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DAVID SHEPPARD TALKS ABOUT HIS WORK

EVANGELISM IN WEST HAM; M.C.C. OPENING BAT

FROM OUR OWN CORRESPONDENT

Perth, October 15

England's opening bat, the Reverend David Sheppard, when he arrived here last week with the M.C.C. team, told the Press about his work as Warden of the Mayflower Family Centre.

As the "Canberra" edged up to the new ocean terminal his tall figure in a black suit and clerical collar was conspicuous as he stood with the other players, all wearing M.C.C. ties.

The Common Market was forgotten as newspapermen concentrated on the manager, the Duke of Norfolk, the captain, Ted Dexter, and the young parson.

Sheppard who, in cricket, displays the unusual combination of right-handed bat and left-handed bowler, is no ordinary clergyman.

His return to first-class cricket last season to win a place in the England team to play Australia showed, too, that he is no ordinary cricketer.

Some years ago he put aside a full-time career in county cricket to read for Holy Orders because he wanted to build bridges of simple friendship, to meet people on neutral ground, to care about them and their interests, and to offer the hand of friendship and ultimately to open their hearts to Christ.

There was ample scope for all this in London's dockland, he said.

People in London's West Ham dockland area went to church not because they had read a placard outside the building advertising an interesting programme or speaker.

They went because they had made friends with someone within the church, or with someone associated with the church's club activities, he told the Press.

Until 1939 the area where the Mayflower Family Centre was situated was a typical dockland slum, stricken with unemployment, bad housing and poverty.

MAYFLOWER CENTRE

Hitler's bombs wiped out more than a quarter of the area, making way for a big re-building programme.

Post-war prosperity had brought with it full employment, and now the only poverty to be found there was spiritual poverty.

The Mayflower Family Centre costs £15,000 a year to run. The local authority paid half this amount and the other half was obtained by voluntary subscription.

The centre catered for all age groups from the kindergarten to the grandfathers' club.

About five hundred people of all ages engaged in a variety of activities each week.

Mr Sheppard said frankly that only a small percentage of those

who went to the centre attended the chapel attached to it.

But those who went did so because they had found a strong faith.

One of the most exciting things was that so many of the young people had found their faith and were prepared to talk about it.

An attempt was being made to build the Church within the community and to this end Holy Communion services were held in the homes of the people.

Every week, he and his wife set aside an evening when they invited couples to their flat, which was above the centre. He wanted to reach the ordinary fellow—the happy pagan.

DISCUSSIONS

They had a cup of tea, sometimes they played a game to break the ice, and then talk generally about topical things. Always they concluded with some lively discussion on moral issues.

Usually, Mr Sheppard began by introducing the subject, but, as the barriers were broken down, within a few weeks the couples themselves introduced topics for discussion, which, not infrequently, were religious issues.

In addition to the chapel at his centre, there were three parish churches serving some eighty thousand people.

"We cannot hope to reach the masses immediately," Mr Sheppard said, "we can work only on

the few, believing that they will go out into the community and encourage others to accept the faith."

David Sheppard will preach in St. George's Cathedral, Perth, at 11 a.m. on Sunday, October 21, at the monthly A.B.C. broadcast service.



When the Reverend David Sheppard (right) visited St. George's Cathedral last week he not only met the Archbishop of Perth but representatives of our two most northerly dioceses—the Reverend Seriba Sagiti, of the Torres Strait Islands, Diocese of Carpentaria (left), and the Assistant Bishop of New Guinea, the Right Reverend David Hand (second from left).

NEW CHRIST COLLEGE OPENED IN TASMANIA

FROM A CORRESPONDENT

Hobart, October 15

About 500 people attended the dedication and official opening on October 6 of the new Christ College within the University of Tasmania.

The new college, constructed in Besser Vibrapak concrete masonry, is a vast improvement on the former buildings situated near the old university on the Domain.

It commands a magnificent view, not only of the university but also of Hobart and the river Derwent.

The present buildings accommodate three tutors and 47 students, eight of whom are studying for Holy Orders.

The plans envisage extension of the living quarters to raise the accommodation to 150.

The buildings, which are placed around a central, grassed quadrangle, contain, on two sides, the living quarters, library, chapel, common room and games room, and, on the other sides, the hall, administrative and domestic quarters.

The Honourable R. F. Fagan, Attorney-General of Tasmania,

and himself a former student and vice-warden, giving the occasional address, referred to the far-sightedness of the men who, over the past 100 years, had worked towards the establishing of a college.

He said that the only true basis for such a college was in freedom of thought and discussion.

Referring to Newman's idea of a university, he said that he would rather have college and no lectures than lectures and no college.

The initial moves to found the college were made by F. R. Nixon, first bishop of Tasmania, with Sir John Franklin and Archdeacon Marriott.

A foundation stone had been set at New Norfolk in 1840. Nothing came of this.

In 1846, however, Christ College was able to open at Bishopsbourne. At this time S.P.G. and S.P.C.K. gave more than £1,000 between them. Franklin gave £500. In 1857, lack of funds closed the college.

A fresh start was made in 1879, but in 1891 the college closed again, this time to make way for the opening of the University of Tasmania, which took over the buildings it had occupied.

The third and present phase began when the college opened again in 1929, now incorporating the diocesan theological college of S. Wilfrid.

The opening of the new buildings completes the transfer of the college with the university to a new site at Sandy Bay.

It is worth noting that Christ College seems to have been the first establishment for tertiary education that the Church set up in Australia.

INDIVIDUALITY

The dedication was performed by the Assistant Bishop, the Right Reverend W. R. Barrett, who had been warden of S. Wilfrid's and remained as warden of Christ College for twenty years.

Mr Fagan paid tribute to the sound structure erected by Bishop Barrett in fostering individuality and expression of opinion among the men.

The Bishop of Tasmania gave the blessing. The warden, Canon J. L. May, expressed the thanks of the college board to the many people and commercial firms and to the Federal and State Governments, whose generous gifts had enabled the rebuilding to be undertaken.

So the college again reminded itself of its hope to become, more and more, a "place for the advancement of true religion and sound learning."

PASTORAL LETTER ON UNITY

FROM OUR OWN CORRESPONDENT

Ballarat, October 15

A pastoral letter from the Bishop of Ballarat, the Right Reverend W. A. Hardie, was read in churches throughout the diocese on October 7.

It dealt with the Second Vatican Council and the message of greetings and assurance of prayers sent from the recent session of synod to the Vatican's Apostolic Delegate to Australia.

In the pastoral letter, Bishop Hardie said he felt it right to draw attention to the great divisions of belief and practice existing between Anglicans and the Roman Catholic communion on the one hand and the Protestant communion on the other.

"The divisions are very great indeed," he wrote, "and from a human standpoint seem insurmountable."

"The unity of the Church will never be achieved by human effort and striving alone. Only God can bestow the precious gift of unity on His Church."

"I therefore urge you to pray that God will use this assembly, representing the largest body of Christians on earth, in such a way that the unity of His Church may be brought closer, not necessarily in accordance with our views but in accordance with His will."

He suggested that incumbents use the Prayer for Unity in the 1928 Book, placing it immediately after the Prayer for the Church Militant.

UGANDA FLAG DEDICATED

ANGLICAN NEWS SERVICE

London, October 15

A thanksgiving service to mark Uganda's independence was held at Westminster Abbey on October 9.

The yellow, black and red flag of the Commonwealth's new nation was borne up the aisle by three student officers of the Uganda Army.

The flag was laid on the altar and blessed by the Dean of Westminster, the Very Reverend E. S. Abbott.

The lesson was read by the High Commissioner for Uganda in London, Mr. Bazarabusa.

In a sermon, the Reverend J. V. Taylor, African secretary of the Church Missionary Society, warned the new nation of the dangers of corruption.

THE ARCHBISHOP OF CAPE TOWN

ANGLICAN NEWS SERVICE

London, October 15

The Archbishop of Cape Town, the Most Reverend Joost de Blank, who has come to England to recuperate after a cerebral thrombosis, is convalescing in Dorset with members of his family.

He will be seeing his medical advisers again in the course of the next few weeks.



At the dedication of the new Christ College, Hobart, on October 6. (Left to right): The Right Reverend W. R. Barrett, the Hon. R. F. Fagan, the Right Reverend G. F. Cranswick, and Canon J. L. May.

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THE CELTIC SAINTS . . . 3**BISHOP OF TOURS**

By MICHAEL J. LAURENCE

WHEN S. Martin heard his friend, Bishop Hilary, had returned to Poitiers; he joined him and together they founded the Monastery of Liguge near Poitiers, in A.D. 360. There they worked together very happily until S. Hilary's death in A.D. 368 or 369.

S. Martin was given full charge of the catechumens in the monastery and also spent much of his time travelling and preaching in other places.

A story is told that on one occasion when he returned from a preaching tour, he found a young catechumen who had but recently joined the monastery, lying apparently lifeless.

The brethren in tears told him the young man had become ill with a fever and had died (probably in a fainting fit) before he could be baptised.

The story says that S. Martin, led by the Holy Spirit, put the weeping brethren out of the room and prayed to God for about two hours that if it were His Will, the young man should be restored to life again.

Rising, he then stretched himself upon the body of the young man as Elisha had done in the case of the Shunamite woman's son, and presently the young man regained consciousness and was restored to life and health again. He was baptised immediately and lived for many years afterwards.

In 371, Lidorius, the Bishop of Tours, died and the people wanted S. Martin to be his successor.

The appointment was to be decided in a few days' time by the other bishops gathered together, but the people knew S. Martin would never consider himself worthy of so great an honour and determined to make him their bishop-by guile.

PSALM 8

On the day appointed, Ruricius, a citizen of Tours, went to the Monastery and begged S. Martin to come to see his wife who, he said, was desperately ill.

S. Martin, unsuspectingly, went with him at once, but before they had gone far he was surrounded on every side by the people who so pressed him in that he was unable to escape and was escorted to Tours in triumph.

Brought before the bishops, dirty and unkempt, with his hair uncut and his clothes in rags, they would have nothing to do with him, declaring him a most

unsuitable person to be presented to them.

The bishop who was loudest in his denunciation was named Defensor.

Ignoring S. Martin, the bishops proceeded with the service, but there were so many people in the building that the reader (or lector) could not make his way to the reading stool as rapidly as he should, so to avoid an unseemly delay someone took up a Psalter and began to read.

It so happened that the Psalter had opened at Psalm 8 and at the verse, "Out of the mouths of very babes and sucklings hast Thou ordained strength, because of Thine enemies that Thou mightest still the enemy and the Avenger."

As the last words were uttered there arose a great cry among the people. "It is the Word of God!" they cried. "He hath declared His Will that Martin be bishop!"

The psalm had been read in

Latin; the Latin word for avenger is defensor, so the passage had read, "... that Thou mightest still the enemy and Defensor." Bishop Defensor was covered with confusion and S. Martin was duly consecrated Bishop of Tours.

SOLITUDE

After his consecration, S. Martin made a cell for himself near the cathedral but so many people went to see him because of his humility and his willingness to help them and also because he had the power of working miracles, especially healing miracles, that he left the cell and went about a mile and a half away to a lonely place on the banks of the River Loire which could be reached only by a steep narrow path, and there he built a very small hut which could be entered only by a very narrow passage and there he prayed.

He was followed there by his monks, of whom there were about eighty. They each dug a

cave out of the sandstone for himself on the face of the cliff, but met together for meals and for prayers.

They wore clothes made of camel's skin or hair, had only one meal a day, and drank no wine. S. Martin's hut was half a mile away from the rest.

It was to this place, Marmon-tier, that S. Ninian came to meet S. Martin on his way home to Scotland from Rome, and it was there he learned S. Martin's method of running his monastery—a method he used at Whit-horn.

An old Scots poem tells how he decided to go to see S. Martin. It says:

*In the meantime grat words ran
Of Sancte Maryne, the holy man,
Sancte Ninian, tharfor, thocht
that he
In his gat homewart, wald hym
se.*

"WISE MEN FROM THE EAST" . . . 3**M. M. THOMAS**

By THE REVEREND E. H. ROBERTSON

ABOUT 100 years ago there were new stirrings in the ancient Syrian Church in Malabar, a little like Luther's Reformation in Europe.

The result was one of those many splits which have saddened the history of the Church.

The so-called Mar Thoma Church split away from the Syrian Orthodox Church.

Mar Thoma recalls the strong tradition that S. Thomas first took the Gospel to India and founded the Church there. The Mar Thoma Church tried to get back to the Church of S. Thomas.

Many of the members of this Church are called "Thomas," and one of the best-known of them is a friendly layman, still in his forties, called M. M. Thomas.

He is a brilliant and most unconventional man. All who know him have learnt to love his eccentric ways. You are quite likely to find him standing on his head or lying full-length on the ground.

The gifts that M. M. Thomas will bring to the West are quite different from those which Father Paul can bring.

M. M. Thomas has shown a real ability to understand the relation between Church and Society, and when he talks about

this, he conveys more than facts, he conveys also his own enthusiasm.

He is the assistant-director of an institute set up by the World Council of Churches at Bangalore, for the study of Religion and Society.

You don't have to guess about his gifts to the West. His magazine, "Religion and Society," has already told us much about that.

At New Delhi, he gave to us one of the liveliest and most provocative of the addresses. And as he gave it, his own enthusiasm was conveyed.

He spoke as an Asian, particularly when he said, "The people of Asia do not want to return to any golden age of their past, but to build a new pattern of society and culture, expressing a more abundant life."

Here is an Indian who speaks to his own people with authority. He has also helped European missionary societies to understand their role in Asia.

"WITH OTHERS"

One of the things he is constantly saying is that the Christian community in India—the whole of Asia, for that matter, and Africa—the Christian community must not be isolated, it must be involved.

Particularly when Christians feel they must criticise the new Government.

He never denies the need for the prophet and prophetic criticism; but always insists that "only participants earn the right to be prophets."

Here is something he said at New Delhi which may be worth pondering as our thought for the day: "It's a tragedy," he said, "that many churches and Christian communities in Africa and Asia are too pre-occupied with safeguarding their own securities."

"That's because we have not recognised Christ in the revolution of our time. When we do that we shall cease to be security-conscious and shall be more concerned with defending human rights and promoting justice in partnership with others."

That's a piece of wisdom which is needed also among the isolated Christian communities of the West.

We, too, need to learn to work with others, who are not Christians, for the defence of human rights and the promoting of human justice.

If M. M. Thomas were to come to any of our local churches and hear complaints that people didn't attend the prayer meeting or didn't support the organisation of the Church, I know what he would say.

He would look at the complainant with that quizzical, half-smiling look of his, and say, "But perhaps you have too many meetings. You shouldn't be in church all the time."

"You should be helping your Trade Union or bothering the Town Council or perhaps digging some old people's gardens. You can't learn to be a Christian in church—you can only do that in the world."

That's the kind of thing you can count on his saying. Then he'd probably come alone to your prayer-meeting and you'd realise that he also knew the meaning of prayer.

He is not anti-church or irreligious, he just hates to see the Church stifled between four walls.

ANGLICANS ON TELEVISION

The Reverend K. B. Mason, of Alice Springs (Brother Aidan, of the Brotherhood of the Good Shepherd) will appear on ABN, Channel 2, in Sydney, next Monday, October 22, at 6.55 p.m.

He will be interviewed by Charles Stokes in the A.B.C.'s weekly programme, "This May Interest You."

The interview has been arranged with Brother Aidan to coincide with the brotherhood's annual campaign in the Diocese of Sydney.

Next Sunday, October 21, at 6 p.m., on 2BL and A.B.C. regional stations in N.S.W., the Reverend J. B. Green (Brother John), of Gilgandra, N.S.W., will speak about the work of the brotherhood.

In the same programme the following Sunday, the Reverend Bernard Judd will speak about the £50,000 extension appeal for the Hammondville Homes for Senior Citizens, Sydney.

GLASGOW MARCH**ECUMENICAL PRESS SERVICE**

Geneva, October 15. Seventy-three ministers were among marchers in a demonstration against nuclear weapons in Glasgow last week. The ministers were mostly from the Church of Scotland, but came also from the Episcopal, Methodist, Baptist and Congregational Churches.

They carried placards with the legend "The Cross Against the Bomb." During the day the demonstrators heard an address by a former moderator of the General Assembly of the Church of Scotland, Dr George F. McLeod.

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SYDNEY SYNOD HELD FOR FIVE DAYS

FINANCE MOST IMPORTANT TOPIC—NO CONTROVERSY

By AN INDEPENDENT LAY MEMBER OF SYNOD

Sydney Synod was held during the five days, October 8 to October 12, inclusive.

The 1962 session of this, the largest diocesan synod in Australia, was in one sense not packed with sensation. The issues debated, save possibly for the matter of State aid to private schools, were apparently relatively unimportant.

There was an evident growth in maturity and tolerance, and a sense of brotherliness among divergent camps of Christian thought and action.

But on any subject not safely within the ecclesiastical ivory tower, conservatism and timidity still prevailed over any minority desire to face the problems of the world.

The overwhelming domination of finance is a serious problem in so many activities, both inside and outside the Church. This synod was no exception.

Apart from its tendency to deaden the proceedings and make the discussions barren it cuts down the opportunity to discuss burning and necessary questions. A very small proportion of space in the New Testament is devoted to finance.

