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CARAVAN TEAMS HAVE HAD AMAZING SUCCESS IN W.A.

WORK AMONGST ABORIGINES

FROM OUR OWN CORRESPONDENT

Perth, July 30

"To me it is almost a frightening thought to be told that in so far as I have ministered or not ministered to the hungry, the thirsty, the stranger, the naked, the sick or those in prison, I have or have not ministered to the King of Kings."

The Director of the South-West Native Mission, the Reverend E. C. King, said this in S. George's Cathedral here on Aborigine Sunday this month. There were in Western Australia to-day, he said, some ten thousand such outcaste people.

Up and down our beautiful countryside there were native reserves where the fringe dwellers lived — the mixed blood natives whom as children we educated in our schools and accepted as our equal on the playground, but whom as adults we deemed unworthy to live in our midst.

We could add to this number a further ten thousand half blood natives who still lived largely in the tribal nomadic state, whose hunting grounds we had taken and whose customs had been undermined by contact with our Western civilisation.

The native problem had been with us for a long time, and there were some among us who had come to believe that there was no solution to the problem, so made no attempt to find one.

Mr King, however, did not know what such people hoped to do with an outcaste minority which was increasing in numbers at three times the rate of the white population.

During the past two years he had been closely associated with the problem of the fringe dwellers in a full-time capacity, and he was convinced that the only solution lay in a determined effort on the part of the Church, the Government and the people to rehabilitate the natives for life in the white community.

TRANSFORMATION

What the South-West Native Mission had been able to achieve in twenty months with its six caravan teams — and three of them had been at work only for twelve months — made him reasonably certain that in ten to fifteen years a transformation could be effected.

It would need an enlightened public, a government prepared to spend money on housing and trade training, and a Church willing and eager to administer true pastoral care.

Time permitted him to tell briefly of the mission's work.

OUR JUBILEE COMMEMORATION

The Editor and Publishers of "The Anglican" will be grateful if those readers and friends who hope to attend our Jubilee Service of Commemoration and Thanksgiving, and who have not yet written or telephoned their acceptances, will kindly do so as soon as possible.

The Service, which is to be followed by a Reception in the Crypt, is to be held at S. James', King Street, Sydney, on Wednesday, August 15, at 7.30 p.m.

It will be conducted by the Reverend W. J. Siddens, assisted by Father John Hope, both of whom are one-time Directors of Church Publishing Company. The Lessons will be read by Mr Harold Venn-Brown, another former Director. The Bishop of Armidale, the Right Reverend J. S. Moyes, who is the senior member of the Editorial Advisory Board of "The Anglican," will preach.

Among those who hope to attend are Mrs Stone-Wigg, the widow of the first Bishop of New Guinea, the Right Reverend Montague Stone-Wigg, who formed Church Publishing Company in 1912, and Mrs Batty, widow of the late the Right Reverend F. de Witt Batty, a former Director who was closely associated with Church Publishing Company for some thirty years.

The caravan teams had been the focal point of native welfare activity.

In most places where they were stationed they had been instrumental in forming local welfare committees.

They were the channels through which the local clergy could minister to the spiritual needs of these members of their flock; they were employment bureaux for surrounding farmers; they attended to cuts and sores and took bad cases to hospital; they assisted the natives to build better houses which were still disgracefully sub-standard, and they strove to inculcate the simple rules of clean Christian living.

RESERVE HOUSES

They had started kindergarten play centres so that the pre-school children could be taught the rudiments of learning and thus begin their school life on an equality with white children.

The effect on a native family of moving from a humpy to a reserve home was usually quite remarkable.

The humpy was just a hut made of odd bits of rusty corrugated iron with an earth floor and an open fire perhaps in one wall.

The reserve house was not a home by our standards; it was still only an unlined tin shed; it had only three rooms, a cement floor and a wood stove, but it did give to the family a sense of self-respect, an incentive to acquire some furniture and a desire to go on to something better.

It still did not provide sufficient accommodation for a man, a wife and six children, but there was a verandah where they could sit and a bit of ground where they could make a garden.

They began to have a sense of stability, of belonging somewhere, of moving a step nearer to living in a proper house.

One thing had become quite obvious from all this. It was comparatively easy to improve material conditions; the expenditure of money and effort must inevitably bring about an improvement.

(Continued on Page 11)



The Lord Mayor of Sydney, Alderman H. Jensen, opened the Bush Church Aid Society's women's auxiliary's annual Fair in the Chapter House of S. Andrew's Cathedral last Friday morning. With him before the opening are (left to right): the Archbishop of Sydney, Canon E. Cameron, the Reverend John Greenwood (organising missionary) and Mrs. H. M. Bragg (W.A. vice-president).

VICTORIAN CLERGY ATTEND A STIMULATING SCHOOL

FROM OUR OWN CORRESPONDENT

Melbourne, July 30

No true Scot would ever allow the Church of England to lay claim to the poet Robert Burns, yet his well known lines, "O wad some power the giftie gie us, To see oursels as ithers see us!", might well have been the theme song of the Victorian Provincial Clergy School, which took place at the Retreat House, Cheltenham, from Monday evening, July 23, until Friday morning, July 27.

Some 37 priests from the s's Victorian dioceses accepted the invitation of the Archbishop of Melbourne to be his guests at the school, which was made possible through the generosity of an English friend.

Canon F. W. Coaldrake, Chairman of A.B.M., led three sessions on a critical survey of the Anglican communion, in its dispersal, its rationale, and its vocation, especially in the light of its place alongside other Churches, and its relationship in the W.C.C.

He made it clear that the continuation of our communion is bound up with the "fulfilment" of the laity, which merits more serious consideration of their training.

Inevitably, the effectiveness of the Anglican communion as a channel of the Gospel involves its ministry, and Dr John Munro, Federal Director of General Programmes for the A.B.C., stimulated much discussion on this.

DISCUSSIONS

The normal parish, the frontier, and the specialised ministry beyond the frontier, provided the starting point for fruitful question and answer.

The Right Reverend J. W. Hudson, Assistant Bishop of Brisbane, and Head of the Bush Brotherhood of S. Paul, who visited the school for one evening, outlined the nature and function of the Bush Brotherhoods, and this led to a vigorous discussion of specialist and part-time ministries.

The next morning, Bishop Geoffrey Sambell emphasised the need for a supplementary full-time ministry to cope with specialist situations, rather than a part-time ministry which raised more problems than it solved.

Biblical Theology was the concern of Dr E. F. Osborn, Professor of Biblical Studies at Queen's College, University of Melbourne.

