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BUSHFIRES CHANGED G.F.S. COUNCIL SITE COMMONWEALTH MEETING HELD IN MELBOURNE

Seventy-one representatives of the Girls' Friendly Society from nearly every diocese in Australia, from Carpentaria to Perth, were present at the Commonwealth Council meeting in Melbourne this month.

They first met at the National Fitness Camp at Mount Evelyn in the Dandenongs but were evacuated on January 15, when bushfires threatened.

Before they left a valuable crystal inkwell was placed in the swimming pool for safety. It had been presented to the Australian G.F.S. by England in 1959.

It was rescued the next day only a few hours before the buildings were gutted.

At the opening session of the council held in the Edith Head Club, Melbourne, on January 17, it was handed over to the incoming president, Mrs R. E. Richards, by the former president, Mrs J. A. G. Housden.

The same afternoon Mrs F. Woods, wife of the Archbishop of Melbourne, visited the Commonwealth Council after she and her husband had been to see the devastation in the Dandenongs. Mrs Woods is the president of the G.F.S. in the Diocese of Melbourne.

The G.F.S. members spent the first night, after their evacuation, in the parish hall of S. John the Divine, Croydon.

Two representatives who had never before seen a bushfire were Fay Bon and Anna Pilot from Thursday Island.

They had been flown down by the G.F.S. to take part in the meeting.

Fay, who is the Carpentaria diocesan secretary, had been to Brisbane before this but for Anna, niece of the Reverend Bogo Pilot, it was a first visit to the mainland.

They reported that they have forty members, seniors, at the Thursday Island branch and fourteen branches in the Torres Strait area.

As well as G.F.S. members there were representatives from the Australian Board of Mis-

sions and the Church Missionary Society.

Miss Judy Webb represented the Guild of S. Mary in New Guinea.

The Reverend Peter Prentice flew from the national Y.A.F. conference at Morphett to report to the G.F.S. Council.

He came as a member of the executive of the National Youth Council of Australia.

Mr Prentice recently returned from overseas where, he said, in America, the emphasis was placed on young university and high school students where youth work was concerned. Working teenagers were in a minority.

While Anglican youth organisations were mainly at a parish, rather than a national, level, the youth of America nevertheless had a very strong ecumenical outlook beyond the parish borders.

Youth work in Canada, he said, was more on the lines followed in this country.

INSULARITY

In England, there was a growing awareness of the necessity of contacting youth in industry and business generally.

Australian youth groups, he said, show an insularity and a self-centredness which could be fatal in the future if not corrected.

Furthermore, Australia is still the land "down under" in the eyes of the world. It does not figure in world affairs.

Australian youth is not conversant with world affairs. The National Youth Council exists partly to correct this.

It is a body on a national level which represents about twenty secular and Church bodies (all denominations, including Roman Catholic and Jewish) and it aims to give them a unity for the good of Australia.

Mr Prentice said the first national assembly of the N.Y.C.A. was now meeting in Sydney to study the relations of Australian

youth to work, international affairs, education and social relationships.

A workshop was conducted in conjunction with the conference.

Members learnt more about such things as handwork, marionettes, singing games and audiovisual aids.

The Reverend D. Dargaville led discussion groups.



The two representatives from Thursday Island, Diocese of Carpentaria, who attended the Girls' Friendly Society Commonwealth Council Meeting in Melbourne last month. They are Anna Pilot (left) and Fay Bon.

DR SOEKARNO ARRESTS INDONESIAN LEADERS

FROM OUR SPECIAL CORRESPONDENT

Singapore, January 26

I returned here yesterday from Djakarta. I can now safely confirm the truth of the rumoured mass arrests in Indonesia which it would not have been safe to cable in detail from Djakarta where Dr Soekarno now has absolute unfeathered power.

The reports of Reuter and Agence France-Presse and the account in the "Algemeen Handelsblad" and the "Economist" are accurate as far as they go, but the arrests were on a much bigger scale than reported by any of these.

The most they claim is that about twelve political leaders have been imprisoned. If you include deputy leaders and high officials in the political parties, the number is at least thirty.

In addition, upwards of a hundred rank and file members of every political group except the Communist Party had been imprisoned by yesterday noon, since January 15.

All the men arrested have been critical of Dr Soekarno's economic and foreign policies.

No news whatever of the arrests had appeared in the Indonesian Press up to my departure. The men appointed by the Indonesian Government to speak to the foreign Press would not make any comment.

Discounting the wild rumours which are always current in the city of Djakarta, I took care to verify as many of the arrests as I could by speaking myself to

relatives and friends of the victims.

The most important opponents whom Dr Soekarno has caused to be imprisoned are Dr Sutan Sjahrir, Dr Mohammed Rum, Mr Anak Agung gde Agung, and the Sultan Hamid II of Pontianak.

Dr Sjahrir was the leader of the very large Indonesian Socialist Party, which of course was declared an illegal organisation by Dr Soekarno some time ago.

Dr Rum was the leader of the Masjumi Party — a strong Moslem group — which is also now banned as an illegal organisation.

While these two parties are banned, although they could command together a majority in the parliament, the P.K.I. (Indonesian Communist Party) is of course now quite legal, and able to carry on large-scale propaganda.

Before imprisoning Dr Sjahrir,

I was informed, Dr Soekarno personally tried his hardest to persuade him to come out in support of his economic measures and his policy towards Dutch New Guinea. My informant is a highly educated Moslem who occupies a senior government post, and I accept his word about this without hesitation.

Some of the arrests were made in the middle of the night. All were without warning. No charges have been made against any victim. None of them has appeared before a Court. The main arrests were made by Dr Soekarno's personal bodyguard.

DR SJAHIR

The best-known victim of Dr Soekarno's policy of terror is of course Dr Sutan Sjahrir, the first Prime Minister of the Indonesian Republic and a man of whom Dr Soekarno has always reputedly been jealous.

Dr Sjahrir comes from Padang-Pandjang, in Sumatra, and took his doctorate in Law at Leyden. He formed the Indonesian Independence Group, which changed its name to "National Education Club" in 1932. This tactic did not deceive the Dutch, however. They exiled him with Dr Hatta in 1934 to an island off Banda, where he remained until the Japanese freed him in 1942.

Dr Sjahrir did not believe that independence meant hatred for the Dutch. He wanted his country free from all foreign rule, including the Japanese. He opposed Soekarno's wish to collaborate with the Japanese in the Greater Co-Prosperity plan.

It is known by everyone that Dr Soekarno's hatred of Dr Sjahrir dates from this time. Dr Soekarno was a collaborator. Dr Sjahrir was leader of the largest of all the underground movements. He taught in the Japanese-sponsored schools from which

(Continued on page 11)

TWO SCHOLARS DIE

ECUMENICAL PRESS SERVICE
Geneva, January 29

The death is reported from Los Angeles, at the age of 90, of Professor Edgar J. Goodspeed, the Semitic scholar and New Testament translator.

His "American Translation of the New Testament," published in 1923, brought him wide fame, though some critics alleged it was "as much an anachronism to put the Gospels into colloquial American terms as it would be to put pants on the twelve Apostles."

Goodspeed was one of the scholars responsible for the "Revised Standard Version of the New Testament" (1946). Another recent death has been that of Professor R. H. Tawney, the author of "Religion and the Rise of Capitalism," a classical analysis of the inter-play of religious and economic ideas. He was 81.

Tawney, the friend of Archbishop William Temple and Bishop Charles Gore, was one of the pioneers of the Workers' Educational Association, founded in Britain in 1903.

He played an active part in the I.M.C. conference in Jerusalem in 1928.

Y.M.C.A. IN NEW SETTING

ECUMENICAL PRESS SERVICE
Geneva, January 29

The Y.M.C.A., once a pioneer in working for Christian unity, now finds itself in a new setting of widespread ecumenical endeavour, writes Dr Paul Limbert, Secretary-General of the World Alliance of Y.M.C.A.s.

In an assessment of the W.C.C.'s Third Assembly at New Delhi, Dr Limbert says that the Y.M.C.A. has been challenged to rethink its role and mission as a lay Christian movement.

"This by no means signifies that the creative days of the Y.M.C.A. are over," he goes on. "Rather, it is a call to discover new tasks, in partnership with the Churches of all confessions, in carrying out a common mission to the youth of the world."

Dr Limbert says that the experience of holding the Third Assembly in an Asian setting underlines the demand, heard in Geneva last summer, that worldwide Y.M.C.A. gatherings must be held more often outside Europe and North America.

CEYLON METHODISTS REJECT UNION

ECUMENICAL NEWS
SERVICE

Geneva, January 29

The annual Methodist Synod has unanimously rejected the "final" draft of the Church Union Scheme (Lanka). This was the third revision of the draft of 1955.

A resolution proposed by the synod's chairman, the Reverend Fred S. de Silva, expressed gratitude to God for the measure of agreement that had been reached but felt unable to proceed to union on the basis of the present scheme.

The Negotiating Committee will now be recalled to consider further amendments to the draft scheme. Among those appointed to the committee are Dr D. T. Niles and the Reverend G. B. Jackson.

The synod approved a draft constitution to enable the Methodist Church in Ceylon to become autonomous.

Approval was also given to the setting up of a Swabasha Theological College supervised jointly by the Church of Ceylon, the Methodist Church, and the Baptist Church.

It is hoped that the college will open in July, 1963, in temporary buildings released by the Methodist Church.

NEW WING BEING BUILT FOR

BRISBANE CHILDREN'S HOME

FROM A CORRESPONDENT

Brisbane, January 29

A new wing, costing £30,492, is to be built at the Tufnell Home, Nundah, the Brisbane children's home administered by the Sisters of the Sacred Advent.

The new wing will consist of a new dining hall for about 100 children, a new kitchen, a new laundry, and new quarters for the domestic staff of the home.

Work on the project is to commence almost immediately; the building will probably be completed by the end of June this year.

Messrs C. W. T. Fulton and J. M. Collin are the architects for the project. The builders are F. A. Pidgeon and Son.

The home accommodates

about 90 boys and girls from six years to about 14 years of age.

In addition, the separate Toddlers' Home section of the home accommodates 30 toddlers from two to five years of age.

The new dining room will open on to a paved terrace area, and will be furnished with stacking furniture so that the hall may also be used for entertainments.

Adjoining the kitchen will be a two-storeyed building containing the staff dining room, laundry, kitchen stores and hot-water systems.

The upper floor of this build-

ing will contain rooms for domestic staff with their own toilet accommodation.

The fall of the land has allowed for a children's covered play area under portion of the building.

The existing main building of the home is being repaired and repainted so that it will conform with the new additions.

Work on the repairs and repainting of this building is the subject of a separate contract, and this work has already commenced.

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THE THIRTY-NINE ARTICLES . . . 26

OF THE UNWORTHINESS OF THE MINISTERS

BY FRANCIS JOHN BRERLY

THE Twenty-fifth Article having spoken of the Sacraments that are to be administered in the Church, the Twenty-sixth Article goes on to show that the effectiveness of the Sacraments is in no way affected by the personal worthiness or unworthiness of the minister of them.

The Sacraments are not man's, but God's. The priest is the minister of the Sacraments of God to the people of God in the Church of God by the authority and commission of God.

The Article begins, "ALTHOUGH IN THE VISIBLE CHURCH THE EVIL BE MINGLED WITH THE GOOD, AND SOMETIMES THE EVIL HAVE CHIEF AUTHORITY IN THE MINISTRATION OF THE WORD AND SACRAMENTS, YET FORASMUCH AS THEY DO NOT THE SAME IN THEIR OWN NAME BUT IN CHRIST'S, AND DO MINISTER BY HIS COMMISSION AND AUTHORITY, WE MAY USE THEIR MINISTRY, BOTH IN HEARING THE WORD OF GOD, AND IN RECEIVING OF THE SACRAMENTS, NEITHER IS THE EFFECTIVENESS OF CHRIST'S ORDINANCE TAKEN AWAY BY THEIR WICKEDNESS, NOR THE GRACE OF GOD'S GIFT DIMINISHED FROM SUCH AS BY FAITH AND RIGHTLY DO RECEIVE THE SACRAMENT MINISTERED UNTO THEM: WHICH BE EFFECTUAL, BECAUSE BY CHRIST'S INSTITUTION AND PROMISE, ALTHOUGH THEY BE MINISTERED BY EVIL MEN."

This Article was written to refute a doctrine which has appeared from time to time all through the centuries: that the efficacy of the Sacraments depends upon the worthiness of the minister of them.

In the fourth century, the Donatists taught the theory in North Africa. In the fourteenth century, Wyclif taught it in England, while the Anabaptists refused even to attend the Sacrament if the minister (or even any other member of the sect) were living in sin.

The Council of Trent tried to solve the problem by saying that the minister of the Sacrament must have "the intention of doing what the Church does," but this was not a happy solution because it made the validity of the Sacrament depend upon the intention of its minister and there is no absolute way of proving that the minister does indeed "intend to do what the Church does."

The Church of England chose a wiser way and teaches in this Article that since the Visible Church on Earth is composed of all the baptised and that among them are to be found both bad and good, it follows, unfortunately, almost inevitably, that there will be times in the history of the Church when the less worthy will have the chief authority and wield the upper hand.

VALIDITY

Men desirous of power, for instance, will often consent to unworthy things for the sake of furthering their ambition. Since, however, the Church is God's Church and the Sacraments His Sacraments, and since the priests of the Church are His Ministers doing their work by His commission and authority, their validity cannot be affected by the minister of them.

Water, for instance, is not affected in any way by the state of the tap out of which it comes. The water is just as pure whether the tap is marked and stained or bright and polished. The tap does not affect the water.

So it is with the priests of the Church. Their wickedness or their spirituality in no way affects the Sacraments they minister; so long as they use the right matter and the correct form of words as Our Lord commanded, their personal worthiness or

unworthiness can in no way affect the Sacraments they minister.

The priests are like the tap; the Sacraments are like the pure water. Nor can the fact that the priest may not be practising what he preaches affect in any way the Word of God or the doctrines which it contains.

This is proved by the fact that in an emergency, where no other priest may be obtained, even an unfrocked priest may administer the Sacrament of Penance to the dying and give him the Blessed Sacrament before his dies.

In the middle of a wild, stormy night, a woman lay dying. Her son telephoned for a priest to come at once to give her the Last Sacraments. The priest refused to go saying the night was too wild and wet, but added that he would come in the morning. The woman died before he came.

The selfishness of that priest and his failure to do his duty on that occasion, in no way affected the validity of the Sacraments he administered, nor did his selfishness and failure to do his duty then affect the doctrine of the Church contained in the Word of God as he preached it.

As a man, he was stained with the sins of pride (selfishness), gluttony (his love of comfort) and sloth (laziness), but his sins could not affect the Sacraments which God gave to His people through his office.

The Article ends, "NEVER-

THELESS IT APPERTAINETH TO THE DISCIPLINE OF THE CHURCH THAT INQUIRY BE MADE OF EVIL MINISTERS, AND THAT THEY BE ACCUSED BY THOSE THAT HAVE KNOWLEDGE OF THEIR OFFENCE: AND FINALLY, BEING FOUND GUILTY BY JUST JUDGEMENT BE DEPOSED."

We can readily understand that the Church cannot afford to overlook the evil living of any of her priests; for the Church must not be brought into disrepute by the deliberate unworthiness of any of us, whether priest or layman.

DISCIPLINE

The Church is like a city set on a hill; it cannot be hid. Discipline must be maintained, but in this Article the Church of England guards against any unfounded charges which may be made and makes the wise and just provision that there must be no hasty judgement; and that all evil offences charged against any priest be thoroughly investigated and only after a thorough investigation has been made may judgement be passed and if necessary the priest be deposed or unfrocked.

No anonymous charge may be brought against any priest. Those who make the accusation must be able to prove that what they have declared is absolutely true. No judgement may be passed in any spirit of vengeance or re-

venge, malice or envy. The judgement must be just.

One day in 1955, a parish priest left home saying he was going for a swim. When he did not return, a search was made and his clothing being found on the beach, he was presumed drowned and was most sincerely mourned by his parish, his family and his friends.

Some months later, however, he was found living in another country with a middle-aged woman under an assumed name. He was summoned to appear before the Church Court and charged, first, with wilfully abandoning the pastoral care of his parish in such a way as to deceive people into believing him dead, and secondly, that he had for fifteen months habitually committed adultery.

The Court proceedings were held in the Annex of the ancient cathedral of his diocese. After the charges had been thoroughly investigated, the bishops pronounced sentence and ordered the priest to be deposed and unfrocked for having "caused grave scandal to the Church and to his Holy Orders."

The Church cannot allow any priest to bring discredit upon it for the Church is not ours but God's and the Sacraments are not ours but His. So the Church of England is wise to insist in her Articles that discipline must be maintained even to the deposing and unfrocking of any priest who has brought disgrace upon it.

LAND DYAK TRANSLATION HAS EXCITING HISTORY

B.B.C. NEWS SERVICE

THE first translation of the New Testament into the Land Dyak language of North Borneo is to be published by the British and Foreign Bible Society.

Behind this new translation lies a story that links S. Paul's Church, Jarrow, one of the most historic churches in the North of England, with the new church in the village of Padawan in Sarawak.

Yvonne Adamson explained the connection in a report from Jarrow broadcast recently in the B.B.C. Home Service.

S. Paul's has stood at the mouth of the Tyne for over a thousand years.

Under the turf nearby lie the ruins of the Benedictine monastery where the Venerable Bede lived and wrote his famous church history of the English people and many other works, and died in the year 785 almost at the moment of completing the first translation of the Gospel of S. John into Anglo-Saxon, then the vernacular tongue of England.

A few years ago, Yvonne Adamson said, to celebrate the twelve hundred and seventy-fifth anniversary of the dedication of their church, the congregation of S. Paul's undertook to build a church in the jungle village of Padawan, where the present Archdeacon of Borneo, the Venerable Peter Howes, was then working as adviser to the Borneo Government on agricultural matters.

