

BRIDGE FOR NEW CLERGY GIFT WILL BUY DINNER SERVICE FOR THEIR USE

There is nothing unusual about a folk-singing group performing in the Trocadero, not infrequently His Excellency the Governor, a Minister of State, the Cardinal and the Chancellor of the University of Sydney would be present together at some function; and it is these who know Bishop Halme-Moir and Dr Paul White would expect their audience to be kept in stitches of staccato laughter; but on Tuesday night, August 16, all these distinguished and sparkling elements combined to make the Sydney Diocesan Welcome to Archbishop and Mrs Loue a night to remember for the 1600 clergy and lay people who attended.

The welcome was arranged by the Standing Committee and included representatives of all churches on New South Wales and a wide range of community services and organisations.

After the arrival of the official party and six bars of the National Anthem, prayer was led by Bishop Dain, and flowers were presented to Lady Cuffe and Mrs Loue by Misses Elpheth Halme-Moir and Janet Dain respectively.

During a short speech His Excellency the Governor said he knew from first hand that the new Archbishop was a family man. He knew the worth of a good wife, to men in high office and he was quite sure that Mrs Loue would be a great support to him. The Governor expressed his best wishes to the Archbishop and Mrs Loue.

LOVERLY FLOWERS

In due course all will have dined with the Archbishop.

After the departure of the vice-regal and other distinguished guests, including the Premier, the Archbishop, the Honourable A. D. Bridge, M.L.C., and Mrs Bridges, the Archbishop and Mrs Loue found themselves in the foyer and shook hands with nearly all the members of the audience as they left the Trocadero.

It was almost an hour later that His Grace and Mrs Loue were in the Trocadero but not without a final handshake and a word of thanks to the refreshment staff attendant.

The beautiful floral decorations were inspired and directed by Mrs Norman Jean Wynne, a member of the Standing Committee.

He recalled that he first knew the Archbishop when they were both under twelve and members of the Rossville Stamp Club.

Later in the evening, His Grace gently reminded Dr Paul White that in fact the Rossville Philatelic Society, because of the fact that Philatelist was the first four-syllable word he ever mastered!

MISSION FOR ROCKHAMPTON

Canon Eric Barker of All Saints Cathedral, Ballina, will conduct a mission in the Rockhampton Cathedral parish from September 11 to 18.

Mission services will be held each night at 7.30.

A public campaign is being launched on the public and the private.

Letters, pamphlets, stickers for car posters for windows, news and advertising in the press, radio and television are all being used.

In a gay atmosphere, both addresses expressed his delight at the presence of such a large and representative gathering of distinguished guests, heads and representatives of other churches, and said that in a very special way he was most grateful to Sir Charles McDonald, Chancellor of the University of Sydney, and Lady McDonald for their presence.

In thanking the clergy of the diocese for their gift, the Archbishop said that, purely for family reasons, he would not be moving into Bishopscourt until toward the end of the year but that money would get toward a dinner service which would be in use when their plan of having a regular dinner date with a reactor and his wife at Bishopscourt was implemented.

WELFARE WORK

The younger Set was formed last year by members of different parish youth groups who realised the great opportunity and need that exists with work among children. It meets monthly to organise the following month's activities.

Welfare work among children now being carried out by the Homes, began in 1839 by the Sisters of the Church, in a rented cottage in Burwood. That late Bishop Stone-Wigg then living in retirement in Burwood, realised the greatest need, and inspired by his work, he was inspired in expanding the work and establishing it on a sound financial basis.

The Girls' Home in Weldon Street, Burwood, was opened in 1912, and the Boys' Home in Wyatt Avenue, was purchased in 1917.

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FROM A CORRESPONDENT

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"We believe that the young people of the Church possess tremendous energy and zeal," says Miss Val Guest, secretary of the Younger Set. "It is our aim to release this power and channel it into constructive ways and means to help the boys and girls from broken homes at the Bishop Stone-Wigg Memorial Homes at Burwood."

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MUSIC FESTIVAL FOR NEWCASTLE

FROM A CORRESPONDENT

Newcastle, August 22 Every year Newcastle Cathedral choir presents a music festival designed primarily to allow people to hear unusual works of all periods.

On Saturday, September 10, at 8 p.m. Keith Noak will conduct the 1966 programme which, as usual, includes some notable first performances.

Perhaps the most interesting is the famous "Miserere" by Alberti for voices restricted to the Sistine Chapel in Rome, and around which one of the best known anecdotes in the life of Mozart is built. This magnificent work for double choir features some striking contrasts and ornamentation, particularly the soaring high C's.

NOVEL INTROIT

In the sixteenth century group which included Weale's eubourant "Alleluia I heard a voice as of thundering"; Gabriel's "Opus modicum"; "Gloria" of "O Lord"; and Gesualdo's "O vos omnes".

A novel introit will be O'Leary's "Be strong and of a good courage" originally written for the dedication of the cloisters at St. Edmundsbury. It will be sung by west and east choir.

Olderity will be represented by Selber's "David's lament over Saul" and Britten's "Agnus Dei".

The programme will conclude with Bach's motet "Jesu seculus".

Keith Noak's organ solos will include Liszt's "Fantasia and Fugue on A.C.H.C.H." and four works by Jean Langlais, including the famous Te Deum.

PALLISTER HOME IS STILL ALIVE!

FROM A CORRESPONDENT

Contrary to a rumour which states we know not who, the Pallister Girls' Home, in River Road, Greenwich, Sydney, under the Church of England Women's Institution, school-leaving girls with home and personal problems and care.

Pallister has accommodation for 12 girls. The home is Lisgar House, Knight Street, Arncliffe, for girls of 15-18 years, who go to work.

Lisgar House is often asked to take a more girls, but lack of room prevents this.

Friends of the community centre, and the furnishings of the community centre, are being replaced for a few more. This would not be so if the Church could be requested to send regular representation to attend the opening ceremony at the new school in Green.

It is requested to send regular representation to S. John's parish service on 12th Darlinghurst Road, Darlinghurst (31.6412).

The rector, Canon A. J. Dean, Bishop Coadjutor of Sydney, will dedicate the spacious building which has cost \$120,000.

It will contain an auditorium to seat 400, a senior citizen's lounge, a youth lounge, a television and library room, a games centre and many other modern amenities.

FOR COMMUNITY
Designed by Donald Crowe & Associates, 115 Castlereagh Street, Sydney, no effort has been spared in producing a most colourful and adequately equipped building which has already attracted widespread notice.

The centre will be of great advantage to S. John's Church; its slogan is "Serving the Cross under the shadow of the Cross".