More and more properties are being accumulated, income is growing, and the Church of England appears to be firmly embedded in the higher levels of big finance and property.

The synod should endeavour to rescue its spiritual leaders from the pressing necessity of becoming enmeshed in finance. This, of course, also applies in the parishes.

Although important subjects were discussed to a limited degree, very little radical thought could be detected.

A motion that the synod deplored the Royal Family's continued participation in blood sports was spoken to by the mover and seconder and immediately gagged by "the previous question" moved by Bishop Marcus Loane and supported by a majority of the very small number present.

Why did they support the gag? Are they afraid of discussion, which is the primary reason for the existence of synod?

"GAGGED"

The quickness of the motion for the gag, and the absence of opportunity to debate it, had a good deal to do with it, but members need to be more on the alert and more jealous of their responsibilities.

There was also evidence that many did not know the nature and effect of "the previous question."

The importance of the first appearance of preferential voting in the synod, however, may be difficult to overestimate.

There is a strong group of supporters of scientific voting, and the irrational and timid opposition of the conservatives to undeniable and unsavoury facts about the present block voting system is clearly weakening.

Although the introduction of preferential voting for only one very rare election, that is the election of an Archbishop of Sydney, may seem to be a very thin end of a wedge, the general tendency in debate seems to point to greater progress in the near future.

One motion expressing concern that out of 600 synodsmen only 378 voted at the elections unfortunately lapsed through the absence of the mover.

It was therefore not possible to point out one of the main reasons for this apathy, that is the unjust and antiquated voting system.

Your correspondent could not bring himself to pretend to be illiterate by making crosses, and to participate in so unjust a travesty of a democratic right to be represented on committees, and so refrained from voting.

Perhaps this would be a good place to explain briefly the main differences between preferential and block voting.

The reason for holding elections is not that any party may "win" the elections, but that every member by voting may, as far as possible, be represented on the elected body.

The voter should be able to say "I voted for Mr X, and he is my representative."

The present confused idea is that a voter should have as many votes as there are vacancies to be filled, whereas the essence of scientific voting and democracy itself is that every elector should have ONE vote only and that every elector's vote should be as far as possible of equal value with that of every other elector.

A plurality of votes is both absurd and unjust, and it is equally absurd and unjust that any voter should have more than one representative on the elected body.

To give effect to the basic principles of just and scientific voting the election must depend on quotas, not majorities.

Every voter has one vote only, which is transferable, as indicated by preferences, in certain circumstances.

The preferences are indicated by numbers. If the first preference fails the voter's second preference may be effective.

No matter how many counts may be necessary and how many preferences are counted, each voter has only one vote.

In the election of only one person, such as a chairman, simple preferential voting is the best possible system, and is sufficient.

The reason for this is that a chairman is well known to represent the whole of the electors, as his job is to be impartial.

But when a multi-member committee of legislature is elected the members take sides and parties play their proper part.

Therefore the voting system must be expanded into proportional voting, in which the preferential principle still prevails as the basis.

Every member of synod who is jealous of the good name of the Church and of the principle of justice should see that the block system is abolished at the earliest opportunity.

FROM OUR CORRESPONDENT

The major issue at the synod, from the viewpoint of the general public, was State Aid for Church schools.

There was never any real doubt about the outcome; but it was remarkable that an assembly of more than six hundred, fewer than half a dozen voted against the motion brought down by Bishop M. L. Loane, supporting the Public Instruction Act of 1880 and the proposals of the Wyndham Report, and "strongly opposing" the principle of State aid for non-State schools either from Commonwealth or State resources.

During a powerfully argued speech, the bishop told synod he had been "credibly informed" by a responsible and knowledgeable public figure of certain intentions of the Federal Government, which were to be expressed in a forthcoming White Paper to be presented to Parliament.

Bishop Loane gave this information to the synod "without prejudice," as it were. He said that if he had been misinformed, he would be glad to be told so.

The violence of the Prime Minister's reaction, which came as something of a shock to most members, had the effect of closing Anglican ranks solidly.

However, Mr Menzies has at least gone firmly on record about his intentions, and this must be regarded as satisfactory by the synod.

S. FRANCIS' COLLEGE FESTIVAL

FROM OUR OWN CORRESPONDENT

Brisbane, October 15

On the lovely lawns of Bishopsbourne on October 6, 200 friends of S. Francis' College from as far away as Rockhampton, Lismore, and Toowoomba, as well as from Brisbane, gathered for the festival service held within the octave of the Feast of S. Francis.

The altar was erected in a picturesque setting of trees, and the Solemn Eucharist was presided over by the Bishop Administrator.

The Principal, Canon Ivor Church, was celebrant, and was assisted by the Vice-Principal, the Reverend David Thawley, as deacon and the Senior Student, Mr W. Houghton as sub-deacon.

Before the sermon, the Principal welcomed all visitors and especially the preacher, the Dean of Brisbane, the Very Reverend William Baddeley.

The dean took as his text: "Whatsoever ye do, do all to the Glory of God" (1 Cor. 10:31) and said what a happy choice it was that the college was dedi-

cated under the patronage of S. Francis.

The Franciscan way of life has a tremendous appeal to the twentieth century.

The dean said it is a good thing for us all to have our own patron saint, but that to do so places upon us two obligations.

One is constantly to invoke the aid of his prayers, so that our devotional life is supported by a real experience of the communion of saints. The other is to live in the spirit of our patron saints.

There are four characteristics of S. Francis which ought to be seen in Christians, and especially in a community dedicated under his patronage.

The first is his intense sim-

plicity, which is the result of clear, purposeful love of God.

Close to it is the second, which is the habit of non-resistance to the will of God. S. Francis did without question the will of God as he could see it.

His attempt to spiritualise nature is the third characteristic, which contrasts with the prevalent tendency to naturalise the spirit.

S. Francis did not drive a wedge between sacred and secular, and could see something of good and of God in every body.

This is a quality we need very much in a day and age when "snoopervising" and "snipervising" of other people's lives is so common.

CHRISTIAN JOY

There are those who are eager always to write to the newspapers when some feature of another's life of which they disapprove comes to notice. Poor Tania and her few cigarettes!

The final quality is that of joy through trust. Have we lost the art of Christian joy?

In the life of S. Francis we see that joy through trust transforms the tribulations of life. Those who live under the ideal of S. Francis ought to show all these qualities.

At the conclusion of the service the staff and students of the college entertained their friends to breakfast in the dining-hall.

TOWN HALL RALLY HIGHLIGHTED CHALLENGE OF HOME MISSIONS

FROM OUR OWN CORRESPONDENT

Melbourne, October 5

An innovation this year in the programme of the Melbourne Town Hall on the second evening of synod, October 2.

This was the opportunity for part of the Archbishop's Charge to Synod being delivered to a larger and more representative gathering than usual, as well as learning what is being done at present and what is planned for the future.

All members of synod were invited to be guests of the Department of Home Missions at a buffet dinner at the Victoria, where two halls were necessary to accommodate all who attended.

At the Town Hall, which was well filled, the rally opened with the hymn "Rise up, O men of God," followed by prayers led by Bishop Redding.

The archbishop then began the third section of his Synod Charge (of which details were in last week's issue), reviewing the response to his challenge of three years ago, and then looking forward to the next three years.

He also indicated how the

Home Missions Department is being reorganised to cope more effectively with the needs it must meet.

A highlight of the gathering was the response made by a representative layman, Mr F. E. Bedbrook.

After welcoming the archbishop's return to duty, paying a tribute to Bishop Redding, and congratulating Bishop Sambell on his consecration, he emphasised that a diocese is only as strong as its parishes, its parishes as strong as its people, and its people as their faith.

NEW AREAS

Therefore the real concern of Forward in Depth is the mission of the Church, and the new areas the mission field of the Church at home.

Because the financial implications of the archbishop's plan represented such a slight additional burden on parishes, if fairly faced, he spoke for all

laymen in accepting the challenge with vigour and determination.

A short play, written by the Task Force, proved to be a dramatic lesson in the problem of communication, and the need of "breaking through" to the "unchurched" in the new housing areas.

This made a fitting introduction to Bishop Sambell's survey of "The Needs of the Diocese," illustrated by diagrams and photographs recording and analysing the expansion, and the desperate lack of resources where most needed.

The hymn, "Praise to the Lord the Almighty," and the blessing closed the rally.

Delightful musical interludes were provided by Lorenzo Nolan (tenor), Eunice McGowan (soprano), Arthur Johnson (violinist), and Sadie Brown (pianist).

Copies of the complete printed Synod Sermon and Charge were distributed at the doors on leaving.



The seventy lay envoys of the Forth Campaign outside St. John's Cathedral, Brisbane, on October 4 after their commissioning by the Bishop Administrator.

LAY ENVOYS FOR "FORTH"

BRISBANE MISSION

FROM OUR OWN CORRESPONDENT

Brisbane, October 15

Seventy laymen and women were commissioned by the Bishop Administrator in St. John's Cathedral on Thursday evening, October 4, and were given written authority "to act as a special envoy to confront the Church in the parishes of this diocese with the whole missionary task committed to us by Christ Our Lord."

A corporate meditation was first conducted by the Venerable H. Richards, Archdeacon of Wide Bay and Burnett, on the theme, "Launch out into the deep."

The seventy envoys are to go two by two to the various organisations of the parishes to present the picture of the Church's whole mission, at home and abroad.

They have been trained for this over some weeks and have been armed with sets of slides, display books and other aids.

On Sunday, October 28, which is the cathedral's dedication festival, there will be held a service of dedication to mission in St. John's Cathedral, at which the preacher will be the Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury.

The climax of this "Forth Campaign" as it is known, will be on Sunday, November 4, when every parish is asked to pray and think about the mission on which we all are sent.

THE ANGLICAN

THURSDAY OCTOBER 18 1962

MR MENZIES AT HIS BEST

The episcopophobia and anti-Anglicanism of the PRIME MINISTER, THE RIGHT HONOURABLE R. G. MENZIES, erupted again last week in even more interesting form than hitherto. It was detonated by BISHOP M.L. LOANE's matter-of-fact statements that he had been "credibly informed" of a fresh Roman Catholic approach to the Federal Government about public monies for private schools, and that the Government might soon indicate in a White Paper some change in its policy. "I would be glad to be corrected if the information has no basis in fact," the Bishop said.

Within a few hours, Mr MENZIES "corrected" BISHOP LOANE, describing his statement as "false, without any shadow of foundation, irresponsible and reckless." The eyebrows of the nation shot up, and slowly fell, at so exquisite an example of that delicate courtesy and high intellectuality which marks our courageous PRIME MINISTER as he proceeds, majestic and serene, along that elevated path where no mere ordinary Australian—and least of all a bishop—may ever dare hope to tread. BISHOP LOANE's "irresponsibility" and "recklessness" are after all pretty obvious: he is only a bishop—and an Anglican bishop at that; before his consecration he was merely the principal of Australia's oldest theological college; and during the Second World War he simply served as an A.I.F. Chaplain while an ignorant and uncouth majority of Australian electors, so debased as to be incapable of apprehending the nobility of character, tenacity and brilliant military qualities of MR MENZIES, cast him roughly out of office.

A few vulgar fellows, to be sure, wondered idly whether MR MENZIES' felicitous choice of words might not indicate that he had been flicked on a raw portion of that most delicate epidermis: whether, to make an original cocktail of our metaphors, an odoriferous small tomat had not glided out of the bag. After all, politicians whose electorates embrace parts even of the South Coast of N.S.W., and the northern shores of Sydney's excellent harbour, just could have been indiscreet. BISHOP LOANE, these vulgar fellows suggested, was just the troublesome kind of priest who would exhibit an undesirable interest in these indiscretions and get on the trail of the truth.

We record, with some sadness, a certain sympathy with the doubts of these vulgar fellows. Like them, we are unable quite to accept at face value all that THE PRIME MINISTER says, sincerely though we wish it were otherwise. We do not wholeheartedly like, or trust, or believe THE PRIME MINISTER. We have never really much liked him since, like MR CHAMBERLAIN, he had to be jettisoned for the safety of the nation in time of war. We do not really like his reactionary views about the British Commonwealth, as expressed in his utter moral cowardice about racial discrimination in South Africa, for example, or the unworthy nonsense he has put forth about the European Common Market. We have liked him the less, these two years past, for his erratic but generally pro-communist line in foreign policy. We have never wholly trusted or believed him since his childish conspiratorial part ten years ago in dropping the inscription "Defender of the Faith" from the "graceless florin," followed by his pathologically anti-Anglican attitude towards dedicating Colours in the Armed Forces of the Crown, and the bias he displayed over the Commonwealth Table of Precedence. Twice already this year he has wantonly insulted highly respected bishops of the Church. We are sorry for him, of course: who would not share that sorrow for any crazy, mixed-up, aged political lion? We should be more sorry still if he displayed more restraint and better manners, however.

Redress before Supply

Elsewhere in this edition are some notes by a private lay member of Sydney Synod, which was held last week. He draws attention to a tendency which interests members of all Australian diocesan synods, namely, the increasing amount of time spent on financial and machinery matters in our deliberations, and the decreasing time given to matters of principle.

The remedy is clear. It was not unknown to our fathers in the time of Elizabeth I, and it has afforded solid protection to individuals and minority groups ever since. It is simply to insist on considering grievances before voting supply. If a majority of synodsmen so wished, they could apply this remedy in a far wider sense than merely scrutinising in detail each aspect of every assessment or other taxation measure laid before them: they could refuse even to consider taxation until private motions and all other business had been dealt with. It is not a gratuitous reflection on those bodies of men who do the hard work of administering dioceses to remind them that they are no less susceptible than other Christians to the corrosive effects of power. The mere possibility of a revolt of private members could be salutary.



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

Mr Menzies And The Bishops

Is the Prime Minister, Mr Menzies, allergic to Anglican bishops?

A few months ago he made slighting references to "a Bishop Strong" who through long experience in New Guinea had felt qualified to offer some suggestions about the future government of that country with which Mr Menzies disagreed.

Then last week Bishop Marcus Loane was the target for a most offensive and unfair outburst by Mr Menzies.

Bishop Loane, in a carefully phrased statement, said he had been credibly informed—and would be glad to be corrected if the information had no basis in fact—that a fresh and direct approach had been made to the Federal Government by members of the Roman Catholic Church on the question of State-aid for non-State schools.

"I am informed," continued Bishop Loane, "that a White Paper will shortly be published on the question of education, claiming that expenditure on education by the States is out of proportion and proposing to reduce the allocation to each State in order to create a fund for the support of independent schools."

Mr Menzies denied that any approach had been made—a reasonable reply to a reasonable inquiry.

But the second point about a White Paper Mr Menzies described as an assertion that was "false, without any shadow of foundation, irresponsible and reckless." He regretted that "a member of the hierarchy of the Church of England should give currency, as if they were facts, to baseless rumours."

This reply by the Prime Minister was, I thought, justly described by Bishop Clive Kerle as "rude, peevish and intemperate." I noticed that the Sydney "Daily Telegraph," which supports Mr Menzies through thick and thin, was even more intemperate in claiming that Bishop Loane made "an untrue statement."

Things have come to a pretty pass in Australia when a public

man is open to abuse because he seeks an assurance on a matter of high policy—or speaks out before it is too late in the hope of influencing a decision.

The Ecstasy Of Mr McMahon

The number of registered unemployed in Australia fell by 7,425 to 75,951 in September.

This was very welcome but hardly justified the ecstatic comment it got from the Minister for Labour and National Service, Mr McMahon, that "the recovery phase has been completed."

Seeing that the unemployed total stuck obstinately round 100,000 earlier this year and the Government to which Mr McMahon belongs promised to cure unemployment by the end of this year, I would suggest that the "recovery phase" has been one-quarter completed with three-quarters of the year gone.

Everyone is pleased to see the total falling, especially as more work is available in all the States. But this is a seasonal trend—and the Government should be doing more to accelerate it in fulfilment of its promise early this year.

Checking Bottle Smashers

A campaign begun in the Mosman municipality in Sydney deserves to spread through the nation—to check the hoodlum practice of smashing bottles and allowing the fragments to be strewn on beaches, in parks and in other public places.

The Mayor of Mosman, Alderman K. Chambers, has recently been addressing schoolchildren urging them to do their best to discourage the practice.

Alderman Chambers produced broken bottles found on beaches in Mosman to illustrate his appeal, and so sharp an impression was made by these examples and his description of injuries caused by broken glass that two children fainted. But that was a small price to pay for his graphic warning because in the past some dreadful injuries have been inflicted on people who have trodden on broken glass.

What can be done to diminish

this shocking risk? Alderman Chambers asked girls not to show amusement and thus encourage immature youths when they smashed bottles on beaches. He also urged all children to co-operate by picking up broken pieces of glass and by reporting those they saw breaking bottles.

It is almost impossible to visit any picnic spot, bush or beach, around Sydney without seeing evidence of beer parties which have involved the smashing of bottles—to the danger of subsequent visitors.

I feel that a vigorous campaign through Press, radio and television and by public notice at resorts should be launched throughout Australia as the summer begins and this menace customarily grows in the hope that it can be stamped out.