He considered in turn the three subjects of Righteousness, Redemption and Reconciliation.

Searching questions in the discussion which followed each lecture added to the insights gained from the Bible text.

"Art and the Community" was a subject of a different nature, but of considerable interest, contributed by Mr Eric Westbrook, Director of the National Gallery of Victoria, who emphasised the need for the artist to be brought back into vital relationship with the Church if he is to be of real service to the community, and find his rightful place in it.

The final evening was devoted to consideration of various topics

by study groups, followed by a general discussion of some of the issues involved.

As the archbishop was not able to be present, because of his illness, the Right Reverend G. T. Sambell acted on his behalf.

The chairmen for the various sessions were the Bishop of St Arnaud and Canon D. I. M. Anthony; and for one evening, the Dean of Melbourne.

Holy Communion, Matins, Evensong and Compline provided the devotional framework in which the school was set.

DR RAMSEY IN MOSCOW

ANGLICAN NEWS SERVICE

London, July 30

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, left for Moscow by air this morning, accompanied by Mr Ramsey.

His four-day visit to the Russian Orthodox Church is the result of an invitation from His Beatitude Alexi, Patriarch of the Russian Orthodox.

Dr Ramsey visited Moscow some years ago with an Anglican delegation.

He is known to be most interested in achieving unity between the Anglican and Orthodox Churches.

Earlier this month he received at Lambeth, a deputation of Anglicans with whom he discussed the Church's attitude to nuclear warfare.

The deputation was organised by the Campaign for Nuclear Disarmament and led by Canon Edward Carpenter, of Westminster Abbey.

ARCHBISHOP OF BRISBANE ILL AFTER RETURN FROM OVERSEAS

The Archbishop of Brisbane, the Most Reverend R. C. Halse, was admitted to S. Martin's Hospital, Brisbane, last Sunday, after suffering a slight stroke and a fall at Bishopsbourne.

His Grace's condition began to improve slightly after admission, but he was not allowed visitors up to yesterday.

The archbishop's accident occurred less than twenty-four hours after his return to Brisbane from a round-the-world trip of nearly three months, during which he was able to see relatives in England and Canada.

He was met at Sydney Airport on Friday, July 27, by the Archbishop of Sydney, Canon H. M. Arrowsmith and a lay friend. He stayed overnight at Bishopsbourne, Sydney, and flew on to Brisbane the following day. During his day in Sydney, His Grace seemed well and cheerful, and told THE ANGLICAN some details of his adventures while overseas.

These included being escorted from Coventry Cathedral between two burly policemen!

"You could make a headline of that," he said. "But I'm afraid that the news under the headline would not be very interesting. I had not committed any crime in the cathedral. It was just that my leg was a bit stiff after the memorable service of consecration, and the Coventry police courteously helped me down all those stairs."

While in London, Archbishop Halse was made an honorary member of the Athenaeum Club, enjoyed three days' cricket at Lord's (as a guest of the secretary) and was invested with the insignia of Knight of the British Empire by the Queen at Buckingham Palace.

Two of His Grace's nephews were present at the Investiture. He also visited and preached

at his old school, S. Paul's.

Returning to Australia via Canada, Archbishop Halse met a brother of the Bishop of North-West Australia, the Right Reverend John Frewer. Bishop Frewer was a contemporary of the archbishop at Oxford, and claims to have caught His Grace on one occasion in the slaps; but the archbishop maintains stoutly that he has no recollection of the incident!

His Grace told THE ANGLICAN of an extraordinary coincidence which befell him at Honolulu, en route from Canada to Australia.

He was taken by the Bishop of Honolulu, the Right Reverend H. S. Kennedy, to see a Korean church. The rector proved to be the Reverend Paul Kim, at whose ordination in London the archbishop had preached in 1930 at the special invitation of Bishop Mark Napier Trollope, under whom His Grace had served his first assistant curacy.

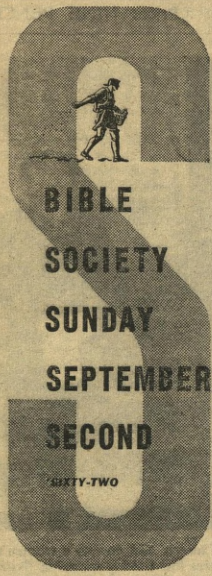
Last week's meeting was the first between the archbishop and Mr Kim since the latter's ordination.

His Grace gave a small dinner party at Bishopsbourne on his return last Saturday. It was attended by the Dean of Brisbane and the archdeacons.



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THE THIRTY-NINE ARTICLES . . . 37 (PART 5)

A LONG, BITTER STRUGGLE

By FRANCIS JOHN BRERLY

IN 1103, Henry again demanded that Anselm do homage to him and accept investiture from him, declaring that the Pope had nothing to do either with England or with its affairs.

When Anselm still refused, Henry, wishing to be fair to everyone, suggested that the Archbishop go to Rome to see if some compromise might not be reached.

When Anselm arrived in Rome he found the Pope very kind to him, but he also learned that he had sent a letter to the King leaving room for further negotiations.

The Pope pointed out to Anselm that the Church in England was suffering as a result of his quarrel with the King, but Anselm refused to cede one single point of his claims.

It was eighteen months before he realised that, despite all their desires, the Popes did not have the authority over all the world which he had thought and that they had no authority in England, for the Pope had finally agreed that Anselm should do homage to the King as his subject, if the investiture of the ring and staff might be left to the Church.

With this, Anselm had to be content and returned to England where the Church had suffered considerably as the result of the obstinate quarrel of its chief bishop with the King.

Had Anselm been a bigger-minded man, willing to acknowledge that the Church is greater than any of its bishops, the Church in England would have been saved a long, bitter struggle against the domination of the Popes of Rome, for although the compromise between Henry and the Pope had shown clearly that the Pope had no jurisdiction or authority over the temporal affairs of England, Anselm's constant and insistent appeals to the Pope strengthened the desire and determination of the Popes to have domination over the religious affairs of the English Church, a determination against which England had to struggle for another four hundred years.

From time to time, legates (or messengers) had been sent to England from the Pope, either as an act of courtesy to the Church or to promote greater friendliness between the Pope and the King; but after Anselm died, the Pope sent Anselm's nephew (also called Anselm) to be a permanent official legate in England, for he complained that the English clergy did not pay the Bishops of Rome sufficient deference.

Upon the Legate Anselm being promptly expelled from the land, the Pope became more determined than ever to have a permanent legate stationed there to ensure his power over the English Church.

brought England still further under the sway of papal domination.