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BOOK REVIEWS

WESTERN CULTURAL PROBLEMS

CHRIST IN MODERN ATHENS. C. H. Block. Macmillan, 1962. 152 pp. 6s.

Dr. Blocker is professor of the relation between God and man at the University of Amsterdam.

He is convinced that the New Testament gives us little guidance as to how our attitude towards contemporary culture and the non-Christian religions should be determined.

However, in Paul's sermon on the Areopagus (Acts 17) he finds an acknowledgment of the significance of Greek culture, a declaration of respect for other religions and a call to repentance and belief.

These three motifs form the basis of this book.

Dr. Blocker believes that the problems of western culture, or, shortly will be, the problems of mankind as a whole, and his analysis of the salient features of western culture is an interesting one.

Restlessness and dynamism are seen as its most prominent features but he calls it fragmentary and chaotic.

An "inter-magic tendency" which glorifies cold reason he sees as somewhat inconsistent, while all cultural activities are judged, he says, on their ability to raise the standard of human welfare.

The moral climate, he describes as harsh and nihilistic.

In assessing other religions in relation to the Christian religion, the approach adopted is that the basic of the formal structure of religion is into three parts—God, man and

GOSPEL STUDIES FOR CHILDREN

THE NEW OUTLOOK SCRIPTURE SERIES. 2. Yemanite. The Children of the Gospel. Book 1. The Children of the Gospel. Book 2. 168 pp. 5s.

In eleven chapters, this well known series of Religion Education books handles the Gospel narratives in an imaginative way.

Plentifully illustrated with black and white pictures and material alternatives with a series of questions printed in heavy print, set to arouse discussion. Each chapter concludes with suggestions for written expression.

One of the best chapters, that on our Lord's eight trials with its delineation of the principal characters. Incidents from current history serve to enliven the Gospels so that they are seen as relevant.

The second volume in nine chapters treats the Old Testament. Its treatment is much more fragmentary, but frequent references assist the student to read the appropriate Scripture passages.

These three volumes are in preparation.

These two volumes are still too content-centred, but an attempt has been made to make them more child-friendly.—A.V.M.

PASSING JUDGEMENT

CONTEMPORARY CONTINENTAL THEOLOGICALS. S. Paul Schelling. Abingdon Press, 1962. 242 pp. 6s.

THEOLOGICAL VIEWS IN CONTEMPORARY THEOLOGY. Abingdon Press, 1962. 238 pp. 5s.

THESE two books have been written to bridge the gap between the theologians and the ordinary members of the Church, and to show the new insights that some of the contemporary theologians are bringing to mid-century man.

The first and larger book contains not only over Protestant theology but also a look at what the Orthodox and Roman Catholic writers have to say.

Thus we find the Dominicans Yves Congar and the Jesuit Karl Rahner speaking out eloquently with Barth, Bultmann, and Schliker.

It is encouraging to note that there is more agreement than disagreement among the theologians.

As is to be expected the most

profund differences are those that concern the nature of the Church, its ministry, and its sacraments.

This is however balanced by the substantial agreement on Scripture, tradition, grace and eschatology.

The second book is confined to Barth, Niebuhr, Tillich, Bultmann, and Bonhoeffer and is concerned with the old phrase *ecclesia reformata, semper reformanda*, and examines with admirable detachment the particular education which theologians to the present ferment in the Church.

Both books enjoy the advantage of being highly readable and are well rounded as pointers for further reading.

Dr. Blocker has little to say about the miraculous elements in the New Testament but he marks that those who take the resurrection stories literally will be "embodied in the contradictions that occur in them".

I found the descriptions of the characteristics of modern culture, the most interesting parts of the book.

—J.L.R.

FOUR NEW PAPERBACKS

CHRISTIAN MORALS AND CHRISTIAN MENING. John Robinson. Pp. 137. 5s.6d.

THE RESPONSIBLE CHURCH. Edited by John Robinson, S.P.C.K., Pp. 98. 5s.6d.

HEAVEN AND EARTH. Edited by W. W. Tomlin. S.P.C.K., Pp. 112. 5s.6d.

DO YOU NOW BELIEVE? Martin Lutter. Folio Book, Pp. 111. 8s. each.

PROFESSOR BURNHAY has written an engaging book on the meaning of Greek biblical thought, such as faith, sin, knowledge, sacrifice, and hope, and has brought from his own wide reading a number of interesting discussions of their meaning.

He wears his learning modestly and the readers of his book will find it in much help when they are communicating the distinctive truths of the Christian faith to non-Christians.

His exegesis is admirable and he has succeeded in clothing these words with their Christian meaning.

Mr Barker is to be congratulated in producing this book where an engineer, a retired admiral, a journalist, a public servant, a university teacher and two clergymen discuss the nature of the Church's involvement in the world.

What is the Church's reaction to the Welfare State; to the impact of technology; to race and automation; to defence and disarmament?

These are some of the questions that are tackled by professors Christians who are laymen. It is an impressive book.

Dr Trappell, who is the vicar and minister of Dentstone, has written a provocative account of present-day education which challenges the Church's involvement in the world.

He contrasts the basic theories

UNITY TALKS

THE ANGLICAN-PRESBYTERIAN CONVERSATIONS. S.P.C.K., Pp. 99. 5s.6d.

IT is one of the notable charms of Scotland that it has not yet emerged from the Romanticism that Walter Scott three hundred it in the early years of the nineteenth century.

Go to any Burns Night gathering and you will find elderly Scotsmen yearning unashamedly over the glories of Caedmon Stern and "Wid".

This yearning does not inhibit a very substantial number of Scottish folk leaving their native heath each year never to return.

The Church of Scotland is part of the native land and still commands allegiance from a sizeable number of Scots.

The book which we are reviewing today may make us realise the considerable difference in population.

It is a book of the first importance and it faces quite boldly the problems of reunion between the Anglicans and the Presbyterians.

This book has been written in the past by the tendency of the Church of England to ignore the Episcopal Church in Scotland in this kind of conversation and the bad blood that ensued is just lately being dispersed.

The Church of Scotland adopted the similar insensitive attitude to the Presbyterian Church

in England with comparable results.

This new report which summarises efforts extending over thirty-five years breaks much new ground and has given both Anglicans and Presbyterians much cause for rejoicing.

It suggests that a combined committee should discuss:

(a) the mission and ministry of the whole Church;

(b) a covenant to work for both churches including both Anglican and Presbyterian essentials;

(c) the acceptance of each other's ministries and welcoming each other's communicants.

This means that the Presbyterians have now to decide whether they have accorded recognition of the ministry, whether they will join the mainstream of the reunion movement accepting some form of episcopal ministry as an essential part of the Church.