A few stiff fines of apprehended offenders would also help to discourage the practice.

Advertising Time Abuses

Excessive advertising by commercial radio and television stations has been criticised twice recently by the chairman of the Broadcasting Control Board, Mr R. G. Osborne.

He said that the agreed limit was four advertisements in a group, occupying not more than one and a half minutes. But many stations had broadcast 10 to 12 advertisements in a group, and board monitors had even logged 25 in one group.

What perplexes me is why the Board had not insisted on the agreed limit not being exceeded. It is not much use telling the stations they are pursuing a short-sighted policy without protecting the listening and viewing public from this flagrant abuse of the arrangement.

If the Board does not "control" why is the word included in its title?

Synod Shirks An Issue

A device to which the Sydney Synod occasionally resorts annoys me intensely.

This is known as "moving the previous question" to avoid a vote on an awkward issue. Of course, it is provided for in the Standing Orders; otherwise it could not be used.

The stratagem was invoked last week after two temperate speeches had been made in support of a motion, deploring the continued interest of the Royal Family in blood sports. No opportunity was even given for a speech in opposition before the previous question was moved. Such a motion cannot be debated.

I don't object to the "gag" after a question has been adequately debated. But I feel the Church is open to the strongest criticism when it is a party to burking an issue.

Several years ago I recall that the Sydney Synod similarly escaped making a decision on whether dancing should be allowed in church halls. But then at least variety of views had been heard before the discussion was shelved.

—THE MAN IN THE STREET.

CLERGY NEWS

HEYDON. The Reverend L. Rector of Ariah Park, Diocese of Riverina, to be Rector of Deniquin, in the same diocese. Induction on All Saints' Day.

SILOMAN. The Reverend T. H. H. to be Rector of Ariah Park, in the Diocese of Riverina. Induction on Wednesday, October 24.

CHURCH CALENDAR

October 21: Trinity 18.
October 25: Crispin, Martyr.

ONE MINUTE SERMON

NO THIRD CHOICE

S. JOHN XI:45-57

There is a challenge in every act of Jesus Christ. Hence this act makes a division. One can hardly believe it. For many it is the beginning of faith. This happens in those who had come to the home in love. But others, who were afraid of "life," of change, of this One who was making things new, had no faith but only fear and they go to the authorities to tell tales.

At once there is action. The Chief Priests and Pharisees gather. What can they do! Here is one who indeed has mighty power. All the unlearned will flock to Him and (judging Him by themselves) will He not lead a revolt and both Church and State will be destroyed by the Romans.

The High Priest, a Sadducee, with no belief in Resurrection, a cynical worldly soul, sees as the only solution the destruction of Jesus in order to save the nation. How strangely true is his proposal, his prophecy, indeed. For the death of Jesus will for certain be the means of the salvation not merely of the Jews but of all mankind.

Caiaaphas' purpose is not so much religious as political. He is afraid of a great revolt and Rome has no patience with revolution. They stand in Caiaaphas' eyes to lose their Temple and their existence. How strange is it for us as we look back to see that Caiaaphas' action brought about the very end he had dreaded. The Romans had done what he feared.

Jerusalem is in ruins as this Gospel was being written and the Jews until yesterday have never had a national home. The destiny of the Jews was bound up in their Messiah. Refusing Jesus they refused the destiny God had prepared for them.

"If thou hadst known even thou," said Jesus, "the things which belong unto thy peace, but now they are hid from thine eyes." (S. Luke 19:42).

Caiaaphas spoke truth but unconsciously, even as Pilate did later on, even as did mocking Jews before the Cross. And Caiaaphas' prophecy was accepted by his associates and became their policy. They would slay Christ.

So Jesus withdrew till Palm Sunday, when He came into Jerusalem at the head of a cheering crowd to face what is the cost of sin and to face it on Good Friday, alone!

Your destiny and mine are bound up with Jesus Christ and our attitude to Him presages life or death, acceptance or condemnation.

Do we crown Him or crucify Him, refuse Him or accept Him.

There is no third choice!

P.R.O. APPOINTED

Mr W. Vaughan Hinton has been appointed Public Relations Officer for the Australian Council of Churches.

He has been on the staff of the "Toowoomba Chronicle" for the past 10 years.

He is also editor of the "Presbyterian Outlook," monthly organ of the Presbyterian Church of Queensland, and editor of the parish magazine in his own parish, where he is an elder.

He has been Promotions Director for Toowoomba on behalf of the World Refugee Year, the Queensland Cancer Campaign, and Save the Children Fund. He has actively worked in the Toowoomba Inter-Church Council.

He will live in Sydney and will begin his duties on January 2.

He will be the editor of the council's magazine "In Unity" and will be responsible for publicising the work of Inter-Church Aid and the resettlement of refugees. He will help the Christmas Bowl Appeal in all States.

Mr Hinton is 28, married, and has two daughters.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

A POINT OF VIEW

"THE GREAT EJECTMENT"

TO THE EDITOR OF THE ANGLICAN

Sir,—Many Anglican clergy and laymen will by now have received the latest copy of "The Unity," a magazine issued by the Australian Council of Churches. It contains an article written by the Reverend John Garrett entitled, "The Great Ejectment, 1662," describing, from Mr Garrett's point of view, the hardships suffered by the Puritan clergy who were removed from their positions when the Anglican Church and Monarch were restored.

To me it is a tragic thing that such an article should have appeared in a paper supposedly devoted to the furtherance of Christian understanding. The writer of it has very obviously read his Church History with a jaundiced eye. The article is biased and acrimonious in tone. It is also historically inaccurate.

Certain Nonconformist clergy have formed the habit of blaming the Anglican Church for much of the disunity in Christendom to-day. They have, unfortunately, been encouraged in this by some Anglicans who, in their zeal for reunion at any price, have not hesitated to agree with their views.

In order to judge the worth of Mr Garrett's article it is necessary to go back a few years before the Restoration of 1660. With the death of Charles I Puritanism in England was triumphant. After a trial which all fair-minded historians agree was a mockery of justice, William Laud, the Archbishop of Canterbury, had been executed. The Anglican Book of Common Prayer was proscribed.

Some 3,000 Anglican clergy were banished from their parishes and positions. Refusal to bow the knee to the faith once delivered to John Calvin meant imprisonment or banishment. Many Anglican clergy were held for years in the hulks of worn-out battleships. Sainly and learned men such as Jeremy Taylor and Dr Pococke were branded as "scandalous" and "insufficient" ministers. Some of the lovely Anglican parish churches and cathedrals were wrecked and desecrated by Puritan nonconformity. One cathedral was used as a stable by Puritan soldiers. The reader should note that these things took place at the time when the nonconformity in which Mr Garrett glories held power in England.

Mr Garrett mentions the people called Quakers as a group that suffered terribly under the iron heel of Anglicanism. Let us leave events in England for a moment and see how the Quakers fared under the Nonconformist regime in New England.

A group of Puritans had, earlier in the century, fled from the discipline of Laud and settled in America. Here was a land free from Anglican tyranny! Here was a haven for all who believed in religious toleration. Here was the opportunity to establish a brave new world! But alas! what happened in New England? The unsuspecting Quakers arrived and immediately the Puritan idea of toleration took effect. Quakers were imprisoned and their books were burned. Some had their foreheads branded while others, in this Puritan heaven, had their tongues bored with red-hot irons! When Quakers still persisted in arriving, the death penalty was

decreed and carried out in many instances. The Nonconformists had set up a religious dictatorship the rigidity of which must have caused many Popes of Rome to go green with envy.

The practice of fanning the embers of religious controversy in the hope of coaxing a flame can be a dangerous one. Sometimes, when the flame appears, it travels in the direction least expected.

It is an old trick to force our modern ideas of toleration back into history and apply it to one particular period in order to belittle one's opponents. If Mr Garrett wishes to be fair he will inevitably be faced with the question: Which was the more heinous crime, the cropping of Prynne's ears or the slaughter of Roman Catholic women and children by Cromwell?

An instance of the historical inaccuracy of Mr Garrett's article can be found in his claim that "the nonconformist cause and conscience" were born in 1662. He must have known when he wrote those words that almost a century earlier the first Elizabeth had been forced to deal with men such as Robert Browne and Cartwright. These two Nonconformists were typical examples of the fanatics from Geneva who arrived in England determined to undermine the Church of England.

Mr Garrett urges his readers to "glory in their nonconformity." Anglicans would not have it otherwise. But if the observance of significant dates in Church history is to be made the occasion for glorying in one's own religious traditions, Mr Garrett can be certain that there are still many Anglicans who glory in their spiritual descent from such men as Laud and Taylor who, if I may use the words of Elizabeth I, "are, God be praised, not following any new or foreign religions but that very religion which Christ commands, which the primitive and Catholic Church sanctions, which the mind and voice of the most ancient Fathers with one consent approve."

The "ejected" ministers of 1662 were removed from positions which they had illegally usurped. The only people holding Mr Garrett's point of view to-day are people of the type who write the prefaces in publications issued by "The Banner of Truth" trust.

The cause of Christian unity will not be furthered by such articles as the one written by Mr Garrett. If we really wish for Christian unity, either the sad events of long ago will have to be forgotten entirely, or history will have to be studied impartially—not for the purpose of advocating one's own particular brand of Christianity, but for the purpose of avoiding the mistakes of centuries ago.

Yours, etc.,

(The Reverend)

J. R. BROWN.

Launceston,
Tasmania.

"CHRISTIAN EDUCATION"

TO THE EDITOR OF THE ANGLICAN

Sir,—The Primate's Presidential Address, as reported in the Western Australian Press, fills me with despair. In what dream world does His Grace reside? I quote: "The day could easily come when some of our children would receive a Christian education and some would not." What in the name of heaven does His Grace think is happening now?

Is not it apparent (how can it NOT be apparent in Sydney), that out of Australian State schools are emerging generation after generation of religious ignoramuses, the vast majority of whom are not merely doomed to a spiritual life of benighted bewilderment, divorced from loyalty to any branch of the Christian Church, but also should they come, as a proportion do, to any awareness of their need for God—the prey of the first enthusiastic sectarian they happen to meet, being totally unequipped mentally to distinguish aberration from Christian truth.

The present system is (and I speak with a knowledge of some six years' intimate contact with the end product), a disastrous failure. I plead with His Grace not to speak so eloquently about hypothetical State schools "where no provision would be made for religious instruction" in years to come. He has for all practical purposes got them NOW. If he regards this as exaggeration, the thing is easily tested.

Let a simple objective test be put before one complete generation of school-leavers, either at primary or secondary level. I have done this in three Western Australian schools—and apart from those children already in Sunday school or church (and for them school instruction can take no credit) the results would have been little worse if the questions had been given to groups of Hindus.

If Anglican spokesmen are going to continue their campaign against aid for Church schools, with no serious attempt to examine in an objective way the calamitous consequences of their present policy, then some must be forgiven for believing that the source of their opposition is basically NOT concern for Christian education, but fear of Roman Catholicism—a fear born, I believe, from an unconscious conviction that their way is producing results and our way none.

Yours truly,

(The Reverend)

E. A. C. GUNDY.

Beaconsfield,
W.A.

TO THE EDITOR OF THE ANGLICAN

Sir,—From your various columns there obviously exists the impression that Perth synod endorsed the claim for State financial support of the segregating principle. The decision to approach the Premier was made by the Diocesan Council before synod met.

In the face of the fact accomplished synod was fortunately spared the embarrassment of immediately publicly debating the issue, for Anglican opposition is not negligible among a wide variety of social groups on non-sectarian grounds, as you determined effort to press the matter further in this way must eventually result.

Yours faithfully,

(The Reverend)

A. T. PIDD.

Claremont,
W.A.

CHURCH MUSIC STANDARDS

TO THE EDITOR OF THE ANGLICAN

Sir,—The recent correspondence on "Church Music Standards" has brought to light some interesting viewpoints. I should like to comment on one or two aspects of Mr Thompson's letter (October 4).

He says (inter alia) "But never let it be said that Gregorian Chant or Bach or R.S.C.M. principles or anything else is the be-all and end-all of Church music." This would imply that "R.S.C.M. principles" is synonymous with a type of church music. This is not so.

R.S.C.M. principles may be defined briefly as "steps taken to ensure that church music be at all times worshipful; in other words, to be concerned with keeping the thoughts of the worshipper turned always Godwards." So the R.S.C.M. is not wedded to any particular type of utterance—but always with this vital element of "worshipfulness."

It can and does influence for good the worship of churches from the remotest country district to the most highly ornate metropolitan cathedral. In fact, worshipful church music may range from the simplest possible to the grandest possible. R.S.C.M. influence will take in both choice and performance of music, and it has something helpful for everyone concerned, including teenagers.

This brings me to the other point in Mr Thompson's letter. I feel that there is a danger of going to the opposite extreme in dealing with teenagers. As a

I'D LIKE TO KNOW . . .

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

What are some of the most acceptable theories as to the whole motivation of Judas Iscariot? Which would you put forward as the most tenable? In brief and colloquial terms, "What made this man tick?" What history lay behind his decision to wreck Jesus?

Repulsive was the action of Judas, but somehow it attracts attention as much as it repels. Fascinating and perplexing is the betrayal of Our Lord. Because the Scriptures are as reticent as they are revealing, there have been many theories as to why Judas betrayed Christ.

The surname Iscariot has many meanings. The one which has the greatest acceptance is that it means "son of Kerioth." Since Kerioth was in the south of Palestine, and all the other apostles came from the northern province, this meant that Judas was the solitary southerner. He was the odd man out, the fish out of water.

Not obtaining acceptance, he may have been thrown in upon himself, and becoming completely introspective, eventually reached the conclusion that the ultimate cause of his rejection was Christ who held the band together by the strength of His personality. Betray Him and acceptance from the rest might be easy.

This psychological suggestion is strengthened when it is realised that Judas was an ambitious man. In Mark 14:10, the best reading says that Judas was "the one of the twelve." Did Judas have a place of pre-eminence in the early days of the ministry? Certainly he was the treasurer.

father of two of these interesting people, and in the midst of a seething mass of many more, I am conscious of their infectious enthusiasms, their zest for life and their many other good healthy features—but also their inexperience. Young people (including those older than teenagers)—and I think of myself when young—often tend to think superficially. Re Mr Thompson's adulation of "modern-style experimental Church music," I and many other not-experienced Church musicians feel that these experiments are playing with fire.

The history of Church music is full of instances where a secular style has invaded the sacred. Inevitably there later followed a "reform movement." (Here I may say that arguments by supporters of this experimental music often show a lamentably inaccurate and superficial knowledge of the history of music in general, and Church music in particular.) Music, by its very nature, is dangerous to the worshipping mind.

It is extremely easy for it to distract—the music lamentably bad or magnificently impressive—merely by attracting attention to itself. Protagonists of the "modern experimental style," from bishops down, have forgotten that dance music is the most popular of all, because of its associations. After all, most people love dancing, and such music in church is more liable than any other type to distract the worshipper from his "vision of God."

I cannot develop this matter to great lengths here, but may I say finally, that in addressing many groups of young people—including schools—on this very subject, my main idea has been to implore them to think—and having thought, to decide honestly whether their vision of God has been helped by Church music based on a dance idiom.

Yours sincerely,

K. A. NOAKE,

Cathedral Organist, Newcastle.

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 "most for publication" will be answered by post if a stamped and addressed envelope is enclosed.

On important occasions, it was always Peter, James and John who accompanied Our Lord: never Peter, James, John and Judas. Something in the character of Judas could not stand that loss of actual primacy. He could not bear being the first in actual office, as treasurer, but not the first in the confidence reposed in him. Was it for some such reason as this that Our Lord gave him the place of honour on His immediate left at the Last Supper?

A third strand is his covetousness. John says that he was a thief. But the fact that he betrayed Jesus for only thirty pieces of silver (in our currency about £10), which was the price of a slave, doesn't really suggest avarice. True, as treasurer, he kept his eye on the pence! He noted the waste when the precious spikenard was used to anoint Christ. It could have been sold and given to the poor. Was his character being fashioned around overconcern for money? Was everything, even the Saviour, given a money tag?

There is a fascinating little story in the apocryphal Arabic Gospel of the Infancy. There are many patently false miracles. One is that Judas knew Christ as a boy. He was possessed of a devil which Jesus cast out. Later, after Jesus called him, the demon of greed came back. Whenever Judas saw Christ looking at him, he thought that Jesus was thinking that, having cleansed him, Judas had again invited evil back.

But we never read of any

action on the part of Our Lord to depress him, or make him feel that he was living under the critical and censorious eye of his Master. Yet the suggestion is that this thought of censorious criticism so preyed upon his mind that finally, exasperated and frustrated, he had to get rid of the accusing One. "No man could be more akin to a devil than a perverted apostle." Pressense.

The last major suggestion is that Judas, desirous of the best for Our Lord, and an ardent nationalist (which was true if "Iscariot" comes from a Greek word which means a violent nationalist), decided to place Jesus in such a situation that He must declare Himself. The theory pre-supposes that Our Lord was "sublimely overgifted for the purposes of speculation . . . but not correspondingly endowed for the business of action."