When the church was complete

NEW CATHEDRAL'S BURIAL-PLACE

ANGLICAN NEWS SERVICE

London, January 29

A part of the undercroft of the new Coventry Cathedral is to be converted and used for the burial of the dead and the depositing of the ashes of cremated persons.

The Provost says that, without such a place, it would be difficult over the centuries to prevent the ruins of the fourteenth-century cathedral from becoming an over-crowded burial-place.

Burials in the undercroft will be of "distinguished servants of the diocese."

the Jarrow Sunday school decided to give a Bible to the church, but on applying to the British and Foreign Bible Society, learnt that no translation in the Land Dyak language, which the people of the region spoke, had been published.

EXCITING STORY

However, Archdeacon Howes had a translation in manuscript, a large part of which he had made himself. Jarrow then asked to be responsible for its publication.

Yvonne Adamson went on to tell the story of how Archdeacon Howes made this translation. Before the war he was a missionary in Borneo, and when the war came was interned by the Japanese.

The Japanese continued to reckon by Tokyo time, although it was two or three hours earlier than local time.

As a result the prisoners went out to work early in the day and finished work correspondingly early, leaving some time for translation before nightfall.

"No writing materials were allowed, but government bills and paper wrapping from food were treasured, and on the margins of these Archdeacon Howes began his translation.

"He wrote on a table which he had made himself. It had a false top, and whenever the camp was searched he quickly concealed his work beneath this top. "As each section was finished he hid it in a bottle, sealed it with latex and buried it. And so it survived."

SEPARATED CHURCHES MEET

ECUMENICAL PRESS SERVICE

Geneva, January 22

After attending the Third Assembly of the World Council of Churches at New Delhi, representatives of Eastern Orthodox Churches visited the Syrian Orthodox Church of Malabar and brought official greetings.

At a mass meeting they attended at Pathanamthitta, a small town in Kerala, the local Christians were augmented by others who travelled considerable distances.

It was estimated that the crowd numbered more than 250,000. The meeting was presided over by His Holiness Moran Mar Basilios, Catholicos of the Malabar Church.

This was one of a series of visits which the Eastern Orthodox representatives made to the Syrian Orthodox Church, and marked the beginning of a new spirit of rapprochement between Churches which have been separated for 1,500 years.

BYZANTINE

The visitors included representatives of the Ecumenical Patriarchate of Constantinople, the Patriarchates of Moscow and Rumania, the Church of Greece, the Coptic Orthodox Church of Egypt, and of the Orthodox Church of Ethiopia.

During the visit, thousands of

worshippers saw the Byzantine Liturgy celebrated for the first time in Malabar. The Coptic Liturgy was also celebrated.

SIGN OF HOPE

In a letter of greeting, the Ecumenical Patriarch Athenagoras said: "During these momentous days when the nations of the earth are joining hands with each other, it is a sign of hope that the Christian Churches have also begun casting aside their wonted habits of isolation to move towards a rapprochement and co-operation, from which nothing but good can result to faithful Christians and to the world in general.

"It is our firm faith that we shall move together towards the blessed hour of the reunion of our Churches according to the will of Christ."

The separation of the Oriental Orthodox Churches, the Malabar Church, and the Byzantine Churches dates from the Council of Chalcedon in 451.

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OUR NORTHERN NEIGHBOURS: THE MALAYANS

By WINIFRED M. MERRITT

A GOOD description of Singapore (the ancient "Lion City"), eighty miles north of the equator, and the southern-most part of Asia, is a recent one by Nigel Cameron.

Despite the virtual disappearance of the rickshaw, he says, "the streets of Singapore are still humming and cluttered with life."

"In the back streets and alleys of the purely Chinese parts, there still lurks the recognisable Orient of the past, the traditional Chinese dress, the shiny black cotton jacket and halfmast pants that flop around the shanks of men and women of the working class, the wooden sandal that clip-clops along the cobbles, the dragged-back hair with bun at the nape of the neck, the singlet and Chinese trousers of the coolies."

"Crowded buildings festooned with poles of washing push people together, and hundreds of stalls decrease even further the space to live and to walk in. The crowded streets are laced with radios screeching Chinese songs and jazz, street calls, lorries, bicycle bells, and the honking of horns."

"Amid the resurgence of commerce," he continues, "with its new bridges and modern buildings, air conditioned offices and inner-spring mattresses, and the stylish European frocks of the New Singapore, Chinese life remains doggedly Chinese."

"In the wilderness of glass and aluminium facades, flashing neon and self-service stores, there resides unchanged the boisterous virility of the Chinese."

Singapore is a very fascinating city. Her Change Alley is an exciting tourist rendezvous. Those who have been to London will appreciate its designation as "Singapore's Petticoat Lane." Crowded with stalls and people of every type, there is scarcely room to move in the narrow little lane.

All the world's currencies are officially exchangeable in Change Alley, but the unwary tourist sometimes misplaces his trust in strangers, to his sorrow.

Another crowded haunt of sightseers and residents alike is the Tiger Balm Gardens, now a memorial to a Chinese millionaire who made his fortune by the sale of the world-famous Tiger Balm.

The space is completely filled with a fantastic collection of concrete, porcelain, pottery and stone statues, temples and pagodas, grotesque carvings, scenes from Chinese history and legend, tableaux, nature pieces, animals of the world, real and mythical — the Orient run riot.

The Villa itself, known as the Jade House, contains a stupendous collection of jade, alabaster, marble, dynastic china, crystal, furniture and art treasures.

TYPICAL EXTREMES

Lifelike carved deer occupy the lawn outside, and garden urns and ornaments, rockeries, stone steps, caves and waterfalls crowd the villa precincts.

Singapore presents the typical Eastern extremes of wealth and poverty. Nigel Cameron puts it this way: "There is a wealthy Chinese in Singapore who has a lavatory made of Cloisonne. Out in the streets, at the stalls, is another matter."

"The sight of a Chinese family having a spree meal there — all nine of them, and seven below the age of ten, and they probably have no lavatory at all — is more warming to the cockles of the divided heart than all elegant society."

Visitors "like" Singapore, and want to return to it. The Housing Authority is one of the largest in the world, and the new Power Station, which has a present capacity of 50,000 kilowatts, will when completed reach 150,000 kilowatts. 42 million gallons of water of a high degree of purity are used daily.

Singapore has been called "the shop on the busiest corner of the East." Malayan primary exports include rubber, tin, palm oil, copra and pineapples, with allied secondary industries such as rubber milling, soap making, pineapple canning, sawmilling, rattan work, rubber goods manufacture, tin smelting, coconut oil milling, metal box manufacture, and brick making.

A textile mill which will eventually install 10,000 spindles has recently been established, and other new factories produce aluminium ware, glass, dry batteries, plywood, plastics, rope and boot polish. There is also a motor car assembling factory.

A feature of Singapore life today is strikes. There were several on at once while I was there, street cleaners and garbage men, bank officers, and the civilian Army workers.

The Racecourse area and streets were littered with papers and rubbish, and emergency gangs were keeping essentials going.

"The men, we were told, want to work on Sundays, because there is so much week-end accumulation by Monday morning that they 'have to work too hard' to overtake it."

The bank officers and civilian Army workers were sitting or standing around the streets and outside their places of employment in groups, all dressed up and doing nothing.

In Singapore's wide spaciousness are Christian churches, fine public buildings, and busy banks and post offices. In her Botanical Gardens, monkeys roam free in the trees, coming down to be fed with peanuts sold at the entrance gates.

RUBBER PLANTS

And mischievous little school children playing in the Gardens chase the monkeys around and around until they take refuge from them back in the trees.

The Gardens also contain rubber plants originally brought from Kew Gardens in London in 1877 to begin the now world-renowned Malayan rubber industry.

The Orchid House, crowded with tourists armed with colour cameras, is a magnificent spectacle, featuring many extraordinary tropical species of orchids.

The country areas of Malaya are largely jungle and swamp, and most of the people live in the narrow west coastal strip.

The population of nearly nine millions is multi-racial, principally Chinese, Malays, Indians, Pakistanis, aboriginal tribes people, Europeans and Eurasians.

Malay is the official language, but a number of Chinese dialects and Indian languages are spoken, and English is fairly widely used.

More than 320,000 children now attend more than 730 schools. One division of the University of Malaya caters for over 1,500 students, while the number studying at the privately founded Nanyang University exceeds 1,000.

A tremendously important fact is that more than half the population of Malaya is under 21. Teenage gangsterism and juvenile delinquency have become serious problems in Singapore, as in other cities of the world.

Many of the Chinese in Malaya are Buddhists; the Indians are mainly Hindu; the Malays are strongly Muslim. The 70,000 aboriginal tribes people are spirit worshippers, though the Muslim Missionary Society is endeavouring to convert them to Islam.

Christian missionary work is mainly amongst the Chinese and Indian populations. The Malayan Government, largely Muslim, restricts preaching among the Malay people.

It has also declared the aboriginal tribes people, though different in race, language and religion, to be "Malays," and is imposing the same limits on missionary work among them as pertain to Malays generally.

Recently, restrictions were placed on religious instruction in normal school hours in schools supported financially by the Government. This affects most of the Christian Mission Schools, and, in future, religious instruction will have to be given after school hours.

Christian missionary work began in Malaya over a hundred years ago, but Christians are still a very small minority.

The early missions were principally in the towns and settled areas, but to-day missions are established in about half of the 600 New Villages created in the north of the country in 1950.

These villages have populations varying from one to ten thousand. One-eighth of the total population of Malaya live in these villages, and the little groups of Christians there are provided with clinics, clubs for women and young people, Sun-

day schools, open air preaching, and visitations.

The missionaries live in very trying circumstances, with complete lack of privacy, constant heat, and strife and division among some of the Christian groups themselves.

Mission work is going on also among the employees on the rubber plantations and at the tin mines, and a thousand outback students are at present enrolled in the "Light of Life" Correspondence Course.

WAR CEMETERY

At Kranji, near Johore, is the Allied War Cemetery, where lie members of all the Allied Forces, row upon row of them, all together up the hill slope beneath their headstone crosses.

The cemetery is beautifully maintained, and an atmosphere of quiet peace seeps into the hearts of those who, many from long distances, visit the graves of relatives and friends.

A huge cross stands against the sky, and down below is a fine view of the sea. Men die readily enough together. If only they could learn how to live together!

MIRACLE PLAY FOR LONDON CHURCH

ANGLICAN NEWS SERVICE
London, January 29
"The Miracles," a play depicting the life of Christ from the Nativity to the Resurrection, based on the Wakefield, Yorks, Chester, Coventry and Ludus Coventriae cycle of mediaeval mystery plays, will be presented in S. George's Parish Church, Campden Hill, from April 5 to 7 and in the City Temple, Holborn Viaduct, from April 10 to 14.
The production will be by "To-morrow's Audience," a new company formed to tour schools all over the country with a series of dramatic anthologies. They will be working in association with the Howard Club, a club for young Commonwealth visitors to Britain.

DR NOLDE CALLS ON U THANT

ECUMENICAL PRESS SERVICE
Geneva, January 29
Dr O. F. Nolde, Director of the Commission of the Churches on International Affairs, has called on U Thant, the newly-elected acting Secretary-General of the United Nations.
During the interview, Dr Nolde confirmed the messages of goodwill which had been sent to U Thant from the C.C.I.A. executive meeting at Bangalore and the W.C.C.'s Third Assembly at New Delhi.

He also submitted the New Delhi "Appeal to All Governments and Peoples" which was being circulated that day to all the permanent representatives to the U.N.

FACT & FANCY

If any bishop has a prescriptive right to plant the Church's flag on the moon, claims Archdeacon C. W. Whonsbon-Aston in "The Moon in Polynesia," it is the Bishop of Polynesia.

In his book, published by S.P.G., he describes the challenging conditions to-day in the bishop's earthly diocese scattered over 11,000,000 square miles of wind and water.

It is doubtful, however, if the bishop-elect, the Right Reverend John Vockler, is worrying about the moon. One of his most pressing needs is a priest to be Vicar of Apia, Western Samoa (see the correspondence columns). Let us hope this need will be met before the bishop's enthronement on March 21.

A parish paper with a new look is "Mustard" from S. Stephen's Church, Newtown, Diocese of Sydney. The masthead, "Mustard" is printed in large gold letters. The name comes from the parable of the grain of mustard seed — one of the smallest seeds in the world.

"I am reminded of an old Chinese curse: 'May you be condemned to live in an exciting age'; Richard Dimbleby on the occasion of a Russian megaton blast.

Faith isn't a sort of lucky-dip which you get something out of. It's hard, without using pietistic language, to explain, but it's simply admitting the existence of God or dependence on God or contact with God — the fact that everything in the world which is good depends on Him" — Evelyn Waugh speaking on the B.B.C.

Nothing New In Automation: "Hero of Alexandria (B.C. 285-222) designed an automatic slot machine to sell Holy Water in the Greek temples. And, I'm told, the mechanism used today is pretty much the same as it was then! First the whirler put a coin in the slot; the coin, on its way to the money-box, fell on to a lever; the lever released a valve and out came the right amount of Holy Water — no more, no less. The lever then returned to the 'off' position until a further coin set it in motion again" — William Taylor speaking on the B.B.C.

The Church story of the year! All English papers agree that this was the "Open Letter on Inter-communion" released on November 1, 1961. It caused little stir here but every larger daily paper and important journal in the United Kingdom gave it an impressive amount of space. Correspondence on it appeared in the London "Times" for nearly three months.

The county of Cornwall in the far south-west of England seems to have been particularly blessed with saints about whom very little is known, judging by the curious names that survive today. In a recent B.B.C. broadcast, announcer Michael Brooke said that a holiday in the district had set him wondering whether there should not be a patron saint for every group of people, just as travellers have S. Christopher and musicians S. Cecilia. From that it was only a short step to inventing such suitable names as S. Kits for "do-it-yourself" handymen, S. Fidget for bored children, S. Clam for people who can keep secrets, and S. Grapevine for people who can't. But a charmingly fictitious saint was invented unwittingly by his son, who at six years old was a little shaky on spelling, and ended all his "thank-you" letters "Yours Saint Cereley."

THE "OFFENCE" OF THE CROSS

FROM OUR OWN CORRESPONDENT

Adelaide, January 29

The Rector of the Church of the Good Shepherd at Plympton, the Reverend L. R. Lenthall, writes of the opposition to the reign and rule of Christ, in his first letter to his parish this year.

"There is much opposition," he writes, "not only in the outside world of men and affairs, but in the lives of so-called Christian people as well — you and me. The offence of the Cross of Christ is very real."

COMFORTS

"We like the privileges and comforts of the Christian Faith and of the Church, but we often shirk God's way — the Way of the Cross — the way of suffering, humiliation, pain, misunderstanding and of being unknown and unrecognised."

"There is still no other way for men to go to the Heart of their Heavenly Father but through repentance, faith and suffering."

"This is the Gospel — this is what to many seems to be bad news, but in reality, for the Christian, it is the best news of all because it is the Truth, and without the Truth we cannot live."

SIX PERTH PARISHES TO HOLD MISSIONS IN LENT

FROM OUR OWN CORRESPONDENT

Perth, January 29

The six parishes of Cottesloe, Claremont, South Perth, Victoria Park, Highgate and Bassendean will conduct evangelistic campaigns in Lent this year under Church Army direction.

The three missionaries of the Church Army who will visit Perth for the occasion are the Reverend A. W. Batley, Federal Secretary; Captain R. L. Gwilt, Staff Officer; and Captain E. Cole, Secretary for Victoria.

The following extensive programme has been arranged: March 15: The missionaries arrive in Perth.

Friday, March 16: Luncheon for clergy to meet missionaries.

Sunday, March 18: Commissioning of missionaries by the Archbishop of Perth.

Monday, March 19, to Sunday, April 1: Missions at: S. Peter's, Victoria Park, conducted by Captain Gwilt.

S. Alban's, Highgate, conducted by Captain Gwilt.

S. Mark's, Bassendean, conducted by Captain Cole.

Thursday, March 22: Luncheon for vestrymen to meet missionaries.

Monday, April 2, to Sunday, April 15: missions at: S. Mary's, South Perth, conducted by Captain Batley.

Christ Church, Claremont, conducted by Captain Gwilt.

S. Luke's, Cottesloe, conducted by Captain Cole.

Monday, April 16: Thanksgiving service in which the congregation of all six parishes will unite.

The six parishes selected for these missions are strategically placed to enable all Anglicans in Perth to attend the missions.

It is believed that the combined efforts of six parishes will make an impact on the community. Prayer is requested for this evangelistic effort.

A NIEMOLLER FOUNDATION

ECUMENICAL PRESS SERVICE
Geneva, January 29

A Niemoller Foundation has been created by the Evangelical Church in Hesse-Nassau to commemorate the 70th birthday of its president, Dr Martin Niemoller, one of the newly-elected six presidents of the World Council of Churches.

The foundation will be used for ecumenical projects.



A group of members and staff at the Young Anglican Conference at Bathurst last weekend. (See story page 12.)

THE ANGLICAN

FRIDAY FEBRUARY 2 1962

A WARNING OF TREACHERY

Australia's prestige abroad never stood lower than on Australia Day last week. Our moral position in the comity of nations was never more close to the gutter. We were the object, from Peking to Singapore, London to Washington, not of that fear, hatred or misunderstanding which a policy based upon honour and Christian principle often attracts, and which the soldier of Christ must bear with fortitude and calm; but of contempt and derision because our national policy, based on dishonour and no principle save blind selfishness, shewed the world that we were a nation of rabbits — led by rabbits.

