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SOCIAL ISSUES DISCUSSED AT NEWCASTLE SYNOD GOVERNMENT ASKED TO ACT ON UNEMPLOYMENT

FROM OUR OWN CORRESPONDENT

Newcastle, June 18

Synod, meeting here last week, passed important resolutions dealing with social welfare and diocesan affairs.

It called on the Federal Government, and the community as a whole, to act on unemployment; and it asked the N.S.W. Government to ban poker machines.

On the diocesan level, it decided to build a university college; and to build a boys' home near Cessnock.

The synod commended measures taken by the government for the relief of unemployment but said there were still many workers unemployed.

Moving the motion for the Social Questions Committee, the Reverend G. Coad said there was much that could be done to alleviate unemployment.

It was a pity to see youth unemployed.

The business world was lacking a sense of obligation by asking for youth with experience in certain work rather than train them.

The synod also commended the Minister for Labour and National Service, Mr McMahon, for convening a conference in the district to examine practical ways of reducing the numbers of unemployed juniors.

The Rector of Cessnock, the Reverend W. H. S. Childs, moving the motion, said the matter was of concern since the diocese was an industrial one.

If a person were denied the right to work it had a harmful effect on his personality and character.

POKER MACHINES

In Cessnock 307 boys and girls were out of work.

The Rector of Wallsend, the Reverend G. Coad, said the Church was concerned that the government, by legalising poker machines, had shown a lack of moral conscience.

He said he spoke not as an individual clergyman but as a member of the Social Questions Committee, which was elected by the clergy of the diocese.

The synod will ask the government to "awake to its moral responsibility to the people of this State," and ban the machines.

The government will be asked not to make a decision on the level of "financial expediency," but on its sense of moral responsibility.

A conference on the matter between State parliamentarians from within the diocese and members of the committee will be sought.

The Reverend G. J. Coad said there were many instances of moral decline and family poverty resulting from gambling.

"One wonders if we have any politicians with Christian convictions and moral fibre sufficient to buck the party machine," he said.

CHRISTIANS FIRST

Politicians should say they were Christians first and politicians after.

"The fact that in the last election the government was returned with an increased majority places a greater responsibility on it to come alive, not only to the material well-being of the people but to moral and spiritual standards," he said.

The moral price of amenities from poker machines, Opera House lotteries, and gambling was too high.

The State Government was the chief racketeer in morals.

"At a time when we need moral leadership in high places, we have the government as the chief racketeer," he said.

The Reverend T. J. Johnstone said that to say gambling generally was a sin would result in frightening repercussions for Christians.

But the government, by allowing the present volume of gambling, was condoning a system of amenities before moral reason.

"Many club members to-day feel that clubs are not operating in their best interests," he said.

There was growing unrest.

The Rector of Morpeth, the Reverend R. W. Ayscough, said he never believed he would see the day when synod entered into

(Continued on Page 12)



The Archbishop of Sydney, the Most Reverend H. R. Gough, about to hand the key to the door of the new wing at the Chesalon Nursing Home at Harris Park which she opened on June 16 as a memorial to her husband who was honorary treasurer of the Sydney Home Mission Society at the time of his death early last year.

ANOTHER HOME FOR AGED SICK OPENED IN SYDNEY

BISHOP ASHTON'S ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Melbourne, June 17

Golden jubilees — yes; d'among jubilees — rather less frequent; seventy years — rare indeed.

Yet for the Right Reverend J. W. Ashton, sometime Bishop of Grafton, Trinity Sunday marked the seventieth anniversary of his ordination (as deacon), which took place at Peterborough Cathedral on Trinity Sunday, 1892.

Bishop Ashton's long ministry has been exercised in a number of places, beginning in England, and then continuing in various capacities in the Diocese of Brisbane.

In 1911, an eleven year ministry in Melbourne began with the appointment to All Saints, East St Kilda, and this included a period as Diocesan Missioner, and as Examining Chaplain to the Archbishop.

The appointment as Bishop of Grafton came in 1921, and continued for seventeen years.

STILL ACTIVE

On retirement in 1938, Bishop Ashton returned to Melbourne, and settled in Camberwell, where he has been actively associated with S. John's, Camberwell.

During the war years, he acted for a period as Director of Religious Education.

Always a scholar (M.A., D.D.), Bishop Ashton's mind has remained extremely clear, and he is a delightful conversationalist; although it has not been his practice to be available for preaching in recent years.

Although a broken leg some time ago curtailed his physical activity for a period, the bishop has been able to resume his active association with S. John's, Camberwell, and celebrates Holy Communion regularly every Friday morning, as well as assisting with the Sunday services.

To mark the anniversary on Trinity Sunday, he celebrated at the Family Eucharist at 9.30 a.m., assisted by the vicar, the Reverend T. R. H. Clark.

Many friends were present to share the act of worship, and to offer good wishes and congratulations to Bishop Ashton after the service.

The Archbishop of Sydney dedicated, and Mrs Alder opened, the new Milton Cromwell Alder Memorial Wing at the Chesalon parish nursing home at Harris Park, N.S.W., last Saturday afternoon.

The building will accommodate thirty-three sick aged men and women in seven four-bed, two two-bed, and one one-bed wards.

This new Chesalon is being provided without any government subsidy. It has cost £45,000 of which £20,000 has had to be borrowed.

It is a memorial to Mr M. C. Alder who was particularly interested in the welfare and needs of aged people.

Besides being honorary treasurer of the Home Mission Society in the Diocese of Sydney, he was chairman of the Old People's Welfare Council and the Council of Social Service in N.S.W.

The general secretary of the Home Mission Society, Canon R. G. Fillingham, pointed out that the aged sick are among the most needy in the community.

The society had to refuse admission to an average of 20 people weekly.

The weekly charge at a Chesalon works out at ten shillings less than the amount of the age pension. Full nursing

care by a trained staff is provided.

Other Chesalon homes are caring for 130 patients at Summer Hill, Eastwood, Beeroff, and Chatswood.

A new home containing 31 beds and nurses' quarters will be opened at Woonona on the South Coast at the end of October.

Other extensions are also taking place. It is hoped to provide 90 more beds this year.

A geriatric unit is being constructed at Beeroff at the cost of £50,000 as a memorial to the late Archdeacon R. B. S. Hammond.

The seven homes established in the last nine years have been made possible by generous gifts from individuals, parishes and church organisations. Gifts are deductible for income tax purposes.

The accommodation at Harris Park is modern and comfortable.



The children of S. Mary's Mission, Alice Springs, with the Bishop of Carpentaria, the Right Reverend S. J. Matthews. On the extreme left is the superintendent and chaplain, the Venerable A. H. Bott; next to the bishop is Mrs Bott, house mother; the two Sisters in the group are members of the Society of Christ the King formed to serve Our Lord in the Diocese of Carpentaria, particularly in the Northern Territory. They are Sister Elizabeth (right) and Sister Margaret Mary (behind Mrs Bott). More postulants are needed for this rapidly-expanding work. (See story Page 9.)

SELF-HELP

In the bathrooms and toilets and along the corridors bars have been provided wherever necessary so that physically handicapped patients can move around as much as possible without assistance.

Encouraging patients to move about unaided is considered an important part of the treatment as well as making more economical use of staff.

An electric call system enables a nurse to be called immediately should any patient get into difficulties.

Care has been taken with the selection of colours, furniture and furnishings to create the atmosphere of a home rather than an institution.

The architects were John Noller and Son, of Parramatta, and the builders were C.P.L. Constructions Pty. Ltd., of Hurstville.

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of these Centres.

THE THIRTY-NINE ARTICLES . . . 36 (PART 3)

OBJECTIONS ARE REFUTED

By FRANCIS JOHN BRERLY

WE have learned that the First Prayer Book completely in English for the English Church was issued in 1549, in the second year of the reign of King Edward IV, and the Second Prayer Book in 1552, but as it had been agreed that nothing in the Church should be changed until Edward came of age (which his death at the age of sixteen years prevented), the First Prayer Book was never either annulled or withdrawn.

The 1552 Prayer Book was repealed by Queen Mary, but after Queen Elizabeth had had due consideration given to it, an Act of Uniformity was passed which restored the wording of the 1552 Prayer Book, but ordered the vestments and ornaments of the 1549 Prayer Book to be used.

Except for minor alterations made since that time, the 1662 Prayer Book with the Ornaments Rubric printed prominently in its first pages, is the same as that of Elizabeth's reign.

All except two groups were satisfied with this decision. The extreme Romanists who wanted England brought completely under papal domination, argued that the Prayer Book was not sufficiently Catholic, while the extreme Protestants (or Puritans), whose cause had gained a new impetus from Mary's intolerance, insisted that it was far too Catholic.

That it is a fully Catholic Prayer Book was demonstrated by the offer of Pope Pius IV to accept it as it stood with all its changes if only Queen Elizabeth would acknowledge his supremacy over the Church of England.

Some of the bishops appointed by Queen Mary refused to take the Oath of Uniformity and were deprived of their sees.

In 1562, some princes from European countries asked Queen Elizabeth if these bishops might not be given some churches of their own in which they might use the old Latin Service Books as in former days, but the Queen replied, "To grant them separate churches and permit them to keep up a distinct communion were things which neither the public interest nor her own honour would allow . . . for there was no new faith propagated in England; no new religion set up but that which was commanded by our Saviour, preached by the primitive Church and unanimously approved by the ancient fathers." (Quoted from "Illustrated Notes of English Church History," by C. A. Lane.)

THE ORDINAL

This article was written to vindicate the validity of Anglican Orders in the face of both Romanist and Protestant objections.

It begins by answering the Roman objections and says, "THE BOOK OF CONSECRATION OF ARCHBISHOPS AND BISHOPS, AND ORDERING OF PRIESTS AND DEACONS, LATELY SET FORTH IN THE TIME OF EDWARD THE SIXTH, AND CONFIRMED AT THE SAME TIME BY AUTHORITY OF PARLIAMENT, DOTH CONTAIN ALL THINGS NECESSARY TO SUCH CONSECRATION AND ORDERING."

The Romanists objected to the Ordinal on several grounds: First, they said that when the services were revised and altered the intention of the Reformers was to bring the Catholic services to an end and introduce into the Church a new service whose ministers were no longer priests who would offer the Sacrifice of Our Lord's Body and Blood in the Eucharist.

They supported this claim by the argument that in the Ordinal the words priest and bishop were not used at the laying-on-of-hands.

This argument can be refuted (a) because the candidates are presented for the receiving of Holy Orders with the words, "Reverend Father in God, I present unto you, these persons present, to be admitted to the Order of Priesthood . . ." while

a bishop-elect is presented with the words, "Most Reverend Father in God, we present unto you this godly and well-learned man to be consecrated Bishop . . ."

(b) The Preface to the Ordinal makes the Intention of the Church quite clear, for it says, "It is evident . . . that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons . . . AND THEREFORE TO THE INTENT THAT THESE ORDERS MAY BE CONTINUED . . . IN THE CHURCH OF ENGLAND, no man shall be ordained . . . a lawful Bishop, Priest or Deacon in the Church of England . . . except he be . . . admitted thereunto according to the form hereafter following or hath had formerly Episcopal Consecration or Ordination."

(c) By the title of the Prayer Book which reads, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies OF THE CHURCH ACCORDING TO THE USE OF THE CHURCH OF ENGLAND, together with the form and manner of making, ordering and consecrating of Bishops, Priests and Deacons."

(We remember that the Church had always had various "Uses" in her forms of services which might differ in minor points, but never on points of doctrine.)

Secondly, the Romanists held that Archbishop Parker, the first bishop to be consecrated in Elizabeth's reign, was not properly consecrated, because there was no record of Bishop Barlow's consecration who was one of the consecrators.

Bishop Barlow had, however, been a bishop in the reign of Henry VIII, and though he was deprived of his bishopric by Queen Mary, that did not make him any less a bishop. Once a bishop, always a bishop.

The validity of the other three consecrators has never been disputed, and at the consecration of Archbishop Parker, the greatest care was taken that four, instead of the usual three, bishops should consecrate, and that they should all say the words of consecration at the same time.

Two records were taken. One was sent to Balliol College in Oxford, but the other was lost for hundreds of years until a bomb falling on an old part of Lambeth Palace during the Second World War revealed the documents lying among the rubble.

PAPAL BULL

A third argument used by the Romanists was that what was known as the Porrectio Traditio Instrumentum, which was observed in the 1549 and 1550 Ordinals was omitted in the 1552.

This consisted of the giving of the ring and pastoral staff to a bishop; the chalice and paten to a priest, and the dalmatic and stole to a deacon. This argument, too, can be refuted. In 1439, Pope Eugenius IV issued a Papal Bull to the Armenians in which he dealt with the matter and form of all valid sacraments.

For Holy Orders, he gave as "the Matter," the giving of the Instruments of Office, and as "the Form of Words," "Receive the power to offer Sacrifices in the Church for the living and dead, in the Name, etc."

But "the Matter" which Eugenius declared essential, did not appear in the Western Church until the tenth or twelfth century and is still quite unknown in the Eastern Church, while the "Form of Words" do not appear in any ordination service before the thirteenth century.

Our Lord commanded certain Matter and Form of Words for the two Sacraments of the Gospel, but He prescribed no particular Matter or Words for the Five Sacraments of the Church and the truth is they have changed from time to time and place to place as the centuries have passed on.

The really essential things have been retained in the Ordinal, namely: The Laying-on-of-Hands and the express intention "to do as the Church does."

In the early days of the Church, the actual Ordination appears to have been silent. In the Sarum "Use," the words were, "Accept the Holy Ghost; whose sins thou dost forgive, etc." But later they were extended to, "Receive the Holy Ghost for the Office and Work of a Priest IN THE CHURCH OF GOD. (NOTE: It is NOT in the Church of England, but in the Church of God), now committed unto thee by the Imposition of our hands: Whoso sins, etc."

So it is that the article refutes the Romanist objections with the words, "The Book of Consecration of Archbishops and Bishops and Ordering of Priests and Deacons . . . doth contain all things necessary to such consecration and ordering."

CENTENARY AT TOODYAY

FROM OUR OWN CORRESPONDENT

Perth, June 18
Yet another church, whose consecration awaited the consecration of a Bishop of Perth, has this month celebrated the centenary of its consecration.

When Bishop Short, of Adelaide, in 1848, visited Western Australia, which formed part of his diocese, S. Stephen's Church, Toodyay, had not been built.

There was, however, an energetic layman, Mr Charles Harper, then living in Toodyay, who presented to Bishop Short 15 persons whom he had prepared for Confirmation.

Mr Harper returned with Bishop Short to Adelaide, where, after preparation for the ministry, he was ordained and returned to Western Australia to serve the whole of the new area, which comprised S. Paul's, Edward Crossing, in the present Parish of Beverley, S. Saviour's, Katrine, S. Stephen's, Toodyay, Northam and York.

As part of the centenary celebrations, the annual country festival of the Mothers' Union was held in Toodyay, when 10 country branches attended with their banners.

In addition to these, members of the executive from Perth and former members of Toodyay branch, including two former enrolling members, Mrs Bazely and Mrs Rayner, were present.

M.U. PROCESSION

The Rector of S. Stephen's, Toodyay, the Reverend M. B. Kirby, was the celebrant at the Sung Eucharist, being assisted at the administration by the Archdeacon of Northam, the Venerable L. Bothamley, Canon W. B. Kirby, Rector and Rural Dean of Fremantle, and the Reverend Frank Bazely, Priest-in-charge, S. James, West Northam.