When Henry II came to the throne, he appointed Thomas à Becket as Archbishop of Canterbury in 1162.

Becket, like Wilfred and Anselm before him, was determined the Pope should have full jurisdiction over England.

On one occasion he quarrelled with the King and appealed to the Pope to interfere upon his behalf but, as we have seen frequently happened, found the Pope unwilling to offend the King.

He then decided to force the Pope's hand by giving him back his archiepiscopal ring, declaring he could no longer hold office, and when the Pope handed it back to him, announced that he held his primacy from the Pope and not from the King.

In 1205, King John wanted one bishop appointed as Archbishop of Canterbury, but the monks of Christ Church, Canterbury, who had always had the privilege of choosing the Primate, chose their sub-prior and sent him to Rome for the pall.

The King was very angry and forced the monks to accept his choice of bishop and sent him to Rome likewise for the pall.

By this time, the Popes were no longer content to try to

obtain spiritual authority over the whole world, but wanted temporal domination as well and even maintained a large standing army to enforce their claims.

Innocent III refused to give the pall either to the King's choice of bishop or to that of the monks and insisted upon Stephen Langton being chosen.

When the King refused, the Pope laid the whole kingdom under an interdict (which means he forbade the English clergy to perform their spiritual duties until such time as the King would submit to papal authority).

The King, supported by some of the bishops who declared the Pope had no legal right to issue such a decree, promptly expelled from the country any bishop or priest who obeyed the Pope.

Innocent III responded by excommunicating the King. For four years John defied the Pope.

MAGNA CARTA

At the end of that time, Innocent declared him dethroned, absolved the people from any further allegiance to him and gave the country to Philip Augustus of France.

King John, having alienated the barons and bishops who could have raised armies for him, and knowing he could not fight against the Pope and the King of France with only

untrained hired soldiers, offered to submit to the Pope and accept Langton as Archbishop of Canterbury.

The Pope, though, was no longer satisfied with his former demands and now demanded that the King surrender to him his royal insignia and rule England only as a vassal of the Papal See and that a large contribution of Peter's Pence be paid each year. The King, afraid to refuse, acceded to all the Pope's demands.

Stephen Langton, now Archbishop of Canterbury, was determined to keep the Church in England free from the domination of the Pope on the one hand and of the King on the other.

When he found the Papal Legate going up and down the country filling any vacant benefice with those who were friendly towards the Pope, he not only protested to the Pope, but forbade the legate to make any further appointments and when King John showed himself incapable of keeping any promises he made, realising that England would have to struggle for a long time against the claims of the Popes, drew up The Great Charter (Magna Carta), in 1215, the first and last sentences of which begin: "Ecclesia anglicana libera sit," which means "The Church of England shall be free" and forced the King to sign it.

THE MECHANIC AND THE
BARBER: TWO REFUGEES

ECUMENICAL PRESS SERVICE

PETER Egoroff, a Russian refugee whom the World Council of Churches helped to emigrate to Brazil in 1955 after he had escaped by tramping through Estonia, Latvia, Poland, Czechoslovakia and Austria to Italy, has been awarded a premium of 250,000 cruzeiros by the Brazilian branch of Philips, the Dutch electrical firm, for a suggestion he made to the management for technical improvements.

The award was made for modifications he designed to the supports for vacuum pumps used in the manufacture of cine-scopes.

This won him 1,000 dollars last year in the firm's annual contest for the best suggestion from an employee and was listed as the 1961 Number One employee's suggestion.

The prize was equal to 16 times the average basic monthly wage and was accompanied by the gift of a portable radio.

Now he has been awarded a further 250 dollars for an additional study of the economies his suggestion will bring to the shareholders.

Egoroff was born in Russia on June 15, 1921, and he early developed an ambition to become an automobile mechanic.

He worked for a time in a State motor-tractor factory, but in 1941 he was drafted into the navy where he served for four years before going back to make tractors.

He was again drafted in 1951 to be trained in new naval developments, but he escaped and began his long hike across Europe. After two months' foot-slogging, he reached Italy in July 1951.

The World Council of Churches found him living in a refugee camp, and in 1955 arranged for his passage to Brazil and found him a job with Philips.

Another refugee story that has come to light in Brazil concerns 60-year-old George Mokrensky,

also of Russian origin, who entered the country in 1950.

For 12 years he supported himself and his Russian-born wife without asking for any help, but recently he became ambitious to set himself up in business as a barber — work he could well continue to do in old age — and he obtained a diploma to practise after training as a barber.

He applied for assistance to the World Council of Churches and out of a special Integration Fund, formed by money subscribed during World Refugee Year, two barber chairs — one for adults and one for children — assorted clippers, scissors and other instruments, a mirror, a table, and chairs for waiting customers were bought for him at a cost of 400 dollars to furnish his little shop in Salvador. He is now in business.

Mr Mokrensky, who speaks Russian, English, and Spanish, has only an average of three customers a day as he builds up his clientele.

But he is a devout churchman, a member of the Russian Ortho-

dox Church, and to show his gratitude for what has been done for him, he visits orphanages and institutions to give free haircuts.

He spends three afternoons a month at one orphanage clipping the hair of 36 little boys and he gives his service free to a day nursery.

Every Wednesday afternoon he goes, at his own expense, on an hour's journey to cut the hair of 10 small boys without charge at the Church World Service social centre at the San Gregorio low-income community project.

He does not like to receive only but lives his religion. His home is one room off with adobe walls which his wife keeps to augment their income.

The San Gregorio community project is a government venture where Church World Service, the relief arm of the National Council of Churches in the U.S.A., has put up two prefabricated buildings.

These serve as a social centre during the week and as a Presbyterian church on Sunday.

WORLD-WIDE FREEDOM
FROM HUNGER WEEK

A world-wide Freedom from Hunger Week will be held in the latter part of March, 1963.

This was announced on July 25 by U Thant, Acting Secretary-General of the United Nations, and Dr B. R. Sen, Director-General of the U.N. Food and Agriculture Organisation.

The week will be centred around March 21, the time of spring sowings in the northern hemisphere and of harvesting and thanksgiving in the southern.

Besides giving an important stimulus to the campaign, the week will provide one of the first major opportunities for public participation in the United Nations Development Decade, as the 1960s have been unanimously designated by the General Assembly.

It is expected that 50 national Freedom from Hunger committees and more than 100 international non-governmental organisations will stage activities during the week.

These will include "family fasting days," "austerity lunches," "silent guest meals" and "bread surtaxes."