The Canberra correspondent of the *New Statesman* was bad enough: "So far as the Menzies Government is concerned, Indonesia can have the territory (West Papua)." Our "mixture of bravado and appeasement is based on . . . blindness to Asian developments . . . illustrated in such facts — fantastic but true — as the part-time status of the Minister for External Affairs . . . and the Government's refusal to call Parliament to debate New Guinea." The *New Statesman* spoke of Australia as a country "committed to the Sweet Life."

But the *Economist* — greatest and most influential weekly in the English-speaking world — contained worse. It wrote with biting wit, the more damning because so accurate, of "Australian subtlety." Our policy, its correspondent said, was "too subtle for the average man to understand. To explain it, now that the crisis seems to be upon us, is impossible." Most cruel of all, because so true, was the summary of that policy in these words:

"To extract from the Indonesians repeated public assurance that they would not use force to gain West New Guinea; to support self-determination for native peoples in both halves of the island; to recognise any transfer of sovereignty agreed 'without duress' between Holland and Indonesia — without fussing too much about the aforesaid self-determination; and just lately to urge negotiation on the parties — without fussing too much about the aforesaid freedom from duress."

Only an infinitesimal number of Australians have read, or will ever read, this cutting, succinct summary of the wickedness and cowardice of the policy of our Federal Government; for there is a positive conspiracy between the Government and most of the Australian Press to hide such things from us all. With one splendid exception, our "free" Australian daily Press has betrayed this country, in collusion with the Federal Government, by hiding or lying about essential relevant facts which Australians should know. If this seems to put it too strongly, then the despatch from our special correspondent published elsewhere in this issue suggests otherwise. SOEKARNO is a tyrant. We have said so repeatedly for ten years past. His arrest of such outstanding and moderate patriots as DR SAHRIR on January 17, barely thirty-six hours after his latest mad attempt to put ashore an armed band in West Papua, shews plainly how dangerous a megalomaniac he is, how bent on adventures abroad to divert attention from the incredible mess he has made of the internal affairs of the Indonesian Republic.

These arrests have passed unnoticed in the Australian Press. Yet they are of the utmost significance. They mean the incarceration of the last remnants of decency and moderation in Djakarta. They shew more accurately than any words what would happen if the tyrant SOEKARNO placed his yoke on West Papua. If he acts thus towards distinguished Indonesian patriots whose views differ from his, how would he behave towards such Papuan leaders as MR KAISEPO and MR JOUWE? What chance would they and their compatriots ever have of true national self-determination?

We put it in one word: Buckley's.

The extent of the traitorous collusion between the Federal Government and the bulk of the Australian Press is best shewn by what happened last week in Melbourne. On January 23 and January 24 the Melbourne *Herald* published articles which stated, to put it briefly, that the Government believed it was inevitable that SOEKARNO would succeed in seizing West Papua, and that Australia's best course was in effect to help him to do so. We say, as a fact, that what appeared in the Melbourne *Herald* was known in advance to, because it was actually inspired by, our PRIME MINISTER and his part-time MINISTER FOR EXTERNAL AFFAIRS. They chose to use the Melbourne Press in the same way, and for the same purposes, that CHAMBERLAIN used DAWSON and *The Times* over Czechoslovakia in 1938: to betray their country's vital interests. The saddest thing about the incident was the subsequent shifty equivocation of SIR GARFIELD BARWICK.

Members of the Federal Cabinet now privately confirm that what the Melbourne *Herald* said about the Government's views and intentions is true. Each of these Ministers tries privately to justify the Government's stand by claiming that public opinion is against making any stand for international morality, or the rights of Papuans, which might involve military action! What an astounding view! The issues involved are as clear as over Belgium in 1914, Czechoslovakia in 1938, or Poland in 1939. And they are closer to us. How dishonest can a Minister become if, being party to concealing the facts upon which the public could come only to one conclusion, he then squeals because the public does not do so.

The one splendid exception to the craven policy of the rest of the Australian Press has been the *Sydney Morning Herald*, our oldest and most responsible metropolitan daily newspaper. Criticism on various scores may often legitimately have been levelled at the *Sydney Morning Herald* in the past. But it has never placed Party before principle, or subordinated the national interest to base personal desire. Those who shape its policy cannot be bought with knighthoods. The leader of the majority appeasement group in the Press is another Sydney paper, the *Daily Telegraph*, whose policy is dictated by MR MENZIES' close friend and supporter, SIR FRANK PACKER.

It is not without significance that the same SIR FRANK supported CHAMBERLAIN over Munich, supported the feeble MENZIES' administration in 1941 on the eve of Australia's moment of greatest peril, and supports appeasement to-day. The *Sydney Morning Herald* — a lone voice — denounced the Munich betrayal, urged the change of Government in 1941, and continues to warn us that Christian principle, no less than national honour, is once again at stake.



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

"Ordinary Blokes" Can Be Helpful

Should high office—in politics or in the Church, if you like—isolate leaders from the common experiences of mankind? This may be inevitable to a certain extent. But two famous people who have recently retired appear to be enjoying the novelty of rubbing shoulders again with ordinary people and sharing their experiences. Ex-President Dwight Eisenhower has learned to dial a telephone and to drive a car while Lord Fisher of Lambeth has been riding in the tube.

Lord Fisher told a London journalist recently that he regretted that for years his post as Archbishop of Canterbury did not allow him "the privilege of getting to know the ordinary bloke in the street."

A correspondent in the London "Sunday Telegraph" commented: "There would appear to be a lesson to be learned from this by other men holding high office. How refreshing it would be to learn that, during their long Parliamentary recesses, our politicians had spent some time travelling and living incognito among the multitude of 'ordinary blokes'."

That is a point that might be urged, too, on Australian politicians, especially Ministers. I cannot imagine, for instance, that the scandalous inadequacy of Sydney bus services would be allowed to continue if the Minister for Transport and his Cabinet colleagues took an occasional bus trip—even for only half-a-dozen city blocks in the lunch hour. The overcrowding is shocking, and it is clear that a grave error of judgement was made in removing the trams, with their easier loading, roomier interiors and smoother travel.

Instead of calling for reports, Ministers would often do better to investigate such conditions for themselves.

I cannot believe that the busiest Minister, Federal or State, would find occasional "mingling with the mob" unrewarding in helping their thinking on current problems.

And Church leaders, too, should see some advantage in not obtaining too much of their information at second hand.

Incidentally, Paul had Lord Fisher's "ordinary bloke" in mind when he advised the Romans: "Mind not high things but condescend to men of low estate. Be not wise in your own conceits."

The New English Bible renders the advice more acceptably: "Do not be haughty but go about with humble folk. Do not keep thinking how wise you are."

Emergency Calls To Doctors

Those who have been brought up in the tradition of the family doctor will be surprised that there is felt to be a need in New South Wales to legislate to provide that doctors who refuse to answer emergency calls without reasonable excuse should be charged with infamous conduct.

From time to time one hears dissatisfaction expressed with the workings of the group system, whereby several doctors form what amounts to a company, and a patient may not always be attended by the doctor of his choice. But on the other hand such a set-up would seem to ensure better continuous service without unduly tiring one doctor, as must often occur under the family doctor system with one man virtually always at call.

Because of such division of duties one would suppose that there is less likelihood of a doctor being hard to find in an emergency. One knows, too, the fine tradition maintained by

most doctors in putting the claims of humanity before their own comfort or reward.

There would seem, therefore, to be need for careful thought before legislating to try to ensure by threat of punishment the type of service that most doctors have long given as a matter of course.

This proposed legislation appears to be entwined with an incident that occurred recently at Windsor in N.S.W., when the entire honorary medical staff at a hospital withdrew their services at short notice because of the disciplining of one of their colleagues by the hospital board.

It is intended to legislate to provide that honorary medical staff at public offices must give 28 days' notice of their intention to resign. That provision is thoroughly justifiable to prevent a repetition of the Windsor experience. But I would think the disciplining of doctors who fail without adequate reason to answer an emergency call could most appropriately be done by the Australian Medical Association. To protect the public, however, the A.M.A. decisions in such case, with a background of the circumstances, should be published. It may be necessary to amend the law to enable that to be done.

Promise of A.B.C. Leadership

The new chairman of the Australian Broadcasting Commission, Dr J. R. Darling, this week made his most significant comment in his new field since he took office four or five months ago.

Speaking at Armidale, N.S.W., to one of those useful "summer school" type of conferences which make January our most thoughtful month, Dr Darling suggested that the A.B.C. and commercial channels should cooperate to improve the quality of Australian television. Very sensibly, he invited commercial television interests to discuss with the A.B.C. the higher-level training of personnel with a view to joint action.

He also emphasised the need for better quality of television in scripts, production, rehearsals and recording.

One disturbing aspect of commercial television is its close alliance with newspaper interests. Thus Press, radio and television are being controlled by a comparatively small number of people (apart from A.B.C. radio and television), and the interlinking of some of the new rural television channels with city stations suggests that this development is reaching the stage

where the Federal Government should have another look at the legislation on the subject to see whether it is really effective in limiting control.

We are in danger in Australia of having few independent channels for the expression of opinion left. Private interests are being increasingly disguised and represented as matters of public advantage.

One is constantly hearing on the A.B.C. news broadcasts items that never appear in newspapers, either (one assumes) because advertising commitments leave inadequate space for a good news cover or the opinion expressed is against editorial or managerial policy.

The A.B.C., therefore, both in radio and television, is becoming the strongest hope for unprejudiced, uncommercial dissemination of news and views, and Dr Darling, as its comparatively new head after a distinguished career as an educationist, is in a post of vital national importance.

The A.B.C. in recent years has been under suspicion of neglecting to assert its independence of Federal Government domination. Dr Darling's Armidale statement gives promise of greater resolution. Of course, it was not aimed against the Government, but it did suggest the acceptance of leadership by the A.B.C. in raising all radio and television standards. That is something for which the Government, as the representative of the people, should be grateful.

The Church Is In His Orbit

The Christian basis of the family life of the United States astronaut, Colonel John H. Glenn, has had quiet emphasis throughout the weeks in which he has been preparing to be shot into orbit around the earth.

He and his wife and their teenage son and daughter are regularly-worshipping Presbyterians. They make no great parade of their religious faith. It is not something they have suddenly acquired. But in these anxious days for them they have obviously found that faith a great source of strength.

Even after the agonising four hours he spent in his space capsule before the flight scheduled for last Saturday was called off, Colonel Glenn was at church next day. His one regret was that his family was too far away for them all to go together. His unobtrusive devotion should make more casual churchgoers examine the validity of their excuses.

—THE MAN IN THE STREET.

CLERGY NEWS

ANTHONY, Canon D. I. M., Rector of St Paul's, Bendigo, to be Rural Dean of Bendigo Central Deanery.

BARNES, The Reverend R. V., has resigned as Vicar of S. Lawrence's, Caboolture, Diocese of Brisbane, to become a missionary in the Diocese of New Guinea.

BAZELY, The Reverend Frank, Assistant Curate, S. Luke's, Mosman Park, in the Diocese of Perth, to be Priest-in-charge, S. James', West Northam on the staff of the Archdeacon of Northam, in the same diocese.

BLACK, The Reverend C. G. P., has resigned as Rector of S. John's, Inglewood, Diocese of Brisbane, because of ill-health. He is at present on extended sick leave.

DEANIS, The Reverend W. E., formerly Assistant Curate of S. Nicolas', Sandgate, Diocese of Brisbane, to be Assistant Curate of S. Paul's, Roma, in the same diocese.

DOUST, The Reverend J. A. J., to be Assistant Curate of S. Stephen's, Coorparoo, Diocese of Brisbane.

FORESTER, The Reverend V. S., Rector of Mundubbera-Eidsvold, Diocese of Brisbane, to be Rector of S. John's, Inglewood, in the same diocese.

GATE, The Reverend A. B., Assistant Curate of All Saints', Chermiside, Diocese of Brisbane, to be Assistant Curate of S. James', Toowoomba, in the same diocese.

GILBERT, The Reverend V. N., Rector of S. Mary's, Kilcoy, Diocese of Brisbane, to be Vicar of S. Bartholomew's, Bardonia, in the same diocese.

GOLLMAN, The Reverend C. D., to be locum tenens at S. Peter's, Mount Hawthorn, in the Diocese of Perth.

GREAVES, The Reverend B. J., to be Assistant Curate of All Saints', Chermiside, Diocese of Brisbane.

HALL, The Reverend K. E., Assistant Curate, S. Michael and All Angels', Camminator, Diocese of Perth, to be Assistant Curate, S. John's, Northam, in the same diocese.

HALLS, Canon R. S., formerly Canon-Residentary and Sub-Dean of St. Arnaud Cathedral, to be Canon-Residentary and Sub-Dean of All Saints' Cathedral, Bendigo.

KINGSTON, The Reverend George, Rector of Rockingham-Medina, in the Diocese of Perth, to be Rector of Medina-Kwinana-Naval Base, in the same diocese.

LAHEY, The Reverend I. A., has resigned as a member of the Bush Brotherhood of S. Paul, Diocese of Brisbane, to become a missionary in the Diocese of New Guinea.

LYNES, The Reverend B. B., has resigned as Assistant Curate of S. James', Toowoomba, Diocese of Brisbane, to become a missionary in the Diocese of New Guinea.

MCGUINNESS, The Reverend Hugh, Priest-in-charge of S. James', West Northam, on the staff of the Archdeacon of Northam, to be Assistant to the Rector and Rural Dean, Mosman Park.

MCKENZIE, The Reverend Malcolm, formerly of the Diocese of Ballarat, Assistant Priest at S. George's Cathedral, Perth.

MILLS, The Reverend R. E., Assistant Curate of Christ Church, Bundaberg, Diocese of Brisbane, to be Vicar of S. Augustine's, Palmwoods, in the same diocese.

ONE MINUTE SERMON

A FRESH START

S. JOHN 1:19-28.

We have heard of John Baptist (verse 7) and the witness he comes to give. Here it is more explicit. We see him rather impatient about questions concerning himself, a growing impatience. "I am not the Christ," "I am not," "No!" He is a voice — it is what he says that really matters.

It is in this that he differs from Jesus. John says, "I am a voice of one crying in the wilderness." Jesus says "I am the way, the truth, and the life."

John is the type of true witness. We must lose ourselves in our message or it goes wrong. We can only tell our experiences as a means of pointing people to Christ. "Tell the people what things He hath done." How wonderfully dedicated is John — how difficult we find it thus to be dedicated so that people looking on us "take knowledge that we have been with Jesus."

If John is then the forerunner — the preparer of the way to Christ, why does he baptise? "I baptise with water." He can only offer men the opportunity of a fresh start — the cleansing from the past, the possibility of a new beginning. Jesus will baptise "with the Holy Spirit and with fire," a positive energy issuing in a new life, a consuming flame of purity.

Water and fire are the two great cleansers in life, the means of getting rid of the filth that spoils life. But water is not the stronger. There are some uncleannesses it will not touch, then fire is needed. We remember the great pleasure of London, 1665, and the fire in 1666 which baptised London, burning out the disease and rottenness which otherwise had not been cleansed.

John Baptist, the last of the prophets, perhaps the greatest, with his call to a new attitude to life and his cleansing baptism is not to be despised but we need to go beyond him. "Listen to me" he says, "a cleansing begins with my baptism, but it is not enough to wash out the past."

Purity and passionate love of God cannot come by water; there is need for a fiercer cleansing, more penetrating, more vital, the presence of the very spirit of God who will inspire in us not a cold obedience but a burning enthusiasm, not the ideal of duty but the warmth of love.

So down the ages the waters of baptism and our cleansing therein from original sin have always been complemented and completed in their work by the gift of Holy Spirit in confirmation, when our offered lives have thus been indwelt by the living presence of God and we have become "new creations," "led by the Spirit of God, walking not after the flesh but after the Spirit."

Pray the collect for the nineteenth Sunday after Trinity.

CHURCH CALENDAR

February 4: Epiphany 5.
February 5: Agatha, Virgin and Martyr.

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.

**EMERGENCY IN SAMOA
VICAR FOR APIA NEEDED**

TO THE EDITOR OF THE ANGLICAN
Sir.—In a letter this week the Lord Bishop in Polynesia, the Right Reverend L. S. Kempthorne, has told me that the recently-appointed Vicar of Apia in Western Samoa has had a breakdown in health which will necessitate his return to Australia.

This is a tragic occurrence at the very time when Western Samoa has achieved independence and we should be planning for the Anglican congregation there to play a worthy part in the life of this new land.

I have, therefore, two challenges to place before the priests of the Australian Church.

1. Is there a retired priest, or one in need of a change, who would go almost at once to Apia for six months? If so, please write to Bishop Kempthorne, Bishop's House, Box 35, G.P.O. Suva, Fiji Islands.

2. Is there a young married priest who will come forward for this task on a more permanent basis? There is a strong and dedicated congregation there and a furnished rectory. The church is one of the most delightful in the Pacific; there is also a good hall. The faithful are eager to advance and there is a real job of service here for the right man.

Will those who feel called to accept this challenge please write to Canon F. W. Coaldrake, Australian Board of Missions, 109 Cambridge Street, Stanmore, N.S.W.

Yours etc.,
JOHN C. VOCKLER,
Bishop-elect in Polynesia,
Adelaide.

THE PRIMACY

TO THE EDITOR OF THE ANGLICAN
Sir.—The sting of your Leading Article "Questions for us all" lies in the tail. The one thing no one seems to have is a clear idea of what the Primacy involves for the Church in relation to the community. Discussion of this could be profitable before General Synod meets.

I would like to say first how much I agree that the man cannot divorce himself from the office, any more than a parish priest. If the local parson makes statements about social and political matters, then nine times out of ten people think he speaks for the Church, or at least his own parishioners.