This was a splendid start to the centenary celebrations, the church being packed, and again in the afternoon for the Mothers' Union Office, when there was a procession of banners.

In the absence of the Mothers' Union chaplain, the Reverend E. L. Beynon, the sermon was preached by Canon Kirby.

The country presiding member, Mrs Ida Porter, was present, and welcomed Mrs Hill, diocesan president of Mothers' Union, who was the speaker at afternoon tea.

The women of Toodyay, organised and led by Mrs H. C. Wood, enrolling member for Toodyay, and Mrs L. R. Ayling, the honorary secretary, left nothing to be desired in the excellent arrangements for the

smooth running of the events of the day.

On the actual date of the anniversary of the consecration, a celebration of Holy Communion was held in the church, and, two days later, the Centenary Debantle Ball was held, at which the Honourable Mr C. W. Court, of the Government of Western Australia, received the debutantes.

The Sunday following was the occasion for further vast congregations.

The Sung Eucharist, at 11 a.m., was followed by a basket lunch in the town hall, and at 2.30 p.m. and conducted by the Archdeacon of Northam, the Venerable L. Bothamley, a new lectern was dedicated by the Right Reverend R. E. Freeth, in memory of Sir Ernest Lee Steere, a former parishioner and benefactor.

LECTERN BIBLE

A new Bible for the lectern was donated by the Wroth family, one of the old Toodyay families.

Bishop Freeth, who preached at this service later, set the foundation stone of a hall, which is to be erected to the memory of the pioneers of the parish.

Two former rectors of S. Stephen's, Toodyay, the Reverend John Wardman and the Reverend Dennis Bazely, were present at this service; and in the thoughts of many was the name of the late Reverend J. L. Ford, by whose labours the sanctuary of S. Stephen's Church was enlarged and beautified, and a comfortable and pleasing rectory received by him as a gift from Sir Ernest Lee Steere.

The Reverend Mark Kirby and his vestry are to be congratulated on the efficient manner in which a heavy programme was handled.

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IMMIGRATION POLICY TO BE RELAXED?

FROM OUR OWN CORRESPONDENT

Perth, June 18

One hundred orphaned Chinese refugee children from Hong Kong might possibly find homes in Western Australia if the approach to the Commonwealth Government to relax its immigration laws is successful.

Presiding last week over a meeting of some two hundred people, the Archdeacon of Perth, the Venerable T. B. Macdonald, said it was intended that the children should be over eight years of age and have a basic knowledge of English.

They would go primarily to designated Church homes, and subsequently be placed in private homes where they might be adopted.

Any child who came to Western Australia would be carefully selected and screened in Hong Kong before being accepted.

A committee of clergymen would nominate a man to go to Hong Kong for this purpose.

The meeting which was inter-denominational in character was made up of Anglicans, Roman Catholics, Methodists, Presbyterians, Congregationalists, Churches of Christ, Society of Friends, and Salvation Army.

The Secretary to the Western Australian branch of the World Council of Churches, the Reverend John Hudson, said that the Churches of Western Australia were the first to take such positive action on relief of the Hong Kong refugee problem, although other States were trying to work out similar schemes.

Three offers from private people wishing to take children were received at the meeting, and later there were sixteen offers.

A committee which was set up at the meeting has met already, a fund was launched, and donations are pouring in.

The money would be used to pay transportation expenses if the Churches were granted approval to bring in the hundred refugee children.

It would also be used for general relief work among refugees in Hong Kong.

It was hoped they would be

A BUILDINGS COMMITTEE

FROM OUR OWN CORRESPONDENT
Newcastle, June 18

The Newcastle Diocesan Council has been asked by the synod to set up an expert committee to list all buildings on Church property which are of significant historical or architectural interest.

The synod decided to seek the Board of Inquiry's co-operation in the matter so that alteration of such buildings would be approved only after due conference.

readily accepted for private adoption. Each child would spend a trial period of one year with its adoptive parents.

A Child Welfare Department official said that about two hundred couples were on the department's waiting list to adopt a white child. The present waiting period was between two and two-and-a-half years.

A Perth newspaper, however, in a leading article, is conscious that the scheme raises a problem for Canberra.

It was, it said, a gesture of sympathy in the human and other problems facing the tiny overcrowded British colony and the tragedy that has engulfed Red China.

But however strong emotional and charitable feelings might be, it was essential to consider dispassionately a matter which would involve a radical departure from immigration policy.

The Chinese flood into Hong Kong, which had now subsided, made only a small refugee addition to the colony's refugee population.

"INADEQUATE"

Hong Kong's problem was not greatly different to-day from what it was early in May and its Government had not sought outside assistance. Neither had China, though it faced infinitely greater difficulties.

Continuing, the newspaper article said that the Churches' scheme would leave Hong Kong's total of over a million refugees virtually unchanged.

Moreover, it would apply only to selected children with a basic knowledge of English. This would be totally inadequate as an emergency measure and would have no impact at all on the massive problem of the mainland Chinese, the magnitude of which defies a solution by migration.

If it could not be regarded, said the newspaper, as an effective relief measure it went to the Commonwealth as a child-reception undertaking which raised the difficult question of where charity should begin.

Should we take children from Hong Kong in preference to Australian servicemen's offspring who were in a desperate plight in Japan, or orphans in Britain who would benefit from an Australian upbringing?

There was endless distress in India and other Commonwealth countries and we had a big so-

cial obligation to our own native children.

The most practical way, the newspaper thought, of helping Hong Kong and China, if help were sought, would be to send food and other necessities.

Australia would willingly do this for Hong Kong and there would be a strong moral case for doing the same for China, provided Peking was willing to accept aid through an international agency.

VETERAN PRIEST FAREWELLED

FROM OUR OWN CORRESPONDENT

Rockhampton, June 18

Two veteran priests who studied together in college in England more than fifty years ago, and between them have given almost one hundred years' service to the Church in North Queensland and Rockhampton, met here last week to say farewell.

Canon J. E. Dale spent 27 years in the Diocese of North Queensland after his arrival from England.

He served at Townsville and then at Charters Towers, where he was Rector of S. Paul's for 18 years.

He subsequently became Rector of S. Paul's Cathedral Parish, Rockhampton, where he remained for 14 years, until he moved to Yeppoon, a smaller parish in the Rockhampton diocese, eight years ago.

The Venerable A. A. Fellows, who was in college with Canon Dale, has spent the whole of his time in Australia in the Rockhampton diocese, where he served in a number of parishes and in charge of S. George's Homes for Children.

FOR ENGLAND

Archdeacon Fellows is now editor of the diocesan magazine "The Church Gazette."

The Bishop of Rockhampton, the Right Reverend T. B. McCall, the Venerable J. B. R. Grindrod, the dean, the Very Reverend J. Hazlewood, and 10 other clergy gathered in Rockhampton last week at a farewell luncheon to say "goodbye" to Canon Dale before he sails for England, where he will take up duties in a South London parish.

Bishop McCall presided, and in presenting Canon Dale with a cheque, said that their guest had a tremendous record of service in North and Central Queensland, and wished him



—Rockhampton "Bulletin" picture.

At the farewell to Canon J. E. Dale in Rockhampton this month (left to right): Canon C. E. Torlach, the Venerable A. A. Fellows, the Bishop of Rockhampton, and Canon Dale.

THE NAKURU APPEAL

£4,229/10/10 has been received for the Appeal for the Diocese of Nakuru. £59/2/- came in during the week.

The following donations, not already acknowledged have been received:

The Reverend A. M. and Mrs Levick (second donation) £2; Anon., Stanmore, £2; the Reverend B. and Mrs Butler, £15; Anon., Sydney, £3; "Anglican, Islington", £1; Miss A. A. Martin, £1; Mrs M. Campbell, £1; L.G.G., £5; Anon., £5; C. A. Price, £5; Anon., Doncaster, £2/2/-; "Thankful", W.A., £1; Anon., Adelaide, £5; Mrs A. V. Randall (second donation), £1; C. F. Gibbons, £5; Anon., Tumut, £5.

Further donations should be addressed to "The Nakuru Appeal", c/-, "The Anglican", G.P.O. Box 7002, Sydney.

PERTH DEMONSTRATION AGAINST DEATH ON THE ROADS

FROM OUR OWN CORRESPONDENT

Perth, June 18

Last week, when a total of 100 deaths was recorded on the roads of Western Australia since the beginning of the year, a hundred university students agreed to lie on the road in Forrest Place during their lunch hour to symbolise a hundred corpses.

To your correspondent the sound of rustling paper as the young "corpses" rose to their feet was as though they were enacting Ezekiel 37 verse 9; "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live."

ARCHBISHOP PLANS MISSION TO UNIVERSITY

FROM A CORRESPONDENT

Adelaide, June 18

The Archbishop of Melbourne, the Most Reverend Frank Woods, last week visited Adelaide to discuss the University Society's proposed Evangelistic Mission to the university in 1964, for which he is to be the chief missionary.

His Grace spent two days appraising the religious situation in the university, meeting staff, heads of colleges and students connected with the religious societies.

Particularly significant was the main planning session.

This started with an evening celebration of the Holy Communion at which the archbishop celebrated and preached, and said prayers for the mission and the missionaries.

Afterwards the group settled down to work out the type of mission envisaged and the best way of preparing the society and the university for it.

The Student Christian Movement is planning a somewhat different type of mission in Adelaide a year earlier.

Members of their planning committee assisted in the discussions, and explained the way in which they felt that the first mission could be regarded as in a sense a preparation for the second.

Archbishop Woods and the



—W.A. Newspapers picture.

One hundred "corpses": the lunch-hour demonstration in Forrest Place, Perth, to mark the one hundredth road fatality since January 1 on Western Australian roads.

There is the possibility of an increase in the numerical strength of the local police force with more patrol men, heavier fines and suspension of driving licences.

Is the Church concerned with such slaughter? The Church can assist the harassed authorities, and could work through its youth and other organisations to ensure that all life, which belongs to God, always is regarded sacred everywhere, and no less on the roads.

An increase in the numerical strength of the police force is in a sense the measure of the moral weakness of a community, and where there is moral weakness the Church has a responsibility which it dare not shirk.

Those hundred prone youthful figures in Forrest Place, Perth, were a symbol of premature death; each one lay upon sheets of newspaper.

When, on the conclusion of the demonstration, they rose to their feet, there was a great rustling sound as newspapers were picked up or blown away by the wind.

THE ANGLICAN

THURSDAY JUNE 21 1962



ONE MINUTE SERMON

HIS WITNESS WAS TRUE

S. JOHN 5:30 TO END

"I cannot do anything of myself." Here is a change from the general teaching to the claim Jesus makes Himself. He must hear and judge and the judgement will be impartial because His one purpose is the Father's will.

But what is the evidence which should lead to faith and how comes it to be rejected and so lead to judgement? And the few might answer, indeed does answer, "we have only your word for it, you make claims for yourself. Why should we believe?"

And Jesus owns that if it were only His word it might not be true. There must be other evidence. Think of John the Baptist. He bore witness to Me and his witness was true. And behind John was God the Father Himself who has borne witness to Me throughout the word of God.

God's witness means more than human witness but Jesus allows John's witness to be quoted to win them, that they may be saved. They rejoice in John's preaching—perhaps they will heed his witness.

But there is a greater witness than John's—the works which God the Father has given Me to do (says Jesus). The healing of the sick man—the many other works, they bear witness that God is here.

And indeed God has spoken His witness more than once. He spake at Jesus' Baptism, "Thou art my beloved Son." Later He spoke at the Transfiguration, "This is my beloved Son, hear Him." But the Jews had not heard the voice and they cannot receive the revelation. They shut their ears and their eyes with their preconceived ideas.

They clamoured for a proof that would compel them to believe—the proof was before them but they could not see it.

They have the Old Testament Scriptures but they misread them. They twist their meaning like people of to-day who think God hides the meaning of history in the numbers given in the Book of Daniel or the Great Pyramid.

But the Scriptures bear witness to Jesus. How sad is devotion and enthusiasm gone astray.

And we are such "wherever," as Archbishop Temple puts it, "our devotion does not lead us to the Christ Himself" (see Romans 8:9).

"If any man have not the spirit of Christ He is none of His."

CHURCH CALENDAR

June 24: S. John Baptist.

Trinity I.

June 29: S. Peter, Apostle and Martyr.

WYCLIFFE HALL PRINCIPAL

ANGLICAN NEWS SERVICE

London, June 18

Canon David Anderson has been elected to succeed the Reverend F. J. Taylor, Bishop-elect of Sheffield, as Principal of Wycliffe Hall, Oxford.

Canon Anderson, a former student of Wycliffe Hall, is at present Warden of Immanuel College, Ibadan, Nigeria.

CLERGY NEWS

DALE, Canon J. E., Rector of Yew-pond, Diocese of Rockhampton, has resigned. He will leave for England in July.

MASON, The Reverend K. B. (Brother Aidan, B.G.S.), was inducted as Rector of Alice Springs, Diocese of Carpentaria, on June 10.

TOOTH, The Reverend W. G. A., Chaplain to the Sunshine Technical School, Diocese of Melbourne, has resigned as from August 31, to become Vicar of Berrigan, Diocese of Riverina.

LET US BE PRACTICAL

All Christian theologians are not unanimous about the morality of gambling. On the one hand there are those who hold that all forms of gambling, at all times and in whatsoever circumstances, constitute a breach of Christian morality. On the other hand are theologians who hold that in certain circumstances gambling need not necessarily be immoral. These latter, however, have never suggested that any form of gambling, at whatsoever time and place, could be classed as morally good; at most, they hold, some forms of gambling, in some circumstances, might be regarded as morally neutral, as it were. In short, all Christian theologians, of all denominations, are agreed upon this: that whether or not gambling be morally bad, it is never good from the viewpoint of Christian teaching. It must accordingly be clear, to the objectively-minded non-theologian, that there is on balance a sound common sense objection to gambling in any form, based upon agreed theological premises.

The teaching of the Church of England, as a guide to practical everyday life, is plain and unequivocal. While taking fully into account the views of what some might term the more "liberal" (and others "latitudinarian") theologians, the Church also takes into account the depravity of human nature. As well, her teaching derives not only from the strictly theological grounds which concern the individual directly in his relationship with God; but from considerations of social morality which affect individuals as members of society. On the wider grounds of social morality the Church finds herself, surprisingly, in company with the best thought in non-Christian societies, including Moslems and Marxists.

Whatever divergences exist between the Church, on the one hand, and Peking and Moscow, on the other, about the status of the individual in society, there is complete agreement on the practical social ill-effects of gambling: especially gambling organised on any large scale. It is passing strange that large-scale organised gambling in nominally Christian Australia should result in an annual turnover running into hundreds of millions of pounds; while in nominally atheist China gambling in all forms has now literally ceased to exist.

The main reason for this is just that we Australians lack moral guts. It is pointless for the community generally, and for Anglicans in particular, to try shrug off responsibility on to the shoulders of our several State governments. People get the governments they deserve. If ours derive ever-increasing revenue, year by year, from levies and taxes upon organised gambling in all its forms, then they do so only because the majority of the population allows them. As for the ridiculous and frequently stated claim that people cannot be made to be moral by Acts of Parliament, the correct view is surely that this is a circular argument in the present case. It is the people who are supposed to be sovereign in a democratic community.

A Royal Commission is enquiring in New South Wales, at present, into the merits or otherwise of legalising some system whereby people may gamble on the performance of race-horses without attending the race track. By the time the enquiry is over, we warrant, it will have produced as substantial a quantity of perjured evidence, of insolent anti-social greed, and of sheer humbug, as any similar enquiry in any other part of the Commonwealth. Already, one would imagine from their behaviour, not a few of those involved, who might otherwise have been expected to know the difference between a bob and a blue duck, must have been gently reared in convent-like seclusion — so innocent they profess themselves about the realities of S.P. betting in New South Wales at this moment.

