

TWO DISTINGUISHED WOMEN VISITORS TO THE SOON MANY MEETINGS PLANNED

A.C.C. SERVICE

Two distinguished churchwomen, Miss Janet Lacey from England and Mlle Madeleine Barot from France, will visit Australia this month.

Miss Lacey is Director of Inter-Church Aid and Refugee Service in Britain and a member of the world planning committee of Inter-Church Aid for the World Council of Churches.

Mlle Barot is executive secretary of the W.C.C. Department on Co-operation of Men and Women in Church, Family and Society.

Miss Lacey will arrive in Australia from Hong Kong on October 30, and will pay visits to New South Wales, Canberra, Victoria, Tasmania, South Australia and Western Australia.

Under Miss Lacey's direction, British Inter-Church Aid's annual budget has risen in the last year from £100,000 to nearly £200,000.

Working on behalf of Christians in Britain it has reached out to the refugees, the sick and the chronically under-nourished, the disaster victims, the unemployed and those who are deprived by economic conditions of political prejudice of the right to raise their own standards and determine their own futures.

An Anglican, Miss Lacey became Director of British Inter-Church Aid in 1952, having previously been executive secretary of the British Council of Churches.

In her capacity she attended the first General Assembly of the World Council of Churches at Amsterdam. She has since attended the second Assembly in New York, U.S.A., and the third at New Delhi.

As between these historic gatherings she has given her whole life to accelerating the progress of Inter-Church Aid as a service arm of the ecumenical movement. She was introduced to the work as a social worker for the Y.W.C.A.

JOINT ACTION

It is estimated that today Christian Aid Week in the United Kingdom—an annual event organised by Inter-Church Aid—involves more than 100,000 individual voluntary workers of all Churches who make known the facts of human need and participate in raising money for the work of the Churches in meeting it.

It has brought into being hundreds of inter-denominational committees and given them a Christian job of work to do. To most of it has shown to the general public that joint action by Churches can become a reality.

There are few areas of acute human need which Miss Lacey has not visited, usually on behalf of the W.C.C. to assess the situation, to encourage the Churches there to act together and

INFORMATION TRUST

ANNUAL MEETING

The Church of England Information Trust held its annual meeting for 1963 last Friday, September 27.

The business at the meeting included reception and election of financial statements, election of a Council of Trustees, the appointment of honorary officers, auditors and solicitors, and a report of the Annual Report of the Council.

A detailed account of the meeting, together with extracts from the Annual Report, will be published in THE ANGLICAN next week.

to acquire the insight she needs to contribute to the planning in the United Kingdom of yet more effective service through Inter-Church Aid.

In Paris she was made a Commander of the Order of the Legion of Honour for her leadership in the Churches' work for refugees. That was in 1945. Her refuge year when the Churches in Britain raised £200,000 for the homeless peoples of the world.

In Australia Miss Lacey will attend a meeting of the Division of Inter-Church Aid. Refugee and relief meetings in capital cities and country areas telling of the work of Inter-Church Aid in Australia.

WORK FOR REFUGEES

Her Australian itinerary is: Sydney, October 31, November 1; Melbourne, November 2; Goldburn, November 6; Canberra, November 7; Perth, November 8; Hobart, November 9; Adelaide, November 12, 13, 14; Adelaide, November 16, 17, 18; Perth, November 19.

Arrangements for Mlle Barot's visit are being made by the Australian Council of Churches and her Australian hosts in Melbourne. It is being made by the interim committee for Australian Church Women in co-operation with the Women's Inter-Church Councils for New South Wales and Victoria.

Mlle Barot became a member of the executive staff of the W.C.C. in 1953 after having played an important part in the development of C.M.A.D.E., the French Protestant organization which has played a major part in helping the refugees and displaced in Europe and Africa.