In their statement, U Thant and Dr Sen said that the Freedom from Hunger Week would focus public attention on the plight of hundreds of millions of people who were suffering from hunger and malnutrition and would help to initiate measures which would ensure a permanent food supply for all.

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ARCHBISHOP ON NEED OF OBEDIENCE

FESTAL EVENSONG AT S. JAMES' CHURCH

"The note of obedience sounded in the Collect for S. James' Day is one that is sorely needed in the Church to-day, to be sounded loud and long and boldly," said the Archbishop of Sydney, the Most Reverend H. R. Gough, on July 25.

The archbishop was preaching during the Festal Evensong at S. James' Church, King Street, Sydney, for its patronal festival.

The occasion was also taken to farewell the rector, Dr W. J. Edwards, and Mrs Edwards on the eve of the former's retirement.

"The Church seems to have drifted far away from the simple and fundamental truth of obedience to God."

"People come to church to get and not to give. When they do not get much they are disappointed and give it up as not being worth while."

"The motive of getting is wrong. It is only by true giving that we will ever receive. We must give to God with that outer expression of love in our hearts."

"Christianity for many has become far too comfortable, a sort of armchair religion, far removed from the rough manger at Bethlehem or the Cross of Calvary."

"In S. John 12 Our Lord tells us that 'if any man serve let him follow me, and where I am there shall also my servant be.'"

"What Christ is saying to us is that if we profess to serve Him we must be sure we are also following Him."

"There are many who profess to be following Christ but so little evidence of Christ in their character or conduct."

"S. James heard the call of Christ and was obedient without delay. He followed literally, leading to his death, being the first of the Apostles to reach martyrdom."

"We are not called to a martyr's death, but to sacrificial service and obedience."

MORE SACRIFICE

"God can use us in an exceptional way, but He is not using us because we are not sufficient in heartfelt sacrifice and devotion."

"Many people say they want more knowledge of the Faith, but the remedy is in their own hands."

"If we live up to the light already revealed to us then more light will be shown. We must first obey, then we will be able to understand."

"Because the Jewish leaders were not willing to obey Christ they did not understand His nature. Their hearts were hardened by the sins of pride and prejudice, not recognising Christ as the Messiah, so they crucified Him."

"We can only make progress in the Christian life through obedience, such obedience to be made relevant in our daily life and conduct, in business or pleasure."

Archbishop Gough took part in the procession in honour of S. James, together with Archbishop Ezekial (Greek Orthodox Church), Bishop R. C. Kerle, Bishop G. A. Chambers, Pastor J. Krauklis (Latvian Lutheran Church), Dr Felix Arnott (S. Paul's College), and other clergy. During the service the archbishop unveiled and dedicated a

tablet to be placed in the entrance of the new S. James' Hall now being erected in Phillip Street.

At dinner held in the crypt the archbishop referred to the long and faithful service given to the Church by Dr and Mrs Edwards, and wished them many happy years of retirement in their new home at Canberra.

A presentation of a handsome silver coffee set was made to Mrs Edwards on behalf of the congregation by Mr F. Mashman, who also presented a cheque to Dr Edwards.



The retiring Rector of S. James' Church, King Street, Sydney, Dr W. J. Edwards, and Mrs Edwards who were farewelled by parishioners on July 25.

WOLLASTON COLLEGE APPEAL

FROM OUR OWN CORRESPONDENT

Perth, July 30

The Assistant Bishop of Perth, the Right Reverend R. E. Freeth, reports that the appeal for funds for the Wollaston College appears to be gathering momentum.

£80,000 which had been raised for the centenary appeal in 1956-57 has been spent; and the college building is still unfinished.

Bishop Freeth says the problem at first appeared to be whom to approach rather than how to present the appeal.

Thanks, however, to the marvellous help of the rectors in the metropolitan area three thousand individuals have been personally invited to contribute.

A pool of volunteer typists, drawn from several parishes, has given valuable assistance and the Guild of S. Andrew and S. Mary Magdalene has revelled in the opportunity of serving the college in which they are so interested.

Bishop Freeth reports that many people in making a donation have expressed pleasure that the appeal has been launched and have wished it success.

In the comparative few weeks since this appeal was launched it has received in gifts and promises more than £3,000.

Without previous announcement both Katrine and Toodyay gave one quarter of the thank-offerings at their centenary services. This was especially good of Toodyay because they badly need money for their new hall.

One parish has promised £500 within six months. One very poor parish has promised a weekly donation.

Several parishes are already organising some form of regular donation. One youth group is to produce a play and give the proceeds to the college.

It is hoped this year to raise £12,000 to repay what the college council has had to borrow to provide quarters for the families of married students.

The college has accommodation for only sixteen students

and there are already nineteen receiving instruction.

It is therefore most necessary to complete as soon as possible the plans that were commenced in 1957.

Bishop Freeth regrets that he has not yet been able to approach country parishes with the exception of two, but hopes that it may be possible to do more in this direction after synod.

Already fifteen students from Wollaston College have been ordained and are serving in parishes in Western Australia.

YOUTH HOSTEL FROM CHURCH

FROM OUR OWN CORRESPONDENT

Newcastle, July 30

Plans have now been drawn up for the conversion of an old Anglican church at Carrington, near the Table Bible College, on Port Stephens, into a youth hostel.

The drawings were prepared by the Senior Lecturer in Architecture at the Newcastle University College, Mr Parker, who is now calculating the cost.

The church was built by convicts in 1846.

A lease for its use was recently signed by the Australian Youth Hostels' Association and the diocese.

Work on its conversion is expected to start in about three months' time.

The hostel will be in use before the end of the year, accommodating up to 10 men and 10 women.

NEW CHURCH HALL

FROM OUR OWN CORRESPONDENT

Newcastle, July 30

A new church hall at Warners Bay in the Parish of Boolaroo was dedicated last Saturday by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

The hall, which is valued at more than £10,000, was built and furnished for only £5,500 because many tradesmen and workers gave their time voluntarily.

The builder of the church hall was the brother of the Rector of Boolaroo, the Reverend Dallas Hinds.

The building will seat about 160 people.

The sanctuary has sliding concertina-style doors which can shut it off from the rest of the building to convert the church into a hall.

The church hall, which is just behind the shopping centre, replaces a small and inadequate church which was not sufficiently central.

"LONDON — OVER THE BRIDGE"

ANGLICAN NEWS SERVICE

London, July 30

A series of Lectures on "London—Over the Bridge," is to be given in Southwark Cathedral at 6.30 p.m. on Sundays, during August.