Judas had seen the desire of the crowd to make Christ a King (John 6:15). With distaste, he saw Our Lord turn His back on the desire. He noted the great enthusiasm of the crowd on Palm Sunday. Was He again to say "No"? So early in Holy Week, he went to the High Priests to betray Him. He chose the time and the place: a time when Christ would be forced to demonstrate His power. The kiss both of recognition and affection was given. Now the world would see, thought Judas. But, meekly, Christ allowed Himself to be arrested.

RESENTMENT

With his desires in ruins, Judas hanged himself.

To answer which suggestion is the most tenable is not easy. In his article in "The Dictionary of Christ and the Gospels," J. G. Tasker writes, "It is probable that the flame of resentment, kindled by baffled ambition, was fanned by malign jealousy and base desire to snatch at paltry gain when all seemed lost." So Professor Bruce concludes in "His Training of the Twelve," "He was bad enough to do the deed of infamy, and good enough to be unable to bear the burden of its guilt. Woe to such a man! Better for him, indeed, that he had never been born."

The "New Bible Dictionary" recently published by the Inter-Varsity Fellowship, has three crisp things to say about Judas. i. We ought never to doubt the sincerity of Our Lord's call. ii. Foreknowledge is not foreordination. The scientist can predict the return of a comet a century from now, but the return is not determined by the prediction.

iii. Judas was never really Christ's man. He never really allowed Christ to deal with the personal basis of his life. His highest tribute to Our Lord was "Rabbi," meaning "Teacher."

BIBLE SOCIETY IN SOUTH AFRICA

ECUMENICAL PRESS SERVICE

Geneva, October 8

The Bible Society of South Africa, an associate of the British and Foreign Bible Society, claims that South Africans buy more Bibles per head than any other nation on earth.

Last year the society sold 250,000 Bibles in 60 languages in South Africa, and the demand is increasing at such a rate that it can hardly cope with all the orders, it announced.

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BOOK REVIEW'S

MANUAL IS TOO SHALLOW

MY CONFIRMATION SEARCH BOOK. R. S. Wilkinson. Faith Press. Pp. 94.

THE chief value of this book is the suggestion it gives of a useful form of instruction for Sunday school, day school, or other avenues of religious instruction.

With the development of differential teaching in English, history, maths and other subjects, many people are experimenting with attempts to introduce similar methods into Christian education.

For far too long, religious instruction has been a matter of hours of solid talking by the instructor, and little class-participation apart from the inevitable "colouring-in" or even "free-hand drawing."

The G.B.R.E. companionship method now used in so many intermediate classes in our Sunday schools was a notable forerunner in the newer movements of education. This book suggests further developments.

As a Confirmation preparation course, however, other issues appear in one's approach to it.

It is true that few priests can easily adopt someone else's scheme—not simply because of the excessive individualism of so many of our priests, but because teaching religion is essentially a personal affair, and because the teaching content and method must vary from parish to parish, from school to school.

Judged by many efforts, this book sets out a fairly useful teaching content; and when, as is far too often the case, a priest is not trained to be also a teacher, it is probable that this book might be suggestively useful. Many priests could adapt this sort of book to his own parish background and make some use of it.

It is not to diminish the usefulness of this book, if it is stated that it doesn't fill the real need from the point of view of material content. Preparation for Confirmation is just not attempted at a deep-enough level in most of our parishes.

THE whole approach to our Christian education in the parish is affected. In far too many places Confirmation comes at the end of the Sunday school career.

Having been divorced from church worship throughout childhood, the youngster is "prepar-

ed" for the great sacrament at classes taken each week by the parish priest, and then comes the great "passing out parade," following which the majority soon drop away in the months following.

Confirmation preparation becomes a frenzied rush to get across certain truths in a very short space of time against the background of a great ignorance (in the child) and too often apathy (in his home).

In such cases, the contents of this book would be hopelessly inadequate. It does not provide any vital attempt to grapple with the essential kerygma of the Catholic Faith.

Evaluation of any Confirmation manual or course must begin with this standard. What is the kerygma?

It must begin with the story of creation—especially that God in His great love created man, in His image, and placed him in the blessed state of paradise.

Man, beguiled by the Devil, fell from grace by the snare of original sin (putting himself in God's place at the origin of the world).

GOD, in His great love, called out His Church first in the person of Abraham, then to be instructed by the holy prophets, then to be brought back to salvation through the Person of Jesus Christ.

The Holy Catholic Church is the Body of Christ, bound to worship God, to evangelise the world, to teach the truth about God, and to provide the means of grace for those who are adopted into this family of God by Baptism, strengthened in Confirmation, and spiritually fed by the Real Presence of Christ in the Holy Eucharist and through prayer. Redeemed man must witness to Christ in his vocation and glorify God in his life.

The essential beginning of the kerygma is the Creation—but it is not mentioned here. There is no treatment of the doctrine of Man (so vital for us to understand), nor of the Fall of Man, nor of sin the destroyer.

The treatment of the Forgiveness of Sin is the usual hopeless compromise and consequent muddle far too often seen in our parishes—and there is no help given in the major matter of sacramental confession!

Instead of touching upon the real significance of the Church as the Body of Christ to be doing His redeeming and glorifying work in the world, the author gives a survey of the parish church building and its contents—material which should be very familiar to all children long before they come to make their preparation for Confirmation.

There is no presentation of Christ as essential Saviour of the confirmand, the great High Priest from Whom we all have our Christian being, and through Whom we can offer the great Sacrifice.

Instead, there is a survey of the Festivals of the Christian Year—again material that should be well known in advance—and one notes again the oft-repeated fallacy of trying to evaluate Easter as more important than Christmas: surely it is time that we saw the reality of Our Lord's Incarnation, Crucifixion, Resurrection, Ascension, Heavenly pleading, as all parts of the one process of salvation.

THE user of this book is given no help in coming to grips with the fundamental doctrine of the Church, its purpose in the world, or the real basis of the life of public worship.

Some very elementary instruction is given in the contents of the daily Offices (briefly) and the Holy Communion, but no-

thing is said in either case about a plan of the service, nor of the mighty meaning behind and implicit in them. (The two Commandments of Jesus Christ are still erroneously called "the Summary of the Law"!)

The book makes no reference to the mighty act of redemption dramatised in the Holy Eucharist, and its significance to the worshipper offering the sacrifice.

There is no mention of private prayer, fasting, meditation, the Last Things; the real significance of Baptism is missed; and the lessons on the ministry, the ministry to the sick, and matrimony may well have been omitted for all the good they are, as given here.

Indeed, it is a pity that with such a suggestive method, there are so many fundamental gaps in the teaching content and spiritual challenge implicit in preparation for Confirmation.

Where children are trained in family worship at the altar, Sunday by Sunday, in the company of parents who accept their responsibility in giving home training in the Faith to their children, this book becomes hopelessly inadequate. As a manual of instruction, it just isn't good enough!

—A.F.L.

—J.S.A.

N.T. CANON AND OTHER STUDIES

THE EXPOSITORY TIMES. August, 1962. T. and T. Clark, Edinburgh. English price 2s. 2d.

Dr Aland of Munster gets the two first pages for his study on the New Testament canon. He believes there is a "canon within a canon." He believes there are certain books, a majority, that will always be accepted, but thinks there may be changes in "fringe" books which were not always accepted as fundamental to the faith.

"The Bible Says" (S.C.M.) by Professor John Huxtable is a remarkably live and thoughtful book facing the question of the authority of the Bible. The author considers "Fundamentalism," also the Roman Catholic teaching, and provides a positive statement of his own position. This is an invaluable work.

There are articles on the selection and training of ordination candidates in Canada, and an unflattering but honest one on the "Piety of John Wyclif."

The short reviews of books are many, one that might especially appeal to Anglicans being "The Parish Communion Today" (S.P.C.K.) by the Reverend David Paton—a report of the 1962 Parish and People Movement.

"Believing and Commending the Miracles" is an interesting article by the Chaplain of Ripon Hall, Oxford. Following the interesting article, "In the Study" is a review by Dr Barclay of a life of Studdart Kennedy, the "Woodbine Willie" of the First World War. I must buy this!

ANGLICAN OF THE WEEK



Our Anglican of the Week is the Director of the Society for Promoting Christian Knowledge who is this week to commence a tour of Australia.

He is the Reverend Francis Noel Davey, due to arrive in Sydney on October 19.

His first engagement will be at the Bishops' Meeting at Gillingham this week-end.

Mr Davey will remain in Sydney until October 26, when he will leave for Brisbane, thence to Canberra, Melbourne, Tasmania, Adelaide and Perth.

He expects to leave Perth for Mauritius on November 30.

Mr Davey's tour is not primarily an effort to raise money for S.P.C.K. nor is it a preaching tour.

Its aim is to discuss projects on the spot and to exchange information about the urgent problems of meeting Anglican literature needs all over the world.

Mr Davey joined S.P.C.K. in 1944 as Editorial Secretary, immediately responsible for the society's publishing. He became the first Director in 1955—since then S.P.C.K. has been launch-

ing a concerted, world-wide campaign to provide Christian literature.

He was a Scholar of Corpus Christi College, Cambridge, and, after ordination and a curacy in Manchester, was for two years Sub-Warden of S. Deiniol's Library, Hawarden, the residential library for students in Flintshire, North Wales, founded by W. E. Gladstone.

Afterwards he returned to Cambridge, first as a parish priest, and then as a Fellow and Lecturer in Theology at his old college.

A distinguished theologian in his own right, he is known particularly for his collaboration with the late Sir Edwin Hoskyns in "The Riddle of the New Testament" (1931) and for his editing of Hoskyns' great unfinished work "The Fourth Gospel" (1940).

Mr Davey is in his fifties, married, and has a family of sons and daughters.

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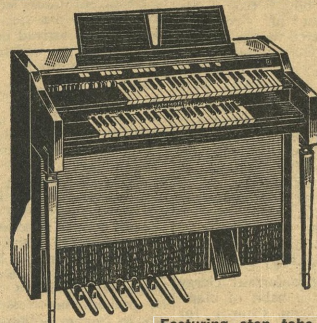
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A DIOCESAN CALENDAR

NORTH QUEENSLAND CALENDAR: 1963.

Next year's North Queensland calendar features eleven new churches of the diocese with information about the parish's population, main industry, cost of building and size.

An amazing number of attractive modern churches has been built in this diocese in the past ten years. An interesting view is given of S. James, Mount Isa, where the mine tower in the distance is seen through the church tower.

The Church Calendar is marked in red.

Copies are obtainable from the Diocesan Registry, Townsville.

KINDERGARTEN SONGS

ACTION SONGS FOR THE CHURCH'S NURSERY, Margaret Wiseman. Church Information Office. Pp. 31. English price 3s.

"All up and stamp round room", "move away on tiptoe" are examples of the directions given for the actions to go with these simple kindergarten songs, following the Church's year.

Most of the tunes are in well-known hymn books. The songs are most suitable for kindergarten Sunday schools.

—J.S.

STATEMENT ON GHANA

RIGHTS OF CHURCH

ECUMENICAL PRESS SERVICE
Geneva, October 15

A statement issued in Accra by the Christian Council of Ghana explicitly "recognises the right of the Church to affirm its conviction that the Church has its right and duty to speak on any issues which affect the spiritual and moral welfare of its members and the nation generally."

The brief statement, which was signed by the council's general secretary, the Reverend T. A. Osei, said that the council has made "representations" to the Government regarding recent events.

In August the Right Reverend Richard Roseveare, Bishop of Accra, was expelled from Ghana after he criticised the Young Pioneer Movement, which is sponsored by the Ghana Government.

It declared that the council "re-affirms the Majesty and the Lordship of Jesus Christ. Realising that He is still in control the council rejoices in the President's (President Nkrumah) escape from assassination."

Meanwhile, in London this month Bishop Roseveare spoke of the situation in Ghana at the annual rally of the Accra Diocesan Association.

"It is very commonly believed over here (and indeed in Ghana) that President Nkrumah wants to be a dictator and that he has already become one," he said. "It is difficult to deny the latter, but I do not myself believe the former."

BISHOP'S VIEW

"Never forget that, in a new nation in which no one had been allowed to experience the full responsibility of government until five-and-a-half years ago, it is essential that the head of State shall be a strong ruler and (at times) ruthless not only in order to maintain law and order, but also to maintain an ever-increasing pressure of advance, and to be the focal point of the nation's unity and inspiration.

"You cannot cover 300 years of development in 10 years or so without strong measures; and who are we to claim that our own far more gradual development has lacked periods of cruelty and intolerance?"

Bishop Roseveare cited the fact that Ghana's Christian population, although only 25 per cent. of the nation's 2,000,000 population, are "making an enormous contribution to the progress of Ghana out of all proportion to their numbers.

"Recent attempts to restrict the Church's influence and to silence her voice have done no good to Ghana either internally or externally," he said.

"My own expulsion was a very deep shock and surprise to all Christians there and, I fear, added yet onemore reason for hostility towards her on the part of many nations."

JERUSALEM APPEAL

ANGLICAN NEWS SERVICE
London, October 15

An appeal, which was recently launched by the Archbishop in Jerusalem, the Most Reverend A. C. MacInnes, for an additional sum of £35,000 towards the new St. George's Theological College in Jerusalem, has now been broken down so that provinces, dioceses, parishes and individuals can contribute towards the cost of specific parts of the college.

For example, each of the students' rooms cost £600, while its furnishings cost £35.

Earlier the archbishop had launched an appeal for money towards the college, and so far Christians throughout the world have provided £15,000.

The college, which is already being used as a teaching community and is expected to be completed by Christmas, will provide theological training for 20 students at a time.

REPENTANCE IN U.S.A.

MISSISSIPPI INCIDENTS

ANGLICAN NEWS SERVICE
Washington, October 15

Prayers of penitence for the violence in Mississippi were offered on October 7 in all Episcopal churches in Washington.

The Bishop of Washington, the Right Reverend W. Creighton, called for an act of repentance and humble submission to the judgements of God.

In a pastoral letter to the clergy, the bishop said: "We are summoned to repent because no one of us is free of responsibility for the divisions that exist among us and for our failure to live together as the beloved children of our common father."

Instead of pointing the finger of blame at others, the bishop continued, Christians everywhere had acknowledged their common involvement in the sins of pride, hatred and division, which resulted in the death and injury of fellow citizens in Mississippi.

Before the Negro student, James Meredith, was admitted to the university the local rector of the town, Oxford, called on Episcopal students to "exercise the leadership necessary to assure the peaceful admission of James Meredith to the university," in so far as they had the power to do so.

The Episcopal chaplain, the Reverend W. K. Smith, joined with the other chaplains in issuing a joint statement appealing for Christian leadership and prayer that the student's admission might be successful in an atmosphere of "peace and order."

DR RAMSEY AND CHIEF RABBI

ANGLICAN NEWS SERVICE
London, October 15

The text of a message received by the Chief Rabbi from the Archbishop of Canterbury on the occasion of the Jewish New Year has been released for publication. It is as follows:—

Lambeth Palace,
27th September, 1962

My dear Chief Rabbi,
Remembering that Friday is the Jewish New Year's Day, I am venturing to write to you with my warmest good wishes and my brotherly greetings to you and to the Jewish community.

I need say no more than how thankful I am, and my fellow Christians with me, for all that your community does for God and for righteousness in this country and how much I pray that brotherhood and tolerance may prevail in the service of what is true and right.

(Signed)
MICHAEL CANTUAR,
Archbishop of Canterbury.

CHURCH CALL IN UGANDA

ANGLICAN NEWS SERVICE
Kampala, October 15

On the eve of Uganda's independence celebrations on October 9, the Bishop of Uganda, Dr Leslie Brown, and the Roman Catholic Archbishop of Rubaga, Dr J. Kiwanuka, issued a joint statement.

They called for an end to the religious feuding that has characterised Uganda's history since the last century.

They also reminded the Government of its duty to safeguard national and individual freedom.

The Roman Catholic Church, in particular, has been making efforts to establish good relations with the Government.

In the past it has angered both the parties which now form the ruling coalition, the Uganda People's Congress and the Kabaka Yekka, by its involvement with the rival Democratic Party.

In a broadcast, Dr Kiwanuka promised close co-operation with the Government in hard work and sacrifice.

HOSPITAL IN ZULULAND

DR BARKER'S WORK

THE "LIVING CHURCH" SERVICE
New York, October 15

Dr Anthony Barker is at present in the U.S.A. on a speaking tour telling congregations about his work at his medical centre in Zululand, South Africa.

He has been describing the conditions under which Africans live in the republic.

White people in South Africa, in effect, say to Africans, "We want the sweat of your brow, but we don't want you."

Africans, he said, may be free to work in mines or on docks, but they cannot bring their families with them.

Seventy per cent. of the men were away eleven months of the year, which destroyed the traditional African concept of the family.

MANY DEATHS

"Sickness is looked upon as something unnatural by the Zulu people," he said, but "one-third of all children born alive die before they reach the walking stage."

Malnutrition, he said, is the cause of many deaths.

He has talked about his hospital where "800 people are fed three times a day," and where, in four small rooms, a thousand women give birth each year.

Dr Barker said one of the few educational opportunities available to the Africans was the Albert Luthuli Nursing School, a part of the Charles Johnson Hospital, where he and his wife are in charge.