DR RAMSEY GIVES MORAL GUIDANCE IN SIX POINTS

ANGLICAN NEWS SERVICE

London, September 30

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, during an address on "Christianity and Education" given to the Ashford

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A graduate of the University of Paris, Mlle Barot was on the staff of the French Embassy in Rome until the outbreak of the war, when she returned to France.

There she brought public attention to the conditions of thousands living in concentration camps.

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BISHOP WARNS AGAINST POSSIBLE BUREAUCRACY

"We should be on our guard against the setting up of an organisation which could unless watched and controlled, develop into a bureaucracy," said the Bishop of Adelaide, the Right Reverend T. T. Reed, on September 24.

The bishop was speaking in Sydney about the proposed "multiplication of liaison officers in the Anglican communion and the plans for more frequent meetings of a central authority."

These meetings are to be attended by the Archbishop, the Metropolitan, the Executive Officer, the Regional Officers, and other advisers, the Anglican Congress at Toronto was announced.

Regional officers are to be appointed in Africa, the British Isles, Latin America, North America, Pakistan, the Middle East, the South Pacific and South-East Asia.

Bishop Reed said that these decisions were made by the Primates and the Metropolitan who met before the congress in the Advisory Council on Missionary Strategy and the Lambeth Consultative Body.

The congress at Toronto "was not asked to express opinion concerning the decisions made by the Primates and their advisers."

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ORDINATION IN PERTH DEACONS FROM WOLLASTON

FROM OUR OWN CORRESPONDENT

Perth, September 30

On the Feast of St. Matthew, the Archbishop of Perth, the Most Reverend George Appleton, administered Holy Orders and David Prescott to the diaconate in St. George's Cathedral.

The former was presented to the archbishop by the Archdeacon of Perth, the Venerable W. B. Macdonald; and the latter, who is to serve in the Diocese of Kalbarri, was presented by the Venerable Alan Kemp, Archdeacon of the Goldfields, who also presented the sermon.

The ordinals were challenged to come down heavily on the Lord's side: "It that is not with me is against me, and he that gathereth not with me will scattereth abroad" was the text from St. Matthew.

Discipleship of Christ permeates the whole of the service. In Our Lord's day people either loved Him or they hated Him.

In the world of today Christians were called to make a firm stand even when it became necessary to do so in one's family, to man's part in one's church.

The position of the Church was welcomed considerably because she hesitated to hold up the way of the Cross.

Both ordinals were graduates of Wollaston College. Mr. Painter who is a son of the Reverend W. P. D. Painter, Rector of East Fremantle, took an Arts Degree at the University of Western Australia, and after obtaining the Th.L. of the Australian College of Theology, he proceeded to Geneva and England where he studied on the World Council of Churches theological scholarship.

Mr. Prescott, who is some time with the Sheffield Industrial Christy. He will serve his diaconate at St. Margaret's Church, Northam, an assistant to the Reverend S. H. J. Best.

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TWO NEW CLASSROOMS WITH THREE STORES CANON O'KEEFE SETS STONE AT CHARTERS TOWERS

FROM A CORRESPONDENT

Charters Towers, Q., September 30
 "In the faith of Our Lord Jesus Christ and for the furtherance of Christian education I declare this stone well and truly placed, in the Name of the Father and of the Son and of the Holy Ghost. Amen."

With these words Canon C. G. O'Keefe set the foundation stone for two new blocks of classrooms for All Souls' School, Charters Towers, North Queensland, on September 14.

This was the third stage of reconstructing the whole school in permanent buildings. Stone one had been the building of a splendid pavilion beside the oval which bears the canon's name. This was completed during his time as headmaster which had extended from 1925 to 1941.

Stage two was the building of the chapel during the trusteeship of Canon C. C. Hart, now retired but kindly and happily assisting with the teaching of senior mathematics.

Stage three consists of these two new blocks, each of six classrooms which the present headmaster, Brother M. A. P. Mattingly, Sub-Warden of the Brotherhood of St. Barnabas, hopes will be ready for the new school year in January, 1944.