The truth is that organised gambling is the twin brother of crime of all kinds. Whether it is "legalised" or not makes no difference. If you cannot make people moral by Acts of Parliament, it is equally a fact that you cannot stamp out "illegal" gambling by extending the definition of "legal" betting; on the contrary, it is a matter of experience in every civilised community that "illegal" gambling increases in direct proportion as "legal" gambling is countenanced.

What a commentary on our times this farcical Royal Commission is! Here is this country, with the best part of a hundred thousand able-bodied citizens unemployed, with the state of affairs on the N.S.W. coalfields described by a correspondent on the next page, and what do we do? Waste even more money arguing in effect how the A.J.C., with the anti-social and even criminal overtones inseparable from its very existence, is to continue to retain some part of its immoral earnings!

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

—Dr Geoffrey Fisher

Right Men In The Right Places

The right use of man-power is a question which, I imagine, troubles all Churches. Most frequently the problem is simply one of insufficient man-power.

This, I had thought, was a question of less moment to the Roman Catholic Church than to other Churches. To the casual eye it always seems to have many priests as well as men and women in teaching orders.

But only this week I read that the Vatican is seeking ways to get more priests, and that a recent conference in Rome on the subject found that "modern developments diminish the attractions and opportunities of a spiritual calling while demanding more from those who feel inclined toward a spiritual outlook."

A rapid increase in population in a limited area was stated to be the greatest single difficulty with Church man-power.

That is a familiar problem to Anglican administrators, concerned with taking the services of the Church in the widest sense to the rapidly developing new housing areas in our great cities and in some provincial ones, too.

What caught my keenest attention in the Rome report is that the Vatican considers one priest to every 1,000 parishioners an appropriate proportion.

In the Anglican diocese of Sydney there are about 200 clergy with parishes, I believe, and about 2,000,000 nominal Anglicans — or, say, one priest to 10,000. Even though the number of parishioners is a very small proportion of the "census Anglicans," the Church has a responsibility to them all.

On the other hand, there is apparently a feeling that in some parts of England the Church needs to redistribute its forces because of falling populations in some areas.

A time-and-motion study man, Mr Leslie Paul, has been asked to check on clergy in dwindling country parishes. He said the other day that some clergy had large houses and four-acre

grounds in parishes which had lost population through the drift to big towns.

We have a similar situation in Australia in the declining populations in some inner suburbs of Sydney and Melbourne. That is being met in part by closing some churches and encouraging the people to attend a central one. I know of one Sydney priest who gives practical encouragement. He has earned himself a licence to drive a bus, in which he gathers up Sunday school children and adult worshippers for all the Sunday services in his area.

Complacency Over Unemployed

"Fall in jobless best for 15 years," exulted the Sydney "Mirror" in a page-wide headline this week over the latest unemployment figures.

I thought the Federal Minister for Labour, Mr W. McMahon, was lucky to have such an admirer for his mournful revelation that the number of registered unemployed in Australia in May was 93,916.

Certainly this was a fall of 4,631 compared with April. This enabled Mr McMahon to claim that the decline was the largest in May of any year since 1947. But, of course, the very modest fall is "the largest" only because the total unemployed is so high. If registrations were, say, only 10,000, there would not be the same scope for a drop of 4,631.

And in this still prosperous country no Government should be happy with the McMahon type of complacency about the stubbornness with which this unemployment problem, flowing from the economic measures suddenly enforced in November, 1960, is persisting.

Let it never be overlooked that 93,000 breadwinners out of work mean that their dependent families in many cases are also going on short commons.

In Victoria and Tasmania the number of unemployed actually increased last month.

A vigorous, concerted drive, led by the Federal and State

Governments and backed by private employers, is needed to cut back the number of unemployed quickly to pre-November, 1960, levels.

The best place to sound an effective call to action will be at the Loan Council meeting to be attended by Commonwealth and State leaders in Canberra late this month.

The Prime Minister, Mr Menzies, will be back in Australia by then and should give the leadership that is needed to wipe out the fear that is growing that a large pool of unemployment is regarded in official quarters as a permanent feature of the Australian economy.

Happier Days On The Waterfront?

In another capacity as Minister for Labour, Mr McMahon won my approval last week. That was in his persuasion of the Federal Government to remove penal provisions from watersiders' long service leave.

This penalty provided for forfeiture of a proportion of long service leave if a waterside worker took part in an illegal stoppage.

The Government is content now to accept as an appropriate penalty the suspension of attendance money.

While some critics interpret the Government's decision as a surrender to the Waterside Workers' Federation, I believe that most people will be glad to see a more generous spirit in evidence.

The "wharfies" for many years had a reputation for walking off the job on flimsy pretexts. But I doubt whether they would have won the reasonable (perhaps liberal) conditions that are now theirs if they had not fought vigorously for them.

Of course, they did many exasperating and even inexcusable things. But so many men found their only source of income handling cargo on the waterfront that the time taken to banish all the bad conditions that went with so-called casual employment was unconscionably long. It would have been even longer if the watersiders had not sometimes taken direct action.

It now seems that the old bitter day is ending on the waterfront. The Government's concession in relaxing penalty provisions is a timely recognition of that. One hopes it will contribute materially to a new era of "all quiet on the waterfront."

A Road-Crossing Precedent

One morning last week a crane dogman fell to the roadway from a building being constructed 50 yards from the entrance to Sydney Hospital.

The man lay unattended, bleeding in a gutter, for a quarter of an hour until an ambulance travelled through city traffic for a mile from its depot to carry him the short distance to the hospital's casualty section.

A man said he ran to the hospital gate immediately after the accident to ask that a doctor should be called. He said he was told no doctor could attend but an ambulance would be called.

Later, the superintendent of the hospital said the hospital had no restrictions on doctors attending accidents.

The injured man died in the hospital two hours after his admission. He may have died if he had had immediate medical attention. But that does not excuse the delay.

Two telling sentences in an editorial comment by the Sydney "Sun" I thoroughly endorse: "Surely the accident was such that one of the hospital's doctors could have crossed the street. There is a New Testament precedent for road-crossing."

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

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

- SUNDAY, JUNE 24:
 RADIO SERVICE: 9.30 p.m. A.E.T. S. Francis Xavier's Cathedral, Adelaide.
 DIVINE SERVICE: 11 a.m. A.E.T. S. James' Church of England, Turramurra, N.S.W. Preacher, the Reverend R. W. Bowie.
 RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Was—6". Dr Herman Sasse.
 PRELUDE: 7.15 p.m. A.E.T. Julian Singers, Sydney.
 PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend Frank Hamblin.
 PLAIN CHRISTIANITY: 10.30 p.m. A.E.T. Dr Hugh O. Douglas.
 THE EPISCOPAL: 10.48 p.m. A.E.T. From St. Martin-in-the-Fields.
 MONDAY, JUNE 25:
 FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Roger Bush.
 WEDNESDAY, JUNE 27:
 RELIGION IN LIFE: 10 p.m. A.E.T. "A Modern Reformation" — within the Baptist Church in Australia. The Reverend E. R. F. Rogers.
 FRIDAY, JUNE 29:
 EVENSONG: 4.30 p.m. A.E.T. S. David's Cathedral, Hobart.
 MONDAY, JUNE 25 — SATURDAY, JUNE 30:
 READINGS FROM THE BIBLE (not Saturday) 7 a.m. A.E.T. Dr Leonard Trenzove.
 PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Guy Harner.
 DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
 Monday—Mrs Harvey Perkins.
 Tuesday—The Reverend H. L. Abbott.
 Wednesday—"School Service"—"God With His People"—"Jesus Befriends a Public Enemy."
 Thursday—The Reverend J. R. Pugh.
 Friday—The Reverend John Northey.
 Saturday—The Reverend Peter Newall.
 EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Ronald Marks.
 SATURDAY, JUNE 30:
 SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. "The Church in an Age of Revolution," by Alec R. Vidler, is reviewed by Professor the Reverend J. McManis.
 TELEVISION:
 SUNDAY, JUNE 24:
 A.B.N. 2, SYDNEY: 11 a.m. "Divine Service" from Stawell Roman Catholic Church, Victoria.
 4.45 p.m. "Sunday Special"—"The Family Tree." The Reverend Vivian Roberts.
 6.30 p.m. "The Church is Their Patron." Craftsmen in the service of the Church. Introduced by Victor Bonham-Carter.
 10.30 p.m. "Marriage was made for Man." The Reverend W. G. Coughlan.
 A.B.Y. 2, MELBOURNE:
 11 a.m. "Divine Service" from St. Andrew's Presbyterian Church, Parliament, N.S.W.
 4.45 p.m. "A Good Land." The Reverend Hugh Girvan.
 6.30 p.m. "A Boy Named Joe"—chooses his career.
 10.30 p.m. "Christ in Majesty." The Dean of Lindoff discusses Jacob Epstein's Rood Screen and Figure in his Cathedral.
 A.B.O. 2, BRISBANE:
 11 a.m. "Divine Service" from Killara Congregational Church, N.S.W.
 5.15 p.m. "Sunday Special"—"Davey and Goliath—The Wild Goat."
 6.30 p.m. "The Comfortable Kelly" — A Man's True Self.
 10.30 p.m. "A Wedding at Cana." Canon Bryan Green.
 A.B.S. 2, ADELAIDE:
 5.15 p.m. "Sunday Special"—"Signs and Symbols." The Reverend Eric Derbyshire.
 6.30 p.m. "Meeting Point"—"Crusade for Britain." Billy Graham.
 10.30 p.m. "Epilogue." Father Hugh Bishop.
 A.B.W. 2, PERTH:
 11 a.m. "Divine Service" from Scotch College, Melbourne.
 5.15 p.m. "Sunday Special"—"The Right Side." The Reverend Hugh Girvan.
 6.30 p.m. "Meeting Point"—"Across the Table." Mr. William Carron, President of the Amalgamated Engineering Union, Great Britain, is questioned on his Christian beliefs.
 10.30 p.m. "What Causes War." The Reverend T. F. Keyte.
 A.B.T. 2, HOBART:
 11 a.m. "Divine Service" from St. Andrew's Presbyterian Church, Canberra.
 5.15 p.m. "Sunday Special"—"Davey and Goliath." Polka-Dot Tie.
 6.30 p.m. "A Mind to Work." A discussion between trade union, management and Church representatives.
 10.30 p.m. "The Voices of the Stones." The Reverend Winston O'Reilly.

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 writer's name is appended for publication. Parts of some of the following letters may have been omitted.

UNEMPLOYED YOUTH

A HUMAN TRAGEDY

TO THE EDITOR OF THE ANGLICAN

Sir.—It irritates many people to find a great majority of church people getting excited about the second part of the Fourth Commandment, rather than its first part.

The right observance of the Sabbath has aroused much controversy, but equal zeal has not been shown in fulfilling the Divine Intention that man was made to work. "Six days shalt thou labour..." The life of man depends upon the work of man. If society does not permit him to work, it flouts the Divine Command, engenders poverty, restricts spending, lessens efficiency, and debases personality.

The great evil of the depression years was that society got used to the idea of an unemployed pool.

I fear that the Church and community are both prepared to accept as the order of things cold statistics of 98,547 fellow-Australians out of work.

It is deeply disappointing to discover that no voice, in regard to this human tragedy, was raised at the first General Synod of the Church of England in Australia.

We forfeit the right to be the Mind and Heart of Christ, when lesser problems excite the attention of the Church. It makes little difference to the unemployed head of a household, where he fits in the Press release of the Department of Labour and National Service. He is out of a job and that is that! The present picture is 98,547 jobless Australians.

It is a terrible tragedy that 28,000 of the unemployed figure represents our young people under the age of 21. In the State of New South Wales 17,609 people are receiving Unemployment Benefits, and of that number, 3,267 live in the Diocese of Newcastle. Unemployment figures for the juniors unemployed, in Newcastle and the Coalfields area, are: Newcastle 525 males, 696 females; Maitland 184 males, 314 females; Cessnock 150 males, 157 females.

I share the view of those who say "Keep them at school until a job can be found." However, family circumstances force them on to the unemployment market, so that they can receive Unemployment benefits.

Recently, a Federal Member of Parliament told me that the Communist Party's strength in the post-depression period came from the ranks of the unemployed youth.

The position of unemployed youth is not improving; indeed it is worse than twelve months ago.

Yours faithfully,
(The Reverend)
WILLIAM CHILDS,
Cessnock, N.S.W.

THE CHINESE REFUGEES

TO THE EDITOR OF THE ANGLICAN

Sir.—During recent times there has been raging, through the Letters to the Editor column of the Melbourne "Age", some controversy as to whether Australia should be involved in effective assistance towards the alleviation of the sufferings of the Chinese refugees in the Hong Kong area. Bishop Sambell and Canon Nash have both indicated the belief that we, as professing Christians, have a

duty to seek a breakdown of the White Australia policy to permit the sharing of our country's prosperity with those without home and hope.

Others have suggested that these men are moved by fear of the "Chinese Monster" and seek to curry favour with an all powerful enemy as a means of saving our national freedom. These people suggest that to allow the immigration of Chinese refugees would be disastrous to our "British and Christian way of life."

However, there seems to be comparatively little activity from the source from which comment and action concerning the practical application of the "Christian Way of Life" and the expansion, in practice, of the Kingdom of God on earth should emanate—the Christian Church. This appears to be left to individuals and small pockets of concerned people to undertake.

The Church appears, to the man-in-the-street member, to be concerned primarily in being involved in differences of doctrine, churchmanship, ecclesiastical law and viewpoints; the construction of bigger and better edifices and the securing of more and more material assets; the increasing of congregation numbers at the services conducted by the Church and the development of organisations and societies for the promotion of fellowship and fund-raising. All this effort, it would seem, takes place at the expense of active concern for mankind's failure to adopt Christ's way of life and man's inability to live in God's world, yet living in constant fear of the repercussions of his own creation.

As an active Anglican but a poor Christian whose faith is nowhere near as much as that of a grain of mustard seed, in all humbleness, I would ask the Church of which I am part, through the columns of your paper, where does it stand and what action is it undertaking, in Christ's name, to meet the need of the less fortunate of God's creation living in other parts of the world, and in particular at this time, as represented by the Chinese refugees in the Hong Kong area?

The cry no doubt will go up that the Church must be divorced from politics and sundry other things—but this smacks of the suggestion that the power that controls our Church is that of fear of man's laws and vested interests and a state of compromise in order to stay in existence and not the power of God as given to it through the Holy Spirit.

For Rogation Sunday, the congregation was asked to bring with them any of their tools and weapons that they used for gardening, hunting, building, fishing and clothes making.

These were carried in procession as the Litany was sung, going out of the church to the nearest food garden for a blessing and then returning.

After the sermon these were all brought up to the sanctuary and it was an impressive array of guns, spears, nets, axes, sariffs, and other tools, and one teacher even brought a three-foot board ruler with him. All were held up to receive a blessing.

On the next three days similar services were held in three of the nearby villages and during the Litany we went to such places as the sea, canoes, coffee, coconuts, schoolrooms and houses, before returning for Mass at a makeshift altar under the sky. These services were so popular that I regretted that there are only three Rogation Days.

On Whitsunday, we attempted to re-enact the descent of the Holy Spirit, by having all the congregation throw red or yellow flowers into the air when we returned to our places after the Procession, letting them fall like the tongues of flame. Next Sunday for Trinity, people will walk in threes instead of the usual pairs in the procession.