He and his wife have worked at the hospital for 17 years, attempting to establish a health service for 40,000 Zulus who have no other help except that which is offered by the Church.

The programme has included the training of African nurses to look after their own people.

VATICAN VISIT TO TURKEY

ANGLICAN NEWS SERVICE
London, October 15

A ten-man mission from the Vatican earlier this month visited Turkey for a week to see the ancient Christian sites.

Visits were paid to Ephesus, Chalcedon and Nicaea, sites of the early Church Councils.

The delegation consisted of eight prelates and two professors of ecclesiastical history.

A spokesman for the Apostolic Nuncio in Turkey said that the Pope arranged the visit to Ephesus with the Turkish Government "in special relationship" with the Vatican Council which opened in Rome on October 11 in commemoration of the dogma of the Maternity of the Virgin Mary which was defined at Ephesus at the third Ecumenical Council in A.D. 431.

The shrine of the Virgin at Ephesus, commemorating the spot where she is believed to have spent her last days, was recently declared a place of pilgrimage by the Vatican.

The present Pope spent ten years as Apostolic delegate to Istanbul. He speaks Turkish.

BISHOP RAWLINSON MEMORIALS

ANGLICAN NEWS SERVICE
London, October 15

Mrs M. Rawlinson, widow of Bishop A. E. J. Rawlinson, who was Bishop of Derby from 1936 to 1959, set the foundation stone of a new church being erected in memory of her husband at Mickleover, Derby, on October 5.

The church will be dedicated to St. John the Evangelist.

The same day Mrs Rawlinson opened the Bishop Rawlinson Library in its temporary quarters at St. Michael's Church House, Derby.

In his will Dr Rawlinson, a distinguished theologian, left his library to the cathedral, and it is being made the basis of a new Derby Cathedral and Diocesan Library.

NEW VILLAGE FOR IRAN

EARTHQUAKE VICTIMS

ECUMENICAL PRESS SERVICE
Geneva, October 15

The site has now been chosen of the village which Protestant, Anglican and Orthodox Churches around the world will rebuild for 500 Moslem families who lost all their possessions in the recent earthquake.

In a message to the headquarters of the World Council of Churches in Geneva, the Reverend John Elder, of the Church Council of Iran, says that the authorities have assigned Esfatabad to be the site of the village which the Churches have undertaken to rebuild.

This is 60 miles from Teheran and three miles from Bouin, centre of the earthquake area.

Members of the W.C.C. or their service agencies have promised to underwrite the project.

Already 416,000 dollars has been received or pledged for this, and possibly other church-sponsored aid programmes.

These promises have come from Churches in the U.S.A., Britain, Germany, Australia, New Zealand, Canada, Switzerland, Holland, and Scandinavia.

The East Asia Christian Conference has suggested to its members that they, too, should support this project to relieve the victims of a catastrophe in a country bordering their region.

DAILY TREMORS

Esfatabad is reported to be 95 per cent. destroyed, and those houses which still stand are so dangerously cracked that the villagers dare not live in them because there are still earth tremors almost daily.

"When the rain begins it would seem that many of these will collapse entirely," Mr Elder says, after making an on-the-spot inspection. He estimates that the number of people who will need to be rehoused at Esfatabad is 2,800. His message adds:

"We have been negotiating with a manufacturer of prefabricated houses and seem to be getting a good usable unit at a reasonable price. Because of the imminence of rain and cold, this type seems to be the only feasible one if we are to get the people out of tents before the onset of winter.

"It will be impossible to build brick houses in that area once the cold sets in.

"Fourteen landowners have promised to set aside 14 hectares (about 35 acres) of land as a site for the new village.

"We plan to provide housing both for the families and for their farm animals in separate stables. Most of the aqueducts are still running, but it may prove advisable to have a deep well drilled because the water supply is inadequate."

"HARVEST OF THE NATIONS"

ANGLICAN NEWS SERVICE
London, October 8

A harvest festival with a difference was held in St. Paul's Cathedral on October 7, when there was a "Harvest of the Nations" service, organised by the cathedral authorities in conjunction with the London Regional Council of the United Nations Association.

The event was arranged to draw the attention of members of the public to conditions in the under-developed countries of the world, and it follows the launching of the Freedom from Hunger Campaign by the Duke of Edinburgh in June.

The Archdeacon of London, the Venerable George Appleton, preached at the service, and stood at the altar to receive, and bless gifts of food, precious metals and oil which were borne to the sanctuary by people from the needy countries.

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THE CHURCH OF ENGLAND IN AUSTRALIA: AN APPEAL FOR UNITY IN MISSION

BY HARRY REYNOLDS SMYTHE

1. "A treasured Unity with a special Vocation?"

The establishment in law of the Constitution of the Church of England in Australia offers its members new opportunities of inner cohesion and corporate mission. It is a very Christian belief that important social responsibilities devolve from positions of unique privilege.

Having become a single legal and regional entity, the Church claims the allegiance still, albeit nominal, of a large proportion of the Australian people. There is no persecution, and anticlericalism is almost unknown.

Even towards the work of Christian evangelism (much abused in the hands of some) widespread goodwill remains. Most people, however, however tenuous their formal relationships with the Church, consider themselves in some sense vaguely "Christian."

Our attitude to this situation hitherto has been one of complacency. There have been some exceptions. But if we may rightly believe that the mission of the Church begins where we are, we are confronted, in reality, with a genuine challenge which, however testing, offers prospect of success.

A re-thinking of our theological position in our new status as a regional Church, a re-deployment of our strategy in mission at home, should enable us to speak with greater authority in mission abroad.

If the experience of other parish priests is in any way commensurate with my own, we find that the one mission-field (abroad) has been frequently and tragically substituted for the other (at home), and that we have been content to stand idle in the market-place at home, or making only individual and sporadic efforts at mission on the parochial level, we have shown ourselves as a Church as devoid of sustained purpose in social concern as of national planning and national character and hope.

If "mission" has come to mean for many merely a more Christian-sounding word for a parish financial campaign; if the economic or administrative successes of these ventures have been accepted without qualm as sufficient testimony to their "Christian" purpose, we may be confident at least that nothing conceived on this level could be further from the truth and insights of the Gospel. Some have claimed in contempt of antiquity that it was the privilege of the ancients to have exhausted all the wrong hypotheses! It would be tragic if the Church allowed its principal credentials to be the Church to fall into this category.

PAST TREASURES

In its transition from a loose confederation of autonomous dioceses in communion with the See of Canterbury to the new status of regional Church, the Church has been careful to preserve its legal identity with the past. Out of the past treasures of its life it brings impressive grounds of evidence to authenticate its essential character and mission.

It enjoys an immense prestige from antiquity as the principal guardian among the English people of civilising influences and cultural values. It has stored a vast theological learning. It has been marked also in more recent times with a profound concern for man in the totality of his human presence.

Much valuable social reform has been undertaken and achieved from the tradition of its "incarnational" theology, so that in England, and to some

limited extent in Australia, the Church may truly be said to be on the side of social change and to have a platform of social reform.

The conscience of the British peoples has become so leavened with Christian motive and principle that we have been spared for hundreds of years the vast and brutally convulsive revolutions characteristic of godless social change elsewhere.

The Church of England has been and remains in England the national Church of the English people. It is certainly not this in Australia, although it has better grounds, perhaps, to assume this character than any other. (It has had better opportunities, too!) It has developed through the ages characteristics peculiar to its origins, its special history, and its world-wide expansion.

It makes magnificent claims in its own cause: to have remained a living part of the greater whole of Catholic Christendom; to have reformed the Faith into the apostolic pattern of Truth; to have retained the authentic structure of the apostolic ministry established by Christ.

It is not a denomination. If at times it has aped Rome or dalled with Geneva, it has remained nevertheless a unique phenomenon, a reformed Catholicism, or, as the Bishops at Lambeth, 1958, described it, "a treasured unity with a special vocation."

MIXED ORIGINS

2. **Reformed Catholicism:** This is a difficult concept. It is made explicable by the mixed origins of the Church of England (British, Celtic, Roman) and by the pressures incurred from within and from without in the course of its history. These have given rise within the one whole of marked differences of theological tradition, of liturgical custom, and of clerical and lay attitude and opinion.

Confronted with the fact of its considerable internal diversity of belief and use (to both of which, however, there are limitations), the official attitude of the Church has been to adopt a policy of nice balance between extremes. Moderation has been a key-word and strategy has involved compromise, although the Via Media, however difficult a position to occupy and maintain, has not been undefended and is, in fact, far from indefensible.

The Elizabethan Settlement, with its contemporary intellectual justification in the 39 Articles of Religion, set course and precedent for this policy and proved proof even against the fanatical religious idealism of seventeenth century Puritans. The great controversies in seventeenth century faith and polity, and the continuing tensions between men of differing parties and persuasions, find their origin in a failure which persists in Australia to this day: the failure to grasp intellectually and to accept existentially the nature of the Church of God as "a mixed multitude."

Like the haul of fish in the dragnet of the Gospel parable, the Church of England (in Australia and elsewhere) includes within itself, as men of very different degrees of holiness, all who, by Baptism, acknowledge the lordship of Jesus Christ, accept the Catholic Faith as found and formulated in Scriptures and Creeds, and who, rejecting papal obedience, continue nevertheless under the jurisdiction and pastoral oversight of the Order of Bishops.

Dr Smythe, the author of this important and timely article, is Vicar of St. James' Church, East St Kilda, Diocese of Melbourne. He is also Lecturer in New Testament at Ridley College and Tutor in Theology at Trinity College, Melbourne.

Two forms of Catholicism were offered to the English people in the sixteenth century, reformed and unreformed, protestant and papal. A lapse into Presbyterianism was also a possibility, and more so in the disturbances of the seventeenth century when, from different sides, the national Church was exposed to the political machinations and doctrinal intransigence of an extreme and sectarian Protestantism.

We, in Australia, whose religious allegiance has been in large measure determined by their decision, have every cause to be thankful that, from a mixture of motives both religious and political, those men of sixteenth century England chose, or had chosen for them, the reformed Catholic Religion. Only those who seek to deny that the Church of God can in fact be reformed see in this historical change a wholly new beginning.

To claim that the Reformation was the most critical phase (because it did not consist in one single event) in English Church History is no exaggeration. To misunderstand the peculiar form which the Reformation of the Church took in England over the period of some 130 years is to erect a grave handicap to our understanding of the Church in its subsequent history in England, in Australia, and elsewhere.

Of one important stage of this movement of reform, Richard Hooker writes in judicious words: "We hope, therefore, that to reform ourselves, if at any time we have done amiss, is not to sever ourselves from the Church we were of before. In the Church we were, and we are so still. Other difference between our estate before and now, we know none but only such as we see in Judah, which having sometime been idolatrous, became afterwards more soundly religious, by renouncing idolatry and superstition" (Ecclesiastical Polity III, 1).

ITALIAN MISSION

Roman Catholicism, which took its rise as a distinct phenomenon from the Council of Trent, was subsequently restored to England in the form of the Italian Mission. In both England and Australia, impoverished by its excommunication of the Church of England, it has retained very largely an unreformed, popular, Italian (and Irish) character.

It makes no claim to represent the Faith and Order of the Church of God reformed into the ancient apostolic pattern, but embodies in religion tendencies, attitudes and beliefs which are essentially conservative and cumulative, so that the Church of Rome, encrusted with the barnacle-like growths of an accumulated but indiscriminate Tradition, struggles violently in the seas of change. It is imperative in the interests of the fulfilment of God's will, and of the reunion of Christendom, that this Church also, in its official and corporate character, repent.

3. The continuing imperative of our Reform and Renewal:

The Church of England in Australia is called to a new understanding of itself. We stand in a special responsibility for the destiny of our countrymen. What image of the Church of God do we present to them? We have a new challenge to mission, an inescapable obligation

resulting from our new national status. We have the opportunity for considerable internal reform and the duty of furthering the work of Christian Reunion on our own initiative.

In the well-worked common ground of Biblical Theology we have space to restore to ourselves a rich theological unity which, of its own intrinsic integrity, may transcend the riddling work of partisan opinion. In some important ways it may be argued convincingly that we have offended against the lowliness in the heart of God disclosed by the love for men of all estates in our Saviour Jesus Christ.

Corporately, we have done little for the poor, the handicapped, the underprivileged. Let us repent of this and embody in official attitudes and teaching and declarations a deeply Christian sense of social responsibility, involving ourselves meanwhile in movements of social reform.

EPISCOPAL ORDER

How have we behaved to other Christians? Is some recognition of the need of repentance on our part necessary here? Have we anything positive to say to them in their anguished struggles towards the fullness of authority and freedom which we claim to possess?

It is at this point that we need to consider with care and concern the traditional form of our episcopal Order. The Church of England is still heavily clericalised, and the Episcopate has retained in large measure its ancient, but not apostolic, form, that is, it remains in theory monarchical and becomes in practice administrative, even at times irrational and autocratic.

Some would justify the office on utilitarian grounds alone. Nothing could indicate more clearly its degradation from its apostolic and essentially pastoral character and function. A prominent Free Churchman said recently that episcopacy was to be seen in its worst form in the Anglican Church in Australia. This is very harsh. It may be unfair. Is it untrue? It remains in many thoughtful minds as a very definite impression.

Further: our awareness in the past of national unity in mission has been enfeebled by diocesan and provincial independences. Summoned to a new unity between ourselves, we must change our attitudes and relationships to the society in which we live and to other Christians scattered in the other congregations throughout it.

By renouncing attitudes of social conservatism (dictated by fear?) of inter-Church antagonism on the personal and parish level, of insufferable social contempt, we must go forward to prove our "catholic heritage" by the width of our understanding and imagination and by the genuineness of our charity. There is nothing mean about the purpose of the God whom we profess to serve and before whose judgement in history we now stand.

4. The Ministry: Degrees of Ecclesiastical Order:

Some further words on the Ministry, in particular the Episcopate, because special tension is found at these points in any schemes for Reunion.

It would be a welcome change to transfer our study of the Ministry to a context in the Orthodox Churches of the East. In what forms is it exercised

there? What is the history of these forms and what do they mean? We may then discern between what belongs of essence to the Minister and what has come to us through the violent intellectual and political changes of the Western World.

The age-long stability of faith and practice in the Orthodox Churches may allow us all—Anglican, Roman, Protestant—to see our own problems in a new perspective and against the background of an unchanged pattern.

In our own case there are still close ecclesiastical ties with defective (or defunct) sociological patterns and ideas. If our identity with the Church of antiquity in Scriptures, Creeds, Sacraments, Ministry is sufficiently assured, and we are able to recognise ourselves as a continuing entity from our earliest beginnings in Jerusalem and Britain until now, there is no need to be held back in our contemporary life and mission by injurious infections from the past.

The episcopal office, exposed to special difficulty and temptation, has suffered in Anglicanism a special degradation. The Ordinal links the episcopate with proclamation of the Gospel and pastoral duty, that is, it models it on the example of the Apostles and this is what an "apostolic ministry" is: doing what the Apostles did.

The bishop therefore is *nothing* if he is not *primarily* doing these things, if he is not *primarily* father-in-God to all the people (including the other clergy) entrusted to his care. His "lordship" (like that of the Lord Jesus) is a "Servant-lordship" and depends upon his pastoral care.

He is not consecrated to be an administrator, and if men choose him *primarily* because he is an administrator, he is this much less qualified to be a bishop. (This is a courageous thing to say!)

Does he proclaim the Gospel? Does he fulfil the pastoral duty laid upon him at Ordination? Is he seeking publicly to reconcile men to God? Is he full of love for Christ's sheep who are scattered and lost in the midst of the world?

"IMPORTANT" BISHOP

The Episcopate is an essential form of God's sacramental activity in His Church. To ensure that this is offered adequate opportunity for effective exercise as a *distinctively religious phenomenon* Australian dioceses must be reduced considerably in size and many more bishops created. This would also dispose of the singularly naive idea that the bigger the diocese, the more important the bishop!

It may also help to dissuade bishops from moving from one diocese to another, a questionable practice except, perhaps, in the case of the election of a Metropolitan.

For too long centralisation of functions and efficiency of administration have determined the status and duties of the Episcopate. Here is part of our English inheritance which we should openly renounce in order to invest the episcopal office with the dignity of Christological meaning.

In South India some Christians have had the courage to build the Episcopal Order again from its biblical, pastoral foundations, and with scandalous sacrifice of Western concepts of efficiency, to make it possible for new bishops to take effective pastoral care of their people. No symbols in chair or crozier or mitre or ring are substitutes for this reality; the bishop must embody in his own

person the infinite concern of God for the people of His Church and for the peoples of His World.

So often we have silenced our prophets by the bandishing of croziers, all in the interests of a peace which is in reality a shabby camouflage for our own mediocrity. Mediocrity has long been prized in Australia above excellence, and men of devotion and spirit and intelligence go off to Rome or Geneva to find the challenge and the triumph of the Gospel. Let us now forgo for ever the cheap triumphs of clericalist autocracy.

Conclusion:

The Church of England in Australia is exposed to peril on two fronts—on the part of those who deny its sacramental reality as part of the Catholic Church, and, on the other side, on the part of those who seek to persuade it that it is merely a denomination, one among many.