It means for Anglicans that they will accept the temporary anomalies that will ensue from the joining of the Church of South India formally.

The report makes the pregnant observation which illustrates the high awareness of the situation: "There is no way towards Christian unity without a costly readiness to change and this will be demanded of us. . ."

—J.T.



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How it does it. Careful planning has ensured that all but essential sounds have been discarded and that all the voice combine to achieve true pipe organ tone.

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Canon Peter Kuntamura is the senior Papuan priest in the Diocese of New Guinea. He was born in Bombo and is now in Copeland King, seven-and-a-half years ago when they last met and it was he who presided over the service which was held on August 16, 1966.

The Archbishop of Brisbane dedicated a shrine at the landing place to the course of the celebrations attended by more than 1000 people.

Peter Shevill is the five-year-old son of the Bishop of North Queensland who was attending St. George's Church in Sydney when he was a missionary and is now a member of the Australian Army Band in Sydney.

The founding of the New Guinea diocese owed much to the advocacy of the first Bishop of North Queensland, Dr. Stoughton, and one of the pioneers, Albert MacLaren, came from North Queensland where he was rector of Mackay.



THE CHANGING SCENE

WHO said the C. of E. was a study and did not move with the times? Having been present at the official opening of three successive Archbishop of Sydney I hope to show that it is not the case.

Archbishop Mowll

Archbishop Mowll had to enter the Town Hall to fill to capacity for his welcome on a March evening but it was the vast audience waited in a main salience which had been observed before the service in the morning. The platform was a clerical collar for nearly all the clergy sat there. Aprons and gaiters were twice a dozen. All the Bishops of the Province were there except the Bishop of Goulburn who was not yet consecrated.

The Reverend E. H. Burgman as Bishop-elect occupied a place of honour.

The Cathedral choir was assembled to "sing the singing" and to contribute an anthem or so. The audience had programmes, or rather orders of proceedings, but there were hymns, and everything but the collection.

Bishop Kirby presided over the unexpected thing. Normally a solo speaker he remembered the solemnity of the occasion. No jokes.

Dr Archbishop Head spoke soberly on behalf of the whole Church, the Bishop of Goulburn (Dr Graham) for the Bishops of the Province.

Dear Talbot, the only arbitrary in a lounge suit, "sarked" down when speaking on behalf of the clergy, while Mr Minton Taylor in clear and deliberate tones voiced the lay welcome.

"Before the Archbishop was allowed to walk across the front of people of different sizes and to refer to a whole string of the days presenting the unfortunate man with "addresses of welcome" from every board and society imaginable, denominated or undenominated.

What His Grace subsequently said with this verbiage is not known; certainly it was not allowed to decorate the walls of Bismarck.

At last the Archbishop rose to speak. But atmosphere was tense. He thanked all that should welcome. He pulled out his New Testament; he quoted from the Article on Justification.

Somewhere the welcome started the occasion *Church folk went home encouraged and emboldened.*

Archbishop Gough

The world of 1950 was different from that of 1934. For one thing THE AUSTRALIAN had not been founded in 1934.

Once again the Town Hall was filled with church folk for Archbishop Gough's welcome.

It looked pretty much the same as always, but the atmosphere was streamlined. In the first place it was solely a discussion. To one corner of the platform a discussion choir was invited; men wore cassocks and surplices, women the feminine equivalent whatever the proper terms are.

The rest of the platform was one vacant space until the tiny official party took their places. Bishops and Deans were impeccably attired in Georgian splendour.

Bishop Hilliard was determined to make it a happy occasion at least. After he had made one or two jokes and everybody had laughed (though we had heard there before) the atmosphere was relaxed.

In fact the choir looked slightly out of place, though they confirmed their terms to appropriate anthems.

Dean P.H. representing the clergy; made a jolly speech, and the Chancellor, Mr W. S. Gedd, told a first rate joke which brought forth such a laugh as would have been frowned upon in 1934.

Dr Gough responded in lighter vein, and the show was over before 9.30.

Quite different from the previous occasion. *Church folk went home.*

THREE ARCHBISHOPAL ELECTS IF

vious welcome, and yet it suited the occasion.

Archbishop Loane

Seven years in this wicked world of being speedily changes now. Archbishop Loane's welcome on August 10 of this year was quite different from anything that may have befell his predecessor. He believed it or not, the dignified and graceful man who presided over an organ dominating the scene, was by-passed for the Trocadero where Cardinal Gilroy in the front row seemed to be having the time of his life.

Dignitaries all wore lounge suits, albeit their Sunday best. In fact the Prætor of the Cathedral was the only one formally attired — in his capacity as accompanist he was, however, well positioned to receive.

Bishop Hulme-Mat, the chairman, put everyone at ease right from the start. This wasn't to be a stuffy function if he had anything to do with it.

If he did not have an endless supply of stories, Bishop Hilliard did ("Have you heard this one?") he could relate personal incidents which lost nothing in the telling.

So jolly did he make the welcome that had he said, "Brethren, you are partners in this

missionary work," he would have been met with a chorus of "Amen."

A guard of honour of more than sixty uniformed members of the Girls' Friendly Society in Perth greeted their State patron, Lady Kendrew, when she arrived to open a mission exhibition at S.F.S. headquarters on July 22.

An overflowing throng of G.F.S. members, parents and visitors packed the hall, which was a colourful sight with almost 5,000 articles attractively displayed—all of which had been specifically made for Missions at home or overseas.

These included 187 dilly bags for the children in New Guinea; 100 to carry their books to school; 47 patchwork quilts for Melanesia and New Guinea; more than 3,000 bandages for Perth missionaries; Jennifer and Margaret Lees in Melanesia;

AVID COLLECTORS knitted rugs and 500 teaching aids for New Guinea; 50 pairs of boots and a large quantity of clothing and toys for the South-West Native Mission.

In addition, members collected 20,000 stamps, 31 lbs of foil and 2,500 matchbox labels for the aid which will be sold to aid mission funds.

A special attraction at the exhibition was a display featuring "G.F.S. around the World" Photos had been received from most of the 27 countries in which there are branches of G.F.S. and these created a great deal of interest.

Each country was represented by a doll in national dress, including two beautifully dressed dolls sent by the G.F.S. in Japan as a gift to members in Perth.

TALBINGO CHURCH St. Paul's Church, Talbingo, Diocese of Canberra and Goulburn, which is being erected by the Society's Mountains Authority for the joint use of Roman Catholics, Protestants and Anglicans, is expected to be completed in six months' time.