All this has been by way of experiment, but I hope that it will be possible gradually to bring more and more of the life of the people into the Liturgy of the Church, and to have more and more of Liturgy interpreted in action, if possible, in ways that are suggested by the people themselves and not imposed from the missionaries.

Yours, etc.,
(The Reverend)
J. C. ASHTON,
Erero, Papua.

crosses, many kinds of palm branches were carried as well.

On the Tuesday, the Stations of the Cross were kept at various points around the station, bringing in the school, hospital, dormitories, women's club and staff houses, moving each time in silence. On the Wednesday the Stations were in church.

We went with Our Lord more closely still as we joined on Thursday evening in the Mass, which ended with the procession to the Altar of Repose, made in the form of a garden, and the stripping of the other altar to the saving of the 22nd Psalm. A watch was kept throughout the night, ending with the Ante-Communion in the morning.

At the end of the table prayers and consumption of the Host, there was the cry "They all forsook him and fled" at which the whole congregation ran out of church leaving their books and kneelers as though a sudden disaster had hit the church.

Later in the day, fasting and in silence, we crept back to watch for the three hours at the foot of the Cross in a church empty of even the Sacramental Presence of Our Lord. The open Tabernacle showed to all that He was dying for us.

On Saturday evening we came again to church in the dark and waited while men from the villages competed in lighting the new fire by rubbing wood together. The deacon took the light in and gave it to his assistants who lit the Paschal Candle and then passed it on to the congregation. When all the lights were lit, we began Evensong and after the second lesson went to the font for the blessing of it, the Baptism of two identical trainees who had been preparing throughout Lent and the renewal of our own vows.

By this time we were ready to greet with joy the Resurrection of Our Lord and as part of the rejoicing the members of the M.U. had adapted one of their own dances to fit the Gradual hymn "Jesus Christ is risen today," and during it advanced and retired up the nave and down the side aisles.

During the day the men enacted the story of Holy Week in songs and dances of their own, though this could hardly be called Liturgical Drama proper, though most of it took place in church, and at the end various trophies which had been carried throughout were presented as memorials, dedicated at the altar, and hung on the walls.

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Yours, etc.,
(The Reverend)
J. C. ASHTON,
Erero, Papua.

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.

Doesn't Our Lord say a marriage can be dissolved?

To answer this third question, the passages of Scripture should be read carefully and in their context. The crucial passage is Mark 10:2-12, which I shall quote in full.

"And the Pharisees came to him and asked him. Is it lawful for a man to put away his wife? tempting him."

"And he answered and said, What did Moses command you? And they said, Moses suffered to write a bill of divorce, and put her away."

"And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept."

"But from the beginning of creation God made them male and female."

"For this cause shall a man leave his father and his mother and cleave to his wife."

"NO NEW FAITH"

TO THE EDITOR OF THE ANGLICAN

Sir.—As one who makes a firm protestation, both of the Catholic Faith and of Reformed doctrine, I regret that Francis John Brerly (THE ANGLICAN, June 14) defines Protestants merely as those "who protested against abuses and errors." This is to give the term (and historic Protestantism with it) a purely negative sense which it did not possess in sixteenth century usage.

Passages such as Zechariah 3:6, 1 Cor. 15:31, Jer. 11:7, 1 Kings 2:42 and Gen. 43:3 show that the word then meant, "a strong and positive assertion."

The original Protestants were so called because they made a firm and positive proclamation of the great doctrines of Justification by Faith, and the Primacy of Scripture, among others.

It is purely incidental that the Roman Church, by adulterating these doctrines, has also darkened and vitiated the Catholic Faith as that Church presents it.

Yours etc.,
(The Reverend),
RALPH OGDEN.

Concord, N.S.W.

MISSIONARY SEWING

TO THE EDITOR OF THE ANGLICAN

Sir.—In case some of your readers are keen to do Church missionary sewing and not just sure how to get the best materials, as economically as possible, I would like to pass on the following information regarding the making of burses and veil sets, bookmarks, stoles amices, etc.

Very suitable material can be purchased at the furnishing drapery department and can be obtained in beautiful colours and these materials have very hard wearing qualities. Remnants can often be obtained at reduced prices.

Down proof sateen or cotton remnants serve as very suitable backing for burse and veil sets and stoles.

If fine cord for edges is hard to procure, blazer cord unravelled serves the purpose. Pieces of brocade left over from wedding gowns make beautiful festival sets. One burse and veil set can be made from three pieces of material, one piece 20 inches square and two pieces 9 inches square. Of course, bigger pieces are better.

Stoles, amices and bookmarks can be made from any left over pieces of materials already mentioned.

The above information has been given to me by Mrs T. J. O'Brien, 4 Alma Street, St Arnaud, Victoria, who during her time spent as the rector's wife of our Gunning parish, made 27 burse and veil sets, numerous stoles, bookmarks and several amices. Mrs O'Brien

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 they twain shall be one flesh; so then they are no more twain, but one flesh."

"What therefore God hath joined together, let not man put asunder."

"And in the house his disciples asked him again of the same matter."

"And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery against her."

"And if a woman shall put away her husband, and be married to another, she committeth adultery."

The statement of Our Lord is quite unequivocal. He said the

Law permitted divorce because of the hardness of men's hearts, but that from the beginning, marriage was life-long and indissoluble.

Matthew 19, which is the parallel of this passage, preserves the Jewish setting in which the question arose and the answer was given, and shows that the question put was narrower in scope than Mark suggests.

It was not whether divorce in itself was lawful, but rather whether Jesus took the side of Hillel who permitted divorce for any reason the husband might bring, or sided with the school of Shamai who held that a man should not divorce his wife "unless he has found unchastity in her."

In other words, divorce has no part in the purposes of God. The verse my correspondent would quote would be Matthew 19:9.

"And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery" (see also Matthew 5:32).

This is often referred to as the Matthewan exception. Scholars to-day query very much whether Our Lord said these words, "except for fornication." He did not do this in any other sphere of ethical teaching. It was principles and not rules with which He concerned Himself.

EXCEPTIVE CLAUSE

Moreover, that the corresponding passages of Mark and Luke do not mention it, and that Paul, who writes twice on the subject, does not refer to it, makes it very much suspect.

Scholars consider that most likely this exceptive clause ("except for fornication") was added by a copyist at the end of the first century who found the teaching of the Church just too rigorous.

In his excellent little booklet, "The Church, Marriage and the Twentieth Century," Canon Bennie, of Brisbane, quotes Dean Inge. The dean, commenting on this clause, wrote, "The result of this examination has been to invalidate the supposed exception," which, in the author's words, "is all the more valuable as coming from a divine who was personally convinced that permission to remarry after divorce in some cases should be granted."

Rather than believing that adultery is a cause of divorce, Canon Bennie suggests that it implies a wholly sexual view of marriage. The proper course is for complete repentance on the one side, and generous-hearted forgiveness on the other. He adds, "If adultery in fact dissolves a marriage, there are few couples who could be quite certain that they are in fact wed."

Linking these statements together, there can be little doubt that Our Lord taught that in the purpose of God marriage is indissoluble.

PARISH & PEOPLE ANNUAL CONFERENCE, 1962

SUBJECT: "CHRISTIAN INITIATION"

Papers by The Reverend Dr Barry Marshall, Chaplain, Trinity College, Melbourne.

DATE: 2 p.m. Monday, 30th July, to 4 p.m. Tuesday, 31st July.
PLACE: Retreat House, Cheltenham, Melbourne, Victoria.
APPLY: The Reverend R. Davis, The Rectory, Nyah West, Victoria.
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BOOK REVIEWS

LITURGICAL AND
ECUMENICAL

STUDIA LITURGICA. An International Ecumenical Quarterly for Liturgical Research and Renewal. Vol. 1, No. 1, March, 1962.

THE appearance of this new quarterly reflects the growing interest in liturgical studies all over the world and the close connection of the Liturgical Movement and the Ecumenical Movement.

Its first purpose is to establish a means by which the people in all the Churches, who are dealing with liturgical research and renewal, can exchange ideas.

It will be of service also to those responsible for liturgical instruction in theological colleges and for the liturgical education of congregations.

The presence on the Editorial Board of such names as those of Bishop de Candole, Bishop De Mel, Professor W. D. Maxwell, Professor E. C. Ratcliff, Dr. Massey Shepherd and Frère Max Thurian are a guarantee of its competence.

This first number contains some of the papers read at an ecumenical liturgical conference at Swanwick, England, in January, 1961.

Fr S. M. Gibbard, S.S.J.E. spoke of "Liturgica as a Proclamation of the Word"

He advocates a revision of the Calendar, a revised eucharistic lectionary with a restoration of O.T. lections, and a revised eucharistic prayer.

In the latter connection, he suggests a combination of the proper prefaces for Christmas, Easter and Ascension, as an invariable common preface before the Sanctus as preferable to the restoration of an Anamnesis in the traditional form.

The Reverend John Heron, secretary of the Church of Scotland Commission on Baptism, introduces a discussion on "Christian Initiation" which is to be continued in future issues.

Dr William D. Hudson carries on the discussion in "A Baptist Comment."

The Reverend Boris Bobrinsky, priest of the Russian Orthodox Church in Paris, contributes an article, "The Holy Spirit in the Liturgy."

It is a plea for the use of the Epiclesis as an essential part of the eucharistic offering and for the consideration of communion as a partaking of the Holy Spirit, as well as a sacramental union with Christ.

This article is in French, but your reviewer found to his surprise that he was able to read most of it with understanding. Professor Luther D. Reed

writes on "New Features of the Recent Lutheran Liturgy in America."

This liturgy restores a litany of intercession before the Kyries, and has a complete series of O.T. lessons, revised Epistles and Gospels, an entirely new text of the Prayer of the Church (in litany form), and a Eucharistic Prayer based on primitive Christian texts.

The Reverend A. M. Allchin, Librarian of Pusey House, Oxford, writes on "The Liturgical Movement and Christian Unity."

Finally, there are brief notes on "Liturgical Events": the progress of liturgical revision in South India; Liturgical Conferences in Sweden, England and the Lutheran Church in the U.S.A.; and the New Lectionary approved by the English Convocations, to come into general use in Advent, 1962.

The annual subscription to the quarterly is 13fl. (Netherlands) or the corresponding value in other currencies, payable by International Money Order to Studia Liturgica, Postbus 2, Nieuwendam, the Netherlands.

—A.W.H.

BIBLE GUIDES FOR
THE LAYMAN

NATION MAKING. Lawrence Toombs. Pp. 87.
HISTORIANS OF ISRAEL (I). Gordon Robinson. Pp. 88.
HISTORIANS OF ISRAEL (2). Hugh Anderson. Pp. 87.
PAUL AND HIS CONVERTS. F. F. Bruce. Pp. 88. Lutterworth Press. 7s. 6d.

LAST year, Dr William Barclay and Professor F. F. Bruce, as joint editors, inaugurated a new series of 22 Bible Guides.

Designed for the non-theological student, they are free from the technicalities of Biblical scholarship, but are soundly based on the accepted conclusions of modern Bible research.

They are not commentaries on the text, but guides to an understanding of the underlying themes which give a unity to the books considered.

They are attractively bound and altogether admirable for the purpose for which they were designed.

Lawrence Toombs, an American professor, deals effectively with the period from the Exodus to the establishment in the Promised Land.

Israel was chosen for one purpose—to serve. "God chose her because of her need, and, as a consequence of her unique response to His act, she became His servant and representative before the world."

In his concluding chapter, he considers that the value of the Scriptures is in their insight into the essential nature of the divine-human encounter.

The section, "Christianity is

not the servant of culture," is particularly thought-provoking.

Gordon Robinson gives a useful introduction on the value of history. The interest of Old Testament history is in the meaning and lessons contained in the events, rather than in the events themselves.

He dilates on some of the great literature found in 1 and 2 Samuel and 1 and 2 Kings: literature which enlarges the sympathy as much as it cleanses the heart.

But it is more than great literature. It is God speaking to men: God encouraging men to emulate what is worthy and to shun what is base.

Hugh Anderson, another American professor, spends over one-third of his volume on 1 and 2 Chronicles is considering the Chronicler's purpose and methods—his intention is not to give facts correctly, but to portray the deep and abiding truth which these facts enshrine.

Professor Bruce, well known for his commentary on the Acts, has a difficult task in condensing 1 and 2 Thessalonians and 1 and 2 Corinthians.

His fourth section on "The Power of the Books" has useful disquisitions on the Second Coming.

—A.V.M.

TWO BOOKS FROM FRANCE

THE EUCHARISTIC LITURGY OF TAIZE. Translated by John Arnold, Faith Press. Pp. 85. 15s.
THE TRUE MYSTERY OF THE PASSION. Translated and arranged by James Kirkup. Oxford University Press. Pp. 126. 7s. 6d.

I HAVE before me two unusual books which originally hailed from France.

As my knowledge of the French language hardly goes beyond "French Without Tears," I am glad to say the books have been translated, and translated into good and readable English.

Both productions are humbly clad (that is, they belong to the paper-back school) but the print is clear and easy to read.

The first book is definitely "churchy," the other is for all sorts and conditions of men.

Having heard a little of the Community at Taizé I found its Liturgy quite fascinating.

A splendid introductory essay by Max Thurian, "Frère de Taizé," gives some idea of the doctrinal position of this Community.

Although it belongs to the Reformed wing of Christendom, many stalwart Protestants would hesitate to embrace it too closely. Mirfield or Kelham might rejoice over it.

The Eucharistic liturgy is one in which all present are expected to take an active part. The deacon, for example, does much more than read the Gospel.

The Brother explains that this Liturgy is not meant to be one which should be copied by others; it is set forth to show what one Community can do.

The Liturgy is essentially "western" with additions and deviations.

One pleasing feature—at least I thought so—was the placing of a short O.T. lesson before the Epistle.

Intercessions in the form of litanies are interspersed throughout the service.

The "Canon" contains an epiclesis, and liturgical purists will be interested to hear that it comes before the words of Institution, as in the 1549 P.B. and not after, as in the case of many recent Anglican revisions.

I can imagine such a service

as this being very moving when carried out by well-trained churchmen, as one would find in a religious community or a theological college, but I doubt if it could be transported to the ordinary parish church.

I certainly recommend the book, and if any reader of THE ANGLICAN is prepared to pay my fare to France and back I would consider the journey worthwhile if only to see the Liturgy of Taizé performed.

"The True Mystery of the Passion" is a Passion play with a difference. It begins in the market-place where you watch the actors as they prepare to take their parts. Almost without knowing it, you find yourself a spectator in events which led to the Passion.

The play is translated—freely, I imagine—and adapted from a fifteenth century French work, but it could be set in any period.

James Kirkup, who has given us this production, says, in a preface, that "the play should be performed in late fifteenth-century dress; but it would also be possible to present it in modern dress." But not in jeans, I think.

THE action begins with events leading to the Passion, such as the raising of Lazarus.

As in most plays of its kind the biblical narrative is filled out considerably.

There is an interesting scene where Judas stands before Caiaphas.

I suppose a Passion Play must end with the death of Our Lord, but as events before the Passion are dealt with at length, it seems to me unfortunate that no mention is made of the Resurrection.

True enough to the medieval concept, but as Mr Kirkup has, by his own admission, added sections to bring out more clearly the significance of this or that, he might have added a sequel. Christ is not dead!

The B.B.C. televised a production of part of this drama during Holy Week in 1960 and again in 1961.

The whole work is too long for a normal performance, but it is suggested that sections could be performed as the occasion warrants it.