Our responsibility to those outside of our own communion (whether in the Church or in the World) will be discharged only when we have effected some very necessary reforms within. Our practice of the Faith has partly lost its hold upon its divine Centre and is in danger of becoming exclusive, eccentric and deformed.

Congregations which appeal largely to the elderly or the bourgeois compel the needy to go elsewhere to find healing and peace. With whatever degree of goodwill can the world hope to see in us the reconciling love of God? We must learn forthwith to recognise and to fulfil what in fact we are by our history and present opportunity: the divinely prepared instrument of our countrymen's salvation.

The Church is the prolongation and the fullness of Christ. Its only function is to live in the world as His Body, visibly and compellingly committed to the work of charity, with proclamation of the Gospel of God by which all men are to be judged and some indeed to be saved. Are we sufficient for these things?

RESTRICTIONS IN THE SUDAN

ECUMENICAL PRESS SERVICE

Geneva, October 8

The Sudan Government has imposed new restrictions on missionary activity. The Christian community is a tiny minority of 95,000 people in a total population of 11,390,000.

Under a new "Missionary Societies Act" which comes into effect on November 15, young people under the age of 19 will have to have their parents' written consent and Government approval before they can be baptised.

They will also need similar approval before they can be enrolled in a seminary or other Church educational institution.

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MASQUE AND SEQUENCE

By THE REVEREND EDWARD HUNT

ALTHOUGH the masque, which was learnt from Italy, is more allegorical and mythological than religious, it deserves mention, as its history again reveals that even avowedly secular music was much influenced by the music of the Church.

Indeed many of the famous composers of masque music were Church musicians, as we shall see.

The masque came into its own in England in the Elizabethan Era, Ben Jonson being the supreme master. Inigo Jones also played a worthy part, designing splendid decorations and ingenious "machinery" for masque settings.

Milton's "Comos" is the most famous masque ever written, the music being by Henry Lawes.

Masques took the place of religious music during the Commonwealth, some being arranged by Cromwell's authority for the entertainment of distinguished foreign visitors.

The Ferrabosco family deserves mention, as its members not only composed excellent masque music, but also wrote many fine motets for the Church.

Alfonso Ferrabosco I (1543-88) born in Bologna, was in the service of Elizabeth from 1560-78.

Alfonso II. (c. 1575-1628) was in the service of James I. and Charles I., being Composer of the King's Music.

Alfonso III. and Henry and John Ferrabosco (1626-82) were also in the royal service, and all members of this remarkable musical family were devoted Church musicians, John becoming organist of Ely Cathedral (1652) and composing many anthems for the Church.

"ALFRED"

Indeed most of the Church composers of the seventeenth century tried their hand at masque music. Arne's "Alfred," 1740, is a later example: it was composed for performance in the garden of the Prince of Wales and is famous for containing the long-popular song "Rule Britannia," which almost became a national anthem.

Samuel Royle Shore (1856-1946), an authority on Tudor Church music, makes mention of the high quality of masque music, but is even better known as an authority on plainsong.

His writings also reveal the influence of Church music on the music of the world.

From the masque we may pass on to music of a more religious nature, such as "Stabat Mater Dolorosa," a sequence in the Roman Catholic liturgy for the Friday in Passion Week and September 15.

The authorship of this ancient work is unknown, but by some it is attributed to Jacopone da Todi (c. 1228-1306), an Italian Franciscan.

Apart from the traditional plainsong, there are famous settings by Palestrina, 1590; Astorga, 1707; Pergolesi, 1736; Haydn, 1773; Rossini, 1832-41; Dvorak, 1880; Verdi, 1898; and Stanford, whose composition was written for Leeds Festival, 1907.

The Veni Creator Spiritus is an eighth century Whitsun hymn which has been translated into all languages, the translations by Luther and Dryden being well known.

The English translation generally used is by Bishop Cosin (1594-1672), famous for his

"Scholastic History of Holy Scripture," 1657.

Exiled during the Commonwealth he was a refugee in France until the Restoration, 1660, when he became Bishop of Durham.

The Veni Creator is of special interest as being one of the only two metrical hymns in the Prayer Book and thus officially authorised.

The alternative translation in the Ordination Service is a harmonised adaptation of the proper plainsong.

"VENI CREATOR"

The Veni Creator is sung at the creation of a pope, the consecration of a bishop and the elevation or translation of a saint.

More recently it has been used at the English Coronation service.

Veni Sancte Spiritus, a Sequence in the Roman Catholic liturgy for Whitsun, was in medieval times called the Golden Sequence.

It was one of the few allow-

ed to remain when the rest were abolished by the Council of Trent, 1545-63.

The traditional plainsong is particularly beautiful. Caswall's translation, "Come Thou Holy Spirit, Come," from the Latin ascribed to Archbishop Stephen Langton, and sung to a tune by Webbe, 1782, is well-known, as is that by Neale, "Come Thou Holy Paraclete."

Lauda Sion is another Roman Catholic sequence, the words being written by S. Thomas Aquinas (c. 1264) for the Feast of Corpus Christi, on which occasion it is still sung.

It is pleasing to find "The Great Schoolman" numbered among the poets, but one of the best rewards of the student is to meet old friends in unexpected places.

Once again the music of the Church, whether touched on in masque, or more clearly revealed in golden Sequence, shows how many musicians in their various ways have "in God's concert played their parts."

S.P.C.K.'S HELP TO AUSTRALIA

The Society for Promoting Christian Knowledge, founded in London in 1698, ranks as the oldest missionary society in the Anglican Church.

Its Director, the Reverend F. N. Davey, arrives in this country this week for a month's tour. (See page 6.)

S.P.C.K.'s special vocation today is to serve the Anglican communion in the field of Christian literature and communications media generally.

The S.P.C.K. was actively linked with the growing Church in Australia since 1825 and endowed 18 of the bishoprics and gave substantial financial help towards building 14 cathedrals, clergy training colleges, and hundreds of churches and schools.

Between 1832 and 1898 alone £86,000 had been given for these and similar purposes in the country.

The Reverend Richard Johnson, first clergyman to set foot on Australian soil, who accompanied the first shipload of prisoners to Botany Bay in 1787-1788 was given "100 Bibles, 100 Prayer Books, 200 Catechisms, 400 New Testaments, 500 Psalters and some books of moral uplift" by the S.P.C.K. to take with him, and the society also guaranteed to pay £10 per annum

to any school teacher who might work for him.

He held the first Christian service in Australia on February 3, 1788, and celebrated Holy Communion there for the first time on February 17.

The society also gave generously and frequently to the Australian Church during the time of William Grant Broughton, Archbishop of New South Wales, and later Bishop of Australia. Grants towards church buildings have continued to be made, even as recently as 1954.

Gifts of books and tracts were made by the S.P.C.K. to New South Wales and Van Diemen's Land between 1825 and 1827 where there was a local committee of the society with 72 subscribers. A district committee was founded at Perth, W.A., in 1829.

In 1835 the society petitioned the Government in London on behalf of the Church in New South Wales, for more churches, schools and chaplains, having given £3,000 themselves for these purposes.

In 1851 the S.P.C.K. made an unusual gift to the Bishop of Melbourne—an iron church and

iron parsonage, shipped from Bristol to Melbourne and re-assembled there.

The spiritual care of emigrants to Australia was reinforced with the establishment by the S.P.C.K. in 1830 of an emigrants' library, at the suggestion of the famous statesman, Mr W. E. Gladstone, and the society had its own chaplains in British seaports from 1846.

The first long-voyage chaplain, the Reverend C. J. Abraham, sailed to Sydney in 1850 aboard the "Lloyd."

The society's Emigration Committee was set up in 1882 and to this day the S.P.C.K. serves the Church on the high seas.

Ships from Britain carrying new settlers have a chaplain on board, usually supplied through the S.P.C.K.

NEW BOOKS

The S.P.C.K. publishes a book of Special Services, especially for Australia, and also works by Australian authors, notably Dr Barton Babbage, until recently Dean of Melbourne (whose "Puritanism and Richard Bancroft" will be published on November 16); Archdeacon Ross Border of Albury, N.S.W. (writer of "Church and State in Australia, 1788-1872," to be published on October 26); the Right Reverend C. V. Pilcher, former Coadjutor Bishop of Sydney; Dr J. C. O'Neill, of Parkville, Victoria, and the late Canon H. Finnis, of Adelaide, whose book, "Meditations on the Sunday Collects" is to be published as a paperback in the Society's Seraph Library on October 26.

TELEPHONE SERVICE

ECUMENICAL PRESS SERVICE

Geneva, October 15
Some 120 representatives of European telephone pastoral counselling services, of which there are at least 60 in ten nations, agreed at a meeting in Bad Boll, Germany, to intensify their co-operation and increase their exchange of experiences.

Pastor Otto Kehr, chairman of the Evangelical Conference for Pastoral Telephone Care in Germany, who presided over the meeting, stressed that telephone care fills an essential gap in modern society's social structure in which many lonely and distressed people can find no consolation or advice.

Several Roman Catholic clergymen also attended the meeting.

Y.A.F. BRANCH GUIDANCE WEEK-END HELD

FROM OUR OWN CORRESPONDENT

Ballarat, October 15

Just under fifty members of the Young Anglican Fellowship from all parts of the Diocese of Ballarat came together on October 6 and 7 at Christ Church, Warrnambool, for a branch guidance week-end arranged by the diocesan council of Y.A.F.

Those attending from distant places were billeted in private homes on Saturday night, and most of the meals were provided in the parish hall.

The cost of the week-end was met by the diocesan council, the only responsibility of members present being to get themselves to and from Warrnambool.

Arrangements at Warrnambool were in the capable hands of the Reverend Brian Harding, assistant curate at Warrnambool.

The chairman of the diocesan council, Archdeacon R. G. Porter, presided at the conference sessions, which began at 11 a.m. on Saturday.

The period before lunch was spent in introducing the delegates to each other and the chairman outlining the aims of the week-end.

After lunch the Vicar of Warrnambool, the Reverend Gordon Brown, gave a talk and several demonstrations on methods of

Bible study which might be used in Y.A.F. branches.

Following afternoon tea the Reverend Arthur Rutter and the Reverend Ernest Withington, both of whom had recently attended a Group Life Laboratory Conference as youth leaders, gave addresses and organised demonstrations on the insights and experiences gained at the conference.

The evening session was in the hands of Mr Max Smith of the Warrnambool Y.M.C.A., who showed something of the latest in group games and activities.

On Sunday morning, Archdeacon Porter celebrated the Holy Communion in the parish church and, at this service, blessed the diocesan banner of Y.A.F. which has just been finished.

After breakfast the assembly was divided into four groups and each group asked to regard itself as a branch of Y.A.F., meeting to discuss the programmes for the next ten meetings.

They were then asked to choose one of these programmes and work out in detail how they would present it.

Each group in turn then passed on the result of its work to all the others and there was much discussion, comment and friendly criticism.

The week-end concluded at 3 p.m. with a short service in church, after which the delegates returned home, all saying that it had been most helpful and all asking when the next one is to be held.

EXCHANGE OF GIFTS

ANGLICAN NEWS SERVICE

London, October 15

A gold embroidered altar frontal and four silver candlesticks inscribed in English and German have been presented to Chesterfield parish church, which is being restored following extensive damage by fire.

The frontal and candlesticks are presents from the magistrate and citizens of Chesterfield's German "twin" town, Darmstadt, as "a manifestation of the reconciliation between the two nations."

In return, members of Chesterfield parish church have presented a three foot high brass cross, studded with semi-precious stones, to the Darmstadt Lutheran Church. The cross formerly stood on the parish church high altar.

FOR S. LUKE'S TIDE . . .

HOSPITAL

The Room spat insolence, that I should pass
his threshold, interrupt
the ordered throb of his expectancy.
I felt the brush of cold malignancy
before he fled to Alice through the looking-glass;
then, red of face, came back, stiff-legged, abrupt,
pulsing again in spite of me.
Only her wounded body was not there,
while all around the waiting angels stood:
The bed, draw-sheeted, bracing ready knees
above the knuckled feet, the awkward chair,
and pillows for a storm of agonies
when they should lift her from her trolley-death;
two pyramidal blocks to raise her feet,
the ramrod sentinel of oxygen
urging anew the tabernacled breath
that came and went as softly as a wraith. . .

Slowly, the Room's accepting me.
And I, just one more poised and waiting thing,
am silent server in the sanctuary
with him pontificating from the wall:
Here, looped through whitened bars and plugged to ring,
the buzzer hangs, waiting the sanctus call;
and close at hand the credence holds its gear,
impedimenta for the rite of peace:
Three tweezers, scissors-like, to grapple, clear
the prostrate penitent, pronounce surcease
on pain; twin kidney-bowls; a gleaming dish
to hold the mystic elements of steel,
their task performed. Ah, yes, and covered there
a vase of lifted roses waits to deal
out benediction—waits, like me, to smile
when tired eyes shall flicker, tell their wish,
droop ivory lids and yield to sleep awhile.

—L. M. HOWELL



The S. Andrew's Cathedral School Parents' and Friends Association organised a theatre and dinner party at the Music Hall Restaurant, Sydney, this month for the School Building Appeal. Here the Director of Music, Mr George Miller, is handing a cheque to the headmaster, Canon M. C. Newth. Also in the group are Archdeacon E. A. Pitt, and Mrs. Miller. Mr and Mrs. Miller entertained the audience with old time songs before the performance of the melodrama, "East Lynne."

THE WEEDS IN THE GARDEN

By D. W. MENZIES

"MUMMY, why does God put the weeds in the garden?" said the seven-year-old. A good question, too. Children have a devastating habit of asking the right things.

To that question I will add another. It comes from a businessman of my acquaintance, who doesn't have much use for the Church, and who has no hesitation in saying why.

"Religion's got nothing to say to me," said he. "All right for the kids, but when they grow up they realise that all this love stuff isn't practical. This life isn't funny. It's tough."

"The ruthless get to the top, the weak go to the wall. There's nothing in religion that helps in that situation, is there?"

These two questions are closely allied. The weeds fight the flowers in the garden. Animal fights animal, man fights man, and what has God to do with this earthly struggle?

Very little, according to our theologians. By the sin of Adam it was Man, not God, who brought the weeds into the garden, and struggle into the world (Gen. 3: 18-19). All these things are signs of the Fall.

They are permitted by God, but they are not part of His intention, and when He finally redeems the world and ushers in the millennium, the tears and the pain will vanish away.

Part of this is gloriously true. We are promised that as Christians we look forward to an era of perfect Otherness, in which the blood of Christ permits us to share.

The nature of such complete selfishness we are too earth-bound to understand. The babe in the womb cannot understand our ordinary world because he has no means of doing so. In the same way, what Heaven means in all its fullness is hidden from our eyes.

It is a wonderful vision, but meanwhile we live on this earth. The great majority of our experiences belong to an order of things that resemble the weeds in the garden. We have to fight for ourselves and for our children, and the question is, how far is God implicated?

Is this order of struggle something that He fastidiously permits, and that is all? Or is it possible that these struggles are God's direct ordering?

This particular problem is very urgent for the biological scientist, who is not content to make Man the hub of the Universe, and to conceive of all the struggles of this world as directly arising from human sin.

The biologist finds it impossible to ignore the pain of evolutionary creation, stretching back for millions of years, of which Man is the product, not the source.

AGE-OLD PAIN

Darwin himself found it hard to understand the indifference of our theology to the measureless and age-old pain of the animal kingdom.

Perhaps he need not have been so surprised. We humans are so used to placing ourselves at the centre of our theological thinking that we never stop to consider that God values the sparrow as well.

Yet, as animals, we are compelled to take part in the supremacy struggle. It is inescapable. Every time we eat meat, every time we conduct an animal experiment, every time we destroy a mosquito, we are creating a moral problem.

For the mosquito also has a point of view, as my small son pointed out to me. When he asked what right I had to kill it, what answer could I give, except that I was bigger and stronger?

So the small girl who asked about the weeds in the garden, and my son who asked about

the mosquito, and the businessman who felt the conflict between his everyday work and his Christian morality, are all people to be respected. And where, I repeat, is God in all this struggle?

As so often, it is well to turn to the pages of the Bible and take another look at the image of God depicted there, perhaps with eyes deliberately freed from conventional attitudes.

For it is popularly taught that the view of God shown in the Old Testament was a progressive revelation from the crude to the refined, from the primitive tribal deity who rejoiced in the death of his enemies, to the lofty vision of the Creator, high and lifted up.

This general approach has its dangers. We tend to forget that Jehovah of the ancient Israelites may have been rather crude for our refined tastes, but he had one outstanding merit. He was in the fray, boots and all.

He initiated everything, the apparently cruel as well as the apparently good. But the refined God of our popular imagination has become so pure that He is lifted right out of the heart of the battle.

Jehovah of the Israelites had one function which our later opinions reject. He tested people. He was the original Tempter, and even though later strata of religious thought assigned this function to Satan, the Evil One clearly has a derivative and subordinate function. (Job 1 and comp. II Sam. 24:1 with I Chron. 21:1).

Our Lord, in the Disciples' Prayer, asked not only that we should be delivered from the Evil One, but that God should not lead us into the trial.

At an earlier stage, Isaiah expressed much the same thought when in the name of God he

said: "I am the Lord, and there is none else. I form the light and create darkness. I make peace, and create calamity. I the Lord do all these things."