As one goes up the ecclesiastical ladder, this becomes increasingly so. At the top, what the Primate says will always get a headline, whether he is right or wrong, and whether he represents the true mind of the Church or not. I am not suggesting this is necessarily a bad thing, that bishops and archbishops are never right. The example of the late Bishop Batty shows the contrary. He was often very blunt and outspoken on social and political questions, and he played a large part in getting a University College for this city. However, he was careful to have all the facts at his fingertips and prepare the ground. No one in my knowledge in all his episcopate ever accused him of being careless about the facts when he got into the newspaper headlines.

Bishop Batty was like the late Archbishop Mowll in that way. They both occasionally made headlines that surprised people at first (Bishop Batty more than Archbishop Mowll, of course).

But when one came to analyse it, there is no doubt that they represented the mind of the Church.

Bishop Moyes and Bishop Burgmann do the same thing to the whole, like the late Bishop Davidson when he was in Sydney.

To come to the point, I would like to support a notion which often appears in your editorial articles—the notion of a "constitutional" Primacy.

I happen to know that all the bishops I have mentioned knew a very wide circle of people. They did not spend their whole time with any one narrow group in the Church or out of it. It is fair to assume that when they made important public statements, they discussed what they were going to say with a wide circle of people first.

Whether this was done on a strictly formal basis, i.e., with diocesan councils for example, does not matter. It gave their views a certain roundness. It meant they would know they had a certain support, though of course they had to accept personal and official responsibility.

In the case of the Primate, whoever he may prove to be, the suggestion that he should be "advised" in a constitutional sense by some body is sound. It is not sound to leave it to chance that he will seek for advice informally like the bishops I have mentioned.

The answer to your question about what picture we have of the Primacy is that he should speak for all Anglicans. Unless he is conceived of a superman (neither of which one wants to see) then he will need all the advice he can get if he is going to speak for everyone.

He can hardly expect to get all the information he needs if it comes from only one diocese (his own). No single diocese represents the others. However difficult our geography makes it, he should be "advised" by a constitutional body from all parts of Australia.

I hope this is the kind of contribution to the discussion that you want.

Yours sincerely,
C. O. WILMOTT,
Newcastle, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir.—If the General Synod accepts the view that Canberra should be the logical seat of the Primacy of Australia, then one important item should not be overlooked.

In time gone by, we have had the choice, for the Primacy, of only the four archbishops. But—and here is my point—no one save the four dioceses concerned had any choice in electing those four.

We have rejoiced in a succession of able and inspiring leaders as Primate. However, it is not equitable for the entire Australian Church to be restricted in its choice by the members of these four diocesan synods.

It may well be that the synod of many a country diocese, or a diocese like Adelaide or Tasmania, may have chosen as its bishop a man more eminently qualified to become Primate. There is no need to change any method of election if the Primacy can go to any diocese. If it is to be confined to Canberra, or any other single diocese, however, then the election should not be made merely by the diocesan synod concerned. It should be made by the representatives of the whole Church.

Yours faithfully,
R. L. WESTLEY,
Strathfield, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir.—In the spirit of the invitation in your Leading Article last week I write to ask by what authority you say that the Primacy is "vacant" and the senior Metropolitan Archbishop is acting Primate.

As you say, some people might think this does not matter. I personally think it does. Whether it matters a lot or a little, there is no harm in getting it straight anyway.

It seems to me that the office of Primate is at present just non-existent, and that there is not even an acting Primate.

Section 10 of the Constitution says "There shall be a Primate of this Church who shall be elected and hold office as may be prescribed by the General Synod."

If the synod has prescribed no way of doing this, then obviously there is no Primate. You are right to that extent.

However, the rest of the section cannot very well apply. It says that if there is "any vacancy in the office" then the senior Metropolitan shall act. But how can there be a "vacancy" if the office has never been filled, let alone if there has been no regulation passed about the manner in which it is to be filled?

Can you have a "vacancy" in an office which has never existed? I am, etc.,

S. A. PHILLIPS,
Bellevue Hill, N.S.W.

TO THE EDITOR OF THE ANGLICAN
Sir.—Your ingenious Leading Articles on the problems of the Constitution and the Primacy amuse me. You are beating about the bush.

Knowing your policy, what interests me most is when you are going to tackle the sixty-four dollar question.

This is the voting system to be employed. First past the post? Preferential voting? Or Proportional Representation?

Yours impatiently,
C. L.
Narrabeen, N.S.W.

CHINESE CHURCH JUBILEE

TO THE EDITOR OF THE ANGLICAN
Sir.—Since the much controverted visit of a representative delegation from the Church in Australia to our sister Church of the Anglican Communion in China over four years ago, of which fortunately you were able to give us such excellent first hand reports and candid impressions, there seems to have been a cessation of official communication between the two Churches.

May I therefore draw attention to the fact that in April next our sister Church in China, the Chung Hua Sheng Kung Hui, will reach the jubilee of its formation, for it was on April 26, 1912, that this new National Church of the Anglican Communion was born at a great gathering of Chinese members of our Church in S. John's Pro-Cathedral in Shanghai, and its first synod was held. A good report of this event was published in the "A.B.M. Review" of October, 1912.

Doubtless the fiftieth anniversary will be marked by special observances in China, and, if so, I suggest that an official message of congratulation should be sent to the Church in China from the Church in this Commonwealth or, better still, if it were possible, that it should be conveyed personally by an accredited delegation from Australia.

Such an official representation would be of mutual benefit to the two Churches as an expression of that Christian brotherhood which overpasses all national and political divisions.

Yours sincerely,
(Canon)
W. GEO. THOMAS,
The Chinese Mission of the Epiphany,
Melbourne.

MINOR POINTS

TO THE EDITOR OF THE ANGLICAN
Sir.—Your correspondent, J. Heckley (January 12), has strange notions indeed regarding those things he thinks of minor importance in the Church.

First, I would remind him that when Our Lord spoke of Baptism, He said nothing about waving flags, but He did say, "Except a man be born of water, and of the Spirit he cannot enter the Kingdom of God"; and He did bid His Apostles go into all the world "baptising in the Name of the Father and of the Son and of the Holy Ghost."

In Acts 8:36, we read that the African eunuch said to S. Philip the Deacon, "See, here is water; what doth hinder me to be baptised?"

Whether we use a font then, or wave a flag is not a matter of "minor importance." The one is obedience to Our Lord; the other, defiance.

Secondly, while agreeing that the actual term by which we refer to Our Lord's Own Service is not of primary importance, I do not agree that the question of vestments is of "minor importance."

To quote Our Lord again, He

PD LIKE TO KNOW . . .

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

Why is it that the Church of England seems so cold to the average outsider?

If this were England, one could understand more for the average Englishman is, by nature, reticent and reserved. But in Australia, where according to Henry Lawson our prime characteristic is that of mateship—what can be said? Perhaps in the Anglican Church we have imbibed something of the reticence of our forebears as well as their caution.

Alan Walker tells of a conversation with a woman crippled

said, "I am not come to destroy the law . . . but to fulfill." The Law to which He referred was the Law of the Church.

When God gave the Law to Moses on Mount Sinai, He stated in detail what the vestments of the priests were to be. Our Lord said He had not come to destroy that Law but to fulfill it. The Church, therefore, cannot set aside the matter of vestments as being of "minor importance."

The Apostles did not devise some new Church for themselves. Until the Dispersion, they continued to worship in the Temple. When they drew up the Christian forms of worship and ceremonial, they included vestments for the priests and bishops. Some authorities hold that when S. Paul asked S. Timothy to bring him his cloak, he was referring to the vestment he wore when offering the Eucharist. That may be so is borne out by the fact that vestments are worn in both the Greek and the Coptic Church. Neither Church has ever changed anything from the very earliest days.

If Our Lord said definitely that He had not come to destroy the Law of the Church which included vestments for the priests, it is clearly not a matter of minor importance whether vestments are worn or not.

God did not command vestments to be used just to improve the appearance of His Church, but to remind the priests that they were His ministers to the people and the people that the priests were called by Him to guide them along the way that leads from this world to the next. Through the use of vestments, too, God teaches His people, priest and layman alike, that the Church is a mystical union of souls in which He dwells and through which He reveals Himself to the world and that as His Church we are set aside for a holy purpose; that we approach Him as Lord and God and go forth to show His glory to the world.

I am, etc.,
D. C. WATT,
Melbourne.

TO THE EDITOR OF THE ANGLICAN

Sir.—I have read and re-read the letter to you written by "Convert" of January 12. I cannot come to the conclusion that he or she is suffering from the sin of pride or smugness or both.

I am an Anglican and love my faith very much but God forbid that I would ever think, because such men as Martin Luther above all men broke away from the Church as it was in those days (read the books on the Reformation), that he and others were not just as acceptable to our Lord, as the leaders in the Church of England and the Roman Catholic Church. I take it that such was the gist of "Convert's" letter.

Our Lord never named any particular faith as perfect, but just that they should follow Him, and be perfect. Thousands of people believe that Billy Graham is the man picked out in this century by God to lead the people back to Him. Had "Convert" been present at his last meeting in Melbourne when 145 thousand people sat and stood

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.

told the same thing by churchgoers. Some have shifted and found in their new parish no spiritual home. Why is it that people can feel intruders and almost unwelcome?

I would suggest first of all that there is no real fellowship in the congregation. There may be quite highly developed branches of activity within the church, but they don't cohere. There is no central core of feeling. They become organisations of like-minded people rather than Christ-centred in their worship. Coming as individuals, they remain as individuals, not having caught the vision of their oneness in the body of Christ.

Quite recently my wife and I went to a neighbouring parish. I to assist the vicar and my wife to worship in the congregation. The atmosphere of the packed church was almost immediately perceptible. Although there were nearly two hundred women in the congregation, my wife was asked by no less than three people whether she was a stranger, and whether she was able to attend the Communion breakfast afterwards. There was a very real bond of fellowship in this church which showed itself in active concern for others.

Where the local congregation has a prayer fellowship for the invalids and the sick, a group actively working for the senior citizens, a virile youth fellowship, the problem of coldness is being solved. Looking outwards the church finds coldness disappearing.

Another reason I would suggest is that the warmth of the Spirit of God has not descended into our hearts. In William James' immortal words, "we are not twice-born men and women." It is not new techniques, but a new birth we require.

Where the Spirit of God comes in His enlivening power, new horizons open, and with them, a deep concern for others.

Is the Church of England cold to outsiders? Perhaps to some it is who look always for bluff brightness and convivial handshakes; but to many others, it is a warm home where friendship and affection deepen over the years, where with dignity goes devotion, and with comprehensiveness charity.

about forms and names, because the greater thing is for children to become God fearing men and women, with a burning desire to serve God and their fellow men, in the everyday events of life.

I also note that Dr Capell bypassed my remarks about the book, "Down Peacock's Feathers,"—by the late D. R. Davies.

Yours etc.,
J. HECKLEY,
Queenstown,
Tasmania.

AUSTRALIA DAY SERVICE

ANGELICAN NEWS SERVICE
London, January 29

An Australia Day service was held at S. Martin's-in-the-Field, London, on January 26 when the Archbishop of Sydney, the Most Reverend H. R. Gough, preached.

Amongst those who attended were the Australian High Commissioner and Lady Harrison and Australia House officials.

Archbishop Gough is expected to return to Sydney next Wednesday, January 31.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a student at Deaconess House, Sydney, who has just graduated from the University of Sydney with the University Medal in Latin.

She is Miss Barbara Duncombe who, at 21 years of age, has an outstanding record of academic success.

Educated at Fort Street Girls' High School, she obtained her Leaving Certificate with a maximum pass of first-class honours in French, Latin and German and As in English and Mathematics.

At the university she did four years of Latin, three of Greek, two of French and one of Philosophy.

For her honours year in Latin, Miss Duncombe wrote a thesis on "Conflict between Christianity and Paganism in the Roman Empire as shown in the Octavius by Minucius Felix."

As well, she passed her preliminary for the London B.D. as an external student last June.

Miss Duncombe hopes to complete her B.D. studies and do her Th.L. at Deaconess House in the next two years.

She is active in leading a Bible Class and in the youth fellowship in the Parish of S. Saviour's, Punchbowl; and was a member of the E.U. at the university.

Miss Duncombe gives the impression of a well-balanced, modern Christian girl. Even in this generation one sometimes

UNDERSTANDING THE COLLECTS

THE COLLECTS: An Introduction and Exposition. L. E. H. Stephens-Hodge. Hodder and Stoughton. Pp. 188. 7s. 6d.

In reviewing "The Gospels," your reviewer stated that this paperback series was designed to "unfold some of the riches of the Prayer Book." This volume on the Collects nobly fulfils this high aim.

With a minimum amount of the historical background which so often destroys interest in the Collects, Mr Stephen-Hodge collates a vast amount of very readable material.

While the whole series is geared for the average churchman who wants to understand his Faith better but has neither time nor energy for deep and sustained reading, this little work will be of great help to those who preach and teach.

It cannot help but stimulate to worship with the understanding. —A.V.M.

NATIVITY PLAY

STAR OVER BETHLEHEM. Joan Selby-Lowndes. Faith Press. Pp. 39. 2s. 6d.

This is a very good Christmas play for three girls, five boys and a choir.

It is suitable for teenagers. The directions are easy to follow. The running time is one hour.

expects a "blue stocking" type to fit in with her academic record. She is, however, charming and very attractive and with the serene happiness which comes from deep Christian convictions.

She believes in using her talents to the glory of God. She hopes, after leaving Deaconess House, to be a missionary, probably with the Church Missionary Society.

A BRACE OF NOVELS

DAUGHTER OF SILENCE. Morris West. Heinemann. 20s.
THE SCARLET BLOSSOM. Craig Stirling. Heinemann. 18s.

HERE, without much ado, we have two novels by Australian authors and they can take their place with any of the novels coming out of England or America, not that this in itself is an unrestricted commendation.

"The Scarlet Blossom" is a good first novel set in Australia and Germany covering a childhood that starts in the first War, an adolescence in the bitterness of the depression years, and maturity with marriage after the second War. The plot is good and is lent verve by some excellent characterisation.

Mr West's book seems almost like a pot-boiler — the descriptive scenes are heavily larded with adjectives that lend even more unreality to the dialogues.

His ingredients are unusual — an Australian psychiatrist, a young lawyer, an elderly roué, a

TWO BOOKS OF PRAYERS

SHOUT FOR JOY. David Head. Epworth Press. Pp. 112. English price 8s. 6d.

This is the author's third book of prayers. It is designed primarily for people largely unaccustomed to liturgical prayers. Written around the thought of the echoing voices of the heavenly hosts, "the saints in light, and the great High Priest that is passed into the heavens," it draws upon great Scriptural passages as well as works of Christian devotion.

Some Anglicans will find it of use.

A BOY'S PRAYER DIARY. Leonard Barnett. Epworth Press. Pp. 74.

Suitable books of prayers for boys are not easy to find. This monthly diary is governed by daily themes, for example, "wanting to understand sex," "horrified by the awful things which happen."

The expression is simple, direct and, without being "pi," devotional. A useful book for the enquirer and for suggestion during Confirmation lectures.

—A.V.M.

BOOK REVIEWS

EXTREMES MEET HERE

REMAKING THE WORLD. Frank Buchman. Blandford Press. Pp. 333. English price 10s. 6d.
THE TRUE FACE OF PADRE PIO. Maria Winowska. Souvenir Press. 31s. 6d.

IT would be hard to find a greater contrast than that between Moral Re-Armament and Roman Catholic Hagiography and yet there is a distinct likeness of outlook portrayed in these two books.

Both are concerned with stating that there is only one way to salvation: both believe that the man under discussion is inerrant and a Messiah for the twentieth century.

Buchman has of course been a centre of controversy since the early days of what used to be called the Groups but what now calls itself M.R.A.

Your reviewer remembers his own experiences with a "Groupy" headmaster of a minor public school in England who claimed, because he had had guidance on every decision that was made, that therefore there was no need for discussion.

This large assumption was coupled with a certain amorality that your reviewer found both distasteful and frightening.

The Groups have now blossomed forth into Moral Re-Armament although there is the same devoted concern for the souls of the influential of every race and creed.

IT does not appear to be a Christian body any longer and its main aim seems to be to convince important people that M.R.A. is the only answer to Communism.

As this is precisely the claim made by many Roman Catholic ecclesiastics to the chanceries of the Western powers on behalf of the Roman Church, at least

there is some choice left for the uncommitted.

It may be said here that many people were influenced wonderfully by both the Groups and by M.R.A. but old-fashioned Christians had doubts about the permanency of the conversions.

Moral theologians in particular accused the Groups of using "sharing" and "guidance" without due appreciation for the cure of souls and with an arrogant attitude to older Christian bodies.

IN this book, first issued in 1947, and published at a phenomenally low price, Buchman's speeches are recorded with an account of the growth of the movement.

The True Face of Padre Pio is the ingenuous account of an Italian Capuchin who is said to have been granted the stigmata — that rare spiritual grace given to S. Paul and S. Francis of Assisi which is the outward sign of a life given completely to the imitation of Christ.

It is an honorific biography where only the good and the beautiful are recorded, and it is disfigured by the irritating custom of interspersing Italian phrases throughout the entire book: books for English readers should be in English and not in Italian.

Padre Pio appears as a holy priest, devoted to prayer and mortification, and probably disgusted with the vulgarity of those who seek him out for sensational reasons.

— J.T.

DEAD SEA SCROLL STUDY

The Royal Netherlands Academy of Sciences has acquired the rights to decipher and publish the text of one of the Dead Sea Scrolls found at Qumran in Jordan.

The scroll, which is in the Aramaic language, concerns the Book of Job and must have been made around the beginning of the Christian era.

Professor J. P. M. van der Ploeg, of Nijmegen University, and Professor A. S. van der Woude, of Groningen University, will shortly leave for the Palestine Archaeological Museum at Jerusalem to commence work on the scroll.