A contract has been signed for a construction price of \$80,000. The glass and local (Jonnama) rock will be incorporated in the building.

special word for any child who seemed out of place.

Most surprising of all were the members of the Cathedral Choir Society, sang and sang well, four numbers which were of a high standard but fit to the anthem bracket. A talented lady contributed clarinet solos.

One came a folk-singing group of three young men and one girl who had appeared on T.V.

Their crowning number was a parody on the old English folk song. It brought the house down. On such an occasion this would have been considered blasphemous in 1934, and out of place in 1959.

Had the new Archbishop been an Englishman the organisers probably wouldn't have risked it — and they most likely haven't.

Speeches of welcome were short and snappy. The Archbishop replied sincerely and affectionately, somewhere between the standards of 1934 and 1959. In case the wrong impression has been given, welcome appreciation with prayer and the Doxology was sung.

But hold on, there were shocks await you. The Archbishop and Mrs Louie went to the door of the auditorium and greeted everyone personally.

"Not was it the fob-like hand-shake the Rector sometimes gives the church door while he bawls from the corner of his mouth to someone at the far end of the position with his

CMG.

MISSIONARY EXHIBITION HELD BY G.F.S.

FROM OUR OWN CORRESPONDENT

Perth, August 15
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THIS book has interesting ideas on such prominent people as Cleopatra, Herod and Pilate; it discusses the historical accuracy of Jesus' birth; it takes us through the world of the Apostles' journey. In a highly readable manner, it gives us an understanding of just what the world was like in the time of Christ.

"THE WORLD OF CHRIST", a publication of the Church of England Information Trust, is now on the printing presses and will be published on July 4. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

GERALD STONE, who was correspondent in Viet Nam for The Australian last year, sends an answer to these questions:

- how did Australia become involved in Viet Nam?
- why has Viet Nam posed a moral question?
- will this war be for Australia a war without honour?

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Gerald Stone

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Lady Kendrew (left), wife of the Governor of Western Australia, with Mrs R. E. Davis, Diocesan Chairman of the Girls' Friendly Society in Perth, at the mission exhibition held last month.

RADIO AND TELEVISION

RADIO-WISE the A.B.C. treated us to an Encounter on Sunday morning (21st) and called "What's the Use?" and I think that's a fair name for it. It purported to be about the usefulness of prayer. It began with various verses, a man-in-the-streets question about the validity and purpose of prayer. So far, so good.

Then we got a solo homily on the various kinds of prayer—adoration, praise, petition etc.—backed up by music and prayer. Quite pointless, Apart from some very bad editing on the tape, you became confused.

If you appreciated the music, the comments were pointless, and if you weren't, they were mindless, then you were really in the mad. You could only refer to the programme and say "Not much".

Radio Divine Service on 2FC was a mixed blessing. A Long Dialogue Mass from Maroubra suffered from a commentator speaking over English responses. The service itself went very smoothly, and the male choir performed creditably. The Mass was another shot at the "Good Samaritan" and "Special Masses, even in English, don't make good broadcasting—neither do Eucharists."

The only bright spot in the early afternoon on 2CH was the Open Air Camerapics programme "Words of Life" in its first series with no music at all this time. We had a short interview from a young evangelist, some news, a piece of commentary from Cliff Waverley, C.T.A.—how did he get on an O.A.C. programme?—on religious telecasts to convert, and some thoughts for prayer. A number of programmes with nearly packed-over broadcasting a high degree of general interest.

As for the rest—well, I've said it before. Hopes of ANU no mention again of Archbishop Lennox's Environment on the 25-minute Church News. Is there a boycott on Church News?

And what on earth was that by "not received" from Manilla? It must have been another month. It was not news, wasn't it, but a badly produced programme for the Far East Broadcasting Company. The item on the Missions to Seaman was full-scale blurb too, hardly "news".

McIntyre C.T.A. sent up one of his "What Do You Mean" series. About it, I learned the price of the Baptist University College, Melbourne, in an armchair chat on death. Why someone didn't put those books where he'd have to get up and go down to them. It's never known. Having movement for evangelists' sake is the least stable business that is not a necessity.

CHURCH ARMY TO CONDUCT "TEACH-IN"

FROM A CHURCH PERSONNEL

Brisbane, August 22

A new approach to a church rally will be held in Brisbane in St. Luke's Park, Charlotte Street, on Monday, September 12, 7-4.5 p.m.

A team of Church Army officers, headed by the Federal Secretary, the Reverend W. Butler, will now examine the work of the Church Army.

The Dean of Brisbane, the Very Reverend W. P. Baddeley, will preside.

Instead of the customary formal speeches, the team aims to organise a "teach-in" or use another modern phrase, they will engage in "dialogue".

Under the title of "We Want to Know", those who wear the robes of the Church Army really want to know if they are fulfilling the function of Evangelists in the Church in the best possible way.

ary part of the action—useless, purposeless and annoying.

But when on earth plans and executed the filmed street interview, the two necessary parts of the programme. They were confused in that obviously that street interviews were asked just stringing together answers that belong to different questions served only to give a false job to do.

It provided no answers, and stimulated free thought. The A.B.C.'s "Garrison TV" sermon anyway—very old hat.

The A.B.C.'s "Garrison TV" to Adventure was just as puzzling and as much as I expected to do—listen to the commentary or watch the film. The cards matched anywhere during the programme. The commentator talked about informing drill, but not pondering to talk about discipline, about not substituting one form of idleness for another, while we saw a group

RE-ARRANGEMENT AT TAMWORTH TO PROVIDE SPACIOUS SANCTUARY

FROM OUR OWN CORRESPONDENT

Armidale, August 22

A problem which has been bothering bishops and clergy for many years has now been solved by an internal re-arrangement.

Previous plans to overcome the problem have always proved too costly, and it is estimated that the present plan will cost about a million ordinary income.

The re-arrangement at St. John's is very small in the building, but will, nevertheless, the sanctuary, the choir

CHANGE AROUND

convinced the organ, the choir stalls, the prayer desks, etc. The sanctuary was so crowded as to be unusable for the administration of the sacraments. This arrangement was severely criticised.

The removal of the choir stalls and the extension of the footpace has helped to make a considerable extra for the clergy and communicants, but the main problem still remained.

The re-orientation plan involves the removal of the altar to the west end of the church, the "western" (present main entrance) end of the church, where the complete width of the church can be used for this purpose.

The present sanctuary will remain intact with its stained glass windows and paneling and will become the baptistry, and will not suffer from religious orders and the ministrations.

The first two are taken together in the first of the three which make up the decree.