It was a typically hot Queensland day when the boys streamed to the O'Keefe oval where they had been competing in the inter-house athletics, and take their positions near where the stone was to be set.

Opposite them were numerous old boys of the school, parents and representatives from other schools, as well as the five authorities of Charters Towers and Townsville.

A procession then formed in the rough ambulatory of the chapel led by the school choir and other prefects, who formed a line of ten voices.

FUTURE PLANS

Behind them came the All Souls' choir resplendent in blue sashes and surplices with their choirmaster Mr. J. H. Britton.

A psalm was sung and the Rev. Brantingley spoke of his plans for the future. He said he always put quality of staff higher on the list than buildings.

It was thanks to the loyal co-operation of the staff that the school had been able to finance these classroom blocks from its own resources.

He then invited Canon O'Keefe to set the stone with these words: "Reverend Father, we request you, who guided the destiny of this school for many years, to place this foundation stone."

When this was done beautiful prayer of Erasmus com-

posed to St. Paul's school London, was said, thus providing a link with the first Headmaster of All Souls, Archbishop Reginald Habes, who was educated at that school.

Canon O'Keefe then gave his address. He began by reminding the people that the buildings of All Souls were made possible by those members of the staff past and present who agreed to serve in the Brotherhood for five years at £50 a year.

He said it would be a pity if Australian Church schools for boys were to be the pattern of the English public schools.

Certainly at All Souls' there was no "system" to impede its healthy progress.

Church schools in this country should be a free system which should invite rather than divide the growing popula-

IDEALS

"By looking clearly at the old and the new, educationists should be able to take a right perspective, and to realize that 'pure religion and undefiled and unspotted' is the ideal and are complementary."

Chapel and classrooms should be built on the same foundations. From the first days of the school's life the Holy Eucharist should be the central point of view in the chapel at All Souls'.

Education should aim to provide disciplined minds "for the education of the individual and for the benefit of his ideals and principles."

On Sunday there followed an address by the Rev. Brantingley, the history of All Souls' and perhaps in that of any Church school in Australia. For at the Suny Eucharist the three ministers at the altar were these three heads-

masters. Such a splendid and historic spectacle inspired the boys to play their part most reverently and enthusiastically.

Canon O'Keefe was the celebrant. Canon Hart the deacon and Brother Mattingly the sub-deacon.

THREE HEADMASTERS

There was a meditation from Canon O'Keefe for the old boys of All Souls, "The Gifts of God."

Not only was this the dedication festival, it was also the day when the Diocese of North Queensland remembered with special interest the late Rev. John Oliver Feetham, for thirty-four years bishop of the diocese, founder of All Souls, a frequent friend and visitor to the school.

This was a memorable weekend for many. The old boys present, and those who were at school by at least one of the three headmasters present.

It was to Canon O'Keefe that most eyes looked. He had come up from Sydney for the occasion.

He was the guest of honour and delighted all by saying it was a privilege to see the school he served so long years ago. He said he was sure he would always hold it in his mind.

The festivities ended with Evensong. At the end of another address, this time to the boys, on "Vocation"—"Chosen"—Canon O'Keefe said:

"After this the choir and servers moved in procession round the

chapel singing the hymn "Ye watchers and ye Holy ones."

To one at least, it seemed that our minds caught up with so many memories of the past, surrounded by that unseen host who worship with us but in a greater and holier way.

Among them were many who have served to further the work of Christian education and thus increase the number of souls who rest in Christ.

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MANY TOPICS DEBATED AT SYNOD IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, September 30

Subjects covering a wide range of interests were considered by the synod held in the Diocese of Adelaide last week.

Among the subjects to be debated in the synod were the financial affairs of the Anglican medical clergy, an ecclesiastical committee, and the growth of the Diocese. A resolution was also passed, and a move to form a committee to consider the propriety altered to enable property to be used as security by the Diocese.

The scale of minimum stipends was adopted to provide increases over the next three years.