Here is something for the parish dramatic group to attempt, providing it can do it well. More rewarding, I should say, than "Tilly of Bloomsbury."

—C.M.G.

AN UNSATISFACTORY BOOK

WITNESS. J. G. Bennett. Hodder and Stoughton. Pp. 381. 44s. 9d.

SOME four years ago, J. G. Bennett spent a couple of weeks in Sydney on the "bandwagon" for Pak Subuh.

Those who remember the big Press build-up, the television interview, or the unhappy meeting at Adyar Hall, may be interested to read this book to find out more concerning its author.

They will be disappointed. On the dust-cover, the publishers present a good account of him. Wounded in France, while an officer in the Guards Division, Bennett went through a variety of experiences.

He mastered new languages in a matter of hours to qualify for service posts; he gained a helpful knowledge of Middle East politics; he learns from Ouspensky and Gurdjieff; he made a name for himself by his study of the physical qualities of coal; and he has published scientific papers on a wide range of subjects.

But the book presents a picture of a naive young man, full of mental arrogance, practical ignorance and immature impetuosity.

He took time off to marry a girl whom he apparently didn't love, and left her while she was expecting their child. He "explains" the failure of his marriage because he "had not previously slept with a woman."

In the next few months,

amidst exotic experience of derives, he met, and went to live with, a Mrs Beaumont, "since it was the most natural thing in the world to do"—although she was old enough to be his mother. Later, he married her.

Then he fell in love with Elizabeth Mayall, and when Winnifred died, he married—at the age of 61—Elizabeth.

His wild adventures included the failure of the Aegean Trust in Greece, the collapse of the Vivi Brown coalmine venture, and an unhappy collection of personal enemies and private animosities.

One wonders why such a book should ever have been written. Not even the references to

BRITISH YOUTH
CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, June 18

"I believe" will be the theme of the Third British Conference of Christian Youth organised by the British Council of Churches' Youth Department to be held in Leicester, July 27 to August 3.

Over 1,000 young people from the constituent members of the British Council of Churches, together with representatives of other Churches in Great Britain and many other countries, are expected to attend.

Gurdjieff, Ouspensky, Subuh, and the host of V.I.P.s mentioned, are useful—most of them are too full of the author's subjectivism.

Nor would any philosophy regard the pseudo-philosophy of Gurdjieff or Ouspensky important enough to wade through this dull story. Bennett is a fatalist.

When he was 21, someone told him that his life would begin at 60, and he seems to have lived for that event. Beyond his third marriage and his brief association with Subuh, it does not seem to have meant much to him.

Bennett delighted at times to call himself a "Christian gentleman," and, at one stage, spent some years repeating the Lord's prayer, throughout each day, "simultaneously in Greek and Latin, at different rates . . ."

But his conception of religion seems to have been trying to get to Heaven by tugging on his own shoe-laces.

His "years of self-study and struggle to overcome defects and weaknesses," and his whole experience of life would have been immeasurably enriched if he could only have found his way into the Holy Catholic Church, and known a real experience of Jesus Christ.

A most unsatisfactory book!

—A.F.L.

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STABILITY, CONVERSION OF LIFE AND OBEDIENCE

For the Child shall be a Nazirite unto God from the womb: and He shall begin to deliver Israel out of the hand of the Philistines. (Judges 13: 15.)

MOST of us remember, no doubt, the story of Samson, the story of a man called by God, set apart from his birth, called as surely as some of us here this morning, to lead his country away from superstition and fear, to deliver his country from the power of the enemy, to establish the rule and reign of God amongst his own people.

Everything was in his favour, he had all the advantages, physical excellence, the attractiveness of youth, the obvious advantages of a good home, shall we say Christian background, and yet he ended his life a blinded freak of a man who brought destruction on himself and on all those around him.

Samson though traditionally the strong man of the Jews, is a dreadful warning of the power of Satan and Evil to weaken the potentially good man, to trick him, get him into his power, deflect him from his course, sap his strength and in the end beat him.

Those of us who are being called to the diaconate, as well as all of us inside the Ministry of the Church, lay and priestly, need not only to ponder on the Grace of God, we need too to see the reality of the power of the forces ranged against us, the happiness and joy and wonder of this day must not blind us to underestimate the enemy, nor must the excellence of the office within the Church of Christ blind us to the difficulty and peculiar dangers of the job on which we are to embark.

Samson was called by God to be a deliverer, to defeat the enemy, to overcome Satan.

For this task he was given abundant phenomenal strength which had he used it in the right way would surely have brought him victory.

But he himself was ensnared by the enemy. He was a slave of his own whims and passions.

He misused and wasted his strength in exploits that did not serve the purpose of God, but only his own vanity; he compromised himself by mixing heathen custom amongst the Philistines; his morals were lax and loose; he made a disastrous marriage (most men are made or marred by their wives and Samson was no exception); he could not see that he was merely being used by Delilah; in the end he was outwitted and enslaved by the world, the flesh and the Devil.

NO STABILITY

Instead of serving the purposes of God he became the slave of the Devil.

What went wrong? First of all he had no stability.

I know that physical excellence always commands respect, youth, too, has everything on its side, but health and strength, beef and brawn, or even brains and brawn will not get very far in God's battles without moral stamina, without the ability to stand firm and say NO when the occasion requires.

Remember that he was set aside by God, his life was not his own to do as he liked, how many think like that.

His life was given to God. Those who give their lives to God and become monks or brothers are familiar with the three-fold vows of poverty, chastity, obedience.

Perhaps we are not quite so familiar with the Benedictine Order. That order places its vows somewhat differently, *stabilitas, conversio morum, obedientia*, stability, conversion of life, obedience. Stability was the most obvious thing lacking in the life of Samson.

Then we must consider his conversion of life. By conversion of life we mean there is a gradual ever-perceptible turning of the soul to God, in the same way that flowers will turn to face the light, so that in the end the Goodness of God and the

This is the text of the sermon preached by the Reverend R. H. Standley in All Saints' Cathedral, Honiara, Diocese of Melanesia, on May 27, when ten men were made deacon. (See story, June 15.)

Light of Christ is reflected in the life of that soul, we say that he is converted.

I know some Christians say that *ad nauseam*. But the plain truth is we become daily more Christ-like or we become the opposite.

It was my privilege to serve my title as deacon under a vicar who had only two blemishes in an otherwise blameless character: one was that he offended far too many women through his honest though caustic remarks, the other was that he had a blazing temper which he tried hard though not always successfully to control.

Over the years it was a wonderful experience to me to see the Christ in that man grow, the blazing temper recede and the whole personality mellow in true *conversio morum*, conversion.

Now something like that has to take place in the life of the priest, as indeed in the life of us all. We must daily become better and better.

Some of us get more and more unbearable as we grow older, others become larger sized editions, morally, of what we were as children, we don't change, we just become more-so.

People tell us we haven't changed a bit, a damning indictment for a Christian, though we know very well what they mean. Yet all of us, priest and people, must grow daily in grace as God's children.

It was here that Samson failed. There was no conversion, because there was little dedication.

True, the outward signs were

there, he wore his hair long after the manner of the strict sect of the Nazarites to show his spiritual dedication to God, but his inner spiritual life shows a gradual deflection from a high and holy calling.

Although the outward mark of holiness, not the tonsure but the long hair, was there, the inner consecration to the service of God was forgotten.

And how true this can become in the life of a priest. It is quite easy to say Mass, to recite our daily office, to go through our meditations, to perform the hundred and one statutory duties that fall to our lot.

It can all become very formal; we've done our duty but somewhere inside us the shine has gone off, the fires from this wonderful day of ordination have died down and sunk low, and our heart is not in it, because we have given ourselves to God.

And when the fire goes out it is not long before the outward and visible sign of the inward spiritual loss is seen. The dirty neglected church, loose living, immorality, the condoning and coming to terms with bad un-Christian custom, immoderate laziness, inefficiency, drunkenness.

Samson had yielded all along the line to these things, but, and here is the ray of sunshine in his story, unlike Saul, the Spirit, the Holy Spirit, had not departed from him. The inner mark, that last vestige of his dedication, was still there.

They can never take that from us, once a priest always a priest.

the mark of the Holy Spirit will always be there. However fallen, where there is penitence there can always be forgiveness and rebuilding.

Stability; conversion; last but not least, obedience. How far might Samson have gone, how that life could have been saved by the simple quality of obedience.

A pastor is the deputy of Christ for the reducing of men to the obedience of God. Every schoolmaster knows the value of obedience, every priest and deacon must learn its meaning for himself.

We must obey God, and we must obey our Father in God, the bishop. The discipline of a minister or deacon comes through his ordinary.

We obey, can it always be said with a glad mind, are we loyal, or do we bow to the decisions of the diocesan grudgingly, inwardly unwillingly?

But without absolute obedience there can be no cohesion or forward movement within the whole diocese.

Otherwise, like Samson, we all go our own way and there is nothing but dissipation, misdirection and, the one thing the diocese cannot afford, extravagance.

SELF-DISCIPLINE

There is, too, in the life of the priest an inner discipline as well as an outer. This is his own self-discipline, a far more difficult and demanding thing.

Here in the islands the priest will be left on his own more probably than in any other diocese. He may not see his bishop or another priest for long periods.

He will be left alone and so much will depend on faithfulness in carrying out the ordered life of prayer and study which has been implanted at his theological college.

Woebetide any ordinand who imagines that once away from Siota they can cheerfully dispense with the ordered habits of prayer and meditation and the studied habit of reading.

I daily thank God for my ministry here, and one of the things I thank God for is that since I have been in the islands I have found it far more possible to read than in a busy English parish.

It is never easy, even here, but if one is reading something fairly stiff it need not always be theological, certainly not too many potty and pious little books, but something which makes demands on the intellect; you are building up a storehouse all the time from which others may draw and benefit.

And the same with prayer: you will soon know when you are not praying. Wasn't it Archbishop Temple who said: "I have noticed when I pray coincidences happen: when I cease to pray the coincidences cease."

You will know and other people will know, too, when you cease to pray, because things will not happen any longer.

In our prayers a good many of us do become rather like the teleradio at Fauabu, unable to receive or transmit, deaf as well as dumb, as far as God is concerned.

The discipline of a priest in these matters must be a self-discipline. And how often in the life of a priest, through travelling with weariness, painfulness, all the things S. Paul mentions, and shall we add, for we are in Melanesia, frustration, it seems "impossible to pray for anything else."

It is at those times that our regular habits of devotion and study, nurtured and cherished by our obedience, our self-discipline, carry us over and through these ill times.

It was in these matters that Samson failed: lack of discipline (obedience), lack of conversion, lack of stability. We may write his life off as a glorious failure, glorious because of his last minute conversion. But how much he might have done!

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G.S.S. NEW GUINEA MARTYRS CHAPTER FORMED

FROM A CORRESPONDENT

Dimboola, June 18

A total of 950 miles of country roads was travelled by more than 100 servers on June 8 to attend the inaugural meeting of the Guild of the Servants of the Sanctuary at S. John's, Horsham, Diocese of Ballarat.

For some months now, the 12 parish priests of the Wimmera Deanery of Ballarat have planned on establishing a chapter of the guild for the deanery, and recently chose for it the title of "The New Guinea Martyrs."

To commence the evening, a lengthy procession formed into parish groups to enter the church for the office of Compline, during which the chaplain, the Reverend D. R. Stewart, of Warracknabeal, delivered an address on the privilege and responsibility of being an altar server.

FILM SHOWN

Having returned to the parish hall, the gathering saw the film of the consecration of the Bishop of Carpentaria and Bishop George Ambro, of New Guinea.

This film was most appropriate for the occasion, first because of its association with New Guinea, and secondly for

OLD CATHOLIC JUBILEE

ANGLICAN NEWS SERVICE

London, June 18

The Bishop of London, the Right Reverend R. W. Stopford, left for the Netherlands last Thursday to attend a service in Utrecht Cathedral on Friday on the occasion of Dr Andreas Rinkel's silver jubilee as Old Catholic Archbishop of Utrecht.

Dr Stopford represented the Archbishop of Canterbury; he took Dr Rinkel presents from Dr Ramsey and himself.

the manner in which it captured the splendour and dignity of Anglican worship.

Following an explanation of the purpose and aims of G.S.S. by the chaplain, the meeting elected Mr Ian Garth, of Horsham, as secretary, and Mr Michael Blake, also of Horsham, as treasurer.

Special mention was made of the 11 young men who came from the Parish of Edenhope even though the parish is at present without a vicar.

The chapter now looks forward to its next meeting, to be held at Warracknabeal, on September 14, when the Vicar of Stawell, the Reverend A. Rutter, who was responsible for designing the magnificent altar furniture used at the open air Eucharist last November, will speak about "The Art and Craft of the Church."

"VENTURE" FOR DEVON

ANGLICAN NEWS SERVICE

London, June 18

A new monthly church newspaper for the Diocese of Exeter, to be called "Venture," is to be published next January.

In a specimen copy the Bishop of Exeter states that the idea behind the paper is to "make yet another attempt to break through the barrier which separates the Church from the bulk of the population."

It was not meant to take the place of the parish magazine, neither was it intended to take the place of the diocesan leaflet.

THE MUSIC OF THE CHURCH . . . 17

AT THE NATIVITY SEASON

BY THE REVEREND EDWARD HUNT

WHAT the solemn Passion music has done for Holy-tide, the gay Christmas music of the Church has done for the season of the Nativity.

This music is contained chiefly in the carols; still one of the most popular musical features of the Christmas season.

These are religious songs, usually joyful, in the vernacular, and sung by the common people.

All Christian nations, Western and Eastern, have carols, some of them evidently of pagan origin, but taken over and adapted in the early days of Christianity.

The nature of the carol varies: it may be dramatic, narrative or lyrical.

The Christmas carols of France are called Noels, and through the Norman the word has survived in Britain as "Nowell," sometimes found as the refrain of a carol.

Those of Germany are called "Weihnachtslieder," meaning Christmas Eve songs.

One of the oldest printed English carols is the Boar's Head Carol, still sung as the traditional dish is carried in on Christmas Day at Queen's College, Oxford.

It was printed in 1521 and is one of a large group of carols associated with good cheer as an element in Christmas joy.

During the Puritan regime of the 17th century, Christmas celebrations of any kind were discouraged and carols suffered accordingly.

However, following the Restoration, carols came into their own again, and the singing of carols became a matter of door-to-door visitation, often of a very pleasant and picturesque nature.

"HUSH MONEY"

Unfortunately, during the later 19th century carol-singing tended to be degraded into petty beggary: groups of children parading in quest of what one critic has aptly termed "hush money".

At the same period the "ancient and modern" movement brought into popularity a poorer type of newly-composed music of very Victorian idiom, and also somewhat weakly harmonised versions of the old carol tunes; these were the musical counterpart of the imitative Gothic church architecture of the period.

However, towards the beginning of the present century a movement for better Christmas music made itself felt, and especially one for the revival of the genuine traditional carols, so

that to-day the Church is well served musically at the Christmas season. "Carols by Candle-light" being especially popular in our own land.

We often hear mention of "Waits" at Christmastide, so a word concerning them may be of interest.

In old British life the waits were the watchmen of a city.

They patrolled the streets at night and used a musical instrument to show they were at their duty, and to mark the hours.

The musical side of their work developed, and they became expert musicians, playing on a variety of instruments, forming a uniformed city band, and appearing with dignity in street and church on ceremonial occasions.

Each body of waits had its own special tune; thus there have been preserved tunes called "London Waits" and "Chester Waits," which are the actual origin of the modern "Signature Tune."