ARCHITECTS TO DISCUSS CHURCH DESIGN

ANGLICAN NEWS SERVICE

London, January 29

The Architects' Group of Christian Teamwork is holding its second conference on Church Design on February 2 and 3 at Dorking, Surrey.

The group is a voluntary consultative Christian service whose trustees include Mr George Goyder, Sir Kenneth Grubb, Sir George Schuster and Mr A. G. B. Owen.

The conference will assess the present situation of Church design under the general title "The Design of the Contemporary Church," and clergy and ministers of all denominations are invited to attend and give their views.

The Architects' Group was set up after a meeting of architects held under the auspices of the World Council of Churches at Bossey in 1959, when the subject was "The Architect and the Church."

The first conference after this meeting was held in London in March, 1960, and was attended by over 80 architects, but only a small number of clergy.

The main outcome of the conference was the discovery that architects, in general, were in need of a clear factual statement from the churches, which would enable the architects to clearly

understand what was required of them.

This led to the setting up of the present conference, at which it is hoped clergy and ministers of several new churches, together with their architects, are being asked to report on their experience with particular reference to their special needs and the expression of these needs in design.

These examples will be considered in the setting of the general situation of the Church to-day, not only in England but also overseas.

A paper "Steps towards Building a New Church" has also been circulated to the churches for criticism and as a result of comments received it is being revised at the conference, particularly to give it a sound theological basis, with a view to publication.

Among the new churches and chapels whose incumbents and ministers will attend the conference are the Anglican church at Wigmore with Hempstead, Kent; the chapel of Spurgeon's College, Norbury (Baptist); and the Pilgrim Congregational Church (Plymouth).

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"Comparable in tone to any English Cathedral."

"First organ since York Minster to incorporate new electric stop control mechanism."

These are some of the Australian Press comments on this recently rebuilt organ.

Built originally by Charles Brindley of Sheffield in 1862, the organ was rebuilt and enlarged in 1912 by George Frederick Hopkins (nephew of E. J. Hopkins of City Temple fame), an organ builder of considerable skill who had just then arrived from England and had been appointed Organist and Choirmaster. Some of the pipes were taken from much older organs and are reputed to be over two hundred years old, their mellow old-world charm was too precious to be lost and they were sent to our workshops at Ruislip for careful restoration and revoicing.

The organ now has three keyboards, 74 stops, 2,529 pipes and a detached draw-stop console. It was dedicated by the Bishop of Tasmania, the Right Reverend Dr G. F. Cranswick, on Sunday, 19th March, 1961, followed by an opening recital by Mr O'Neill.

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BOOK REVIEWS

AN ANGRY YOUNG MAN FINDS MUCH TO CRITICISE

WHAT'S WRONG WITH THE CHURCH. Nick Earle. Penguin Books. Pp. 186. 4s. 6d.

IN Mr Macmillan's phrase "the winds of change" are blowing—and blowing not only in the political sphere. They are blowing with increasing force within the Church.

Some of these winds are quiet zephyrs which accomplish nothing spectacular, but strengthen the fighters and refresh the spirit. Others, prevailing winds, bend the Church to committed action, or inaction.

Others are gales—largely destructive, even if, like the tornado, reconstruction comes.

Fortright criticism of this last kind has come from some of the Church's angry young men. Fresh from academic pastures, with undimmed enthusiasm and boundless zeal, they suggest reforms which harden resistance.

Knowing little of sweet reasonableness, or the gentleness of the proverbial dove, they fascinate the publicist and controversialist, and sadden the faithful worker.

Nick Earle took his degree with Firsts in both Mathematics and Theology. Since his ordination ten years ago, he has been mainly a lecturer and a teacher, finding time to do open air work along the lines of Donald Soper at Tower Hill.

At Tower Hill, he has been made forcibly aware how out of touch the Church is with the man in the street. Thrown back upon his inner resources, with something of the impatience of the redoubtable Dick Sheppard, he feels he must yield so much ground that the adversary falls under the weight of his own argument.

JUST TALKING?

Pick up the book, with its otherwise attractive red dust cover, and what is seen? A number of bishops in Convocation robes. Some are limp and listless under the torrent of words. "What's wrong with the Church?" The answer's already half formulated in the mind of the possible purchaser—men, mostly elderly, in antiquated robes, talking!

How unfortunate such an impression when the very chairman of the meeting depicted is the great reformer and scholar archbishop, Dr William Temple!

The blurb says "it is a dispassionate survey of the cracks in the fabric." True, some of the criticisms are not only valid but necessary, even if applicable more to England than Australia.

How true are the following: "The astonishing growth of the Pentecostal Churches (which are largely indifferent to questions concerning the externals of worship) is in marked contrast with the almost frantic preoccupation with money-raising and head-counting that goes on in many Churches where the first concern seems to be to maintain the fabric or keep the numbers up."

"The bishop's activities are sufficiently multitudinous—the position of the bishop is made no easier by the size of the diocese he is expected to oversee."

"To even a casual observer it seems tragic that while conversations with Presbyterian and Methodist Churches continue, it seems to be with far less urgency that five or even three years ago."

Yet there is a slant about the presentation of these facts. The

outside is encouraged to scoff and the partially committed to withdraw. So, "to parody a hymn of Samuel Johnson's (not Dr Johnson!).

*In vain the surge's angry shock
In vain the drifting sands,
Unharm'd upon its Preference
Stock
The Eternal City stands."*

His brash unkindness becomes obvious when he concerns himself with his fellow parsons. Secure in a steady academic post, where both salary and holidays are good, he is all for practically abolishing the parson's freehold. A parson should be paid for the first five years of his ministry, and afterwards paid only if he is efficient. It is the wicked system of payment by results!

The wrong people will unfor-

tunately read this book. Those who find the established Church a rock of offence will find more to cavil at: the inexperienced parson and the uncommitted churchman will be disturbed. Those who have settled down will glance at it, but remain undisturbed. It is they who desperately need it.

But if they do read it, the clamorous tone, the unkind judgments, the unloving presentation will militate against acceptance. For all this, it is a brave book and one which should not be lightly dismissed despite its youthful blemishes. We need prophets, even when they speak in righteous indignation and not in tones of love.

—A.V.M.

A CHURCH REFERENCE BOOK

OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1962. Church Information Office and the Society for Promoting Christian Knowledge. English Price 30s.

"THE Christian Stewardship movement has well maintained its momentum in the past year; by the end of 1961 something like one parish in every eight will have embarked upon, or concluded, its initial campaign," writes Sir Arthur Forde, Chairman of the Central Board of Finance of the Church of England, in the opening article in the "Official Year-Book of the Church of England, 1962."

In an interesting review of Christian Stewardship's progress and prospects Sir Arthur Forde points out that "to think of the Christian Stewardship movement as concerned with money and nothing else is to think of it as less than it is."

He believes that the movement should acquaint people with other needs, should help to break down parochialism and should give more reality to the individual's understanding of other parts of the Anglican communion.

The work of the Church Training Colleges for teachers is discussed in an article by the Bishop of Blackburn, the Right Reverend C. R. Claxton, who is chairman of the Council of Church Training Colleges.

The bishop describes the considerable expansion plans, now in hand or soon to be begun, which will raise the number of students in these colleges from just under 5,000 to over 9,000, and the number of actual colleges from 23 to 25.

The Church training colleges vary greatly in the type of work and courses they provide.

TRAINING COURSES

"In fact," writes the Bishop of Blackburn, "it is true to say that there is an appropriate course of specialisation in a Church college for every young man or young woman who wants to be trained as a teacher—provided, of course, that they have the right qualifications."

The "Official Year-Book," now in its 79th year of issue, contains all the invaluable features which make it an indispensable reference-book for clergy, parochial church councillors, ordinary church-goers, the Press and all who are in any way concerned with or interested in the administration of the Church of England.

A section of nearly 100 pages contains the names of the bishops, deans or provosts, other principal clergy, diocesan officers and members of the Church assembly for each of the forty-three dioceses of England, and a following section deals (though less exhaustively) with the other Churches of the Anglican communion.

Other important features are a "Who's Who" of members of the Church Assembly, details of the various Church of England Boards and Councils, and a 50-page section giving the addresses and briefly describing the activities of societies, institutions, leagues, associations, etc. which are wholly or partly supported from Church of England sources

or may be of particular interest to Churchpeople.

Once again a particularly helpful feature of the "Official Year-Book of the Church of England" is an alphabetical summary of legal information, compiled under the authority of the Legal Board of the Church Assembly.

This summary, which is intended for the guidance of clergy and others, deals with such matters as alms and collections, baptism, burial, churchyards, dilapidations, fees, patronage, vestries and Easter and Whitsun offerings.

The statistical section has been reduced in this edition to nine

TWO BISHOPS' ENTHRONEMENTS

ANGLICAN NEWS SERVICE
London, January 22
The enthronement of the Right Reverend Mark Hodson as Bishop of Hereford took place in Hereford Cathedral on January 20.

On January 25, the Right Reverend Cyril Eastaugh will be enthroned in Peterborough Cathedral as Bishop of Peterborough.

Bishop Hodson was previously Bishop Suffragan of Taunton and Bishop Eastaugh, Bishop Suffragan of Kensington.

ABBEY CONSECRATION FOR TWO BISHOPS

ANGLICAN NEWS SERVICE
London, January 29
The Venerable F. H. West, formerly Bishop of Newark, will be consecrated to be Bishop Suffragan of Taunton, and the Very Reverend D. B. Porter, formerly Dean of Edinburgh, will be consecrated Bishop Suffragan of Aston by the Archbishop of Canterbury in Westminster Abbey on February 2.

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CHRISTIAN FAMILY YEAR WILL BE OBSERVED HERE

Under the patronage of Her Majesty the Queen and His Grace the Archbishop of Canterbury, the Mothers' Union will launch in May of this year a campaign, under the name of the Christian Family Year.

The purpose of the campaign will be to stress the importance of the family, and the need of homes based on the Christian principle that marriage is a life-long union.

The means used to foster the campaign will be the Christian witness of members in their lives and homes, by prayer, by worship and by service to the community.

In Australia the campaign will have the patronage of Her Excellency the Viscountess De L'Isle, the wife of the Governor

General, and the good will and support of the diocesan bishops.

Much of the special literature prepared in England for the campaign will be used in Australia, including the special study syllabus, "The Family and the Fruit of the Spirit."

Because of the meeting of the General Synod in Sydney on May 8, the Mothers' Union in the majority of Australian dioceses will begin the Christian Family Year on June 6. A few will begin it on dates near Lady Day, March 25.

The Australian Commonwealth President of the Mothers' Union, Mrs T. T. Reed, wife of the Bishop of Adelaide, said last week:

"It is our hope that the observance of the Christian Family Year will not only strengthen the Mothers' Union, but that, through the witness of its members to the sanctity of the married life, a contribution may be made to the well-being of the community as a whole.

"Positive opposition is sorely needed to the growing power of those forces which threaten to weaken the basic unit of our society—the family and the home."

FROM MADAGASCAR TO DERBY

ANGLICAN NEWS SERVICE
London, January 29
The Right Reverend T. R. Parfitt, formerly Bishop in Madagascar, is to be Assistant Bishop of Derby in succession to the Right Reverend G. Sinker, who is leaving to become Provost of Birmingham Cathedral.

BISHOP BADDELEY MEMORIAL

The English committee of the Melanesian Mission has decided to give a tenor bell for the new cathedral at Honiara in memory of the Right Reverend W. H. Baddeley.

DAILY DEVOTIONAL READINGS

BELLS FROM MANY A STEEPLE.
Rita Snowden. Epworth Press. Pp. 158. English price 10s. 6d.

Widely-travelled and equally widely-read, Miss Rita Snowden, the New Zealand Methodist, has nearly thirty devotional books to her credit.

These homely daily readings and comments very much in the line of the A.B.C. "Pause-a-Moment" series, have prayers for both morning and evening.

A useful gift for a "shut-in" and for those who minister to them.

— A.V.M.

MANY ROMAN CATHOLIC OPINIONS INSPIRED BY ECUMENICAL MOVES

THE forthcoming second Vatican Ecumenical Council and the continued expansion of the World Council of Churches have led to much discussion recently by Roman Catholic commentators. A many-sided debate has begun which promises to be of especial importance in the shaping of public opinion concerning the ecumenical movement.

One line of discussion stems from the book about this year's Vatican Council meeting published by Father Riccardo Lombardi, a Jesuit and a close friend of the late Pope Pius XII.

Father Lombardi's book is entitled "The Council: A Reform in Charity." It was published with the official imprimatur of the ecclesiastical authorities, but it has led to a sharp rebuke from the "Osservatore Romano," the Vatican newspaper.

The book brings together various criticisms of the Church and its organisations that the author heard during his extensive travels on behalf of the Institute for a Better World which he founded five years ago to reform the Church from within.

Father Lombardi appears to share many of the misgivings he mentions and he suggests that the alleged faults and defects should be corrected by the Vatican Council at its meeting.

THE CURIA

This has led the "Osservatore Romano" to point out that the "opinions, observations, and criticisms" put forward in Father Lombardi's book have a personal value only, and it added: "Rash and unjust, aside from the good intentions, are certain judgements that the author hazards on the clergy and the Roman Curia." A similar criticism of the book, and defence of the Curia, has been broadcast by the Vatican Radio.

The Roman Curia is the central government of the Roman Catholic Church. The newspaper contended that Father Lombardi

has not put in their proper light the "high merits and magnificent work of the Curia for the Church and for souls."

Father Lombardi alleges that the Curia manifests a trend towards bureaucracy and he calls for a return to apostolic forms and methods. He suggests that future Popes should be chosen from outside the Sacred College of Cardinals.

Another of the criticisms he mentions is that the Roman Catholic episcopacy lives in a style of pomp and splendour which isolate it from ordinary people. He thinks that archbishops and bishops should be "more sanctifiers than administrators, more pastors than superiors."

To meet the world-wide shortage of priests, he calls for the creation of a new order of deacons with functions, duties and prerogatives midway between those of priests and laymen. He wishes to see the publication of a "Christian Manifesto" and the setting up of a "lay senate of humanity."

Despite the rebuke administered by the "Osservatore Romano," a Vatican official has said that it is not intended to take steps to have Lombardi's book withdrawn.

Another Jesuit, Father Charles Boyer, of the Secretariat for Promoting Christian Unity, has commented, also in the "Osservatore Romano," on the definition of unity proposed by the W.C.C. at its Third Assembly in New Delhi.

This definition is contained in a statement addressed to the Council's 198 member Churches and declares, Boyer says, that "unity does not imply simple uniformity of organisation, rite, or expression;" instead, it proposes a system of interlocking communities on the local, national, and international level with mutual recognition of members and ministers, and joint participation in the Lord's Supper.

Father Boyer comments that

This is a special report issued by the Ecumenical Press Service quoting numerous Roman Catholic spokesmen on ecumenical issues.

this definition "still remains a far-away ideal," and adds: "Without being either perfect or complete, there is still too much contained in it to be realised without the aid of an authority."

This has drawn a reply to Boyer from Dr Josef Nordenhaug, general secretary of the Baptist World Alliance. In a statement sent to all Baptist papers throughout the world, Dr Nordenhaug writes:

"This candid restatement of the old Roman Catholic position on infallibility calls for an

S.P.C.K. REPORT

ANGLICAN NEWS SERVICE

London, January 22

The Archbishop of Canterbury, Dr A. M. Ramsey, has agreed to become the new president of the Society for Promoting Christian Knowledge.

This was announced in the society's annual report, "Through the Printed Word," which has just been published.

The Director of the S.P.C.K., the Reverend F. N. Davey, points out that Dr Ramsey has been for some time one of the society's five episcopal referees. As president he will both preside at the next Founder's Day meeting and will be the chief speaker.

At the same time it is announced that Lord Fisher of Lambeth has accepted the title of past president of the society.

In his personal report the director notes that S.P.C.K. bookshops are being expanded not only in this country but in many parts of the missionary field, and important new developments of the society's publishing programme for overseas are going ahead rapidly.

equally candid statement by those of us who have an acute and vivid consciousness of the sovereignty of Christ.

"The doctrine of direct personal access to God in Christ may harbour a certain danger of individualism, but we believe the danger of an authoritarian ecclesiastical institution is greater."

The statement adds that there is no evidence in Scripture that Jesus Christ ever envisaged "a hierarchy governed by an infallible authority. We do not believe that Christ ever delegated His authority. We believe that the authority is still in the hands of Him who said: 'All power is given unto Me in heaven and in earth.'"

A third Jesuit, Father Walter Burghardt, said this month that "the single theological issue which most effectually strangles the ecumenical dialogue between Protestants and Catholics is the Catholic vision of Mary."

DIFFERENCES

Father Burghardt, professor of Patrology at Woodstock College, Maryland, said this in his presidential address to the annual meeting of the Mariological Society of America.

He went on: "Mary is 'the wall' — if only because she is, for the Protestant, the visible symbol of Catholic idolatry, the Roman abandonment of Scripture, of history, of Christ."

In his address Father Burghardt stressed that "the temper of our times is ecumenical" and that "unity is in the air — the reunion of Christians."

He said that in this context the task of the theologian is to restudy those doctrinal themes which have proved divisive so as to determine where Christians really differ and why.

He suggested that the most fruitful work a Mariologist could do would be to present to non-Catholics a satisfying theory of doctrinal development and to show "the factual evolution whereby the Church has read

progressively the full truth which the revealing God meant to include in His message to mankind."

In the "Saturday Evening Post," one of America's leading popular magazines with a circulation of upwards of six million copies, another Roman Catholic priest has written on Christian unity.

This article, by Father John O'Brien, research professor of Theology at Notre Dame University, U.S.A., traces the growth of the W.C.C., which he calls "a sounding board of Protestant opinion," and acknowledges that it "has sponsored extensive studies of the nature of church unity and the means to attain it."