On the motion of the Dean of Adelaide, the Rev. Canon E. Weston, who explained that the previous scale of stipends was based on five per cent of the value of the property, synod approved the following scale:

1944	1945	1946
£100	£110	£120
£120	£130	£140

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BOOK REVIEWS

FOR THE TEACHER

THE PRACTICE OF TEACHING. By Domènec and Domènec. For all who teach, the Christian Faith, a Book of Prayer, a Book of Devotion, a Book of Faith, Associate Professor of Practical Theology, General Theological Institute, New York, National Council of the Catholic Bishops.

"This new paperback is a comprehensive in its contents as it is in its style. It gives us such memorable phrases and statements as 'The Silence Complex'—one concern with the building of bigger and better churches, parish houses or educational units.

And this—"Our Lord said, 'I have many things to say to you, but you cannot hear them.'"

Of our young people—"It has been suggested that they have been so thoroughly inoculated with the 'watered-down' version (of the Faith) that the real thing will not take." They do not realize that the Holy Communion or Eucharist should continue in the world when they are needed to go out and help create 'Holy Communism'."

The book is an almost improved plea for much more teacher training and greatly improved teaching methods and practices.

It has a commendatory Foreword by the Right Reverend Archbishop F. Bayne Aquila, Executive Officer, in which he says "I cannot imagine a more useful book to give to church school teachers as they are what will be for many of them a strange and frightening . . ."

"I do commend this book most enthusiastically and cordially. The Faith which taught her (i.e., the authors) and teaches us about the privilege of teaching is the determining issue of our history and our very existence."

The material in the book is grouped under five headings: The inner life of the teacher; Knowledge of the Content of the Christian Faith and practice; Life in the contemporary world; Understanding of people; and Knowledge and use of teaching methods.

In each of these is much nourishing food for thought in a classroom amount of detailed practical advice. Extensive reading lists are supplied at intervals throughout, and the book concludes with an Office for the Dedication of Teachers and a searching Teacher Test Paper.

In the chapter headed "The Shores of Things to Come" we are told a little story about Professor Joad, who is said to have asked a boy what he hoped to be when he grew up. "Alive," was the boy's reply.

We live in a challenged and challenging world, and we must not, as Bishop Shehan Neill said not to long ago in a somewhat different context, "forget to-day's religious needs with yesterday's weapons."

In other words, the Church must not allow herself to be "behind." The task we are trusted to us in 1963, as in every generation since, is to be the genuine of the Christian era, demands the best we have to offer and can devote, in the context of prevailing situations, to the content with less is an insult to our Master which we do not offer Him.

We should examine afresh and review continually the knowledge and attainments of the early Church, in an environment which had many things in common with ours.

As Professor Chaplin reminds us, the threat to the known world of the early Christians was not so very different from the disintegration of our own.

In this we may find inspiration. Their task, the author says, was not to try to escape from danger and difficulty, but to stand firm within it. And that is a graphic paragraph she describes the bewilderment of twentieth century youth: "The world today is a confusing place in which to grow up. It is not so much that we are not used to know what the younger generation feels like, we should make ourselves breaking into a big department store in the dead of night."

"Someone has gone in ahead of us and changed all the price tags; the valuable goods are priced low, the shoddy things are priced high. The result is that we do not know what to buy." A not altogether inadequate picture, and a solemn indictment of our society.

An interesting suggestion which is already being put into operation, concerns the possible teaching of the Scriptures from Sunday morning to Saturday. A new name would, of course, need to be found for a new start made is anyone in Australia prepared to experiment with the idea?

"The Privilege of Teaching" might be used as a textbook for group meetings of clergy, parents, teachers and congregations, since all are involved, to discuss the whole question of Christian education at both junior and mature levels, from the point where both levels meet.

Christian Education, says Professor Chaplin, is the introduction of one person to Another. Unconsciously, we are all doing it as that Other Person, who she asks, "What is the instrument of this meeting?"