So it seems that there is little really new under the musical sun!

The normal instrument of the

waits was the hautboy or hoboy, a coarser form of our present oboe (which dates roughly from the time of Haydn and Mozart) and most suitable for outdoor playing because of its loudness.

But the waits often played stringed instruments also and were renowned, too, for their singing.

At Norwich, for instance, the carols sung by the waits were a notable feature of the Church Christmas music.

Indeed, their chief purpose at Christmastide was to serenade the public and to assist in the music of the Church, in many churches supplementing the parish orchestra and choir.

THE WAITS

Because of this any body of people so serenading has come to be called "the waits."

Since, of recent years, Nativity plays have become associated with the Christmas music of the Church, a word concerning Miracle Plays may be in season.

The custom of teaching Bible stories by means of sacred drama, often in church, is venerable.

Another name, used in the 18th century, was Mystery.

Plays personifying virtues and vices and teaching moral lessons were called Moralities.

Religious plays of such types are recorded as early as the fourth century.

In England there are records of them from the eleventh to the sixteenth centuries, and relics of them are even found to-day in the rural performances of mummings in the north of England, where "S. George and the Dragon" is still played.

Corpus Christi was in some cities a great occasion for such plays, twenty-four being presented in one day at Chester.

They were often musical in character, entailing much singing, and so helped to encourage and enrich the music of the Church.

Some historians affirm that these Church plays contained the germ of oratorio and opera, so that once again we see how the music of the Church influenced and inspired the music of the world, fulfilling the words, "By every race and every tongue let the praise of God be sung!"

"THE BREAD OF HEAVEN"

AFTER His feeding of the five thousand with the material resources of five barley loaves and two small fishes Our Lord further mystified those who sought Him the next morning by being found on the far side of the lake.

They knew that He had not crossed with His disciples the night before in the only available boat. "When camest Thou hither?" they asked Him — explain your miracle. It wasn't enough that they had found Him Who fed them; they also wanted to know how.

But Jesus knew that what attracted them to Him was not the miracles He performed: "Verily, I say unto you, ye seek Me, not because ye did eat of the loaves and were filled." You seek Me, you want Me, not because you saw the miracles, but because you ate the Bread I gave you and were satisfied.

Probably they still didn't recognise what was drawing them after this itinerant Teacher into the desert, up the mountain, over the lake, but He did. And what was true of those seekers after God is true also of us.

It is not the wonders of our world that win our hearts and wills to God. All about us is God's handiwork, the evidence of His existence; his autobiographi-

cal writings are lavish both in quantity and self-revelation. But familiarity makes us accept without awe what should overcome our minds with wonder.

A Kempis' "Imitation of Christ" shows us how far we have fallen from a proper appreciation of God's creation:

"Were your heart right, Then all created things would be mirrors of life and books of holy teaching.

No created thing so small and worthless

As not to bring before men's eyes the goodness of their God."

and Wordsworth said "Heaven lies about us in our infancy," but our fallen nature soon forgets.

DAILY FOOD

Our Lord knew that it is not because our senses are pleased, our mind and intelligence titillated, our reason convinced with signs, that we seek after Him, but because in Him we eat the Bread of Life and are satisfied — I alone can fill your heart and this is why you want Me; I alone can assuage the thirst of your soul, the demands of your nature.

You were made for Me and empty and loveless and lonely

and unbeautiful are your lives until they find their daily food in Me.

He knew that the world, despite its attractions, cannot fully or for long satisfy. He knew that men will not want the world if they have the Author of it.

Jesus was born in a stable, the meanest form of shelter, and laid in a manger, a container from which animals take their food. In a stranger's furnished room He took bread and brake it, saying, "Take, eat. This is My Body which is given for you."

The next day on a rough wood Cross, in the company of two thieves, He gave that Body, consecrating it for us for ever Thenceforward, at every repetition of His words by His appointed priest He ratifies His covenant: "This is My Body . . . This is My Blood."

To the Jews so persistently and, perhaps, even to themselves, so strangely seeking Him, the feeding of the multitude in the desert place recalled the manna their forebears ate in the wilderness with Moses.

Was this Jesus a prophet like Moses? He had fed them with bread as from heaven. They must find out His powers.

"What sign showest Thou, then, that we may see, and believe Thee? What doest Thou work?" What evidence can you give our senses that we may believe reasonably, explain to others; still seek you, and yet seem sensible men (for they knew they needed what it was He gave them: "Lord, evermore give us this Bread")?

But the Jews murmured at Him because He said, "I am the Bread which came down from Heaven" — Is not this Jesus Whose family we know: "How can this man give us His flesh to eat?"

Even the disciples, those previously willing to learn from Him, found it a saying hard to take when He said "He that eateth My Flesh and drinketh My Blood shall live for ever."

To-day some people who are His disciples and truly seeking Him still murmur over the same thing.

How can He be on our altars? How can the fullness of the Godhead be veiled under bread and wine? How can we eat the Flesh and drink the Blood of Jesus, the Child of Mary? "How can this Man give us His Flesh to eat?" We would have a sign.

But the signs are plentiful to the soul of faith. It is faith we need here, not bare reason.

S. MARY'S MISSION AT ALICE SPRINGS

BY THE BISHOP OF CARPENTARIA

S. MARY'S Mission, on the outskirts of Alice Springs, is one of the most beautiful places in the Northern Territory.

It welcomes visitors, who are coming in increasing numbers to explore the grandeur and enjoy the sunshine of Central Australia.

The mission covers 55 acres. Its aim is to provide a home for part-Aboriginal children and to train them to take their place as worthy citizens of Australia and active members of the Church.

There are 32 boys and 36 girls in residence between the ages of five and 17 years.

Two boys and seven girls attend the Alice Springs High School, and the remainder go daily by bus to the Primary School.

Children are admitted to S. Mary's in four different ways:

1. At the request of the Department of Welfare. These children, born of a full-blood mother, with a white father unknown, and often suffering from malnutrition, and living in an undesirable environment, are brought in by a government patrol officer.

2. At the request of the Director of Welfare. These are neglected children, who are taken from parents by order of the

Children's Court.

3. At the request of parents who are able to contribute something towards the child's upkeep.

4. At the instigation of the superintendent, and with the consent of the parents.

There are hundreds of children in the Northern Territory who could, and probably should, be admitted to S. Mary's, if the finance and housing could be provided.

The work is subsidised by the Commonwealth Government, which provides most of the operational costs, and it is assisted by the Australian Board of Missions and the Diocese of Carpentaria.

The farm of 30 acres provides milk, vegetables and eggs for the mission.

PARISH HALL FOR SALE

THE PARISH HALL of S. Alban's Church, Lindfield, is available for purchase and removal. Timber construction with tiled roof, suitable for use as a small church or hall. Enquiries should be directed to P.O. Box 15, Lindfield, or further information from the Rector.

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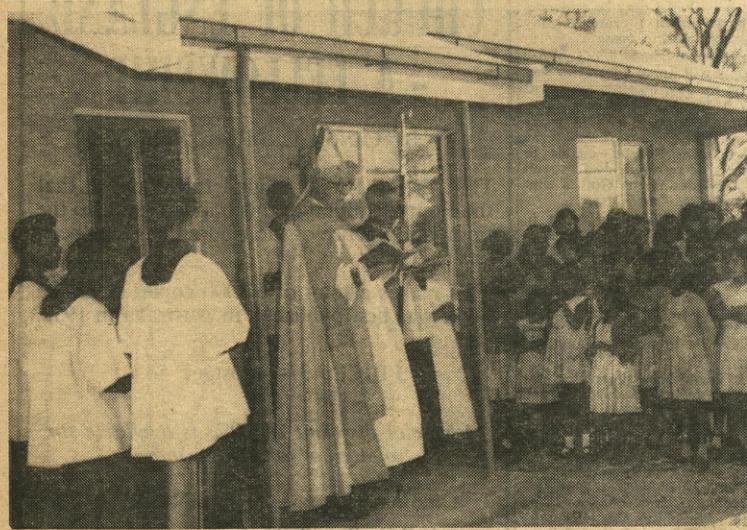
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The Bishop of Carpentaria, the Right Reverend S. J. Matthews, dedicating the superintendent's new house at S. Mary's Mission, Alice Springs, on June 7. Standing next to the bishop is the Venerable A. H. Bott, superintendent and chaplain. (See story this page.)

THE ARCHITECTURE OF COVENTRY CATHEDRAL

By ERIC NEWTON

IF it is to remain affectionately in the memory, a good building must have a memorable personality.

Beauty, in the conventional sense of the word, hardly matters; ingenuity—the kind of ingenuity that contributes to the building's function—is helpful but not necessary.

A thoughtful ground plan and an effective elevation may be impressive on an architect's blueprint, but what matters most, as one enters an important building, is the sudden impact on the mind: a mood engendered in the architect's creative imagination must have been made tangible in terms of stone and glass, colour and light, height and breadth, simplicity and complexity.

A cathedral's function is both elementary and profound. It must be an enclosure designed specifically for worship.

Like the plot of a play, it should contain nothing that interferes with that basic purpose, but, like the hero of a play, it must have a unique personality.

If Hamlet were no more than a creature dedicated to justice and revenge he would be a bore. Shakespeare took care to make him complex, mysterious, inconsistent, and therefore startling.

Sir Basil Spence has taken the same kind of care to make the personality of his new cathedral in Coventry definite and curious.

Moreover, the building, like a Shakespearean character, develops and reveals its personality slowly as one comes to closer terms with it.

Not the least surprising ingredient in its personality is its initial modesty. Drama—the kind of drama in which almost any designer of a major architectural structure is tempted to indulge—is deliberately played down.

The obvious drama of the approach to the new building, through the shattered and

slaughtered ruins of the old cathedral whose spire is still the outstanding feature of the city's skyline, is enough.

The new cathedral is hardly visible until one descends the steps to the main west door, and even then the exterior is unimpressive. It is a building hardly meant to be looked at.

Only when one enters it does its personality become apparent and, even then, in contrast with the spiky Gothic romanticism of the ruin outside, one's first impression is of puritanical austerity.

No towering vaults, no umbrageous aisles, not even the classic architect's effect of mathematical perfection. Lightness and dignity certainly, but no colour, no sparkle.

DOUBLE DENIAL

Plenty of plain surfaces, elegantly put together, nothing at first sight to arrest the eye except the big Sutherland tapestry that fills the east wall.

Yet even this double denial of Gothic mystery and classic clarity has its own impact. The starkness and modesty of the first view of the interior has the effect of drawing one towards the high altar and the tapestry behind it that fills the east wall from floor to ceiling.

Where, one wonders, in so large an enclosed space in which no window is visible except the huge area of glass engraved with figures of angels over the entrance door, does the light come from? For the first impression is of an evenly spread, suffused though not dazzling light that pervades the interior.

One walks eastward for no more than fifteen paces and turns to the right to meet the full impact of the baptistry window by John Piper, whose chromatic brilliance had been hidden by the deep projections of the rigidly squared-up tracery.

There is no readable imagery

in this crossword puzzle of colour with its subtle transitions from deep blue to a central area of luminous gold.

The window is a carefully planned progress to a central radiant climax and is probably the most effective single unit contributed by an artist to the building.

The baptistry makes a break—the only break—in one's progress eastwards. As one approaches the altar nothing changes except that, as one nears the tapestry, details begin to emerge.

The four Evangelists become more angular and colourful, the central Christ in Glory more awe-inspiring, the minute (life-sized, to give scale to the whole) figure of a man more human, the Crucifixion below it more readable as a symbol of pathos and tragedy.

One ascends the steps of the chancel, passing between the solid, fenced-in blocks of the wooden choir stalls, to the second set of steps that lead to the altar, and one turns back towards the west door to discover oneself in a cathedral that has suddenly changed its personality. Simplicity and austerity have been replaced by rich and colourful detail.

The general plan of the side walls—five gigantic teeth from a large saw facing each other across the body of the building—is by this time well known.

The side of each tooth facing west is an unbroken wall; the side facing east contains an elaborate stained glass window, making ten windows in all, each with its own dominant colour and its own readable imagery.

It is the light from these towering windows, hidden from the entrance, crowded together and in full view from the altar, that illuminates the west wall.

And it is this sudden change of mood and of colour that turns the first impression of stark

elegance into one of crowded preciousness.

It is this carefully calculated dramatic effect of puritanism transformed into exuberance that will make the cathedral unique as a stroke of architectural invention.

Whether professional critics of architecture will approve of what might be thought of as an architectural *coup de théâtre* I cannot guess.

Nor does the final verdict rest with the judgement of the professional critic of architecture.

The device is deliberate and immensely effective, for it enables the full impact of what the team of artists and craftsmen have contributed to the cathedral to be taken in at a single and rather breathtaking glance.

What the ten windows add up to, after a careful scrutiny of their colour-and-form symbolism, can be studied later and at leisure.

What matters as a first impression is that here is a collection of undoubtedly successful single works of art concentrated, like paintings carefully spaced out and hung in a well-designed gallery, so that each of the ten units contributes to the effect of an artistic whole.

Purple, orange, red, and gold follow each other processionally towards the predestined climax, which is, as it should be, both a visual and spiritual climax.

SYMBOLIC

Separated from the main enclosed area of the cathedral are three detached buildings, each with its own religious function.

Opposite the baptistry, leading off from the north wall, is the circular Chapel of Unity—a symbolical gesture to cut across denominational gaps within the Christian Church.

Here the points of interest are the tent-like construction of the chapel, its elaborate marble mosaic floor by the Swedish artist Einar Forseth and slim windows of stained glass by Margaret Treherne let into the structure of the ten buttresses that support the roof.

At the east end of the cathedral, at the end of a slim corridor leading off the south wall, behind the main altar, is the circular chapter house and guild chapel from the roof of which will eventually be hung an enormous crown of thorns in metal.

Thirdly, wedged in unobtrusively between the corridor leading to the chapter house and the open space behind the high altar and leading to the base of Graham Sutherland's tapestry, is a tiny chapel—the Chapel of Christ in Gethsemane—fenced off from the rest of the cathedral by a wrought-iron grille, in the shape of a crown of thorns, designed by Sir Basil Spence himself, through which one sees a

glittering low-relief figure of an angel holding a chalice.

This is the only attempt in the cathedral to construct a small-scale gem of detailed ornamentation embedded into the larger concept of the building as a whole.

The tapestry is exactly right. It could have been overbold and over-emphatic, and the solemn central figure could have dwarfed the building as the image of the Pantokrator dwarfs the semidome in the apse of Cefalù cathedral.

That over-emphasis has been avoided and the surrounding panels of the evangelists on the tapestry hold it firmly in position without competing with its grandeur.

In the long and sometimes radical series of afterthoughts and adjustments that have taken place on the architect's drawing board since the structure was first envisaged in his mind, the idea of a supernatural ikon filling the east wall has never changed.

Whatever else was subject to readjustments, that was to contain the essence of the cathedral's meaning.

B.G.S. RECTOR INDUCTED AT ALICE SPRINGS

FROM A CORRESPONDENT

Alice Springs, June 18

The unique Church of the Ascension, Alice Springs, with its rectory on the ground floor, and the church being truly an Upper Room above it, was filled to capacity for Whitsunday services.

In the morning the bishop of the diocese, the Right Reverend S. J. Matthews, confirmed nine children, and was celebrant at the Sung Eucharist, which followed immediately afterwards, and at which the newly-confirmed made their first Communion.

In the evening the Reverend Kenneth Bruce Mason (Brother Aidan, B.G.S.) was instituted and inducted as Incumbent of the Parish of Alice Springs, by the bishop, assisted by the Ven-

erable A. H. Bott, Archdeacon of the Northern Territory.