After reviewing present trends towards greater Christian unity throughout the world, Father O'Brien writes: "The positive points of agreement must be emphasised. Catholic ecumenists are reminding their co-religionists that Protestants are baptised not into a denomination, but into Christ, and are therefore literally their spiritual brothers."

"They are pointing out that the first step along the road to reunion is kneeling together at the foot of the Cross in prayer and repentance."

Finally, there has been much speculation concerning the likely agenda for the second Vatican Council.

The correspondent in Rome of the "New York Herald Tribune" has forecast that these questions are likely to be set down for discussion: religious tolerance; more latitude in the canonical laws governing mixed marriages; decentralisation of church administration; revision of the rules and methods of the Index; modernisation of the seminaries; and the creation of a diaconate open to married men.

M.U. CENTRAL PRESIDENT

Mrs Joanne Halifax, of Southampton, the widow of the late Vice-Admiral Ronald Halifax, who was killed in an air accident in 1943 on his way home from the Middle East, took office on January 1, as the Central President of the Mothers' Union.

Not only is she the leader of the 12,000 branches of the M.U. in the United Kingdom, but of the many branches of the Mothers' Union throughout the Anglican communion, of which there are 600,000 members, 25,000 being in Australia.

Mrs Halifax, who recently visited New Zealand, has been a member of the M.U. for thirty-three years, and has served as an Enrolling Member, Portsmouth Diocesan President, Chairman of the Central Speakers' Committee and the Central Religious Education Committee, and latterly Central Vice-President.

She has a son, two daughters, and five grandchildren. Her son is a Lieutenant-Commander in the Royal Navy.

A.C.C. ANNUAL MEETING

The annual meeting of the Australian Council of Churches will be held at Gilbulla, near Menangle, N.S.W., from February 12 to 16.

Amongst the Anglican delegates will be the Archbishop of Sydney, the Archbishop of Brisbane and the Archbishop of Melbourne.

A "DISMAL AFFAIR"

RESIGNATION OF PRIMATE

ANGLICAN NEWS SERVICE

London, January 29

The new Primate of Greece, Archbishop Iakovos, who was elected on January 17, resigned last Thursday, after considerable agitation which followed accusations of unbecoming conduct.

Many prominent people in Athens agreed that this dismal affair had to be ended quickly lest the prestige of the Church which has already dwindled in recent years, suffers irreparable harm.

The Church in Greece, unlike the Church in other Orthodox countries, is still the mainstay of the Greek social structure, and the moral repercussions of this crisis on the Greek people could be far-reaching.

The Holy Synod last week appointed Bishop Polykarpos, Metropolitan of Siatista, to hold a preliminary inquiry on the charges of "unmentionable acts" levelled against the Primate.

GOVERNMENT

He takes the place of the Metropolitan of Xanthi, who laid down the synod's mandate in protest at accusations that he was biased in favour of the archbishop.

The investigations had to conclude today. The Greek Government has warned the Holy Synod that it would allow no procrastination.

The government's attitude was made quite plain by the absence of the Minister of Education and Religion from the archbishop's enthronement ceremony as well as his statement that he would pay the traditional courtesy call on the archbishop after the investigation.

The principal accuser of the archbishop, an Athens parish priest, has been ordered by the archbishopric to abstain from his Church functions until further notice.

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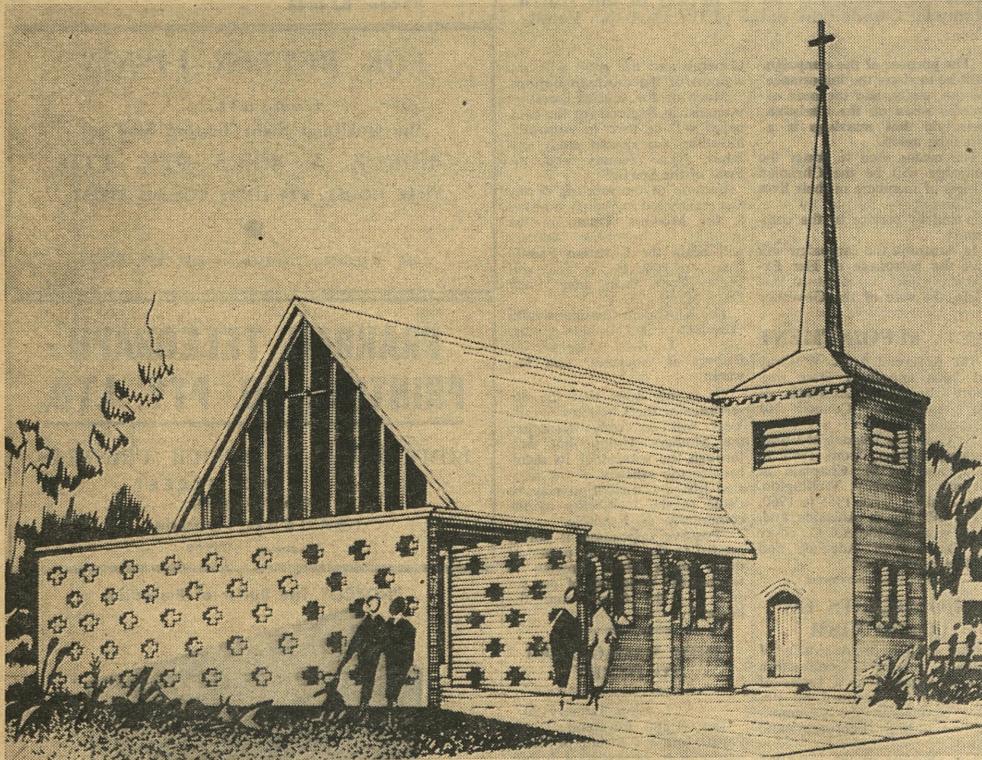
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The perspective view showing the design for the completion of Holy Trinity Church, Pascoe Vale, Diocese of Melbourne. The work comprises the tower top and spire and the West End and narthex together with the chapel (not shown). The architects are Louis Williams and Partners.



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MUSICIANS OF THE CHURCH . . . 20

LATER MEMBERS OF NOVELLO

BY THE REVEREND EDWARD HUNT

The history of Novello and Co. is full of interest for the Church musician and all music lovers, for the Littleton family and their associates carried on the business of the famous firm in the highest musical tradition.

Alfred Henry Littleton, 1845-1914, succeeded his father as head of Novellos in 1887, sharing its direction with his brother, Augustus, and his brothers-in-law, George Gill and Henry Brooke.

"A.H." began his musical career as choir-boy in a small church at Lambeth, where "Jackson in F" was the staple musical diet.

Among his tutors were Cooper, sub-organist at St. Paul's under Goss, Aylward and Barnby, yet Littleton humbly declared himself "no musician," humorously remarking his teachers must have been failures.

Nonetheless, as has already been remarked, the name of A. H. Littleton appears several times in the Psalter.

In 1862, at 17, he was taken into the business and supervised the oratorio concerts under Barnby's direction 1869, 1873 and 1874.

In 1871 he spent nine months in New York organising the branch there. He became close friends with Gounod, Verdi, Brahms and Liszt, and played a prominent part in the musical life of his times.

In 1888 he helped to secure the appointment of Sir Alexander Mackenzie as Principal of R.A.M. and Barnby as Principal of Guildhall.

In 1889 he joined the Musicians Company, sponsored by Sir Frederick Bridge, and was elected as Master, 1910-1911.

He was also committee member of the Royal Choral Society, and on the Council of R.C.M. at the suggestion of its first Director, Sir George Grove.

Despite his disclaimers of musical ability, his knowledge of music was profound and at his home, 50 Lancaster Gate, he gathered together a rich collection of books and art treasures, including rare portraits of Handel, Arne and Purcell.

In 1911, during the International Music Congress he exhibited 100 rare volumes from his library, showing the progress of the art of music printing from its beginning in the fifteenth century to the end of the seventeenth century.

The famous statue of Handel by Roubiliac was his gift to the new premises in Wardour Street.

When Novellos became a limited company, 1898, Alfred was the first Chairman of the Board of Directors.

In 1911 he published his reminiscences to celebrate the Novello centenary.

WISE GUIDANCE

He died November 8, 1914, still in harness after over 50 years spent in the service of music.

His natural humility should not blind us to his great musical talent and his genius for quiet organisation and wise guidance in the world of music.

Augustus Littleton was born in London 1854 and educated at Heidelberg. In 1871 he entered the business on the book-binding and printing side.

His practical energy complemented the musical and artistic nature of his brother, Alfred, and he played a leading part in the founding of the present Novello works at Soho, 1898.

In 1914 he became chairman and bravely guided the firm during the dark days of World War 1.

He paid many visits to Canada and U.S.A. and in 1920 sponsored the visit of the New York Symphony Orchestra to London.

He was prominent in many musical societies, but his great love was for drama, Irving being an intimate friend.

However, he was always in close contact with the leading musicians, acting as Liszt's personal bodyguard, to shield him from too-persistent hero-worshippers.

Augustus maintained the long personal connection between the Novello and Littleton families, corresponding regularly with the children of Clara Novello, the famous singer.

He retired in 1940, in favour of his son, Walter, but continued as a director until his death, April 22, 1942.

Alfred "Jack" Littleton, director from 1914 until his death, 1952, had a special knowledge of Elgar's works and was a close friend of the composer.

Harold Brooke, director in 1919, was a scholarly musician, his editing of Bach's 48 Preludes and Fugues, 1915-1916, being a model of clarity.

Sir Arthur Bliss says of him: "He was a practical musician, a musical editor of rare distinction

and a man who greatly influenced the musical life of his country." He died in 1956.

Of the general staff of Novellos, brief mention may be made of A. J. Jaeger, a German musician who served the firm from 1878 until his death, 1909.

He was a great admirer of Elgar who enshrined his memory in "Nimrod," a witty allusion to the English meaning of Jaeger's name.

EDITOR

John E. West served Novellos from 1884 to 1929. He edited much Church music, including old services and anthems, and organists will remember his early series of Old English Music and his book "Cathedral Organists."

He was also a sound musician, organist, conductor and choir-trainer. He has a tune for "Saviour, Blessed Saviour" in A.M.

Dr W. G. McNaught, editor

of "Musical Times" 1909-1918, was a musical scholar and practical musician, and many Novello publications bear the legend "edited by W. G. McNaught."

Harvey Grace succeeded McNaught as editor, "Musical Times," 1918, and is remembered for his robust common-sense and refreshing candour.

His many books on the organ works of Bach, Franck and Rheinberger, as well as his own compositions, gained him high respect as a Church musician. He was appointed organist to Chichester Cathedral, 1931.

We may conclude with H. A. Chambers, who joined Novellos 1906, retiring in 1960 at the age of 80.

A practical organist and choir-master he gave many original compositions to the Church, and was an adept in hymn-book publications.

He is of special interest to Australians as he made several visits here as "Ambassador for Novellos."

LARGE SUM OFFERED TO WELSH NONCONFORMISTS IF UNITED

ANGLICAN NEWS SERVICE

London, January 29

After promising the Church in Wales (Anglican) £204,000 to help raise stipends ("The Anglican," January 26), Sir David James, the Welsh philanthropist, seems intent on unity between Nonconformists in Wales.

If a scheme can be worked out to join together, he said last week, he will give them £250,000.

He makes a condition that the Churches should give the same amount as he does, and that the money should be used for the pensions of ministers and ministers' widows.

A scheme for union between the Methodists, Baptists, Pres-

byterians and Congregationalists is already being discussed.

A draft constitution for a united Church is, in fact, to be presented to a residential school in Aberystwyth in April, when it will be considered by representatives from each of the four denominations.

Complete union is envisaged — one Church with one government.

A theological statement is to be included in the constitution, which is now being drafted by a small steering committee.

Those in close touch with the movement feel that one of the

biggest obstacles in achieving any sort of theological compromise, no matter how close, could be the firm beliefs of the Baptists.

On the whole, Sir David's offer seems to have been welcomed, though it has a ticklish point of principle.

The churches would hate it to be thought that it was for financial reasons they were thinking of getting together.

A committee on union has been sitting since 1955. Sir David has not sought to influence it.

He is a member of the Methodist Church; his wife belongs to the Church of England.

COUNCIL TO EXEMPT SCHOOLS FROM RATES

FROM OUR OWN CORRESPONDENT

Adelaide, January 29

West Torrens Council, embracing many of Adelaide's thickly-populated western and south-western suburbs, has decided that "Catholic" schools in the council's area should not pay rates.

This is reported in the latest edition of the "West Side News Review," a suburban newspaper serving the Council districts.

The newspaper quotes the Mayor of West Torrens, Mr S. J. Hamra, as saying that he thought his council's action in freeing all Catholic schools, within the council's area, from the payment of any rates is "a step in the right direction."

At the last meeting of the council, reports the newspaper, it was moved that all Roman Catholic property of worship and schools be exempted from rating except manses or rectories used as residences only.

An amendment was moved that the Town Clerk be instructed to submit a full report on the question of rating on schools and colleges in the city. However, this amendment was defeated.

The newspaper's report continues: "The Catholic schools take a load off the Government," commented Mayor Hamra. "The Catholic schools put out their fair share of good scholars, I've

noticed. They should get assistance from someone."

It is understood that although the motion referred specifically to "Catholic" churches, all churches are automatically exempt from rating.

The Anglican correspondent was not able to establish at the time of writing whether other than "Catholic" schools will receive exemption.

VELDT BROTHERHOOD NEED IN AFRICA

SOUTH AFRICAN CHURCH UNDERSTAFFED

ANGLICAN NEWS SERVICE

Cape Town, January 29

The Archbishop of Cape Town, the Most Reverend Joost de Blank, has said that the Church of the Province of South Africa is "dangerously understaffed." Many more priests are needed, especially in the rural areas.

Dr de Blank was speaking to the synod of the Diocese of Cape Town. He also strongly reiterated the Church's "implacable hostility" towards the South African government's "apartheid" policy.

He said it was "contrary to the Christian doctrine of man, to the fullness of life, and to the revealed will of God in Holy Scripture."

The archbishop said the diocese faces a particularly grave situation owing to the movements of population.

This, he said, results from implementation of the Group Areas Act which involves plans for moving more and more thousands of Coloured people from their homes to new areas.

"The Church must follow them, but even if we can provide new churches, will priests be available?" he asked.

"The Church in South Africa is dangerously understaffed, while in America the Church is in danger of being over-organised."

"Something along the lines of a veldt brotherhood of priests is needed to travel from village to village, administering the Sacraments to faithful Anglicans throughout the countryside," he said.

At the same time he chided white Anglicans in country areas who "tended sadly to recall the strength of the Church in by-gone days and to compare it with the 'weakness' of to-day."

"Sometimes, alas," he said, "they are unaware that the strength of the Church is to-day greater than ever. They need go only a few miles down the road to join Mission Church congregations of non-whites."

EVIL DOCTRINE

"But they have been corrupted by the prevailing spirit of the land and have dared to think of their Church in terms of being 'white', instead of in terms of the universal Church of Christ wherein there is neither Greek nor Jew, nor black nor white, but all are one in Christ."

The archbishop said that "the entire world knows that virtually all Christendom rejects apartheid's evil doctrine and all its works."

"Only a few Christians who cannot escape from their own conditioning environment dare claim divine authority for separ-

ating human beings on grounds of colour alone.

"The whole world, in the last few weeks and months, has condemned South African racial policy — though some quick to cast stones are not without sin themselves."

"As for ourselves, our task is not one of mere condemnation, but rather of repentance, reconciliation and redemption."

The archbishop said that although the Church would continue to "speak out forthrightly and resolutely, at whatever cost to her ministers and people, whenever God's laws are flouted, its primary task was "to work for the spread of the Gospel in the hearts of all men."

WILL OF GOD

Asking for prayers for the President of South Africa and all those in authority he said:

"We live in dark and dangerous days, and only God's overruling providence can save us from disaster and bring about a happy and contented people."

"This demands statementship of the highest order and men in authority humbly seeking the will of God and the strength to carry it out."

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B FOR A BOY

Here is a strange example of the trials of a translator. In South Africa among the Hottentots who speak Naina, the very name of Jesus creates a curious difficulty. Because in the Naina tongue any name ending in "s" always means a female, while the name of a male must always end in "b," we find in the Naina version of the Scriptures Biblical names altered into Jesub, Paulub, Mosub, Amob, Judab, Zaechub. On the other hand Rahab had to be changed to Raahas, but names like Ahab, Job and Jacob could stand without alteration.

—British and Foreign Bible Society.

THE CHRISTIAN FAMILY MOVEMENT

BY THE REVEREND F. P. MURPHY

NEVER has the need for sound family life been more necessary than today. Fundamental standards such as the permanence of the marriage partnership, children being the normal natural result of marriage, the supreme authority of the parent are commonly ignored or questioned. The increasing number of delinquents, divorcees, broken homes will slowly but surely wreck our nation.

This challenge can and must be remedied and the answer is in each and every home of the nation. The national character is simply the composite worth of communities which in turn are good or bad, stable or unstable according to the worth of each individual family.

Governments can legislate, churches can organise, voluntary bodies can devote their energies to these problems, but unless the basic principles of family life are understood, accepted and lived by all families no lasting good can be achieved.

Individual character is formed in the home, the root from which all education, training, and responsibility must stem. The Popes realised this and have pointed out time and time again that the restoration of family life can only be undertaken by the families themselves.

The principle here is the Apostolate of like to like — the Apostles of the workers shall be workers themselves, doctors to doctors and thus families to families because family problems concern families, can best be understood by them, and therefore best remedied, by them.

TRAINING

Looked at in an overall pattern, therefore, marriage being a lifelong undertaking with responsibilities being established between husband and wife, parents and children, some training remote and proximately associated with marriage is an obvious necessity.