Here, you will note, is no standing aside, no folding of the Divine Hands while we mortals struggle in the dust. God is not indifferent to the situation. He creates it. We can no longer ignore the evolutionary blood bath, and the apparent cruelty of Nature, for the Divine Hand is behind all these things.

Of course, very strong objection can be taken to this idea. It can be said that it makes God cruel, that it places Him in a morally ambiguous position. He should only be associated with the pure and the good, and we are dragging his good name into the dust and muck of the conflict.

AMBIGUITY

But the moral ambiguity of this present world exists in fact, whether we care to acknowledge it or not. We cannot explain it away. We must come to terms with it, one way or the other.

There are three obvious methods of doing so. We can say that biological struggle and tension is all the result of human sin—which does no justice to a problem that is much older and much bigger than mankind.

Or, we can say, with the Zoroastrians, that this order of things belongs to a completely independent Evil Spirit, a dualistic solution which poses more questions than it solves.

Or we can say that God continuously tests His own creation, which is to my mind the only logical position, despite all the difficulties.

Nothing of real value in Christianity is lost by taking this point of view. Sin—that is to say,

man's rebellion against God—still remains sin. The saving power of Christ is still with us. The love of God is still there. "Behind a frowning Providence He hides a smiling face."

On the positive side, much is gained by acknowledging the direct hand of God in the testing and the struggle of the whole biological creation. We can see, in the long view, that this life is by its very nature transitory, and the whole of evolution, animal as well as man, is to be understood as the pain of travail for the new birth that is to come.

Even on this earth, in our present situation, there are advantages in taking this metaphysical position. We can freely acknowledge the vital creative work achieved by struggle.

We can thank God for evolution, instead of trying to swallow it as a theologically indigestible pill.

And we can recognise that out of the maelstrom of business competition, yes, even out of its attendant evils, God has fashioned the apparatus of modern economic technology, with all its benefits to mankind.

Is it not wise to bring back God into His own world? Is it not necessary to understand that He is interested in more than religion, and that He sullies His hands in the dirty conflicts of life?

I believe it is. I believe that this approach shows us a God who is worthy of our respect.

A God who is not shocked by His own creation. A God who placed the weeds in the garden, the mosquito in the swamp, and the Serpent in Eden for His own good reasons.

A God who expects us to struggle as well as to love, and with Him to create a new and finer beauty out of the dust of the battle.

NEW SCRIPTURE UNION APPOINTMENT

Mr Bruce Lumsden has been appointed the first full-time secretary to the Federal and South-East Asian Scripture Union Councils of Australia.

This marks a new and significant step in the life of the Scripture Union, brought about by the rapid growth of the movement both in Australia and throughout South-East Asia.

The new federal secretary will co-ordinate the work of Scripture Union at the federal level in addition to advising the councils and staff of each State and maintain liaison with the regional secretary for South-East Asia in Singapore.

For the past seven years Mr Lumsden has been General Secretary of the Scripture Union, C.S.S.M. and Crusader Movement in New Zealand.

A Victorian by birth, he has a wide knowledge of the Scripture Union movement, gained by long association with it in Australia and New Zealand.

Mr Lumsden comes from a well known Presbyterian family with a strong missionary tradition.

His parents were missionaries with the S.S.E.M. and were later connected with the Melbourne Bible Institute in its early days.

His brother, Euan, is with the C.I.M./O.M.F. and his sister,

Ailsa, also served with the same society.

During World War II Mr Lumsden was a Flight Lieutenant in the R.A.A.F. He served in the European theatre of war and was a prisoner of war after being shot down in Germany.

The new federal headquarters office will be opened in the C.E.N.E.F. Memorial Centre in Sydney, when Mr Lumsden takes up his new appointment in January, 1963.

HISTORICAL GOWNS PRESENTATION

The North Shore Cavalcade Group will present a parade of historical gowns in Lane Cove Town Hall on November 5, at 8 p.m., in aid of the memorial hall for S. Alban's, Lindfield, Diocese of Sydney.

The many gowns include one worn by the grand-daughter of the Reverend Samuel Marsden in 1830; a child's ball gown of 1847; a Court gown of 1867; and a bonnet worn in 1890 by the great-grand-daughter of Governor King.

The group was formed two years ago by five members of S. Alban's to raise money for charity by presenting original historical gowns in a pageant of history. More than £2,000 has been raised.

There are now 17 members: compere, eight models, pianist, violinist, hairdressers, four dressers and a stage manager.

Tickets may be obtained from Mrs C. de C. Kemmis, 13 Norwood Avenue, Lindfield.

CHAPTER TO THE RESCUE

FROM OUR OWN CORRESPONDENT

Melbourne, October 1

It was a Chapter meeting of the Rural Deanery of Geelong, held at Holy Trinity Church, Lara, on Thursday, September 27.

A couple of dozen of the brethren were concerned with the affairs of the Chapter, when events unusual for the average chapter meeting caused a break in routine.

In the midst of the discussion, the roof of the hall began to lift, and the fresh air pour in.

Never before had the wild enthusiasm of a Rural Deanery Chapter been known to lift the roof; whether it ever will remain to be proved.

The record gate which was sweeping across Western Victoria had arrived at Lara, with damage in its train.

A day kindergarten was meeting in a room in the same building, so a hurried evacuation became necessary, with the members of the Chapter helping the children to safety and shelter.

Ropes and weights were obtained, and the roof of the hall temporarily secured.

AT S. GEORGE'S COLLEGE

By GENEVIEVE CUTLER

Miss Genevieve Cutler, a C.M.S. missionary, who has been working in Tanganyika since 1953, arrived in Melbourne on October 12 for furlough. She is a nursing sister, and in her last tour of service was Sister-in-charge of the C.M.S. Murganza Hospital.

In outings to the country we visited Qumran and wondered at the life of this community commemorated in the Dead Sea Scrolls and their possible influence on John the Baptist.

At Shechem we looked up at Gerizim from Jacob's Well and could picture the Samaritan woman saying to Jesus, "our fathers worshipped in this mountain, but you say the place to worship is Jerusalem."

We climbed the hill of Samaria to see the ruins of Omri's palace and thought of Jezebel ruling her husband with caustic tongue in that very place.

WIDE VISION

At Jericho we looked up at the traditional "Mount of Temptation" and out across the oases and towns of the vast Jordan plain to the Mountains of Moab and the Dead Sea in the South.

The Archbishop in Jerusalem has responsibilities which stretch from Iran down to the Sudan and Libya.

His lecture sent our vision ranging wide; and the Bishop of Jordan, Lebanon and Syria explained the situation in which the Church finds herself to-day in many countries of the Middle East where the preaching of the Gospel to non-Christians is forbidden.

In this context it was exciting to hear of the radio project of the Near East Christian Council for Gospel programmes beamed to these countries from Addis Ababa, due to commence early next year.

Greek Orthodox, Armenian, Russian Orthodox and Coptic Churches, and followed in the wake of the Franciscan monks who conduct the pilgrimage of the Stations of the Cross every Friday from the Ecce Homo arch to the Church of the Holy Sepulchre.

The Old City of Jerusalem is essentially a holy city and is held in reverence by all classes of people who live here.

S. George's Cathedral, College, and hostel form a peaceful oasis in the centre of the town.

The new college buildings are nearly finished and will accommodate students of theology and post-graduate courses.

The next course for missionaries is planned for April, 1964.

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THE CHURCH IN HIGH DENSITY AREAS

MELBOURNE CONFERENCE

FROM A CORRESPONDENT

Melbourne, October 15

The Minister for Housing in Victoria, Mr L. H. S. Thompson, on September 22, opened a conference jointly convened by the Social Questions Committee of the Diocese of Melbourne and the Church of England Social Service Advisory Council.

The conference met to study Housing Commission's plans for redevelopment of the inner areas, and to consider the Church's task in this context.

Mr A. A. Ashman, Commissioner of the Housing Commission of Victoria, said that the function of the Commission was to provide homes and not to develop communities.

Financial considerations affect planning to a marked degree, and severely limit the structure and design of all new buildings erected.

An annual grant of £500,000, with interest rate of 4 per cent, is made available jointly by the Commonwealth and State Governments, and municipalities are invited to contribute to the redevelopment of sites within their own area, but the amount provided in this manner is relatively small.

The burden of financing a project therefore falls on the tenants, and rents must be set at an economic level.

Within these financial limits constant attention is being paid to improvement of design and layout, but the problem of supervised play for young children remains the hardest to solve.

Flats are here to stay and the community has to accept them and learn to live in and with them.

Mr David Saunders, Senior Lecturer in Architecture, University of Melbourne, commented on the desirability of halting Melbourne's "sprawl," and noted the heightened sense of liveliness and community that resulted from a certain increase in density.

High density in itself is not an evil, and slums can be found in suburbs of any density. It does, however, seem unfortunate that no experiments are being tried with intermediate density dwellings such as row-houses where it is still possible to provide a back-yard for each family.

If financial considerations were not so limiting the provision of really adequate balcony space could answer many of the problems faced by flat dwellers.

In Sweden it is usual to find a large front "living balcony" where the children can play and a similar "working balcony" at the back.

Improved kitchen, laundry equipment and landscaping are other important factors governed by lack of finance.

Perhaps the most serious aspect of Melbourne's present dilemma is the fact that a city is about to be re-created and that minimum standards are likely to be those that are accepted.

PROBLEMS

As a public authority the Housing Commission has a responsibility to the lower income groups and the underprivileged, but now is the time for realistic full scale planning so that the Housing Commission does not build ahead of private enterprise, local municipalities, town planners, education authorities and Churches, etc., but works with them at every step.

In summarising the conference the Reverend M. B. Challen highlighted the problems as he saw them:

1. Many of the problems that will arise are those normal to any community but under these conditions inter-personal tensions become more acute because the individual cannot escape from the situation.

2. Those with inadequate finance will be in urgent need of housing and must accept whatever is offered. These flats may thus become either a resting place for those saving up for something better or the permanent home of those who cannot afford anything else.

3. A certain stigma is already

attached to residents of H.C. flats in some areas and this social inequality may be increased where private enterprise erects flats near commission blocks.

Most of the parishes involved are short of manpower, leadership and funds and will find it hard to minister to a sudden influx of people who are themselves uncertain how they will adjust to a new way of living.

Whether we like it or not, a sense of togetherness naturally develops when any group of people shares a common experience.

THE TASK

Christ is already there in the flats but his Church is tempted to observe what exists apprehensively; to be threatened by it, and to set about establishing a rival community on more conventional lines, thus perpetuating the "we/they" attitude.

The Church's task is to sanctify and use the strength and weaknesses inherent in the situation—to become an integral part of the developing community rather than a force outside it.

Questions have been posed rather than answers given because there is much we still need to know, but, above all, because we all need to give a considerable amount more thought to the whole subject.

THE REVEREND F. H. SYMONDS

FROM OUR OWN CORRESPONDENT

Ballarat, October 15
The Reverend Frederick Healey Symonds, a retired priest of the Diocese of Ballarat, died at Ballarat on Sunday, September 30.

Ordained in 1928 he spent the whole of his ministry in the diocese, serving in the parishes of Panmure, Bungaree, Murtoa, Koroi, Creswick, and S. Luke's, Ballarat. He retired in 1958.

The funeral service was at Christ Church Cathedral on October 2, during the proceedings of synod and so was attended by members of synod.

The service was conducted by the sub-dean, Canon F. C. Moyle, and an address was given by the Vicar of Port Fairy, Canon L. S. Langdon.

The committal at Ballarat Crematorium was conducted by the Ballarat Hospital Chaplain, the Reverend E. R. Walkerdine.

MODERN MAN DEFENDED

ANGELICAN NEWS SERVICE

London, October 12

Dr Leslie Hunter, the former Bishop of Sheffield, in opening the conference of European Churches at Nyborg, Denmark, last week, deprecated too gloomy a view of the modern man.

The conference theme is "The Church in Europe and the crisis of the modern man."

"Modern man," he said, "is not quite so brutish and stupid as the conventional preacher of the Gospel is inclined to assume."

Dr Hunter suggested that modern man would want to ask several searching questions of such a gathering.

In the long struggle of the workers since the eighteenth century to break the bonds of political and economic slavery, how was it that the Churches were largely on the side of privilege? Where were the Churches standing now?

Why had the Churches been so unsympathetic and hostile towards the parallel movement for the emancipation of women?

This mood of humility persisted in the first day of the meeting, especially in the attitude to European humanism.

DIOCESAN NEWS

BATHURST

GILGANDRA

The digging in preparation for the foundations of a new rectory at Gilgandra has begun. It is hoped to have the rectory completed by early January in readiness for the new rector. The Brotherhood of the Good Shepherd relinquishes control of the parish at the end of the year, after caring for it for over 60 years. It is now felt that Gilgandra is a large enough parish to become one of the normal diocesan type, thus leaving the Brothers free to engage in pioneering work elsewhere.

PORTLAND

The Bishop of Bathurst confirmed 25 people in S. Stephen's Church, Portland, last Sunday morning. This service was immediately followed by a Sung Eucharist, when the newly-confirmed made their first Communion. While the bishop celebrated, the rector explained the meaning of the various parts of the service.

MR HARRY DORMAN

Fast becoming a well-known figure in the diocese, Mr Harry Dorman, formerly of the Sydney Department of Promotion (and now Director of Christian Stewardship in the Diocese of Bathurst) has emphasised that stewardship is a total concept of Christian living, and that money canvasses "in vacuo" are likely to lead to an attitude among the fringe church-people of the parish only being interested in their money. He urges at least a year's teaching programme before any such campaign.

BRISBANE

MISSIONARIES ON FURLOUGH

A number of missionaries are visiting their homes in Brisbane whilst on furlough. From Borneo comes Miss Thelma Cook, who is matron of the boarding school of S. Mary's Girls' School, Kuching. Miss Cook went to Kuching to replace the late Betty Johnson, who also had preceded her in work at the A.B.M. office in Brisbane.

On October 20 Miss Cook will begin a deputation tour which will take her through the Dioceses of Brisbane and Rockhampton.

On leave from New Guinea are the Reverend Kenneth Kenyon, Rector of the Highlands, and his wife, who are stationed at Goroka. Nursing sister Jean Neill, on leave from Dogura, is to be married some time after her return from furlough towards the end of November. She is engaged to the Reverend John Sharp, an English priest in charge of Apenahambo.

Many friends of Sister Dorothea Tomkins will be sorry to hear that she is a patient in Chermide Chest Hospital. Sister Tomkins is on extended leave from Taupota, New Guinea, after 23 years' service. Those who wish to write to her should address letters to Ward 3B, Chest Hospital, Chermide.

G.F.S.

Members of the G.F.S. are looking forward to their exhibition, which opens at S. John's School Building, next Friday, October 19, and continues to Saturday afternoon. Miss Thelma Cook will officially open the exhibition, and the awards and prizes will be presented by the Dean of Brisbane, the Very Reverend W. P. Baddeley.

PROMOTION WEEK-END

Twenty men from S. Luke's, Toowoomba, spent a week-end (October 5 to 7) at the conference centre in the Range, under the leadership of the Reverend David Shand. Training of canvassers in the total mission of the Church was the aim of the activities arranged. This was similar to a highly successful week-end held at Dalby several months ago, which succeeded in providing a spiritual background for Promotion and aided the laymen in their approach to fellow parishioners.

ROLLER-SKATING

At their own request, 200 participants in the World Roller-Skating Championship held in Brisbane, attended Matins at 11 a.m. in S. John's Cathedral on Sunday, October 7, for their usual Church Parade.

One of their members, Mr Brown, of the U.S.A., read the first lesson, and the preacher was the precentor, the Reverend R. L. Burrell.

WOMEN'S AUXILIARY

An informal gathering will be held in S. Luke's Hall, Charlotte Street, Brisbane, on Wednesday, October 24, at 10.30 a.m., to meet

visiting missionaries Miss Thelma Cook and Sister Jean Neill.

MILES

The Parish of Miles is one of the "smaller" Bush Brotherhood areas, with a mere 18,000 square miles. Their patronal festival is the Feast of S. Luke (October 18) and this year it will be observed with a special nine days of prayer from the vigil till the octave day. Each evening there will be devotions and an address on the Sacraments. The Reverend Roger Swetenham, of the Bush Brotherhood of S. Paul, is the brother-in-charge.

MELBOURNE

HONG KONG AID

S. John's, Footscray, has sent the Bishop of Hong Kong £242/16/9 for relief of the victims of the typhoon disaster. £127/9/9 of this came from the proceeds of a Chinese dinner and film evening.

COUNTRY WOMEN'S SERVICE

1,400 people attended S. Paul's Cathedral on Sunday morning, October 7, when delegates to the conference of the Associated Country Women of the World were present. The first lesson was read by Dame Alice Berry, Australian president; the second lesson was read by Lady Binney, secretary of A.C.W.W., and wife of a former Governor of Tasmania. The Bishop of Singapore and Malaya preached. The archbishop gave the blessing.