Brother Aidan, of the Brotherhood of the Good Shepherd which has its headquarters at Dubbo, in the Diocese of Bathurst, is the Senior Brother in the Northern Territory, which is part of the Diocese of Carpentaria.

He was formerly in charge of the Darwin parish, but the Carpenterian branch has moved its headquarters to Alice Springs, as being a more suitable centre for its bush work.

The other brothers are in charge of the Tennant Creek and Katherine parishes, each one in area about the size of England.

ORTHODOX VISITS

ECUMENICAL PRESS SERVICE

Geneva, June 18

Patriarch Alexei, head of the Russian Orthodox Church, has returned to Moscow after visits to Orthodox leaders in Belgrade and Yugoslavia.

While in Belgrade the Patriarch was decorated by Marshal Tito with the Order of the Yugoslav Banner with ribbon for his work "in developing and strengthening peaceful co-operation and friendly relations between Yugoslavia and the U.S.S.R."



The south wall of Coventry Cathedral showing Epstein's sculpture of the Archangel Michael triumphant over the Devil.

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THE END OF THEOLOGICAL "NOBLESSE OBLIGE"

By the Right Reverend Stephen Bayne

ONE of the best studies of missions to come my way is "An Advisory Study," made by a distinguished group of the United Presbyterian Church in the U.S.A.

Some very perceptive comments are made in it, but most notably, I thought, in the exceedingly delicate and complicated and urgent area of the transition from the familiar "missionary" relationship to a largely unknown, uncharted, "Church-to-Church" relationship.

"The missionary enterprise has come to the end of one era and the beginning of another," says the Study.

There is being born "a new type of relationship in which Churches, younger and older, are called to participate together as full members of one Body in a common task."

"The problem before us is to discover the proper structure through which these changed relationships can be expressed."

This is certainly an acute problem for the Anglican communion.

We have gone as far and as fast as any in the "indigenising" of our newer Churches—in the establishment of new self-governing provinces with full responsibility for their own life and affairs.

But we have as yet only the most shadowy and tentative arrangements for developing that mature and responsible partnership of Churches with Churches which must accompany the establishment of these autocephalous new provinces.

The Advisory Council on Missionary Strategy is the principal such interchurch structure, within our communion—indeed, it is the only one—and as its sole officer, I am only too sharply aware of its weakness and ignorance.

Well, we must walk before we run, and creep before we walk, and I do not despair of our ability to discover and improvise, if we see the problem in all its fullness. What must come after "missions"?

We must take with unprecedented seriousness the often-stated purpose of missionary efforts, as we Anglicans have understood it.

That purpose is to establish, as swiftly as possible, fully self-governing, indigenous, national or regional Churches in every area.

Sometimes we have been guilty of dealing with this purpose as an exceedingly far-off, divine event indeed.

But it cannot be so dealt with; it must penetrate and inform missionary activity from the very beginning.

From the very first service of the very first missionary in a new frontier, it must be clear what his purpose is.

Only if this is so can the preparation for responsible freedom go hand in hand with the work of evangelism.

And this preparation must take a multitude of forms.

The education of the national clergy and laity, the deliberate limitation of service of foreign missionaries in any one place or ministry, training in planning and administration, the establishment of the organs of self-government, the provision of the capital financial tools needed by the coming new Church to do its job, the building from the very outset of the means of self-study and of the essential exchange and dialogue with other Churches across the world, encouragement in ecumenical action—so one could continue listing what a new Church will need to begin fully-responsible life on its own.

And little of this will happen unless there is, from the start, an undeviating drive toward mature freedom.

No Church has ever been completely without this sense, I'm sure.

EMPIRE-BUILDING

But it is easily beclouded by other factors—pride of possessions, empire-building, the self-confidence of older Churches, the use of missions to bolster our bargaining positions at home, the competitive situation both at home and abroad, and the like.

It would be fanciful, I know, yet it is tempting to dream that never again will a new missionary frontier be opened without a carefully-spelled-out plan as to when this mission is to become a self-governing Church, what it will need to do so, and the steps to supply those needs, year by year.

All this sounds obvious enough, and is.

Yet it is often confused by the factors I mention, perhaps supremely by a feeling that such planning is either impossible or beneath the dignity of the true missionary.

Nobody knows better than I how suspect the word "strategy" is!

There is a variety of spirituality which shies away from such planning, on the ground that it

is distrustful of the Holy Ghost. I suppose it may be.

But I know too well from personal experience how easy it is to use the Holy Ghost as an excuse for laziness or sloppy thinking, to be much impressed with this argument.

At any rate, I would still feel that a determined, acknowledged, planned drive toward the full and responsible freedom of the new Church must be the first step in tackling the problem of the new structure we are all seeking.

Only if our missions are dominated by this sense and by a willingness on both sides to let go as soon as possible, can they do the job we deeply ask of them.

But then what? Here I suggest two words only: "ecumenical" and "mission."

The first is "ecumenical;" the missionary purpose must be seen clearly to be indistinguishable from the ecumenical purpose.

Not only do we care, through missionary work, to establish self-governing Churches in every land; we care equally that there shall be one self-governing Church in every land, living its full, Catholic life, inclusive of every gift God has given to His Church and every soul for whom Christ died.

It's for this reason, above all, that we Anglicans are as wary as we are of any international or supra-national control or even structure within our communion.

It may be that we carry this to the point of the ridiculous at times.

If so, it is a good fault, provided only that in so doing we do not destroy one unity for the sake of another.

The end of the ecumenical movement is not to establish a series of national Churches to whom national identity is more important than the unity of the Body in every part of the world.

In a profoundly deep sense, Christians are foreigners in every land and every culture; our citizenship is in heaven, and our unity as a pilgrim people must always sharply limit and control our identities within our separate national communities.

Therefore the ecumenical task is a double-barrelled one—it is a fight for unity within our natural communities; it is equally and simultaneously a fight for unity across the world.

If we are to move wisely from the "missionary" relationships to something beyond, we need

always to remember that the missionary tie itself, ambiguous as it is, has been one of the most fruitful and nourishing international unities.

If it is to go, and it should, it behoves us to ask what will take its place as a locus and source of unity.

Certainly the World Council of Churches supplies an ultimately essential element in this.

MORE COSTLY

For the moment, at least, so do the various world-wide associations within the W.C.C., even so loose and voluntary a federation as our own communion.

The intensity of a relationship of full communion is, or ought to be, both deeper and more costly than any other relationship in life.

And to explore this relationship and widen it as quickly and thoughtfully as God lets us, is part of the ecumenical task, within the over-arching loyalties of the world community of Christians itself.

The second word is "mission." It is mission that succeeds "missions."

And here the full and confident dialogue between older and newer Churches is of paramount importance.

For the mission, the obedience, of each Church within its own culture and nation is the first and universal frontier.

One of the shallownesses of older stereotypes of mission was to see it as a duty owed by the haves to the have-nots, a sort of theological *noblesse oblige*.

The shallowness lay not in the sense of duty; that was good and true.

What was wrong was the assumption that mission was something somebody else needed.

And if we are to be redeemed from that, we must search diligently to find and see and obey our mission at home.

In this task, we "Western" Christians need desperately the dialogue with the newer Churches.

For they have sharp and necessary things to say to us, as they look at the level of our obedience.

It is not always easy to take, I'm afraid; we who are proprietors of large and prosperous ecclesiastical operations do not always like having fingers wagged under our noses by those we have ourselves nurtured in the Faith.

But if this dialogue about mission does not take place—if we do not deliberately make provision for it to happen—we shall have missed an essential ingredient of the highest importance in answering the question I began with.

Perhaps what we most need is to remember that the Church is never really "old" or "young" or "new," in any cardinal sense.

The Church and its mission is born in every generation, in every soul, in every Baptism.

Cultures may grow old and nations rise and fall, but the eternal re-birth of the Church at every moment of time is a more determining truth still.

And in this ever-new Body mission must continually be examined afresh, lest we come to think of it as our property or our gift instead of the steady, costly, daily obedience it is.

G.F.S. CAMP AT YEPPON

FROM OUR OWN CORRESPONDENT

Rockhampton, June 18

When the Girls' Friendly Society annual camp was held in the school holidays at the Youth and Conference Centre, Yeppoon, Diocese of Rockhampton, children travelled from as far as Winton and Longreach, five hundred miles west, to attend.

Thirty girls, aged from 10 to 15 years, spent a week at the camp at which the Reverend Stan Hessey, Rector of Aramac and Muttaburra, was chaplain.

He took as his theme for the lectures "The Geographical Background of the Bible."

Each morning the girls went to "school" to travel from Egypt and Babylon to the Holy Land to follow the journeys of Jesus in his boyhood and ministry.

They learned a little of the Roman and Greek civilisations, and they saw film strips and heard tape recordings accompanying them, to help them learn the easy way something of life in the time of our Lord.

Following this study session, they were guided by Miss Doris Richardson, G.F.S. secretary for Queensland, in practical work for mission stations, and Miss Ena Holland, of Brisbane, who accompanied Miss Richardson, conducted sessions of P.T. and folk dancing.

The afternoons were spent hiking, swimming, and on picnics; in the evenings there were play readings, a fancy dress party, a barbecue, and a concert.

Worship and prayers formed a regular part of the camp programme; a daily celebration of Holy Communion was attended by everybody.

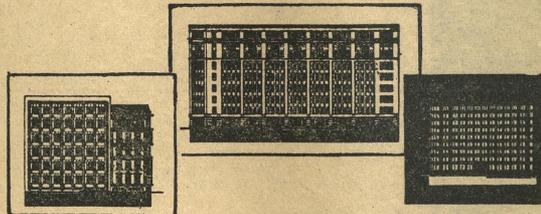
Mrs D. K. Dunn, wife of the Rector of Gladstone, who was assisted by a number of G.F.S. leaders, supervised the camp.



Children from all over Central Queensland attended the G.F.S. Camp held last holidays at the Youth Centre at Yeppoon near Rockhampton (see story this page).

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DIOCESAN NEWS

ADELAIDE

C.E.M.S. MEETING
S. Columba's (Hawthorn) branch of the Church of England Men's Society is taking part in a series of combined meetings of men's groups in 40 churches of different denominations in the southern suburbs. The first was held at S. Columba's on May 1, when the rector, the Reverend R. S. Correll, spoke on the Anglican doctrine; the Reverend L. G. Kerdel on the Liturgy, and the branch chairman, Mr. Bruce Roberts, on the church's history to an audience of about 90 men.

A similar meeting will be conducted by the Malvern Methodist Men's Fellowship on July 11, and it is expected that a mid-September meeting will be called by either the Presbyterian, Congregation or Church of Christ local men's group.

BRISBANE

G.F.S. DRAMA COMPETITION
Seventeen branches of the Junior G.F.S. competed in the annual Junior Play Competition held in S. Alban's parish hall, Auchterflower, on Saturday. Four of these were competing in the Creative Drama for the 7-9 years of age, and the rest in the 9-11 years division with two set plays. The plays this year were "A Little Red Riding Hood" and "The Cherry Tree." In the Creative Drama section, each team has to make up its own story, using certain characters and articles. This year, the story had to be built round a naughty boy, a shilling and an orchard, and a doll.

The two adjudicators were Miss Win. Colvin and Miss Molly Woodward, and they were pleased to announce the following teams as the winners:—Creative Drama: Wilston (75 pts.), Coorparoo (74), Upper Enoggera (70), Carina (65), Set Plays: South Brisbane (77 for "A Little Red Riding Hood"), Upper Enoggera (76), Thompson Estate (75), both with "The Cherry Tree".

C.E.B.S. LEADER TRAINING WEEK-END
A small but successful training week-end was held on June 9 and 10 at S. Christopher's Lodge, Brookfield. Nine leaders of the Church of England Boys' Society attended under the direction of the Reverend Noel Brown. The conference began with discussions on what they were trying to do in leading young boys in the Church in an endeavour to see the real Christian meaning of leadership.

A session on the C.E.B.S. Handbook was taken by Mr John Elliott, and one on Discipline by Mr John Bryant, who also conducted a Case Study. Mr A. J. Low and Mr R. Paget were observers.

During Sunday afternoon, the leaders observed Carina branch of C.E.B.S. in action and followed the meeting with an evaluation session on it. Altogether, those attending the week-end found it most helpful, and the Training Committee has hopes of another one later in the year.

PLAY TO AID NEW GUINEA APPEAL

"Bonaventure" is the title of the play to be performed by the Christ Church Players, Yeronga, in aid of the Diocese of New Guinea. This play is being sponsored by the Brisbane Comrades of S. George as part of their effort to help New Guinea. It will be held in the Christ Church Hall, Dublin Street, Yeronga, on Monday, June 25, 1962, at 7.45 p.m. You can be assured of a good night's entertainment and you will know that your money will be helping the missionary work of the Church.

MELBOURNE

CENTENARY AT GEELONG
The archbishop preached at the centenary Sung Eucharist at All Saints', Geelong, last Sunday morning.

C.M.S. RALLY
The archbishop chaired the 70th birthday rally of the Church Missionary Society in the Chapter House, S. Paul's Cathedral, on Wednesday evening.

HAMPTON
Bishop Donald Redding set the foundation stone of the new parish hall at Holy Trinity Church, Hampton, last Sunday afternoon.

ORTHODOX PRIMATE DIES IN POLAND

ECUMENICAL PRESS SERVICE
Geneva, June 18

The death of Metropolitan Timothy of Warsaw, Primate of the Orthodox Church of Poland, on May 20 has been reported by Agence France Presse. He was 70.

Metropolitan Timothy had participated in the Pan-Orthodox Conference held last September in Rhodes.

The Orthodox Church of Poland joined the World Council of Churches at its Third Assembly held last year in New Delhi.

HERALDS OF THE KING

The Vicar of S. Hilda's, Katong, Diocese of Singapore and Malaya, the Reverend Lim Peng Soon, received tokens to the value of £2,500 which were presented on behalf of the Heralds of the King at a service in S. Paul's Cathedral last Sunday afternoon. Some 2,000 children represented at the Sunday schools in Victoria.

The collection will be used to assist the work of the Church at All Saints' Boys' School and S. Mary's Girls' School, Labasa, Fiji.

The Heralds of the King banner, which is awarded each year to the branch which raises the most money and makes the most gifts for mission stations, was again presented to the Heralds from S. Anselm's, Middle Park.

NEWCASTLE

CHRISTIAN FAMILY YEAR
The Reverend B. I. Chiu, Home Secretary of the Australian Board of Missions, preached at a service of Evensong, at S. Mark's, Islington, last Sunday night. The service was part of a special programme arranged at Islington to celebrate Christian Family Year, which started this month.

A stained-glass window was dedicated at S. Mark's in the afternoon.

On Wednesday, the Dean of Newcastle, the Very Reverend John Falkingham, preached at a mothers' rally at S. Mark's.

At Evensong at 7.30 p.m. on Wednesday, the preacher was the Rector of Cessnock, the Reverend William Childs.

JUBILEE

The bishop, the Right Reverend J. A. G. Housden, went to Bulahdelah last Sunday to attend the jubilee service of the parish church.

Last month, floods prevented the bishop from attending the service. Next Friday night, the bishop will receive debutantes at the Scone parish ball.

STEWARDSHIP CAMPAIGN

In the Parish of Adamstown, last Sunday was kept as a day of thanksgiving for the successful response to the Stewardship Campaign being conducted in the parish. At the morning services, special emphasis was made upon the Christian idea of the family.