Our young people are given ample opportunity to discuss among themselves and be instructed by means of talks, youth weeks, savings schemes, etc. to realise and prepare for a successful marriage.

Engaged couples are catered for by Pre-Cana Conference held monthly. The total number attending annually is steadily increasing and amounted to approximately 1,200 last year.

This comprises nine talks based on bringing marriage into proper focus: the ideals of mar-

riage or just what marriage is for, an understanding of the psychological difference between men and women, problems of company keeping and courtship, the marriage ceremony, parenthood, home planning and finances, physical differences and the normal standards of marriage.

After marriage two Cana Conferences provide still further information and assistance to guarantee that each marriage gets off to a good start, is assisted in problems personal or otherwise that may not necessarily wreck a marriage but handicap what could otherwise be a very happy and properly adjusted partnership.

The first of the Cana Conferences is intended for couples recently married (3-4 months), the second more advanced, that is, when the family has started to arrive and the usual problems in child training.

However, some couples seek information still further by means of regular organised meetings that enable them to gain a grasp of all that is possible including properly adjusted family life. This is where the Christian Family Movement fits into the picture.

By means of discussion in an informal friendly atmosphere a group of married couples, normally 7-8 in number, meet regularly — usually every fortnight to improve their knowledge of Christian living in married state. These meetings take place in each other's home, and can be a great source of encouragement and confidence to these couples.

A realisation develops among them that the help they receive because of group discussion cannot be kept among themselves. A desire and willingness to enable others to share their knowledge, thoughts or activities is encouraged.

So the idea of the apostolate develops the sense of encouraging friendship among neighbours and being ready at all times to do something for those neighbours either by an act of charity or friendly advice.

The C.F.M. has been more successful in the newer areas because all share the same problems and pioneering spirit. Branches now exist in Glen Waverly, Alphington, Mitcham, Reservoir, Geelong, Niddrie, Moreland, Wattle Park and Mildura. C.F.M. is also working in Tasmania, Queensland, Adelaide and New Zealand.

This is the third paper which we have printed which was originally given at the "Parish and People" conference in Melbourne last year. The other two papers were by the Bishop of Ballarat, the Right Reverend W. A. Hardie, and the Vicar of Ararat, the Reverend J. H. Cranswick. Fr Murphy, a Roman Catholic priest, took as his subject "Nature and Spirit of the Apostolate of the Christian Family Movement," outlining what is being attempted in several Roman Catholic parishes to help family life.

The Movement as we have it originated in America where it has grown very rapidly. The form of meeting of the local groups follows very closely the American system which is orthodox form for all Apostolic groups throughout the world.

A uniformity of method is therefore in practice whether the groups be youth, family, vocational, such as doctors, students, etc.

METHODS

Every meeting is designed to last for 1½ hours, many go beyond that but this is not recommended. The meeting consists of minutes, a Gospel Discussion (15 minutes) Liturgy (15 minutes) Review of Influence (20 minutes) Social Enquiry (20 minutes) Chaplain's Talk and General Business. All meetings conclude with the chaplain's blessing and a simple supper of tea and biscuits.

To review briefly these facets of the meeting:

The Gospel Discussion is based on a selected text and the discussion arising is the fruit of joint thought and discussion by each married couple since last meeting. The underlying approach to each text is: (a) What is Christ saying or doing here, to whom, why, where, how; (b) What lesson can I learn from this text; (c) As a result of this discussion what can I do to help my neighbour. Discussion alone is fruitless, without some practical resolution arising. A practical resolution is decided on and recorded.

The Liturgy is an examination of some aspect of Catholic Doctrine or practice which can be applied to married life or families.

Review of Influence includes three aspects: (i) Contacts — a report of progress or no progress in conversations with selected friends or neighbours.

(ii) Items of Interest — not just gossip but observations that aid or hinder Christian family life are commented on.

(iii) Facts of Action — something reported as done or action decided upon by the group as necessary. This section cultivates a positive approach to being ready to assist people or help solve situations that arise from all aspects of life but especially concerning the family.

The next major section is the Social Enquiry. This too is divided into three steps: (a) seeking the facts of some selected problem or topic — family savings, child training — to get the picture of how the situation really is (all couples provide the actual facts they have gleaned by discussion and observation in the past fortnight); (b) judging what the real situation should be; (c) what can be done to rectify the situation individually, as a group or for further action by the C.F.M.

Theoretically, reports of Items of Interest recorded and reviewed provide the topic for a campaign in the Social Enquiry. C.F.M. like all Apostolic groups aims to educate its members, serve its members and others, and represent its members.

You will note that only five minutes is allotted to the chaplain because he does not conduct the meeting. It is the family movement and therefore the views and needs of the family must predominate. A chairman, secretary, and treasurer are appointed in each group.

PROGRAMMES

The chairman conducts the meeting and sees that it is kept within the time limit. The couple in whose home the meeting is conducted lead the discussion of the Gospel text. Of course in most cases it is not possible for both husband and wife to attend all meetings together.

Programmes which at the moment continue for six months, have dealt with hire purchase and the solution, (credit societies), parent and child, the family at work, the family at play, the family at home, television, and problems and assimilation.

Activities or services resulting from C.F.M. discussion or social topics have been organising a Cana Conference to assist other families in the parish, intro-

ducing credit society in 4-5 parishes, talks for parents, baby sitting or emergency help in time of sickness, transport for those living a distance from the church, helping establish S. Vincent de Paul Society to aid families in material need, conducting parish picnics.

Obviously when the family is established in its proper place — first in importance — outside activities, no matter how good, should not injure the stability or security of the home. The above services are not necessarily organised or conducted by C.F.M. members alone, but are either introduced or sponsored. Other members of the parish, not particularly interested in group discussions because of distance, shift work or other circumstances, may be better suited to use their skill.

REWARDING

C.F.M. in Victoria first used the American programme but four years ago introduced programmes based on same form of meeting but with more local application.

Nothing spectacular has been achieved but what progress has been made is promising and very rewarding. Many couples are often discouraged by the pressure around them, in the form of birth control, working wives and opposition to normal family life and growth.

They are very much encouraged to discuss and meet couples with similar views and ideas to their own. Discussion is lively, friendly, and informal — all couples speak to each other by their Christian names. Those experienced with youth work will find a more mature willingness to discuss problems of family life.

Groups are organised into a diocesan executive. It meets twice a year composed of two members from each parish. Other observers are welcome and may discuss matter but have no power of voting. A working committee of five couples meets quarterly — president couple, secretary, treasurer, co-ordinating and publicity couples.

The net result of C.F.M. can therefore be summed up in seeking closely united family life that can only be cultivated and maintained by conscious, intelligent endeavour of both husband and wife. Such families grouped together can be a spearhead and inspiration to other families in the neighbourhood.

DIOCESAN NEWS

MELBOURNE

INDUCTIONS

The Reverend E. J. Cooper is to be inducted to the charge of All Saints', Preston, on January 31. On February 1, the Reverend W. J. B. Clayden is to be inducted to the charge of S. Mark's, Fitzroy.

LEGAL YEAR SERVICE

The Archbishop is to attend the annual service for the opening of the Legal Year in S. Paul's Cathedral on February 1 at 10 a.m. The Reverend S. V. Wear is to preach.

C.M.S. CONFERENCE

180 people enrolled for the C.M.S. Summer Conference at Belgrave Heights under the chairmanship of Bishop Neville Langford-Smith. Last Saturday was Family Day and Monday, Youth Day, when large crowds of visitors attended. Special children's meetings were held.

BISHOP J. C. VOCKLER

The Bishop-elect in Polynesia, the Right Reverend J. C. Vockler, preached in three churches in the diocese last Sunday. He is spending this week in Melbourne and will be wished "God-speed" at a morning tea on February 1, arranged by the committees of the Australian Board of Missions and the Church Missionary Society.

NEWCASTLE

CLERICAL SCHOOL

The first clerical school to be held at the Morpeth Conference Centre started on Tuesday and will continue until next Friday.

The bishop, the Right Reverend J. A. G. Housden, is presiding at the school.

£5,000 GIFT FOR NEDDY CLERGY

ANGLICAN NEWS SERVICE
London, January 29.

A gift of £5,000, to assist individual clergymen in the full-time service of the Rochester diocese who are in need, has been made to commemorate the episcopate of the Right Reverend C. M. Chavasse, Bishop of Rochester from 1940 to 1960.

PAKISTAN VISIT

ANGLICAN NEWS SERVICE
London, January 29.

The Theologian-Missioner of the Church Missionary Society, the Reverend Douglas Webster, will leave London by air on February 3 for Pakistan, and expects to return on April 2.

At the invitation of the Bishop of Lahore, the Right Reverend L. H. Woolmer, he will conduct missions, retreats and refresher courses in various centres.

NO JOINT SESSION

ANGLICAN NEWS SERVICE
London, January 29.

The Archbishops of Canterbury and York have decided that the joint session of the Conventions of Canterbury and York arranged to be held on February 12, of which notice was given in November last, is no longer necessary as the Conventions have disposed of the canons in Blocks A, C, D and G, and the two Measures relating to them.

RELIGIOUS BROADCASTS

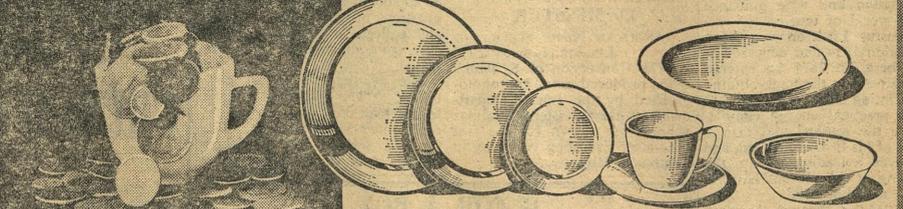
(Sessions which are conducted by Anglicans are marked with an asterisk)

SUNDAY, FEBRUARY 4:
RADIO SERVICE: 9.30 a.m. A.E.T. From Worcester Cathedral, England. Preacher: The Bishop of Worcester, the Right Reverend L. M. Charles-Edwards.
DIVINE SERVICE: 11.00 a.m. A.E.T. S. Mary's Cathedral, Sydney.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Frontier" — A Christian Monthly Review.
PRELUDE: 7.15 p.m. A.E.T. A.B.C. Adelaide Singers.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend T. Rees Thomas.
THE EPILOGUE: 10.48 p.m. A.E.T. The Purification.
MONDAY, FEBRUARY 5:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Frank Borland.
WEDNESDAY, FEBRUARY 7:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "An Impression at New Delhi" — Professor J. Davis McCaughey.
FRIDAY, FEBRUARY 9:
EVENSONG: 4.30 p.m. A.E.T. S. Paul's Cathedral, Melbourne.
MONDAY, FEBRUARY 5 — SATURDAY, FEBRUARY 10:
READINGS FROM THE BIBLE (not Saturdays): 7.00 a.m. A.E.T. The Reverend Damian Barton.
PAUSE A MOMENT (not Saturdays): 9.55 a.m. A.E.T. The Reverend C. T. F. Goy.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
 * Monday — Mrs K. Keys-Smith.
 * Tuesday — The Reverend J. R. Payne.
 * Wednesday — The Reverend William Young.
 * Thursday — The Reverend A. P. Campbell.
 * Friday — The Reverend Hugh Givern.
 * Saturday — Monsignor R. L. Smith.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Peter Newall.
SATURDAY, FEBRUARY 10:
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. "Between Man and Man," by Martin Buber, is reviewed by Rabbi R. Brach.

TELEVISION
SUNDAY, FEBRUARY 4:
ARN 2, SYDNEY:
 11.00 a.m. "Divine Service" from the Methodist Church, Nanawading, Victoria.
 5.15 p.m. "Sunday Special" — "Davey and Goliath — The Wild Goat."
 6.30 p.m. "Meeting Point" — "Designing a Cathedral."
 10.30 p.m. "Epiologue" — Monsignor Bernard Bogan.
ABV 2, MELBOURNE:
 5.15 p.m. "Sunday Special" — "Shapes and Forms" — Clive Smith.
 6.30 p.m. "Paul of Tarsus" — "The Feast of Pentecost."
 10.30 p.m. "Viewpoint" Professor C. H. Dodd.
ABO 2, BRISBANE:
 * 11.00 a.m. "Divine Service" from S. Clement's Church of England, Elsternwick, Victoria. Preacher — The Reverend C. J. Cohn.
 5.15 p.m. "Sunday Special" — "Davey and Goliath All Alone."
 6.30 p.m. "Paul of Tarsus" — "From Saul to Paul."
 10.30 p.m. "Viewpoint" Emil Brunner.
ABS 2, ADELAIDE:
 * 11.00 a.m. "Divine Service" from Holy Trinity Church of England, North Terrace, Adelaide.
 * 5.15 p.m. "Sunday Special" — "What Shall we Wear?" The Reverend Keith Sandars.
 6.30 p.m. "Paul of Tarsus" — "Herod the King."
 * 10.30 p.m. "The Apologists." Dr Barry Marshall.
ABV 2, PERTH:
 11.00 a.m. "Divine Service" from Lindfield Methodist Church, Sydney. Preacher — The Reverend Austin James.
 5.15 p.m. "Sunday Special" — "Davey and Goliath — Sudden Storm."
 6.30 p.m. "Paul of Tarsus" — "Simon Peter."
 10.30 p.m. "Viewpoint." Dr W. A. Vissers 't Hooft.
ABT 2, HOBART:
 5.15 p.m. "Sunday Special" — "Asking Questions." The Reverend Vivian Roberts.
 6.30 p.m. "Paul of Tarsus" — "The Road to Damascus."
 10.30 p.m. "The Book of the Revelation." Dr Eric Osborn.

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LETTERS TO THE EDITOR

(Continued from page 5).

"AVALON" GIFT

TO THE EDITOR OF THE ANGLICAN

Sir,—It was of great interest to me for two reasons when I read of the wonderful gift of "Avalon" entrusted to the Brotherhood of S. Laurence from Mr and Mrs Richard Austin, of Lara. Firstly, being a member of the staff of the B.S.L. for the past fifteen years, and, secondly, having visited its namesake in Somerset while on a visit to the Old Country.

I had the great joy of attending the Ascensiontide Pilgrimage at Glastonbury and staying at Abbey House (which is a Retreat and Conference house) within the grounds of the ruined abbey. This also was given to the Anglican Church by a family named Austin, which seems more than just coincidental.

Glastonbury, the most sacred of all places in Somerset, was once the island of Avalon.

It was an unforgettable experience to attend the pilgrimage with early morning Communion celebrated in the crisp air of the roofless and earth-floored chapel of S. Joseph, to be followed a few hours later with High Mass in the great nave of the ruined abbey, where many vested priests and robed choirs attended.

Yours sincerely,
WINIFRED ROGERS.
Glen Iris,
Victoria.

ASSOCIATES OF COMRADES

TO THE EDITOR OF THE ANGLICAN

Sir,—The annual meeting of the Associates of the Order of the Comrades of S. George, which is the group for older Comrades and those interested in the cause of the Australian Board of Missions, will be held on Friday, February 9, at the Comrades' Room, Christ Church S. Laurence, Sydney, at 6 p.m.

I should like to issue an invitation to any former Comrades of S. George and others interested in Missions to be present at this meeting and become members of our group.

Yours sincerely,
JEAN M. DANSLAW,
Hon. Sec., A.C.S.G.,
489 Alfred Street,
North Sydney.

LIBERAL PARTY AT PRAYER?

TO THE EDITOR OF THE ANGLICAN

Sir,—Are our bishops the Australian Liberal Party at Prayer?

Not a year goes by without several of them exhorting us to support and pray for the United Nations.

Yet not one of them has publicly said a word about Indonesia's flagrant violation of Article 73 of the U.N. Charter, or Soekarno's stated intentions about West New Guinea.

When can we expect some leadership?

Yours faithfully,
E.L.R.
Coolangatta,
Q.

YOUTH WORK CAMPS

ECUMENICAL PRESS SERVICE
Geneva, January 29

The provisional programme of the World Council of Churches Youth Department during 1962 includes the holding of 47 ecumenical work camps in 39 countries.

The first has begun in Caico, Brazil, and will continue until February 25.

Twenty-one camps have been arranged in thirteen European countries including Iceland, Finland, Greece and Turkey. There are to be camps in twelve Asian countries, six in Africa, four in Latin America, two in the Middle East, and two in North America.

AFRICAN VENTURE

ECUMENICAL PRESS SERVICE
Geneva, January 29

At Yaoundé, in the Cameroons, an inter-church study centre is shortly to be set up and open to pastors and lay students.

It will include a bookroom and an audio-visual department responsible for organising African radio programmes in French.

INDONESIAN ARRESTS

(Continued from page 1).

most of Indonesia's present younger leaders, like General Nasution, have come.

In August, 1945, Dr Sjahrir forced Dr Soekarno, to proclaim independence at once against the Japanese as well as the Dutch, by organising revolts among students and members of his underground group. When Dr Soekarno proclaimed independence, Dr Sjahrir refused to join with him because the proclamation was weak and not sufficiently anti-Japanese.

The two socialist parties merged at the end of the year, and Dr Sjahrir was enthusiastically voted to the leadership. He has been leader ever since, though the party is now illegal.

Less than a year after he became Prime Minister, he was kidnapped by Dr Soekarno's orders, but soon released. But while he was being held prisoner, Dr Soekarno was able to assume dictatorial powers under the constitution.

Of all Indonesian political leaders, he would command the greatest support if Dr Soekarno were to disappear. His book, "Our Struggle," which was published in 1945, has gone through many editions and powerfully influenced Indonesian thought.

Dr Sjahrir has a firm grasp of economics. He is known as a moderate who places internal economic order and progress first in his policy.

Dr Mohammed Rum was the first Indonesian High Commissioner at The Hague, in 1950. He then became Foreign Minister in the Natris Cabinet in 1951, Home Minister in the Wilopo Cabinet during its two years of office.