Among other things, bishops are reminded of the need to face such problems in the light of the distribution of the clergy so that a severe shortage while other areas have a relatively high number of priests.

They must look to the education of the young, and to the responsibility of giving moral help to priests who are necessary, and greater co-ordination of efforts within a diocese.

Retiring Age: Bishops and parish priests will be recommended to resign from their offices at 75.

Much emphasis is placed on the training need for the religious orders not only to enable themselves to carry out their traditional duties in a manner more in keeping with modern times.

A "fraternal collaboration" between religious orders and the diocesan clergy is regarded as essential.

The role expected from national episcopal conferences is the role of the pope. They will be able to propose candidates for bishops, clergy, and their representatives on the pro-

of boys tossing another boy into the air.

ceremonial dance was spelled out while ball games were in progress. Fascinating were the necessary rules were mentioned, and we saw them playing cards.

The commentator did a quick change from shorts to suit something in the last minutes of camera angles and shots was

I couldn't see where all the "adventures" got to, nor could I discover just what all the "adventures" were about. He was asked, and we saw an Aboriginal boy, close-up.

Surely not the best example of locally produced religious TV from the A.B.C. Next Sunday's "Last War" sounds promising though. Much more advertisement.

—AGNOSTICOS

RE-BAPTISM CONDEMNED

ECUMENICAL PRESS SERVICE

The "Sensate Catholique" published the following notice in its June 26 issue:

"In order to prevent any doctrinal or pastoral errors in our attitude towards those who have been baptised in the Reformed Church, we draw attention to the following points: When a Christian belonging to the Reformed Church asks to become a Catholic one must reflect with him about this step, confirm it, and if necessary pray for his return. Furthermore, his entry into the Catholic Church must not lead him to deny the truth whereby he lived before; it must only help him to accomplish it."

It must be borne in mind that baptism, even when administered outside the Catholic Church, is an act of Christ; there is no reason to baptise again, even if certain conditions are not met.

"That constitutes a doctrinal error (Council of Trent), a canonical error (Code, Canon 742), a pastoral error (Inst. of the Holy Office, July, 1951), an ecumenical error (Pavole et Menni, July, 1951)."

"Lastly we stress the necessity of referring every case to the diocesan bishop."

POPE GIVES RULES ON DECREES

ANGLICAN NEWS SERVICE

Rome, August 22

The Pope on August 12 published a set of instructions for applying some of the more important decrees of the Vatican Council.

Issued eight months after the closing of the council, his "Motu Proprio" largely brings to an end the immediate work of the committees dealing with business arising out of the Council.

It covers the decrees dealing with the duties of bishops, their relations with other religious orders and the ministrations.

The first two are taken together in the first of the three which make up the decree.

Among other things, bishops are reminded of the need to face such problems in the light of the distribution of the clergy so that a severe shortage while other areas have a relatively high number of priests.

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TO EDIT "ECUMENICAL HISTORY"

ECUMENICAL PRESS SERVICE

New York, August 22

Dr Harold Fey, former editor of the "Christian Century", is to edit Volume 2 of the "Ecumenical History", on commission from the World Council of Churches.

It will contain an account of ecumenical developments between 1948 and 1968, plus chapters of world confessional bodies and national councils of churches.

A revised edition of Volume 1, containing a greatly enlarged bibliography, will be published soon.

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O.T. APOCRYPHA

BY WINIFRED M. MERRITT

ADDITIONS TO "DANIEL" (continued)

(to Bel and the Dragon)

The story of Bel and the Dragon is really a fable, which has nothing in common with the variations mentioned in the Book of Daniel, the former being based on the legend of the golden image, and the second on that of Daniel in the lions' den. Each story indicates the folly of idolatry, in particular of identifying the god with his image, and gives a faithful picture of the paraphernalia used in contemporary pagan worship.

The scene is laid in Babylon, where the idol called Bel is an object of great devotion by King Cyrus and all the Babylonians. Daniel decides to participate in its worship on the ground that Bel is not a living being. Cyrus decides that he must at once see by himself twelve large measures of fine flour, forty sheep and six firkins of wine every day. Daniel denies this out of hand.

The priests are thereupon summoned, and agree to open the doors of the temple shall be sealed, and that next day the seals are not broken and the provisions have not disappeared, they are to be put to death. Their confidence lies in the fact that they have secreted entrance through the floor underneath Bel's table.

Conversely, if they are able to convince Cyrus that Bel himself had consumed what was set before him, Daniel is to die. Before the temple doors are closed, Daniel asks the permission of having the floors sprinkled with ashes. Next day, the seals found whole and the provisions gone, Cyrus exclaims: "Great art thou, O Bel, and with thee is the bread of all." Daniel set him as he is about to rush forth forward, saying: "I do not heed nor the pavement, and mark well whose footsteps are these." The plot is revealed, the priest and their families are duly put to death, and the temple is allowed to destroy the temple.

DRAGON WORSHIP

The second story concerns a dragon which also is an object of worship. Cyrus argues that no exception can be taken because as the creature is unquestionably alive, Daniel, referring to the occasion, offers to fight it without sword, staff or feat he achieves by feeding the dragon lamps of pitch, oil and wine, which causes it to burst. Finally, with this second attack upon the dragon, the Babylonians compel Cyrus to throw Daniel into a den of lions.

The prophet Habakkuk is now introduced into the scene. An angel appears to him as he is taking a morsel of pottage, among some reapers in a field "in Jewry", and bids him take the food to Daniel at Babylon. At a moment he is transported to the lion den and his captives Daniel, kept alive and remaining unharmed for seven days, the King is impelled to declare: "Great art thou, O God of Daniel, and there is none other beside thee." Daniel is released, his enemies are thrown into the den and devoured, and all ends happily.

The book of Habakkuk includes a complaint that God seems to be indifferent to the ill-treatment of the righteous by the wicked, and an oracle announcing that He is about to raise up as an instrument of chastisement the rapacious Chaldeans.

A remonstrance against the permission accorded to the wicked to destroy a people better themselves is brought with assurance that not the presumptuous but the righteous shall survive, and that the prophet is granted a vision of God advancing both to overshadow and to save.

RACIAL JUSTICE SUPPORT

ECUMENICAL PRESS SERVICE

Cape Town, August 22

Three hundred Anglican clergymen have signed a letter supporting the latest pastoral of the Roman Catholic bishops on racial injustice. Their "Pastoral on Racial Injustice" is a morning daily in the Times. The letter, signed by the clergymen, members of the Province of South Africa, reads in part: "The Roman Catholic bishops' action in this regard is a commendable and noble expression of racial solidarity... We pledge ourselves to reiterated support of the Bishops' Pastoral for free association as a human right to a settled family life to free choice of employment, and a full share in the government of his country."