The two first lectures on August 5 and 12 will be delivered by the Cathedral Librarian, Canon D. Rhymes.

On the first evening he will speak on the history of Southwark and will take the congregation on a conducted tour of the cathedral.

At the second session, following a short service, he will take them on a tour of the district surrounding the cathedral.

THE NAKURU APPEAL

Greatly helped this week by £100 from a Sydney parish, the Nakuru Appeal now stands at £4,672/8/-.

Please help us to reach £5,000 soon. Unemployment, and subsequent distress, is growing in Kenya.

Although our appeal is for three specific projects, it would be hard to put a limit on the amount of money the Bishop of Nakuru, the Right Reverend N. Langford-Smith, could use in rehabilitation work, as so many unemployed agricultural workers have flocked to the township of Nakuru.

Donations should be sent to "The Nakuru Appeal," c/o THE ANGLICAN, G.P.O. Box 702, Sydney.

The following gifts, not already acknowledged, have been received:—

Parishioners, Christ Church, Blacktown, N.S.W., £100; The Reverend J. S. Drought, £5/5/-; Canon E. C. Loan and Mrs Loan, £1/1/-; Anon., £5.

Correction: £10 acknowledged to J. S. Drought (July 19) should have read "P. C. Drought, £10."

LUCAS-TOOTH SCHOLARSHIP

Applications will close on August 31 for the next appointment to the Lucas-Tooth Scholarship.

Candidates must be Australians in Holy Orders who desire to pursue their studies at either of the Universities of Oxford or Cambridge or elsewhere in England at a place approved by the trustees.

Deacons must have been ordained for not more than two years; priests for not more than three years.

The candidate must be nominated in the first instance by the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements.

If no appointment is made from these nominations, candidates from elsewhere in N.S.W., and in the Dioceses of Melbourne and Brisbane, are eligible.

The amount of the scholarship is £800 sterling per annum for two years.

Further information may be obtained from the secretary to the Lucas-Tooth Scholarship trustees, Mr I. J. Maxwell, 141 Elizabeth Street, Sydney.

NEWCASTLE A.C.C. MEETING

FROM OUR OWN CORRESPONDENT

Newcastle, July 30

The New South Wales Secretary of the Australian Council of Churches, the Reverend C. Harcourt-Norton, will speak at the annual general meeting of the Newcastle branch next Friday, August 3.

He will speak on the subject, "Witness for Christ."

The meeting will be held in S. Philip's Presbyterian Church, Newcastle, starting at 8 p.m.

CHRISTIAN FAMILY YEAR IN NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT

Townsville, July 30

To mark Christian Family Year in his scattered diocese, the Bishop of North Queensland has undertaken a very full pastoral visitation in order to meet all members of the Christian family in each parish.

Since May he has been continuously travelling and in addition to Confirmations in every parish, has spent an afternoon or morning with an organisation, devoting several days to each parish.

Mothers' Unions have been given devotional talks and news of what other branches are doing in the diocese.

Indeed, in Sarina, the bishop's remarks to the M.U. about teenage drinking led to a full scale attack by a Sunday paper which in turn was followed by action by the Police Department in tightening up the vigilance of the police all over the State.

Another group visited have been the servers who have been given a devotion session on their duties and the spiritual obligations of their membership of servers' guilds.

ORGANISATIONS

Parish Councils have been able to learn through this visitation of the ways in which other parishes are meeting similar problems, and the talk has always been on the wider Church and missionary responsibility to enable the evening's vision to get beyond the problems of maintenance.

Women's Guilds seem to have generally enjoyed a talk with the bishop over tea and again have been given talks on their spiritual obligations.

G.F.S. branches and C.E.B.S. branches have also been visited with the aim of seeing what work is being done, discussing programmes with the leaders, examining the children in the Faith and sometimes teaching them new games.

OBLIGATIONS

In addition to the routine work, it has enabled the bishop to meet Sunday school teachers, parochial nominators, wardens and other officers and run with them through the obligations of their appointments.

Recorders have been through financial statements with him and as many small branch church congregations as possible are being visited.

Thousands of miles have been travelled and Townsville has been deserted for long periods, but as a result the family spirit for which the diocese has long been well-known has been deepened and the meaning and work of the Christian family have been stressed.

At the end of the visitation to the Northern Archdeaconry, the bishop attended the clergy chapter meeting and shared his experiences with the clergy.

He expressed his appreciation of the happy family spirit that prevailed and asked for their continued loyalty in meeting and sharing with him the problems that arose in their ministry.



Archbishop Ezekial of the Greek Orthodox Church with the Archbishop of Sydney, the Most Reverend H. R. Gough, at the dinner held in the crypt of S. James' Church, King Street, Sydney, on July 25. (See story this page.)

C.M.S. MEDICAL SECRETARY

ANGLICAN NEWS SERVICE

London, July 30

Dr A. D. Iliff has been appointed Headquarters Medical Secretary of the Church Missionary Society in succession to Dr Florence Collier, who retires on December 31.

Dr Iliff, who will take up his new duties on January 1, has been a C.M.S. missionary since 1934.

He has worked in the three Pakistan frontier hospitals of Quetta, Peshawar and Bannu.

THE ANGLICAN

THURSDAY AUGUST 2 1962

AN UN-COMMON MARKET INDEED!

The United Kingdom is quite certainly going to join the European Economic Community. The sooner, the better. There is every probability, despite the clouds of words which obscure the present discussions at Brussels, that she will do so soon; but if not, the delay will be only temporary. Sooner or later the United Kingdom is bound to join it.

Her entry will be a good thing for the world in general, and for the West in particular, in both the short and the long run. Just how good it will be for the West may be guessed by the ordinary Australian who, knowing little of the politico-economic factors involved in detail, does know how violently the communist bloc hates the prospect. It is safe here for once to suspect that anything the communists fear must be good for the West! It is strange accordingly to find our own Prime Minister and his exiguous parliamentary majority of one, Mr D. J. KILLEN, making such enthusiastic common cause with the communists. The record which might give any weight to Mr KILLEN's views is not altogether clear. However, he is a good Anglican, he is right in the van of local Right wing thought — or, should we say? sentiment — and he is jolly good entertainment value. The Prime Minister is in a different category: he lacks neither intelligence nor experience. The grossly exaggerated language which he has used about the possible effect upon the Australian economy of Britain's entry into the European Economic Community cannot be excused on the score of youth or inexperience.