TINTERN GIRLS' GRAMMAR SCHOOL

900 people attended the Tintern School annual service on Sunday afternoon, October 7, in S. Paul's Cathedral. The lessons were read by the head prefects for 1961 and 1962, J. Kerry and R. Toll. Bishop Donald Redding preached. There were prayers for the school and for the old girls. £73 was given towards the Cathedral Restoration Fund.

PERTH

ANNUAL MISSIONARY SERVICE

At the annual missionary service held in S. George's Cathedral last week, the Reverend Seriba Sagigi, from the Torres Strait, was the preacher. Come over to the Torres Strait, and to the Diocese of Carpentaria and help us, was his theme. A Chinese girl read one of the lessons. Bishop David Hand, vested in cope and mitre, led the

solemn procession with which the service concluded, and gave the blessing.

FLOWER ROSTER FOR GAMES VILLAGE

The Rector of Wembley, the Reverend Jack Watts, who also is chaplain to the Games Village, reminds people that the parish is helping to keep the supply of flowers flowing in the Games Village cottages during the period of their occupation; he would like the names of people who will promise to give flowers during that period.

PERTH RECTOR RESIGNS

The Reverend J. H. Thompson, Rector of Mount Yokine-Tuart Hill, has resigned his charge as from the end of this year. He and Mrs. Thompson will return to England to settle.

SYDNEY

DEACONESS INSTITUTION

Miss G. Arnott, president of the National Council of Women of N.S.W., will speak at the annual meeting of the Deaconess Institution on Friday, October 19, at 2 p.m., at Deaconess House, Carillon Avenue, Newtown.

COMMISSIONING OF MISSIONARIES

Thirty missionaries from the Australian Board of Missions' House of the Epiphany will be commissioned in S. Andrew's Cathedral on Wednesday, October 24, at 8 p.m.

FETE

The Boys' Home at Carlingford is holding a fete on Saturday, October 20. A bus will leave Bathurst Street alongside the cathedral at 1.15 p.m., returning at 4.30 p.m. Fares: Return 6/- Book by ringing 81-1091 (Mrs Hastie). Dr E. Goodwin Hudson, wife of Bishop Goodwin Hudson, will open the fete.

BAR ISLAND-HAWKESBURY RIVER

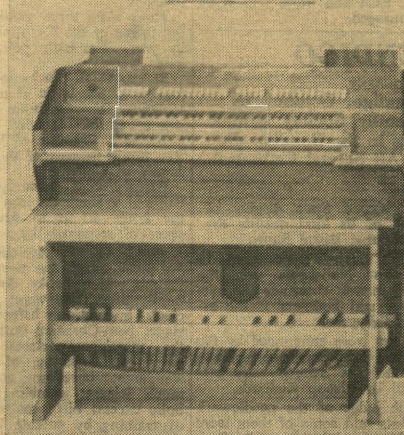
The annual service at Bar Island will be held on Saturday, October 27, at 2 p.m. Buses will leave Bathurst Street at 9 a.m. sharp. Picnic lunch may be obtained at Brooklyn. Launch leaves Brooklyn at 12 noon, calling at Milson's Passage and Bar Point. Fares 25/- inclusive bus and launch. Launch only, 12/6 return. Bookings with Mrs Hastie (81-1091) or dean's secretary at cathedral (61-2927).

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Fifteenth	2
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SWELL

Contra Salicional	16
Open Diapason	8
Salicional	8
Flute	8
Salicet	4
Flute	4
Salicetina	2
Oboe	8
French Horn	8
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CATHEDRAL PARISH TO HAVE MISSION

CAREFUL PLANNING FOR LONG TIME AT BATHURST

FROM A CORRESPONDENT

Bathurst, October 15

All Saints' Cathedral, Bathurst, will begin a parish mission, the results of eighteen months' careful planning, on Sunday, October 21. As a first preliminary the year 1961 was spent in overhauling all the cathedral organisations.

Each was examined to see just how it was promoting the essential Mission of the Church and as a result considerable improvements were made.

Then in September, 1961, the cathedral vestry announced that the parish mission would be held during October, 1962, and that the whole of the year 1962 would concentrate on outreach, bringing more and more people to Christ within the fellowship of His Church.

Later that year Mr Justice Richardson addressed the men of the parish on the role of the layman in the life of the Church and as a result a keen interest in the mission was engendered in the men and their participation has been remarkable.

In February, 1962, the parish held its annual parish meeting. More than 100 parishioners approved that 1962 should be the year of "Operation Outreach" and pledged their support to it.

The parish programme was cleared of all social events so that nothing could interfere with the mission.

A parish litany was drawn up for public and private use and thereafter the mission has been in the prayers of the people continuously.

All the parish activities have had the mission in mind. The Lenten School of Religion dealt with the Five Mighty Acts of God and their relevance to present-day living.

A series of Lenten sermons by visiting preachers dealt with the Function of the Church in the World To-day and in April, Canon Shearman, diocesan Director of Promotion, conducted a Parish Life Mission for 50 of the keenest parishioners and showed that evangelism was the weakest part of the parish programme.

In May a Task Force of 30 members was recruited to spearhead the evangelistic preparations. Its members have met weekly for nearly five months for prayer, Bible study and discussion.

They have been trained to act as counsellors during the mission and to lead the "follow-up" action afterwards.

They were instructed by the assistant priest, the Reverend T. P. Grundy, and valuable assistance was given by a visit of the Reverend Ken McIntyre, Secretary of the Sydney Board of Religious Education.

HOUSE MEETINGS

Next move was to spread the evangelistic preparation wider. This was done at a series of 16 house meetings when 200 parishioners considered the work of the parish over the past three years in relation to the essential purpose of the Church and offered their criticisms and suggestions.

As a result a valuable guide to future development has been obtained and close on 150 parishioners volunteered to become parish visitors for the mission.

September was the month for visiting. First, all known Anglicans received a parish information card setting out details of church services and organisations.

Then a series of five leaflets were left in all letter-boxes. Finally, the parish visitors called with two invitations in two successive weeks, one a letter from the bishop and the other a letter from the cathedral vestry.

September also saw the issue of "A Litany for the Mission" which is being used at all daily and Sunday services and by

parishioners in their private devotions.

The committee planning the mission has been meeting for months and its members are now using every available minute for final preparations.

A special mission choir of 50 has been formed, posters have been prepared for shop windows, a three-minute movie film has been prepared for local television, radio "commercials" have commenced to be broadcast six times a day, a special half hour radio session has been prepared and extra seating ordered.

Last week the cathedral Scouts erected a rustic arch over the main gateway to which pennants and coloured lighting are to be attached.

The cathedral tower now sprouts a television aerial for arrangements have been made for children to watch television while their parents are at the mission and they will be supervised by members of the Roman Catholic Church while members of the Baptist and Methodist Churches have volunteered to act as baby-sitters in the homes of those Anglicans whose children are too small to take out at night.

BISHOP HARDIE

So now all is in readiness for the arrival of the missioner. This is the Bishop of Ballarat, the Right Reverend W. A. Hardie, who will conduct the mission for eight days with a mission service each night.

All other parishes in the diocese and many elsewhere are praying for the cathedral parish and for the missioner, and the cathedral parishioners themselves are observing this week as a time of special prayer and fasting in final preparation.

It is interesting to note the occupations of the members of the mission committee.

As chairman there is Mr W.

Harrison, a schoolteacher; secretary is Dr Colleen McDonogh, medical practitioner; transport is cared for by Mr Ron Austin, taxi driver, and Mr Bill Evans, Shire foreman; art and decor is by Mr Tigh, a paint consultant; parish visitors are directed by Mr Colin Cooper, life assurance officer; leaflet distribution from Darwin; seating and sidesmen will be controlled by Mr Jim McAllister, a retail representative; music by Miss Coral Johnson, a schoolteacher; book-stall by Mrs M. Evans, a housewife, while another housewife, Mrs Cooper, assists her husband in directing the parish visitors.

These people, with the canon residentiary, Canon Eric Barker, and the assistant priest, the Reverend T. P. Grundy, have organised what is the biggest project of its kind ever seen in the cathedral parish.



The Premier of N.S.W., the Hon. R. J. Heffron (right), receiving a gold key from the architect, Mr. J. L. Stephen Mansfield, before he unlocked the door of the new southern wing of Chapel Court at St. Paul's College, within the University of Sydney, last Friday afternoon. The Archbishop of Sydney dedicated the building.

C.E.M.S. STATE CONFERENCE

HELD AT ULVERSTONE

FROM A CORRESPONDENT

Hobart, October 12

The contribution that the Church of England Men's Society in Tasmania could make towards Christian Family Year was discussed at the society's annual conference at Ulverstone on September 29.

About 60 delegates attended from many parts of the State. The State lay president, Mr J. G. D. McNeill, was in the chair.

The Deloraine branch submitted a ten-point syllabus on the Christian Family Year and conference broke into discussion groups for closer study of the subject.

They submitted several motions, the main ones being that the C.E.M.S.: 1. Deprecates married women working when family obligations exist and urges that it be discouraged.

2. Recommends that the Federal Government introduce urgent legislation in regard to deserted wives.

3. Suggests to parents that they give suitable sex instruction to their families with the aid of appropriate literature.

4. Recommends pre-marital guidance preparation of couples about to be married by priests and urges discussion groups for engaged couples by specialists.

5. Through increased membership gives a lead to encouraging families to work and play together.

There were three speakers on the theme of the Christian Family year. The main points they made were:

Bishop D. B. Blackwood: The family is the basic element of society. Our Christian home, where Christ is the unseen guest, is a foretaste of Heaven. The family is part of the larger family of Christ.

Parents must encourage their children to share the joys around the home so as to develop a sense of responsibility.

Mr J. G. D. McNeill, State lay president: There were many factors which broke down the family life. They were: Insufficient instruction before marriage; Non-Christian outlook by the marriage partners before marriage; lowering of moral standards; boredom and too much leisure; gambling; alcoholic excess; birth control; lack of training by parents in their teenage years.

HOSPITAL WORK

Mr S. R. Robinson, Northern vice-president: There are four main points in our development:

1. Absolute honesty, which made for greater peace. 2. Absolute purity, making for the greater cleansing force for nations. 3. Absolute unselfishness, making for the sharing of our wealth. 4. Absolute love, making for the caring of others. He said the world would be a much better place if we gave a lead in these four matters.

The Reverend M. R. Stanton, Rector of St. Matthew's, New Norfolk, and chaplain of Lachlan Park Mental Hospital, gave a 40-minute talk of his work at the hospital.

Lachlan Park has forcibly hit the headlines in Tasmania because of the conditions under which the 800 patients live and the need for providing them with pensions. Mr Stanton said in some way Lachlan Park was a home for the patients, in some ways it was not.

The staff did a great job under difficulties. Mental illness is looked at with a 19th century outlook.

As men of the Church the C.E.M.S. can help alleviate the problems associated with mental illness. Church leaders must be trained in dealing with psychiatric cases.

PENSIONS

Pensions were urgently needed for the patients and this would help overcome many of their problems.

On entering Lachlan Park patients lose their pension rights except some Servicemen. They get no hospital or medical benefits from the Commonwealth, which in no way contributes towards their support.

Conference decided to ask Mr Stanton to frame a motion to be forwarded to the Tasmanian Premier, Mr Reece, pointing out the problems affecting the welfare of the Lachlan Park patients.

It was also decided to ask all Tasmanian members of Federal Parliament to seek the granting of pensions for the patients.

It was also decided to ask the Diocesan Council to provide the New Norfolk parish with an assistant curate so that Mr Stanton could extend his work at Lachlan Park, which is now confined to one afternoon a week.

The lay president, in his annual report, said that the national conference at Deloraine in January was the highlight of the year. Five States were represented.

After the conference delegates went to the main centres of the State, where they preached or addressed meetings. This was the first time that they had dispersed so far from the conference venue.

CLASSIFIED ADVERTISEMENTS

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

ACCOMMODATION VACANT

KUBBA ROONGA Guesthouse, Blackheath. Comfortable accommodation. Spacious grounds. Hot and cold water. Sewered. Telephone W530.

FOR SALE

DAILY FAMILY prayer in every Christian home. Five minutes together, before God. Family Prayer Books, published by the Bishop of Ballarat, available from L. W. Lightbody, 261 Geddes Street, Toowoomba, Queensland. Price 3/- each plus postage.

CHURCH NEEDLEWORK

Robes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Buris, The Rectory, Wingham, New South Wales.

ECCELESIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7 gns are again available. All wool cassocks made to measure, guaranteed workmanship, from 18 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

POSITIONS VACANT

NURSING STAFF (Double Certificate), hospital assistants and domestic help for Old Folk's Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

DENTIST REQUIRED to serve in association with staff of Christian Doctors and Nurses. Modern equipment and surgeries available in Ceduna, South Australia. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

A BETTER JOB. Be a Pitman shorthand-typist in 10 weeks through our individual tuition. Day and evening classes. Personalised employment service, also specially planned postal courses. New Era Business College, 104 Bathurst Street (corner Pitt Street), Sydney. 26-2362 (Sydney Exchange).

ALTO (MALE) for Christ Church, South Yarra (Diocese of Melbourne), \$60 per annum. Apply L. Fullard, 56 Avondale Road, Kooyong, S.E.4.

DEATH

TAME, Alice. September 27, 1962. Geelong Hospital. Loved wife of Canon W. J. Tame of 78 Geelong Road, Torquay, Victoria, and loved mother of Ruth, Edna, James, Edwin and Lloyd. Aged 75. Interred Lawn Section, Geelong Western Cemetery, September 29, 1962.

WANTED

URGENT INFORMATION concerning properties about for sale, suitable small group Home for Girls in lower North Shore area. Secretary, 81 Spencer Road, Kilara. 1X1862 (Sydney Exchange).

CHURCH NOTICE

CHRIST CHURCH S. Laurence, 117th Dedication Festival, George Street South, near Railway Square, Sydney, Sunday, October 21, 7.30 a.m. and 9 a.m., Holy Communion 10.30 a.m., Solemn Eucharist and Procession, Preacher, The Very Reverend J. N. Falkingham, Dean of Newcastle. 3.30 p.m., Procession of Witness through Sydney streets. 7.15 p.m., Solemn Evensong, Procession and Te Deum. Preacher, the Reverend John Speers, Rector of Lambton.

FESTIVAL IN THE COTSWOLDS

ANGELIC NEWS SERVICE London, October 15. Many of the 14,000 residents of the picturesque market town of Stroud, Gloucestershire, are this week preparing for their 16th annual Festival of Religious Drama and the Arts, which is being held from October 21 to 28.

Centred on the parish church where it all began after the presentation of a religious play in 1946, the festival attracts visitors from many parts of the country, and is supported by the local authorities and the Arts Council of Great Britain.

During the week there will be film shows of the Bolshoi Ballet, a chamber concert given by the Hirsch Chamber Players under their director, Leonard Hirsch, an exhibition of books, poetry reading, recitals, and an exhibition in the town's 16th century museum of old illuminated manuscripts loaned by the Victoria and Albert Museum.

The festival will begin with an inter-denominational service in Stroud parish church on October 21, when the preacher will be the former Bishop of Sheffield, the Right Reverend L. S. Hunter.

Set up and printed by the Anglican Press Limited, 3-13 Queen Street, Sydney, for the Publishers, Church Publishing Company Limited, 3 Queen Street, Sydney, N.S.W.

G.F.S. IN BENDIGO

FROM A CORRESPONDENT

Bendigo, October 15

To mark the Girls' Friendly Society annual World Day of Prayer branches in the Bendigo diocese held a special service in All Saints' Cathedral on September 29.

The service, which took the form of Evensong with special intercessions and thanksgivings, was conducted by Canon R. S. Halls.

The theme for the day was "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies."

Following the service G.F.S. leaders and members were entertained at Bishops Court by the bishop and Mrs Richards and, after tea was served, Mrs Richards showed films of the G.F.S. conference at Gullulla, N.S.W., and the G.F.S. camp held at Axedale in March of this year.

At 5 p.m. the "Ceremony of Light" was held in the cathedral hall. Mrs Richards explained the meaning of the service and, after the singing of the first hymn, all the candles were lit.

Re-dedications were then made, and during the singing of "Take Up Thy Cross" the "Cross of Christianity" was formed.

This was a very impressive moment and will linger long in the memories of all privileged to be present.

The Bishop of Bendigo, the Right Reverend R. E. Richards, closed the service with the blessing.

The annual G.F.S. exhibition, held in S. Paul's Hall, Bendigo, on September 21, was

the biggest State display of work of its kind outside the Melbourne Royal Show.

1,330 entries came from 19 branches. Noticeable was the added interest shown in the missionary and Toddlers' Home exhibits this year.

Prizes were announced by the diocesan organiser, Mrs. E. Hawley, and the awards were presented by Bishop Richards.

The judge of the needlework exhibits said some of them were worthy of exhibiting at the Bendigo and Melbourne shows.

Judges of the cooking were also impressed with the general standard, and particularly with that of the juniors.

The project Map of the Diocese, judged by the bishop, was won by Rosemary Hudson, of Tongala.

MEETING IN FRANCE

ECUMENICAL PRESS SERVICE

Geneva, October 15

Anglican theologians from Britain and Reformed theologians from France met at Bièvres, near Paris, this month, to study together the Anglican and Reformed concepts of the ministries of the Church. This meeting was the fourth theological conference of the kind.