"It is clear that too little is being done both in African and other South African churches... considerable racial discrimination."

PAINTINGS FOUND AT WINDSOR

ANGELICAN NEWS SERVICE

London, August 22

Religious paintings described by a workman in a secret article at Windsor Castle were described last week as being of great importance, consisting of a nearly 500 year old tapestry, consisting of a figure around the top of a rosette, were smothered in ash. The paintings, which include the Baptist, St. Catherine of Alexandria, St. Anthony and possibly St. George, were experts on medieval murals. "If they had not been concealed behind this false walling, they would probably not have survived," the experts say. They are of high artistic quality and of great importance.

It is possible to identify the artist, he said. The composition of the paintings was very bad.

RELIGIOUS BROADCASTS

(Broadcast times in continental America are indicated on a separate page)

- MONDAY, AUGUST 24**
 - 11:30 a.m. - **THE BIBLE**, 1:40 p.m. - **THE BIBLE**, 7:30 p.m. - **THE BIBLE**, 8:30 p.m. - **THE BIBLE**, 9:30 p.m. - **THE BIBLE**, 10:30 p.m. - **THE BIBLE**, 11:30 p.m. - **THE BIBLE**, 12:30 a.m. - **THE BIBLE**, 1:30 a.m. - **THE BIBLE**, 2:30 a.m. - **THE BIBLE**, 3:30 a.m. - **THE BIBLE**, 4:30 a.m. - **THE BIBLE**, 5:30 a.m. - **THE BIBLE**, 6:30 a.m. - **THE BIBLE**, 7:30 a.m. - **THE BIBLE**, 8:30 a.m. - **THE BIBLE**, 9:30 a.m. - **THE BIBLE**, 10:30 a.m. - **THE BIBLE**, 11:30 a.m. - **THE BIBLE**, 12:30 p.m. - **THE BIBLE**, 1:30 p.m. - **THE BIBLE**, 2:30 p.m. - **THE BIBLE**, 3:30 p.m. - **THE BIBLE**, 4:30 p.m. - **THE BIBLE**, 5:30 p.m. - **THE BIBLE**, 6:30 p.m. - **THE BIBLE**, 7:30 p.m. - **THE BIBLE**, 8:30 p.m. - **THE BIBLE**, 9:30 p.m. - **THE BIBLE**, 10:30 p.m. - **THE BIBLE**, 11:30 p.m. - **THE BIBLE**, 12:30 a.m. - **THE BIBLE**, 1:30 a.m. - **THE BIBLE**, 2:30 a.m. - **THE BIBLE**, 3:30 a.m. - **THE BIBLE**, 4:30 a.m. - **THE BIBLE**, 5:30 a.m. - **THE BIBLE**, 6:30 a.m. - 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MISSIONARIES LEARN TO COMBAT "CULTURAL SHOCK"

AMERICAN NEWS SERVICE

It's easy to find a book. If you speak the same language as the librarian. If you don't, it may present a challenge, as 70 Americans and Canadian missionaries, about to go overseas, found in Quebec, Canada, during their orientation conference from July 13 to 26.

An attempt to analyze among those they serve. The problems of cultural shock has received general recognition in the past few years and there are now a number of orientation programmes sponsored by government and business, as well as by churches.

The Reverend Donald E. Bivinger, executive secretary of the Overseas Department's Division of Personnel, commented that the purpose reflects the difficulty, or disorientation, which many North Americans experience when they begin to live and work in another society.

Anthropologists call this phenomenon cultural shock, which is simply a state of anxiety sometimes acute and occasionally prolonged, which arises when persons are confronted by circumstances of values which they cannot quite understand and which they cannot control.

MORE AWARENESS

After hearing this, participants were sent into nearby Quebec to perform a variety of tasks, all ordinary, everyday activities. Later, they analyzed their experience and their reactions to it.

A series of lectures on mission, sociology, anthropology, social change, and cultural differences, also aided the participants in sharpening their sensitivities.

Among those to address the group were the Right Reverend Joseph F. Byrne, director of the Executive Council's Overseas Department; Fr Lambert, Dr Charles Lawrence, professor of sociology at Brooklyn College; the Reverend Daisuke Kitagawa, executive secretary of Executive Council's College and University Division; and the Reverend Thomas W. Gibbs, of Executive Council's Department of Christian Education with responsibilities for Christian Education in overseas jurisdictions of the Episcopal Church.

These new missionaries will be going to many parts of the world: Nigeria, Polynesia, India, Mexico, Japan, the Yukon, Brazil, and cities of the United States.

It is hoped that the awareness gained during their orientation will enable them more effectively to grapple with the societies into which they now go so that they, like the Christians already there, can act as

New York, August 22

which seek to prepare persons for more effective performance in unfamiliar settings.

Two recent consultants on missionary training, one in Jerusalem and the other in the Fiji Islands, reflected this concern when they emphasized the importance of such preparation.

DIOCESAN NEWS

BRISBANE

CLERGY RETREAT

The first retreat for Brisbane diocesan clergy in 1966 will be held at the Church of England Grammar School, East Brisbane, from Monday, August 22 to Thursday, August 25. The conductor will be the Bishop of Brisbane, the Right Reverend W. A. Handie. The second retreat will be held at St. Francis College in November.

PERTH

S. MARY'S SCHOOL GIRLS' GENEROSITY The girls of St. Mary's School, Perth, sent a donation of \$30 to the Lord Mayor's Fund for Missions, 3157 was collected for missions. They are in the process of sponsor-

ing three children in the Save the Children scheme, one in Greece, one in India and one in Korea. They have assisted the fare bill of the Apostolic Centre by collecting money and groceries.

ARMIDALE

ORGANIST FOR TAMBORH

The Vicar of Tamworth, Canon R. F. Kirby, has announced the appointment of an organist and chorister for St. John's. He is to be Mr. Keith Taylor, at present organist of Holy Trinity Cathedral, Sava, Fiji. An Australian, Mr. Taylor has been serving the Diocese of Hobart for the past three years as a lay evangelist, following training at the House of the Epiphany. He is a Bachelor of Music and a Licentiate of Trinity College,

London. He is a specialist teacher of the organ and other musical subjects, and the formation and training of a choir at St. John's will be one of his particular duties. Mr. Taylor is also a linguist, and expects to be available for teaching in this field. He is married with four children, and will commence duties in Tamworth in January of next year.