Most people — and not least his own slightly shamefaced party supporters — will readily understand Mr MENZIES' verbal intemperance. Politics is in part the art of the possible. Mr MENZIES, an especially capable politician, cannot continue even shakily in office without the disciplined support of the Country Party. That party, even more than the Australian Labour Party, represents minority, sectional interests, some of which will certainly be adversely affected by Britain joining the Common Market. Alas! The Country Party has for so long practised the evil art of political blackmail, and so successfully, that its leaders no longer even think of using — or need to use — less illegitimate means to gain their ends. It is saddening that the Country Party, having accomplished so much in the past for the man on the land, nowadays could not care less for the interest of the nation as a whole. Its parliamentary members shew as much concern to reach any compromise with their Liberal allies as the late J. V. STALIN with his colleagues of the Politbureau. They are the tail which unscrupulously wags the shaggy dog of which Mr MENZIES is the head.

If most people, then, understand the reasons for Mr MENZIES' histrionics in England and at home, some at least must surely be at a loss to understand how he has managed to keep the Australian Labour Party in tow. Here, surely, was a heaven-sent opportunity for them to de-bunk his preposterous overstatements? Instead, they appear completely to have been out-manoeuvred, and irresistibly to have been swept into supporting a set of nonsensical propositions put out only to keep the government parties' alliance intact and those parties in office! Even after making allowances for Mr CALWELL's closer acquaintance with Chinese, and Mr WHITLAM's with Ovid, than with KEYNES, it is hard to understand why they have left it to a junior ex-Minister from the other side of the House to do their job.

It is pleasing to record the strong change of emphasis, if not of substance, in the views publicly expressed on Britain and the Common Market, over the past three months, by Mr L. H. E. BURY. His latest words, which led Mr MENZIES very properly to drop him from the Cabinet, are eminently sensible and balanced. Our only regret is that he did not take the correct course of resigning office first. However, his reputation is in better case than those of his former Cabinet colleagues who silently agree with him.

Let there be no misapprehension in Australian minds about the gravity of the issues involved. England is a European country. The Empire and the Commonwealth, things of the glorious past, are now of tertiary importance. England's past, and her future, are rooted in Europe, as our future in Australia is bound increasingly with what we mistakenly term the East. The two great wars which have rent the fabric of Western civilisation in this century have not been truly "world" wars. They have been European civil wars. They have left Europe on the edge of the precipice of barbarism. She cannot afford the luxury of yet another civil war, even at a level short of armed force. That Europe which presents, in the words of SALVADOR DE MADARIAGA, Unity in Diversity; Diversity in Unity, can be preserved only through ever-closer co-operation — military, economic, political. If closer co-operation of the United Kingdom with the rest of Europe involves some small stresses in the Australian economy, that is a price well worth paying for the long-term benefits it will give the world.



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

Credit Side Of Bury Affair

The refreshing aspect of the affair which cost Mr Leslie Bury his place in the Federal Ministry last week is that he is revealed as a man whose *amour is his honest thought* and simple truth his utmost sill.

I see clearly enough that the principle of collective Ministerial responsibility demands that a Minister cannot take publicly an independent line and still stay a Minister. A cynic, Lord Melbourne, once said: "It does not matter much what we say as long as we all say the same thing!"

In a question of such vital material concern to Australia as Britain's move to enter the European Common Market there is no place for such cynicism. It is extremely important that the Australian Government should have a clear course of action fixed after thorough investigation of the situation.

Mr Bury feels that the Minister for Trade, Mr McEwen, has exaggerated the likely effects on the Australian economy of Britain's move. As the Prime Minister, Mr Menzies, following his tour abroad after Mr McEwen, believes that Australia stands to lose heavily. Mr Bury's views (expressed in two speeches to outside bodies) conflict also with those of his own leader.

But Mr Menzies' revelation in his letter to Mr Bury that he had sought for a way out short of Mr Bury's resignation shows that no breach in personal relations is likely. This is understandable enough, because it is generally believed that Mr Menzies persuaded Mr Bury to forsake his £7,500 international banking post in 1956 to enter Federal politics at a salary then only about one-third as great. It is believed also that Mr Menzies visualised Mr Bury as a Federal Treasurer.

Mr Bury showed he was not one to compromise his views for the sake of advancement. His maiden speech in Parliament was critical of the inflationary effect of the Government's immigration programme. Later speeches were similarly constructive and candid. Possibly because of this frankness Mr Bury seemed to slip out of calculations as a Treasurer when Sir Arthur Fadden quit politics, and Mr Harold Holt, a good Labour Minister with no obvious qualifications for the Treasury, was nonetheless appointed.

But when Mr Menzies had to reconstruct his election-battered Ministry last year he brought in at last in the second most junior post Mr Bury as Minister for Air and Minister assisting the Treasurer.

That was only seven months ago. It began to seem that Mr Bury would be the next Treasurer. That prospect has faded now.

Mr Bury has been called "naive" and "raw" and "unwise." Obviously he has not that shrewdness on which so many of our politicians pride themselves. But he has intelligence and honesty and good humour, which are far better — and which, one trusts, will continue to be of service to this nation and valued by it.

Distraction By Television

A noted Roman Catholic lay lecturer, Dr Frank Sheed (who, I understand, is now in Australia), said in New Zealand a week or two ago that he was convinced that no one would reach intellectual maturity who had access to a motor-car, a television set or some similar distraction.

Perhaps that was intended as picturesque exaggeration. Dr Sheed was making the point that there are too few too few intellectual young Roman Catholics. He said there are plenty of intelligent and educated young people, but they are not bending their minds to the theories and philosophies of their faith. He blamed scientific progress for that.

My own impression is that the Roman Catholic Church is fortunate in the number of its lay people who are thoroughly knowledgeable in their religion. That impression is based merely on casual contacts. One finds more Roman Catholic laymen ready to discuss and explain the principles of their faith than the laymen of all other denominations put together. That, at any rate, is my experience.

But if so experienced an observer as Dr Sheed feels that his own co-religionists are falling down on this job through distractions like television, it must be high time for Anglican leaders, for instance, to be concerned, too.

I think there is little doubt that television can be a time-waster. There are some excellent programmes which greatly stimulate thought (John Freeman's "Face to Face" interviews are my own favourite). But, clearly, television must be used selectively unless it is to achieve undue

dominance in many lives and make people intellectually as well as physically lazy.

Batman — And The Budget

Next Tuesday's Federal Budget is not likely to be an inspiring document if one may judge by the strange decision of the Liberal Party not to contest the election in Batman (Victoria) caused by the death of the Labour member, Mr Bird.