—W.M.M.

THE MUSIC OF THE CHURCH . . . 54

LESSER-KNOWN MUSICIANS

By THE REVEREND EDWARD HUNT

"The work of research is never done and a final period is never reached. The knowledge of music" reveals many names not widely known, yet interesting enough to merit mention.

John Trousbek, 1832-99, for instance, is an example of an Anglican churchman who did much for the music of his time.

Proctor of Westminster Abbey, he wrote excellent books on the history of church music and hymn books and translated texts of innumerable organs.

His daughter married Henry Hadow (1871-1937) who helped British music education in many ways. His two sons, Oxford music studies (1894-95) being 89, surely a long life-time of great accomplishment.

He also edited the Oxford Hymn Book (1911) and was knighted in 1920 and awarded the C.B.E. in 1928.

Ivor Gurney (1890-1937) was a gifted composer of delicate organ and music.

From choirboy and assistant organist at Gloucester Cathedral he went to a scholarship at Gresham and then served in the Great War, being badly wounded and blinded.

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Tomislav Gruz (b. 1889) is another brave musician, popular in a festival and concert singer. In the First World War he was in the Military Cross and in the Second he sang in Westminster Abbey choir for over an hour.

Johan Albin (1911-40) was a brilliant French organist with 127opus numbers to his credit, whose career was cut short by a motor-cycle in the French army he met a German for the first time in the dark days of the fall of France and engaged it since.

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"OUD KATHOLIEK." Anglians who read a link. The "Oud Katholiek" (the Old Catholic) is a fascinating story of a young man, once of our own, who was sent to the Netherlands by the Society of S. Wilibrord (Old Catholic, Section) of Burg, Gulcherland 47, Hilversum, Holland.

AFRICAN WRITING

DARKNESS AND LIGHT. Edited by Percy Barterford, Druce and Faith Press, 20s.

"The importance of this book is not so much in its content as in its authorship, and the fact that it has appeared in English." For it is an anthology of African writing; and, as the history of Africa is well known in preface. "Although there have been a great many books about Africa, there has been no book which is nothing from African writers available in English.

"This anthology, so carefully and comprehensively prepared, will serve to open the door to a glimpse of some of the treasure which is there, 'within' the great many years which have been created in recent years has created a problem of what is to be read after learning to read. Translation is slow, and effective only to a point, for a true literature must come from a people's own culture.

There is such a thing as African culture, and it is important that it should be increasing expression in art and literature.

This anthology is a step in that direction. First produced in 1958, it is now republished in paperback by the Faith Press, for Druce Publications, South Africa.

Wide in range, it includes

writers from Southern, East and Central Africa, Ethiopia and Madagascar. More important, it includes a biography of each author—and what a varied list of names!

From the slums of Johannesburg to the mountains of Basutoland, from practical literature and a Brussels Colonial Fair Literature prize to a Doctor of Science and of Law and a drug addict who took his own life, the contributors are truly representative of the emerging Africa in their diversity.

There is little point in detailed criticism of any particular contribution, or comparing one with another. Poetry and prose are both to be found, short stories, folktales, folklore and modern adventure.

The quality varies tremendously, as might be expected, and in some cases a certain quaintness is a reminder that we have an English translation of what was originally written in a variety of languages.

Because of what it is, this is not so much reading and worth taking seriously, and it would hope that it might enjoy a wide circulation in South Africa especially.

—A.W.S.

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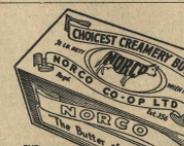
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—J.T.

ARCHBISHOP THE WORLD MISSION ADDRESS TO SYND AT BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, September 30
The Archbishop of Perth, the Most Reverend George Appleton, addressed Bunbury synd in the missionary hour last week on the World Mission of the Church.

The widespread epidemic of the missionary to-day as the representative of a foreign civilisation and culture made the task of establishing indigenous ministries really intricate.

