishioners.

After introductions in the parish hall, the leader led the conference in the first session entitled "Marriage—a calling to a man and a woman—to serve—in a sacrament—together until death."

After fully covering the subject, he broke the members into

three pre-arranged groups for discussion.

Typical questions were, "Is it fair that man should be the head of the family?" and "How would you interpret the statement, 'Woman is the heart of the family?'"

After lunch the leader spoke of Understanding: Acceptance, and Inspiration as being the "Keys of Mutual Love."

This was followed by a Bible study upon Ephesians 5:22-33. The last session entitled "The Church in the Home," stressed the importance of making religion real for our children by the use of books, holy pictures, the crucifix and other aids to devotion.

There was plenty of opportunity throughout the day for fellowship and informal discussion, and every couple expressed keen appreciation in being able to meet together in this way.

From the spontaneity and eagerness shown in every session, it was obvious that the conference was relevant to the needs of all concerned.

The group expressed its gratitude to the Reverend Anthony Taylor for the care he had bestowed upon preparing his material and the vital way he had presented it.

### BISHOP'S DOUBTS ON FUND

FROM OUR OWN CORRESPONDENT

Melbourne, September 24

The Bishop Coadjutor of Melbourne, the Right Reverend Geoffrey Sambell, has expressed doubts on the wisdom of establishing one common welfare fund, to be known as a United Givers' Fund.

Prominent citizens are sponsoring a move to establish such a fund, from which all recognised charities will benefit.

It aims to eliminate the multiplicity of appeals, button days, and other means of fund raising for charity, and to concentrate on one annual appeal, covering a period of several weeks.

The resources of this fund would be available for charitable organisations on a proportionate basis.

At a meeting of interested people at the Melbourne Town Hall on Thursday, September 13, Bishop Sambell suggested that it was not a fair approach to the problem of financing charities by considering it from one point of view.

Undoubtedly, those who support public appeals and give to charity would benefit by the establishment of one central fund, but there was also the point of view of those engaged in welfare work to be considered.

He suggested reception, rather than adoption, of the report submitted by the committee, so that there would be opportunity for consultation with the bodies concerned.

However, despite the bishop's plea for welfare workers to be considered as partners rather than parasites, the report was adopted by an overwhelming majority.

### CLASSIFIED ADVERTISEMENTS

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

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APPLICATIONS ARE invited for appointment as Headmistress of Glennie Memorial School, Toowoomba, Queensland. The School is conducted by the Church of England Diocese of Brisbane for girls of both secondary and primary school grades. It takes both boarders and day pupils. Applicants must be experienced teachers who are University graduates and communicant members of the Church of England. Applications including age, academic qualifications, experience, religious background, and the names of three referees, should be sent to The Registrar, Diocesan Registry, 417 Ann Street, Brisbane, from whom further information may be obtained. Applications close on October 19.

HOUSEMISTRESS REQUIRED for 1963. Applications in writing, enclosing copies of testimonials to The Principal, Presbyterian Ladies' College, Goulburn, New South Wales.

#### DEATH

POLLARD, JANE ELENA, September 17, 1962, at hospital, loved wife of the Reverend J. G. Pollard of 87 George's River Road, Jamnal, and loved mother of Lenore, Iva (Mrs Tym), Harry, George, Lloyd and Geoffrey. Age 72. At rest. Privately cremated September 19, 1962.

#### UNITAS ASSOCIATION

ECUMENICAL PRESS SERVICE

Geneva, October 1

The Unitas Association, a Roman Catholic organisation to promote studies and activities related to the advancement of Christian unity, has opened new and expanded offices in Rome.

One section of the new offices will be the Unitas Foyer, a hospitality centre for the many non-Roman Catholics who come to Rome and visit the city's numerous Christian shrines.

Director of the Unitas Association is Fr Charles Boyer, S.J., renowned French theologian and ecumenist.

The organisation, which was founded in 1945, publishes a scholarly review, "Unitas," in four language editions—Italian, French, English and Spanish.

Fr Boyer is editor-in-chief. The periodical presents and evaluates developments in the unity movement throughout the world.

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