A few weeks ago an interview with Mr Adlai Stevenson by John Freeman drew the interesting statement from the American statesman that, when he had twice contested the U.S. presidency against Mr Eisenhower, he did not do so because he felt convinced he could win.

Mr Stevenson said that he realised on the first occasion that he had to fight against a national hero and against the feeling that, after the long Democratic rule, it was time for a change. On the second occasion he knew that Mr Eisenhower was still exceedingly popular.

But Mr Stevenson felt he had a duty not merely to seek to win but also to make widely known the principles for which he and his party stood.

Although the Liberal Party could certainly do with recruits, it still has chosen not to run a candidate in Batman. One can agree that a Liberal would have little prospect of success there. But surely a Government which believes in its mission should feel an obligation to put a representative in the field so that he and Ministerial supporters could explain the Party's policy in this critically important year for the Australian economy.

Particularly if the Budget is to be a blueprint for more stimulating economic planning (as is envisaged by drastic Treasury changes in Britain in the past fortnight) one would expect the Batman campaign to be seized on by the Federal Government as a golden opportunity for expounding its principles.

Or am I being as naive as Mr Bury?

—THE MAN IN THE STREET.

WORK IN TOWNS OF KENYA

ANGLICAN NEWS SERVICE
Nairobi, July 30

A new college, to train clergymen for work in towns, is to be established in Kenya, East Africa.

The Archbishop of East Africa, the Most Reverend L. J. Beecher, says the college will be an attempt to balance the training of clergy for rural areas with training for the increasing work in housing estates and industry.

The building will be near St. Stephen's Church, Nairobi.

The school will offer courses for men who have already been ordained as well as for students at the nearby St. Paul's College, the interdenominational (including Anglican) theological school for Kenya.

ANNIVERSARY GIFTS

ANGLICAN NEWS SERVICE
London, July 30

The Archbishop of Cape Town, the most Reverend Joost de Blank, celebrated the tenth anniversary of his consecration as a bishop on July 24.

He has been Archbishop of Cape Town since October, 1957.

To mark the anniversary, Mr Deane Anderson, of the Faculty of Architecture at the University of Cape Town, has designed a travelling prismatic cross and pastoral staff which are to be presented to the diocese.

CHURCH CALENDAR

August 5: Trinity 7.

August 6: The Transfiguration of Our Lord.

August 7: Name of Jesus.

August 10: S. Lawrence, Martyr.

ONE MINUTE SERMON

THEY WOULD NOT TRUST

S. JOHN 8: 31-57

Now Our Lord turns from those who refuse Him to those who have come some way at least. As yet they do not commit their lives to Him, but they do believe that what He said was true. To go so far and not to go all the way is tragic. There must be something wrong!

Here are men who believe what Jesus says, yet will not trust their lives to Him. There is some force of opposition in their lives! What is it? Is it not true that many to-day fail in this way. If we follow we must go with Him "all the way." Hence the stern words He utters to them.

It is as though He said: "You have heard my words and believed them. If you will rest in them you will see God's truth and that will make you free." How their pride stirs!

We are Abraham's seed—we've never been slave to anyone. And this despite their history, their slavery in Egypt, their captivity in Babylon! Resistance on selfish grounds hardens the heart.

Free! Anyone who sins is a slave! The slave is not at home in the Master's house, but the Son is! A slave cannot set himself free, but if the Son sets you free, you really will be free.

"You claim to be Abraham's children, then live like Abraham," says Jesus. He was a man who trusted. No, you have another Father. "We have God as our Father and we were born in wedlock," they reply sneeringly.

No! said Jesus, your behaviour, your hate of me, show that the devil is your father and what he wishes, you will do. Murder is natural to him, lying is his nature. Truth is not in him. He is the father of lies. And you follow him and refuse to hear when I tell you truth from God. What sin have you found in my life, tell me! And when I speak to you God's truth, why will you not listen?

Bitterly they reply—you are the one possessed of the devil. We could not use this stern language Jesus uses. We have no right. But do we realise the awful meaning of what He says?

If we believe what He says is right and do not follow Him utterly, then we are slaves to the forces against Him, slaves to sin. And we can never free ourselves from sin—only the Son can set us free, as indeed our Saviour Christ has done by His Cross and passion.

CLERGY NEWS

BRIDE, The Reverend G. L., formerly of the Diocese of Melbourne, and lately at St. Augustine's College, Canterbury, to be Assistant Curate of Thyrbergh, Yorkshire, and part-time chaplain in the Sheffield Industrial Mission.

TRINGHAM, The Reverend Bernard, Rector of Mundraburra, Diocese of North Queensland, to be Archdeacon of the West and Rector of Mount Isa, in the same diocese.

SON ET LUMIERE AT CANTERBURY

ANGLICAN NEWS SERVICE

London, July 30

This year is Festival Year at Canterbury; throughout the summer, celebrations have been held in the city.

As a climax, Christopher Ede's production of Son et Lumiere will be presented in the cathedral grounds each night, except for Sundays, from August 3 until September 22.

With its tremendous architectural beauty combined with the drama of its history, the Canterbury Son et Lumiere should prove to be one of the most spectacular sound and light displays yet produced in this country.

Among the historical events to be portrayed will be the murder of S. Thomas à Becket in the cathedral on December 29, 1170, and the story of the pilgrims who came to visit his shrine, among them the famous pilgrims of Chaucer's Canterbury Tales.

RELIGIOUS BROADCASTS

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

SUNDAY, AUGUST 5:

RADIO SERVICE: 9.30 p.m. A.E.T. The Scots College, Sydney. Preacher: the Reverend T. J. Patterson. DIVINE SERVICE: 11.00 a.m. A.E.T. Central Baptist Church, Sydney. Preacher: Dr Emlyn Davies. RELIGION SPEAKS: 4.15 p.m. A.E.T. "Frontier"—a Christian monthly review.

PRELUDE: 7.15 p.m. A.E.T. The A.B.C. Adelaide Singers. PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend F. B. Vawter, C.M.

THE EPILOGUE: 10.48 p.m. A.E.T. From the Church of the Jesuit Fathers, Farm Street, London.

MONDAY, AUGUST 6:

FACING THE WEEK: 6.15 a.m. A.E.T. Mr. John Smeeton.

WEDNESDAY, AUGUST 8:

RELIGION IN LIFE: 10.15 p.m. A.E.T. "How We Pray For All in Trouble." The Reverend Sydney Price.