He was the first deputy Prime Minister in Dr Sastroamidjojo's second Cabinet of 1956, as leader of the Masjumi Party.

Dr Rum is a lawyer by profession, a graduate of the Djakarta Law School. He practised in the capital all through the Japanese occupation, and was a member of the underground movement against the Japanese.

From 1945 (when the provisional Parliament was formed) until 1957, when he was inhibited by Dr Soekarno, Dr Rum had been an active political leader. He has since been living quietly in retirement, though he is only 54-years old. His first major political post came in 1946, as Minister of the Interior in Dr Sjahrir's Cabinet.

He was vice-chairman of the Indonesian delegation to the Round Table Conference at The Hague in 1949.

THE OCCUPATION

The Sultan Hamid of Pontianak is one of the bravest and most colourful of the Indonesian princes. He had a record of strong opposition to the Japanese during the occupation.

He has always opposed too much centralisation in the Republic, and has been a champion of the rights of the different races which make it up. He has often accused the Government in Batavia of treating his own Sultanate in West Borneo worse than the Dutch did.

For this, he was imprisoned in 1950, accused of plotting the overthrow of the Government. No evidence was forthcoming, however, until 1953, when it is common knowledge in Djakarta that he was "framed" and sentenced to 10 years imprisonment. However, his health deteriorated, and he was released by Dr Soekarno in 1958 so that he would not die and become a martyr in the eyes of his own people.

The Sultan went to Europe for medical treatment, and then returned to his home. Dr Soekarno offered him several high appointments in the Government, but he refused them all and continued to oppose Dr Soekarno's policy in several points.

Anak Agung gde Agung comes from the island of Bali. He was a member of the Indonesian delegation to the Round Table Conference in 1949. After Indonesia obtained independence he was chosen to be Ambassador to Belgium, then to Portugal and France.

He speaks several languages, and is generally regarded as an accomplished and skilful diplomatist. After his term in France he was recalled and became Foreign Minister in the Harahap Government in 1955-1956.

As a Balinese, he has always believed in a large measure of local autonomy for the different areas of the Indonesian Republic, but he has also insisted on the need for a strong central administration to deal with finance, defence and foreign policy.

He is strongly in favour of Dutch New Guinea acceding to the Indonesian Republic, but he is opposed to any threat of force being used to bring this about.

It is impossible to give any guaranteed impression of Indonesian feeling about West Irian, after so short a visit.

"IN PRIVATE"

However, friends of many years' standing all told me privately that there was no great feeling at all about it. They themselves certainly had none.

They said it was wiser not to disagree in public with the Government's West Irian policy, so everyone appears to agree. Everyone cheers whatever Dr Soekarno says, because it is not safe to do anything else.

In private, however, I discovered two things. My better educated friends felt that the economy could not stand the additional strain of absorbing West Irian, from which they could get nothing. Others said they could see no reason for actual war about West Irian.

I found a general feeling that the Dutch should go, because of old memories. But nearly everyone thought that the United Nations should administer West Irian without any expense to Indonesia.

The reports from Australia on Wednesday and yesterday were given great prominence. Some who did not think West Irian was worth fighting for changed their minds at once. If Australia refuses to help the Dutch, they thought there would be no great problem.

U.S.A. MERGER PROPOSALS

ECUMENICAL PRESS SERVICE
Geneva, January 29

Some 36 clergy and laymen are to meet in Washington Cathedral on April 9 and 10 to discuss the merger of four great Churches suggested by Dr Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A.

Dr Blake says that the Washington Cathedral meeting will constitute the formal issuing of an invitation from the Presbyterians and the Episcopalians to the United and Methodist Churches to take part in union talks.

So far, the United Presbyterians and the Episcopalians have agreed to join in such talks. The United Church has said it would "respond affirmatively" if invited to take part. But the Methodist Church has not had an opportunity to act officially.

Its Commission on Church Union, however, has power to take part in the discussions but any proposed action would have to be approved by the Methodist General Conference.

Representatives of the other Church bodies would also have to submit any final scheme of union to their denominational conventions for approval.

APPOINTMENT FOR CHURCHWOMAN

ECUMENICAL PRESS SERVICE
Geneva, January 29

Miss Claire Randall, Art Director of the Presbyterian Church in the United States (Southern), has been appointed Director of Christian World Missions for the National Council of Churches' Department of United Church Women, representing twelve million churchwomen.

YORK CONFERENCE FOR SCHOOLBOYS

ANGLICAN NEWS SERVICE

London, January 29

The implications of Christian vocation in all walks of life, both for laymen and for clergymen, will be discussed at the Archbishop of York's Schoolboys' Conference, which will be held from April 11 to 14 at S. John's College, York.

The main speaker will be the Archbishop of York, the Most Reverend F. D. Coggan, on "The Mission of the Church in the World."

Dr Coggan will also take part in a "Brains Trust" at the final session.

Other speakers are Mark Gibbs, on "The Christian's Vocation in his Work;" Allen Ingleby, on "Vocation in the Home;" and Canon Fenton Morley, on "Vocation in the Church," with reference both to the ordained ministry and a lay service.

The chairman will be the Bishop of Whitley, the Right Reverend George Snow.

The conference is intended primarily for sixth formers, but boys from lower forms will be welcomed if suitably recommended.

Attendance is by nomination from headmasters and parish clergy.

INCUMBENT FOR BERRI

FROM OUR OWN CORRESPONDENT
Adelaide, January 29

The Secretary of the Central Council of the Berri-Barmera-Monash Mission District in the Diocese of Adelaide has requested parishioners of the three churches to be early in order to secure seats for the admission of the new Priest-in-charge in February.

The secretary has been advised by the Bishop of Adelaide that the Reverend Douglas F. Shield, Priest-in-charge of Cummins, has accepted the position of Priest-in-charge of the Berri-Barmera district, and will be admitted on Friday, February 16, at 8 p.m.

The service will be conducted at S. Edmund's, Barmera, by the Rural Dean, the Reverend G. J. Reglar.

HOBART CRICKET TEAMS

FROM OUR OWN CORRESPONDENT

Hobart, January 29

The most keenly contested season in the Protestant Churches' Cricket Association in Hobart is nearing its climax with the teams in the "final four" jockeying for the advantage of gaining one of the top two places.

After seven series of roster matches the teams qualifying for the finals are, in order, S. Paul's, Church of Christ, S. Mary's and Salvation Army.

Two teams with outside chances are S. Alban's and New Town Methodists.

The competition comprises ten teams playing in one division for the first time for four years.

Five are Anglican teams and the others are Methodist, Church of Christ, Salvation Army and Baptist.

There is a very keen but friendly degree of rivalry between the clubs and a high standard of play has been attained.

PREMIERSHIP

The premiership table to date is: S. Paul's 52 pts., Church of Christ 40, S. Mary's 40, Salvation Army 39, New Town Methodists 28, S. Aidan's 27, Hobart Baptists 24, S. James' 22, Wesley 22, S. Mark's 14.

A feature of the competition is that for the first time for many years no team has been made a "chopping block" by the other sides.

There is a remarkable evenness in the teams and even the teams down the list have made their more fancied opponents produce their best form.

In many cases some of the lower teams have just missed victories.

All teams have had at least one defeat and S. Paul's with six wins hold a 12 point advantage.

The composition of the "final four" does not look likely to alter during the two remaining series although the order may change a little.

Statistics show a fairly even struggle between the bat and ball and there is plenty of evi-

dence of individual ability by the exponents of either weapon.

In the seven series to date 23 centuries have been made by 14 players from eight clubs.

The star was 18-year-old Salvation Army all-rounder Graham Mansfield who has scored four centuries, 156, 135, 115 and 122.

Jim Greatbatch of Church of Christ is next best with three hundreds, 100, 114 and 122 n.o.

Greg Lorkin of S. Paul's has the highest score with 173.

There have been 26 cases of bowlers taking five or more wickets in an innings.

Bill Tomlinson of New Town Methodists has the honour with eight for 38. Seven wickets were bagged on four other occasions.

Eleven times team totals exceeded 300 runs. The highest score was 498 by S. Paul's, Church of Christ and Salvation Army reached 300 three times each.

Y.M.C.As IN CEYLON

ECUMENICAL PRESS SERVICE

Geneva, January 29

The Y.M.C.As of Ceylon have become a separate national movement. This is the outcome of a decision taken at Allahabad during the 19th Triennial Convention of the Council of Y.M.C.As of India and Ceylon.

The Bishop of Naggur, the Right Reverend John Sadiq, congratulated Mr Robert Buell, now national secretary of Ceylon's Y.M.C.As, in a speech which mingled joy and sadness.

The Convention heard a report from the Commission on Christian Witness which dealt with the responsibility of the Y.M.C.A. to both Christian and non-Christian members.

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BATHURST Y.A.F. VERY MUCH ALIVE

CONFERENCE LAST WEEK-END

FROM A CORRESPONDENT

Bathurst, January 29

The eighth Young Anglican Fellowship conference in the Diocese of Bathurst concluded this afternoon at the Diocesan Conference Centre on Mt Panorama, overlooking Bathurst.

To-day was the concluding one of a very successful three-day "get together" of over 80 Y.A.F. members from the parishes of Bathurst, Blayney, Canowindra, Coolah, Cum-nock, Dubbo, Forbes, Mudgee, Rylstone, Portland, Welling-ton and West Wyalong.

The Reverend David Black, Rector of Braidwood, in the Diocese of Canberra and Goul-burn, was conference leader with Sister E. M. Parsons, of the Church Army as guest speaker.

The Diocesan Director of Youth, the Reverend A. P. Reeder, acted as chaplain and helped in the smooth running of the programme.

The theme of the week-end was "We serve the Lord Christ—Everyday." "We serve the Lord Christ" is the motto of the Young Anglican Fellowship.

TECHNIQUES

Various techniques of group discussion, a new method of Bible study, role plays and talks were used to bring home the meaning of the theme to those present.

Included in the social activities of the week-end were demonstra-tions of several new games and folk-dances which could be used by the Y.A.s in branch pro-grammes through the year.

The Reverend David Black preached on the theme of the conference at the annual diocesan conference service held in All Saints' Cathedral on the Sunday evening.

Several members of the con-ference, who are leaders in

various fields of youth work, as-sisted in various conference sessions.

They were Miss Margaret Antaw, Diocesan Sunday School Organiser; John Mason, a Bathurst theological student at S. John's, Morpeth; the Reverend Brian Goff, of East Orange; Miss Val Willis, Youth Officer of the Department of Christian Education, Diocese of Brisbane; and David Smith, Provincial Secretary of Y.A.F. in Victoria.

In the concluding session those present resolved unanimously to support to their fullest the fund for the chapel to be built on the conference centre site during 1962.



At the Bathurst Young Anglican Conference last week-end (left to right): the president of the Dubbo Y.A.F., Edna Brown; the diocesan Director of Youth, the Reverend A. P. Reeder; the diocesan Sunday School organiser, Margaret Antaw, and the secretary of the Dubbo branch, Sharon Moore.

"SERVICE" WAS THEME OF THE NEWCASTLE CONFERENCE

FROM OUR OWN CORRESPONDENT

Newcastle, January 29

Two hundred members of the Young Anglican Fellowship attended the Newcastle diocesan annual conference at the Morpeth Conference Centre last week-end.

They came from most parishes in the Diocese of Newcastle, travelling from as far as Scone and Gosford. There was also a small con-tingent from the Diocese of Sydney.

The theme of the conference was a phrase from the Y.A.F. Charter, "I desire to serve."

The conference conductor, the Reverend Edmund Randall, Chaplain of S. Francis' College, Brisbane, conducted five sessions, each devoted to a different kind of response to the invitation of Our Lord to serve Him. Each of the addresses was based on three Scripture readings.

After each of the four first sessions the Fellowship members broke up into 17 discussion groups to discuss three questions provided by the conductor. The answers of selected groups were then reported back to the combined gathering, and the conductor summed up.

The conference chairman was the Bishop of Newcastle, the Right Reverend James Housden,

who, with his wife, set an in-formal note which further en-deared him to the Fellowship-ers. The chaplain was the Rector of Weston, the Reverend Harry Grayston.

The worship at the conference centred on S. James' Church, Morpeth, which is only a few hundred yards from the con-ference centre.

WORSHIP

Holy Communion was cele-brated each morning of the con-ference, preceded by a service of Matins at which attendance was optional. Evensong was con-ducted each evening; the last item on the programme each day was Compline or prayers.

The programme also included two brains trust panels.

On the lighter side, there was an impromptu concert on Satur-day night, a dance on Sunday night after Evensong, and a games afternoon which was held indoors on Monday when un-settled weather forced the can-cellation of a picnic.

There were also recreation

periods each day, with no or-ganised activities.

The highlight of the concert on Saturday night was a "Holly-wood style" production of the story of Samson, with the Reverend Edmund Randall as an hilarious Samson.

The conference was marked by an excellent spirit of fun and good fellowship, and by earnest-ness during serious addresses and discussions.

The Y.A.F. has been holding annual conferences both at Singleton and Morpeth for many years, but this year's must rank as one of the most successful, both from the standpoint of at-tendance and its general standard.

During the conference, the three first people ever to be granted life membership by the Y.A.F. in the Diocese of New-castle were presented with their badges.

They are the retiring Diocesan Youth Officer, Miss Evelyn Mur-fin, the former Diocesan Secre-tary of Y.A.F., Miss Daphne Dalton; and the former Treas-urer, Mr John Todd.

QUESTIONS FOR PARISH COUNCILS

ANGLICAN NEWS SERVICE
London, January 29

The need for parochial church councils to be outward-looking, prepared to reach out to those outside the Church and to run risks by experi-menting with new methods of approach, is emphasised by the Bishop of Rochester (the Right Reverend R. D. Say) in the latest issue of the Rochester Diocesan News.

"I want to ask every church council to formulate, after prayer and discussion, some answers to questions such as these," he writes.

"What are we doing to wel-come newcomers and to inte-grate them into the life of the parish? What are we doing to help families to worship to-gether and to be instructed in the Christian faith?"

"Are there more people in the parish reading the Bible daily with the help of the Bible Reading Fellowship, Inter-national Bible Reading Associa-tion or Scripture Union notes than this time last year?"

"What provision are we making for young people not only to play and study under Church auspices but also to be of service to others?"

"Is the parish magazine in-creasing in influence and cir-culation and reaching some of those who do not yet come to church?"

The bishop believes that if the members of church councils consider these questions along with the usual routine matters concerned with finance and build-ings, they can help to make the annual parochial meetings in April milestones in the history of each parish instead of dull, formal occasions.

HOUSING PROJECT FOR AGED

FROM OUR OWN CORRESPONDENT

Melbourne, January 29

The generous gift of a house, made by a resident of Morning-ton to S. Peter's Church, Morn-ington, has opened the way for that parish to begin a scheme for the provision of housing for the aged.

The Reverend A. E. Bellamy, Vicar of S. Peter's, has organised a live and influential committee to undertake this project, and preliminary meetings have been held to discuss plans for the full development of the site.

The property is situated on the Esplanade, opposite Fishermen's Beach, in a very fine residential area, and accommodation for elderly people there, close to the church, will be a great asset.

A GOLDEN JUBILEE

FROM OUR OWN CORRESPONDENT
Perth, January 29

In S. George's Terrace, Perth, there stands a historic building known as "The Cloisters." It dates from 1858 when Bishop Hale, first Bishop of Perth, instituted a school for boys.

Later, it became a girls' school under Bishop Parry, second Bishop of Perth.

In 1901, Bishop (later Arch-bishop) Riley instituted a theo-logical college which then took over "The Cloisters," where for many years the Reverend New-ton Ferrers, Devon, was the Principal.

Only a few are left of the clergy who were trained there and served continuously in the Diocese of Perth.

One of them, the Reverend S. T. Lindsey, who was ordained to the priesthood in Perth on S. Thomas' Day, 1911, received many congratulations and a pre-sentation in his former Parish of Kelmscott-Armadale on the golden jubilee of his ordination. Mr Lindsey lives in retirement in his former parish.

Two other clergy from the old S. John's, Perth, should keep their golden jubilee in 1964. They are Canon Elphick and Canon Arblaster.

DOMESTIC CHAPLAIN FOR ENGLAND

FROM OUR OWN CORRESPONDENT
Melbourne, January 29

After two and a half years as Domestic and Examining Chap-lain to the Archbishop of Mel-bourne, the Reverend S. V. Wear is relinquishing that position at the end of this month.

He is returning to England for two or three years, in order to visit his parents, and to engage in historical studies.

At the end of his stay in England, he hopes to return to a position in the Diocese of Mel-bourne.

Before his ordination, Mr Wear had studied law and been admitted to the Bar.

The archbishop has appointed the Reverend Martin Rogers to the position of Domestic and Ex-amining Chaplain.

His present position is with the Melbourne Diocesan Centre, as Chaplain to the Kew Mental Hospital.

A graduate of Oxford, he was ordained in England, serving curacies there before coming to North Queensland in 1958.

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TWO BOYS FOR PAPUA

FROM A CORRESPONDENT

Melbourne, January 29

Benson Basada, the nineteen-year-old Papuan boy who arrived in Melbourne on December 7 ("The Anglican," December 15) left to return home to-day.

Flying with him is his host, Daryl Davies, of North Balwyn, who left Geelong Grammar School last term and who is to enter the University of Mel-bourne in 1963.

Daryl will spend this year as a teacher at the Martyrs' School, Popondetta, Papua, where Benson is a pupil.

Daryl will replace Keith Stevenson, son of the Vicar of North Balwyn, who taught last year at the Martyrs' School and who is leaving now to train for ordination in Brisbane for future service in New Guinea.

Benson, who travelled widely during his eight weeks in this country, is to be a teacher in Papua.