It was said the situation could be redeemed if we could show the spirit of partnership and responsibility.

Unfortunately, we have only too often tried to inflict our Western ways on the East, putting all energy into dog collars and black suits, he had even seen an African bishop in gaiters in sweater legs. We are to make the Church truly indigenous.

He recalled how Fr Jackson, with the help of Fr Jackson, they had removed all the pews from the church, together with the pulpit and litany desks, and had sat on the floor cross-legged to preach.

But they had not been careful enough to see what happened to the pews, pulpit and litany desks when they turned them out, so that later he was astonished to find they had all been installed in a small village church by the local Burmese priest!

We must encourage the Church to express its faith, life and worship in the culture of its country, that is why the drum is being used more and more in Africa, folk-dancing in India as a use in Hindu temples, etc.

CATHEDRAL PRAYED
In Australia we want something to express the spirit of Australia, and the cathedral in the Diocese of Bunbury in the conception of its cathedral, which conveyed to him something of the massive strength and austerity of Africa.

The growth of the Welfare State was having its effect on the missionary work of the Church, for although it was true that three-fifths of the world are to be got enough to eat, and the same proportion cannot read, yet nevertheless more and more of the schools and hospitals, which had been left so long the traditional work of the Church, missions.

Yet it was still true that other avenues of Christian service were awaiting the work of the Church.

Mental health was a desperate need, care of old people, the training of doctors to minister to the poor, there was still a great need of the service of love to those in compassion.

The revival of non-Christian religion was proceeding along with the spirit of nationalism, the archbishop said.

There was no doubt that this spirit of nationalism was the cause of the revival of non-Christian religions, as it was because of nationalism in a Christian, so a real attempt was being made to bring Christians back into their old religions.

Not only so but they were sending missionaries in their turn to darkest Europe.

He recalled how a Buddhist monk asked to borrow some Christian theological books from the N.S.W. College of Nursing, and when asked why he wanted them, he replied that he was to be a trainee in the Department of Buddhism for darkest Europe, and he thought they should know something of Christianity.

Archbishop Appleton asked what should be our attitude in the face of this revival? Did it make the missionary task more difficult?

He said it was giving us the opportunity of a religious encounter never before possible. We should ask "What is God doing in this revival of other religions?"

"Thirty years ago, when I was in Africa, I would have said if they must disappear because they are false. But I could no longer say they are completely false," said the archbishop.

"God is in them." We need fear no longer, for we need present Christ that they will see good news which can preserve and fulfil their own search for Eternal Truth.

He spoke of the tremendous struggle which is going on in the world today between the forces of a multi-racial society.

He was concerned that we were not doing enough for our native settlements and the people of mixed blood. He hoped the South-West Native Mission would get the whole-hearted support of the whole province.

"Mission is not an optional extra. It is not a service which cannot separate home and overseas; it is all one task," he said.

The parents of the "Man Born Blind" examine the Scriptures of the Prophet Isaiah, where it is said "Then shall the eyes of the blind be opened" in the Perth Sunday school play enacted in St. George's Cathedral last month.

**SYDNEY MEETING ADDRESSED
ON THE HEALING MINISTRY**

—West Australian Newspapers Ltd. presents—

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SYDNEY MEETING ADDRESSED ON THE HEALING MINISTRY

FROM A CORRESPONDENT

Mrs Miriel Powell, Matron of S. George's Hospital, Hyde Park, London, who last month delivered the Orator of the N.S.W. College of Nursing at the Great Hall, University of Sydney, gave an address on "The Ministry of Healing" in St. Martin's Hall, Killara, on September 25.

The meeting was arranged by Matron Ray, of S. Anne's Hospital, Killara, in continuation of the Orator of the N.S.W. College of Nursing, and when asked why he wanted them, he replied that he was to be a trainee in the Department of Buddhism for darkest Europe, and he thought they should know something of Christianity.

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