COACH TRIP FOR CLERGY

An attractive feature of the forthcoming Clergy Conference for the Armidale diocese will be a coach trip from Tamworth to Walcha. The Bishop and clergy will inspect the house and property formerly used for the Obas Home, which was closed at the end of last year.

Investigations are being made to see if the Obas Home can be used as a centre for diocesan and other conferences, camps, etc.

Why should BOAC advertise in the Anglican?

From the Chairman of Directors

The Anglican

621 Regent Street, Sydney

Editor, "The Anglican, Sydney"
Telephone 63-5457
G.P.O. Box 7008

July 29, 1966.

Dear Sir,

Our advertising manager has asked me to send you some good reasons why BOAC should advertise in this journal.

I can think of none, except that the sundry Archbishops and other ecclesiastical plenipotentiaries who seem in increasing numbers to travel from this country to the United States and thence to the United Kingdom, and thence to the United States BOAC instead of QANTAS and Pan-American if they see BOAC advertised in our columns.

Apart from this, of course, I suppose lots of Anglican laymen might consider BOAC rather than your competitors for the same reason.

I would hope this would be the case, if only because in my own experience BOAC's service is generally unrivalled by any other international airline.

Here is a rate card and a specimen copy of the paper.

Yours sincerely,

A. F. P. James.

The Marketing Officer,
B.O.A.C.,
64 Castlereagh Street,
SYDNEY,

New South Wales.

AID TO FLOOD VICTIMS

ECUMENICAL PRESS SERVICE

Geneva, August 22

The sum of \$10,000 has been awarded to India for the relief of victims of recent floods in Assam in the eastern part of the nation. The funds were sent by the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service.

In the worst flooding of the Brahmaputra River since 1923, more than 30 persons lost their lives and 200,000 have been made homeless. Large areas of crops were destroyed and communications cut off.

Responding to the Indian Government's plea for aid, the Committee on Relief of the National Christian Council of India has air-lifted food and vitamin tablets into the area.

BOAC

ALL OVER THE WORLD BOAC TAKES GOOD CARE OF YOU

British Overseas Airways Corporation in association with Air India, Air New Zealand and Qantas

BEST WEST DESERTS

PERTH SCHOOLS AND HOSTELS REPORTS

The Forrest River Mission is no longer a Mission of the Diocese of Perth, but of the Diocese of North West Australia. The month's past work of the Mission is carried on by the Diocese of North West Australia, all assets and liabilities having been transferred to that diocese.

FROM OUR OWN CORRESPONDENT

In 1955 the Diocese of Perth took the Mission from A.B.M. who managed it through a local committee. In his report on the Forrest River Mission the Archbishop stated that at one time it was contemplating making the mission a training station for cattle hands, but further examination of the area showed that the number of cattle was not as many as had first been thought.

Difficulties in water supply made it inadvisable to contemplate making a station on the distance from Wyndham which had been more and more an isolating factor.

The younger group in the mission were outspoken in their opinion that the mission should be moved to Wyndham, provided that acceptable accommodation could be found for the old pensioners who were generally care arranged for them if they decided to stay at that site.

It had therefore been accepted in principle by all concerned that the mission work should be transferred to Wyndham (or possibly Kunmingra) in the near future. To facilitate this, and to expedite future planning, the Perth committee recognised and a new committee was appointed by the Diocesan Council.

At Wyndham it is planned to have a hostel for Aborigine children from the district around so that they may attend the Wyndham school. There is also the possibility of the mission taking charge of the native hospital, which, when the new hospital is built would become available for other purposes.

NEW CHAPLAIN

Active steps are being taken to find a new chaplain, who would be based on Wyndham and so prepare the way for the move. The committee is grateful to the Reverend Barry Greved for his effective help during the time he was at Wyndham.

The most encouraging factor in the review of last year's work is the keen interest which Bishop Howard Witt is taking in the Mission.

Christ Church Grammar School does not plan to increase the total enrolment of the school which for some three years has been between 800-850 boys and this figure

includes the Preparatory School of 250.

The headmaster's residence for the past 16 years is now used for music, both church and school. The art, ceramics, design and allied crafts, the last of the wooden classrooms in the Preparatory School has now been replaced and in addition a new library has been built.

HALES' NEED

Last year the school purchased Knustford, an adjoining property overlooking the river and now No. 19 Queensberry Drive has been acquired. Knustford has been renamed McClellans House after the former school headmaster. Mr. J. McClellan, making it the third boarding house.

Head School's greatest need at the moment is for increased science facilities and a gymnasium and to provide these an appeal amounting to \$80,000 was launched last year. The total amount of gift promises to date stands at \$72,000.

Enrolment has increased and now stands at 648. At Guildford Grammar School the senior school is reinforced for a new building, a new figure in excess of \$200,000. A firm building house named Fresh House after Bishop Freeth, a former headmaster, has been completed.

A block of nine new classrooms has been added. The highlight of the sporting year was the winning of the interschool swimming sports, this being the sixth time in eight years.

S. Hilda's School for Girls reports that the roll continues steadily at the approximate figure of 460.

For the first time the French Department at the University of Western Australia, under General de Gaulle, and girls from S. Hilda's were awarded first and third prizes.

Two girls were successful in the Science talent quest winning prizes valued at \$50 and \$25 respectively.

The report also: "Government aid for independent schools is increasing and, though strictly limited it nevertheless offers a valuable contribution and is very welcome. It is felt that the political climate is right for Government to increase further the

extent of assistance during the next few years. St. Mary's School for Girls has experienced the novelty of attempting to run a "split" school, during the process of moving from West Perth to East Perth. The latter has become for occupation increased opportunity has not helped to diminish the difficulty of the sciences, health science and art are housed in temporary accommodation pending the erection of a new wing for which a grant of \$157,000 has been made by the Commonwealth.

S. Michael's House, Merredin, a hostel for High School students, has received from the Education Department a triple classroom unit which will provide the host with a chapel, a lecture room and a hobbies room. Applications to enter S. Michael's are in excess of vacancies, whilst bookings have been made up to 1973.

S. Christopher's Hostel, Northam, lost a great friend when Archdeacon Bohanly moved from Northam to Perth after many years' active association with the school. There are 108 students in residence under the supervision of Mr. R. H. Wenlock and the matron, Mrs R. Logan.

St. Andrew's boarding college, which is the Anglican residential college within the University of Western Australia, reports that its academic results are from 1965-66 a record.

The academic results were the best in many years; only 18 out of 126 students last year; 40% of all subjects taken were either distinctions or majors. The University prizes two research fellowships and the Rhodes scholarship were won.