A.B.M. EXHIBITION

The Diocesan Women's Missionary Auxiliary will hold a quilt and handwork exhibition in Tyrrell Hall next Friday afternoon.

During the exhibition, which will start at noon and continue until 4 p.m., Mrs J. A. G. Housden will show slides of her recent trip to Carpentaria.

All work displayed will later be sent to missions.

PERTH

SCHOOL TO EXPAND

Tenders have been called for the completion of a war memorial block of classrooms and study rooms at Christ Church Grammar School. Mr P. M. Moyes, headmaster, said that the planned extension to the buildings would provide for three new classrooms, studies and a new library. This did not mean, however, that there would be an increase in the numbers attending the school, but the completion of the building would add to the facilities and make for better studying.

NEW RECTOR FOR BEVERLEY

The Reverend J. A. S. Philson of Dunblane, Perthshire, Scotland, has accepted the living of the Parish of Beverley-Brookton. He is expected to arrive later in the year. Mr Philson is married and has four daughters and a son.

SYDNEY

UNIVERSITY SERVICE

The Right Reverend M. L. Loane preached at the annual University Service in S. Andrew's Cathedral last Sunday morning. Members of

the University Senate and senior members of the university as well as representatives of the colleges and various student bodies were present.

C.E.B.S. EXHIBITION
The annual missionary exhibition and rally of the Church of England

Boys' Society in the diocese will be held in the Chapter House, S. Andrew's Cathedral, on Friday, June 22, at 7 p.m.

Cheques for missionary work will be presented to the C.M.S., A.B.M., and the S.A.M.S.

AUSTRALIAN MUSIC EXAMINATIONS BOARD

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SINGING — Saturday, 23rd June
10 a.m. - 12.00 6th & 7th Grades Elizabeth Todd
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3 p.m. - 5 p.m. Associate Elizabeth Todd

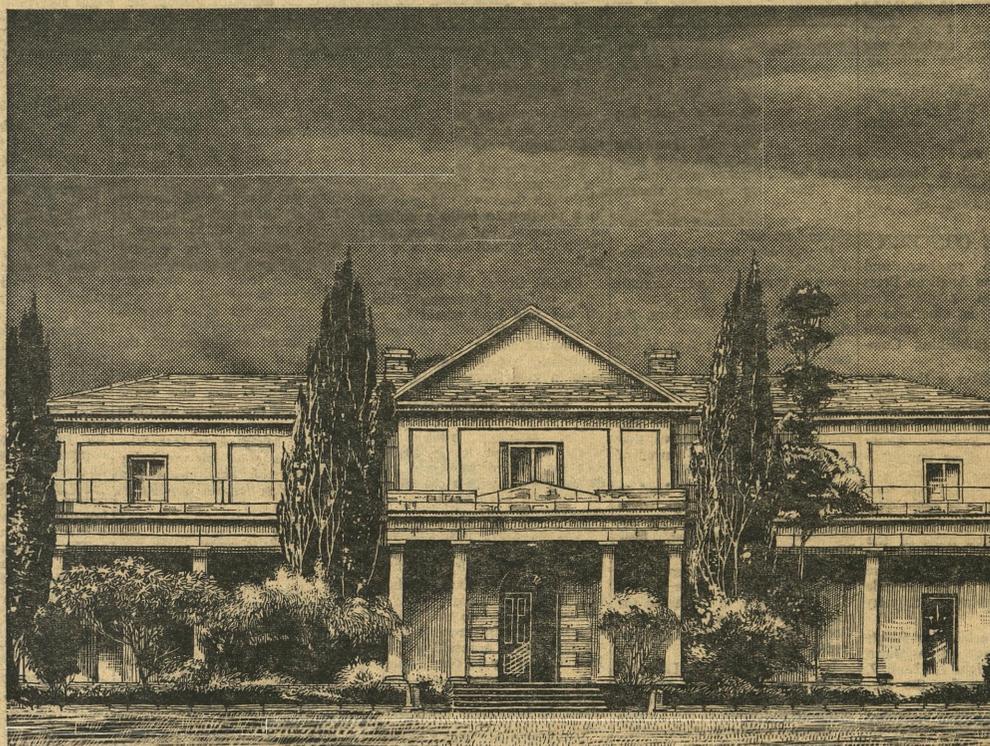
PIANOFORTE — Saturday, 30th June
2 p.m. - 5 p.m. 7th Grade & Associate Frank Hutchens

PIANOFORTE — Saturday, 7th July
10 a.m. - 1 p.m. Prelim. to 3rd Grades Dagmar Roberts
2 p.m. - 5 p.m. 4th to 6th Grades Alexander Sverjensky

These demonstrations, to which admission is free, are designed to assist teachers in the preparation of candidates for A.M.E.B. examinations. Students, teachers and interested members of the public, particularly parents of students studying music, are invited to attend.

Further details of the demonstration programme and examination requirements may be obtained from the Organising Secretary, Telephone BU 4206.

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Newington House

Newington House, architect unknown, built in 1832 of sandstock brick, originally stucco—now cement rendered, is of two storeys in Regency style, with semicircular bays to side elevations. A fine colonnade, each column cut from a single shaft of stone, supports the verandah on the front elevation. French windows opening on to it retain their small panes of glass held in fine cedar glazing bars.

On the first floor a passage runs the length of the house; in its curved ends are curved wooden doors. On the ground floor folding doors open from each side of the hall so that the whole front of the house can become one room.

The cedar joinery, of most interesting design, has carving of great originality, particularly in the entrance hall, where fluted pilasters with Corinthian capitals

flank the large double doors in each wall.

John Blaxland, cattle industry pioneer, received in 1807 the grant near Parramatta which he named Newington after his estate in Kent. He died at Newington House in 1845.

Newington College occupied the estate, 1863-1880, when the Government purchased it for a home and hospital for aged and invalid women.



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£500 PAID INTO COURT IN ASSAULT ACTION

SEQUEL TO EVENTS AT THE ANGLICAN PRESS LTD.

Mr H. J. Reid announced yesterday that he had accepted the sum of £500 in full satisfaction of a claim for assault and battery which he had brought against Mr Robert Clyde Packer.

Mr Reid stated that the proceedings, which had been instituted by him in the District Court at Sydney, arose out of certain happenings which took place on the night of June 7, 1960, at Anglican House, Queen Street, Sydney.

Mr Reid revealed that the particulars of claim filed in this connection stated that Mr Reid as plaintiff sued Robert Clyde Packer as defendant for that Packer had assaulted and beat the plaintiff.

Mr Packer through his solicitors, paid into court the amount of £500, together with an amount on account of Mr Reid's costs.

With the payment into court of these amounts, a notice was filed by Mr Packer's solicitors stating that the amount of £500 had been paid into court in full satisfaction of Mr Reid's claim but that, notwithstanding this payment, the defendant denied his liability.

Mr H. J. Reid is Secretary of Church Publishing Company Limited, publishers of THE ANGLICAN.

SEPARATE CONCERN

He is also receiver and manager for The Anglican Press Limited, which prints THE ANGLICAN, but is otherwise a completely separate concern from Church Publishing Company Limited.

Mr R. C. Packer is the elder son of Sir Frank Packer, managing director of Australian Consolidated Press Ltd., which publishes the Sydney "Daily Telegraph" and other journals.

Anglican House, Sydney, is a large building owned by The Anglican Press Limited. The Press itself occupies and uses the first floor and most of the ground floor. The top floor and portion of the ground floor are let to tenants, who include Church Publishing Company Limited.

Following certain incidents which took place at Anglican House on the night of June 7, 1960, the trustees for the Debenture Stockholders in The Anglican Press Limited instituted a suit in the Equity Court of New South Wales against Regional Newspapers Pty. Ltd., Robert Clyde Packer, Kerry Packer and others.

On November 11, last year, it was announced in the Equity

Court that this suit had been settled by the parties on terms not to be disclosed.

Mr Reid's action for assault and battery, although it arose out of substantially the same incidents, was legally a completely separate case from the Equity suit. Mr Reid brought his action for assault and battery against Mr Packer in his personal, private capacity.

an alliance with the Australian Hotels Association.

Other forms of gambling should be recognised as a problem besides poker machines. "There are many sincere Churchmen, who belong to clubs which contain the machines," he said.

It was easy to utter condemnation. The problem should be given careful and serious thought.

The Rector of Wickham, the Reverend B. R. Davis, said a "Mother Grundy" image of the Church could result from too strict an attitude. This presentation of the Church should not be allowed.

"People who like poker machines are going to have that much more dislike and hatred of the Church," he added.

The diocese will seek land to set up a university college, when the Newcastle University is established at Shortland, near Newcastle.

The synod empowered the bishop, the Right Reverend J. A. G. Housden, to confer on the matter with the Universities Commission, when it visits Newcastle, on June 28.

It empowered the Diocesan Council to make any arrangements it deemed desirable to promote the work of the Church in the university in Newcastle.

Moving the motion, the Students' Chaplain, the Reverend E. H. V. Pitcher, said individuals of the Newcastle University Council had said it was unlikely that there would ever be a denomina-



The Archbishop of Perth, the Most Reverend R. W. H. Moline, standing outside S. James' Cathedral, Townsville, this month as he gives his blessing to the people assembled for the Synod of the Diocese of North Queensland. On his right is the assistant bishop, the Right Reverend G. Miles; on his left, the bishop, the Right Reverend Ian Shevill.

THE NEWCASTLE SYNOD

(Continued from Page 1)

tion centre, and the synod had to think in terms of a residential college.

The Rector of Muswellbrook, the Reverend C. Francis, said: "I do not think we will ever be in a position to build a college at Shortland, but circumstances might change and allow us to do so."

The Registrar, Mr F. A. Timbury, said the University Council had said land would be set aside for a residential college if a request were made from Churches, but it would not be able to give financial aid.

MUCH SUPPORT

The assistant bishop, the Right Reverend R. E. Davies, said he wanted to see a residential college with chapel and all facilities available to all students at the university.

"Let us move into this with confidence. Let us establish a college for Newcastle," he added.

The Rector of East Maitland, Canon M. W. Williams, said: "If we want to get into this field of education and influence students, we must have a residential college. Let us try to obtain land."

Synod was told that the diocese planned to build a home for about 25 boys near Cessnock.

The Home Missions Chaplain, the Reverend T. J. Johnstone, in a report on diocesan homes for children, said the need for a new boys' home had become urgent, and much thought had been given to the problem.

Suitable land at Aberdare had been promised and negotiations were going on with the government to secure the land on favourable terms.

The new home would continue the policy of placing homes in strategic centres of the diocese.

"The future of the present Mayfield home is still in doubt, but it does seem that some accommodation will still be needed in Newcastle for older boys in the home, who will be looking for eventual employment," the report said.

Eighty children were already accommodated. The new home could bring this number to more than 100.

Mr I. M. Stewart (Mt Vincent) said a good job was being done, but 80 children was a small number from a population of 300,000.

He asked if more could be done. He also asked what was done for children looking for jobs.

Mr Johnstone said other organisations, such as the Roman Catholic Church and the United Protestants' Association, cared for children.

The new home would help to ease the demand. He believed the diocese was doing a fair job.

The Church did all it could to find employment for children. He said that often a parent, who had not worried about his child for many years, had claimed the child when he was at working age.

In a report of the C. A. Brown old folks' home, at Booralui, the synod was told it was planned to build a 12-bed sick-bay.

The Lions Club, of Newcastle, was helping to raise funds to construct the sick-bay.

A.C.U. PANEL NIGHT

FROM A CORRESPONDENT

Melbourne, June 18

The Parish of S. Augustine's, Mont Albert, is to be the host to the Melbourne branch of A.C.U. when it holds another Panel Discussion night in the church hall on June 26.

The panel comprises two priests and two laymen.

The former are the Vicar of All Saints', Preston, the Reverend E. Cooper, and the Chaplain of Camberwell Grammar School, the Reverend A. Lloyd.

The laymen are a research chemist, Mr. John Shelton, and a taxation consultant, Mr E. Jenkins.

The panel will face questions on matters of Faith, Order Doctrine or other religious problems sent in by members of the audience.

Following the discussion, there will be supper and Compline.

Another such panel night is planned at S. Matthew's, Cheltenham, on July 27.

B.C.A. AIRCRAFT IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, June 18

The new Cessna 210 aeroplane recently acquired by the Bush Church Aid Society called in at Moorabbin Airport over the week-end, en route from Sydney to Ceduna, S.A., where it will be stationed.

About a hundred friends of B.C.A. visited the airport on Saturday morning, June 16, to inspect the aircraft, and to share in a brief service of commendation, conducted by the Right Reverend G. T. Sambell.

The plane was at the entrance to one of the hangars and there was ample opportunity for all to inspect it; and for the technically minded to compare it with other Cessna aircraft in the same hangar.

During the short service, Canon R. M. Hudson read the lesson, and the Reverend W. I. Fleming led the intercessions.

The Organising Missioner for B.C.A. gave a short address of welcome, and introduced the society's pilot, Mr A. E. Chadwick.

The prayer of dedication was taken by Bishop Sambell, who also gave a short address.

SIXTY YEARS AS PRIEST

FROM OUR OWN CORRESPONDENT

Melbourne, June 18

The Reverend C. W. T. Rogers, who now lives in retirement at Surrey Hills, celebrated the diamond jubilee of his ordination as priest on Trinity Sunday.

The actual anniversary of the ordination was on May 25, as Easter (and consequently Trinity Sunday) came abnormally early in 1902.

Strange to say, Trinity Sunday has not fallen on that date since, nor does it occur again until 1975.

However, as it was a Trinity-tide ordination, Mr Rogers has always regarded Trinity Sunday as being the anniversary.

Although on the staff of the Diocese of Melbourne, the ordination was performed by the Bishop of Wangaratta, as Melbourne was vacant at the time.

To mark the anniversary, Mr Rogers celebrated Holy Communion at his parish church, S. Theodore's, Wattle Park.

THE REVEREND B. S. HAMMOND

We record with regret the death of the Reverend B. S. Hammond of Hagley, Tasmania, on May 21 in S. Luke's Hospital, Launceston.

He came to this country in 1910 from England being made deacon after his arrival to work in the Diocese of Rockhampton. He was Rector of Springrise when he left Rockhampton diocese in 1923 for Tasmania.

After serving in several parishes, he went to Hagley where he retired in 1955.

TONAL ADDITIONS TO ORGAN

FROM A CORRESPONDENT

Melbourne, June 18

The organ at Christ Church, South Yarra, Melbourne, has recently had tonal additions to the value of £1,875 installed by J. W. Walker and Sons of London.

The additions, which are mostly heavy pressure reeds which this organ lacked, have been donated by a parishioner who desires to remain anonymous, and gave the stops a mark of appreciation of the work of the organist, Mr Leonard Fullard.

The original organ was built by Hill in 1881. It was rebuilt by Hill, Norman and Beard in 1954.

All the old flue work of 1881 remains and this has been kept on low wind pressure as designed by the original builders.

This accounts for the beauty of tone that this organ is noted for.

Now that the instrument has heavy reeds there is a completeness which provides great tonal variety. The instrument to-day is worth £25,000.

To mark the event there will be three organ recitals on Sunday afternoons.

The first is by Mr Leonard Fullard on June 24; the second by the Reverend Howard Hollis (a former organist of Christ Church) on July 8; and the third by Geoffrey Revell, the assistant organist of Christ Church, on July 29.

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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IN MEMORIAM

GIBSON, The Reverend Arthur Cyril, called to Higher Service, June 6, 1954. In abiding love. Madeline, John and Douglas.

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