COLLEGE PROJECT

Wollaston Theological College report says "To the shared task by students and staff in the ministry of the parochial district of St. Michael and All Angels, Graylands, has been added a similar share in all to the mission district of St. Christopher's, City Road."

The "Vic-Warden has never done a course of both; under the leadership of Rev. C. A. Percival, was called upon to take full part, as a central element in their training, in every branch of the ministry to them—and a deacon in his

third year has his title in each district.

"All members of the college took part in a census visitation to the 'Cockle Bay' school; they visited 1,300 homes in the district."

"The college is grateful to every congregation, Anglican and non-Anglican, which has welcomed students, as part of their training, to share its life and work."

"The parish of Morawa-Peppercorn contains the only training to a student and Guildford Grammar School that of one term's training each year."

RECTOR PRAISED

Advantage was taken of the presence of a number of country representatives to send to pay tribute to the work of the Reverend L. Bohanly, Archdeacon of Northam, who had been rector of Northam for 22 years and died on June 12.

The Archbishop referred to Bohanly with his fund of humorous wit and his sense of humour to the greatest of ease, one that was well known to all.

On to any motoring trips in the country he had been invited to give Bohanly's deep spiritual thoughts.

Mr. E. Duncan, a farmer from Bevan, who spoke of the archdeacon's outstanding work in the country.

The Archbishop was presented with a cheque from the parishes of his country.

With the retirement of Mr. Robertson, Immigration Officer at Perth, a notable piece of work came to a new stage. Mr. and Mrs. Robertson have done a wonderful amount of work in Perth and are many newcomers to Western Australia, who remember with gratitude their friendliness and helpfulness.

Synd sent its good wishes to Canon C. G. Jarrett who has been the clerical secretary to synd for over eighteen years, being unable to attend the annual conference but for the tragic accident he had had.

The Warden of Wollaston was elected by synd to be a Canon of St. George's Cathedral, the first of his office which existed on the chapter.

DIOCESAN CORRESPONDENTS

The following is the current list of Diocesan Correspondents for "The Anglican".

Adelaide: The Very Reverend E. W. Ratney, Church of England, 19 St. William Road, North Adelaide.

Armidale: The Reverend R. F. Kirby, St. John's Vicarage, Tamworth.

Bathurst: The Venerable R. G. Porter, 24 Essex Street, Windsor.

Brisbane: The Reverend J. Sherlock, St. Barnabas Rectory, 14 Brilliant Street, Baulkham Hills.

Bendigo: Mrs. H. Hyden, Chinn Street, Bendigo.

Burke: The Reverend R. L. J. Burnett, The Precursor's House, St. John's Cathedral, Brisbane, B.S.

Bunbury: The Reverend P. Robinson, The Rectory, Mandurah.

Canberra and Goulburn: The Reverend A. W. Bosser, The Rectory, Radley, Canberra, B.S.

Carpentaria: The Bishop of Carpentaria, Bishop's House, Thursday Island, Queensland. Information about the diocese should be sent to the Bishop's Office, 101 Esplanade, Townsville. Extensive reference is made to the diocese in the Vicar's annual qualifications and statements.

Geelong: The Bishop of Geelong, Bishop's House, Kalgoorlie, B.S.

Hobart: The Reverend A. W. Singleton, The Vicarage, 15 Lowther Street, Alphonso.

Newcastle: Department of Christian Education, Tyrrell House, 115 St. George's Street, Newcastle.

New Guinea: Canon I. D. Stuart, P.O. Box 10, Boreka, Papua.

North Queensland: The Reverend A. T. B. Haines, The Rectory, West Mackay.

North West Australia: The Venerable B. J. Carnarvon, P.O. Box 81, Carnarvon.

Perth: The Reverend D. R. Bursley, The Rectory, Kalbarri.

Riverina: The Venerable V. E. Irving, The Rectory, Renmark.

Rockhampton: The Rectory, P.O. Box 116, Rockhampton.

St. Arnaud: The Bishop of St. Arnaud, Bishopshouse, McMahon Street, St. Arnaud.

Tasmania: Mr. R. H. Rymner, 101 Pitt Street, New Town.

Wanganui: The Reverend E. T. Payne-Crofton, Holy Trinity Rectory, Wanganui.

Wiltshire: The Reverend J. B. Brown, The Rectory, Penryn.

CLASSIFIED ADVERTISEMENTS

POSITIONS VACANT

S. PAUL'S SCHOOL, Bald Hills, Queensland. A Church of England school for day boys and girls. Masters, priests, or laymen to teach English, Science, and History. Salary \$2,000 per annum. Applications to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

THE DIACONIC COMMITTEE for Inter-diocesan Work. Applications for the position of Diocesan Secretary should be sent to the Secretary, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

LOCUM WANTED, north east New South Wales. Applications for the position of Locum should be sent to the Secretary, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

APPLICATIONS ARE INVITED for the position of Diocesan Secretary. Applications should be sent to the Secretary, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

EDUCATIONAL

THE KING'S SCHOOL, Parramatta. An examination for the award of a Scholarship in Mathematics. Applications should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

THE VENERABLE BISHOP OF PERTH. Applications for the position of Bishop should be sent to the Secretary, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

S. JAMES' CHURCH, East Street, Sydney. Applications for the position of Rector should be sent to the Secretary, 100 St. Paul's Road, Bald Hills, Queensland. The acts in connection with the school should be sent to the Headmaster, 100 St. Paul's Road, Bald Hills, Queensland.

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TASMANIAN CRICKET ANNUAL MEETING

FROM OUR OWN CORRESPONDENT

The annual meeting of the Tasmanian Protestant Churches' Cricket Association will be held at Wesley Hall in Hobart August 30.

The annual report will review the best season since the last war with three teams, St. Mary's, Methodist, S.A.M.S., Lindisfarne, and Moonah Baptists, finishing level in first position.

Because the membership follows the football pattern with a "final four" and a "double chance" percentage, it is difficult to decide the holder.

St. Mary's and Moonah were the fortunate ones. And they also played out the grand final for the second consecutive year. Baptists winning their second title in three years, by winning the decision of the previous year.

Churches of Christ made up the four and only rain robbed them of the chance to test their first title for some years.

John Greatbatch was the top allrounder with five centuries and three bags of five or more wickets.

Brian Longner of New Town Baptists finished level with three hundred.

Kevin McConnon of St. Mark's had the best string of bowling successes.

John Gascoigne of St. James' Baptist had the best string of bowling successes with three innings of over 90.

A new club, St. Anne's shaped well and added strength through more experience will make the grade.

St. Anne's and St. Mary's are both clubs of the year of the month, probably the first time that a parish has provided two test their first title for some years.

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