FRIDAY, AUGUST 10:

EVENINGSONG: 4.30 p.m. A.E.T. S. Paul's Cathedral, Melbourne.

MONDAY, AUGUST 6 — SATURDAY, AUGUST 11:

READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Very Reverend Eric Pitt.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend A. V. Maddocks.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

Monday—Mrs. Harvey Perkins.

Tuesday—The Right Reverend J. J. Booth.

Wednesday—"School Service"—"God with His People"—"Jesus Makes a Promise."

Thursday—The Reverend A. P. Campbell.

Friday—The Reverend W. R. Ray.

Saturday—The Reverend E. P. Costello, S.J.

EVENING MEDITATION: 11.15 p.m. A.E.T. Professor Norman Lide.

TELEVISION:

SUNDAY, AUGUST 5:

ARN 2, SYDNEY: 4.45 p.m., "Sunday Special"—"Down to Earth." Clive Smith.

6.30 p.m., "Journey of Understanding." 10.30 p.m., "Hunger Unlimited." The Reverend Brian Cosgrove.

ARN 2, MELBOURNE: 4.45 p.m., "Sunday Special"—"See How They Grow." Clive Smith.

6.30 p.m., "Heritage of Praise." 10.30 p.m., "A Wedding at Cana." Canon Bryan Green.

ARO 2, BRISBANE: 4.45 p.m., "Sunday Special"—"Davey Goliath—The Waterfall." 6.30 p.m., "Meeting Point"—"Facing Death." A Nurse, a Bishop and a Psychiatrist.

10.30 p.m., "If God be God." Mr C. G. Taylor.

ARN 2, ADELAIDE: 4.45 p.m., "Sunday Special"—"Timing Things." The Reverend Keith Sanders.

6.30 p.m., "The Comfortable Kelly"—a man's true self.

10.30 p.m., "Viewpoint"—"It's No Go The Bible." Introduced by the Reverend John Hustable.

ARN 2, PERTH: 4.45 p.m., "Divine Service" from S. Andrew's Presbyterian Church, Perth.

4.45 p.m., "Sunday Special"—"A Good Land." The Reverend Eric Derbyshire.

6.30 p.m., "Plain Christianity." The Reverend Austin James.

10.30 p.m., "Epilogue." The Roman Catholic Archbishop of Birmingham, the Most Reverend Francis Grimshaw.

ABT 2, HOBART: 11.00 a.m., "Divine Service" from Scotch College, Melbourne.

4.45 p.m., "Sunday Special"—"Davey Goliath—The Silver Mine." 6.30 p.m., "Meeting Point"—"Call Nothing Thine Own."

10.30 p.m., "Bridging the Gulf." Dr Eric Osborn.

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.

CHOIR SCHOOL APPEAL

STATED PURPOSE BEING KEPT?

TO THE EDITOR OF THE ANGLICAN

Sir,—I write to express publicly my concern with regard to the S. Andrew's Cathedral Choir School Building Appeal.

It will be remembered that this appeal was launched a few years ago, and received some measure of publicity and support through the columns of THE ANGLICAN. And rightly so, for this was a matter of interest to many Anglicans, like myself, outside the Diocese of Sydney, who so highly value the contribution of music to the worship of the Church, that we consider a choir school attached to a cathedral to be an indispensable part of the cathedral foundation. That this should be doubly important in the cathedral of the first diocese of the Commonwealth need hardly be said. The music and worship at S. Andrew's, Sydney, ought to set a pattern and standard for every other diocese to follow.

My first point is this. Since this appeal was launched there seems to have been, at least to those of us in other States, a very prolonged delay, and very little direct news, limited to a short item in THE ANGLICAN, which in fact appeared as a result of an enquiry from me. The delays have no doubt been justified and inevitable.

However, the real issue is this: When a body such as this launches an appeal and accepts money contributed in good faith they have a moral duty to spend the money for the purpose for which it was obtained, or at least explain to the contributors what has caused the delay and what plans have been made. I can recall no such communication from the S. Andrew's Cathedral Choir School Building Appeal Committee.

I did, however, receive a letter from the Appeal Committee, dated May 9, 1962. This explained (long overdue) that much of the delay was now occasioned by new proposals for the formation of a master plan for the development of the cathedral site as a whole. As a result of this, so the letter informed us, "the Cathedral Choir School has been promised larger and better accommodation in the overall project at no more cost than the original plan."

But for whom is this "larger and better" accommodation? Does this really mean just a bigger and better Church school (and I do not deny that this may be important), or does it mean primarily the provision of even better facilities for boys who attend the school to make their contribution to the music of the Church at S. Andrew's? To do less than this would be to ignore the stated purpose of the original Building Appeal and to mistake the motive for support by people like myself.

This latter concern of mine was the subject of a letter which I directed to the Appeal Committee on May 28, 1962. I have to this day received no acknowledgement.

But there is a third significant ground for concern. I have it on reliable authority that the S. Andrew's Cathedral Chapter has recently decided to drop the word "Choir" from the title S. Andrew's Cathedral Choir School. In the light of these developments it is hard to escape the interpretation that the main concern now is, not the provision of a better choir school, but some other purpose.

It is not for any of us "outsiders" to tell the Chapter how to conduct its own affairs. But it is right for us to make sure

that funds collected for a certain purpose and project are in fact used for no other.

Church music in Australia desperately needs higher standards of performance and appreciation; it needs more and better musicians who are also churchmen. The provision of choir schools is, I believe, one important means of achieving these things. We look to S. Andrew's, Sydney, to show us how this might be done, with great benefit to the Church of England in Australia.

Yours faithfully,
(The Reverend)
PHILLIP K. NEWELL
Middle Brighton,
Victoria.

RELIGION ON THE RADIO

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Peter Wakeley, of Cooma (July 19), is quite wrong in asserting that religious programmes produced in Australia "are sinking lower and lower as far as quality is concerned."

There are three main sources: 1. The A.B.C., which does a magnificent job through its religious broadcasts, although Mr Wakeley seems to realise that the A.B.C.'s "mature - sounding clergymen" may not appeal to the vast majority of radio listeners. The A.B.C. deserves the gratitude of every Christian, nonetheless.

2. "Canned" programmes from the U.S.A. These are placed on Australia's 110 commercial stations (including 2CH) on paid time, and form part of the stations' income. Mr Wakeley and I may not like some of them, but many others are apparently not as discerning. Although the Council of Churches in N.S.W. owns the licence of 2CH, the station is operated by A.W.A. Limited, which company sells time to these American organisations.

3. The Christian Broadcasting Association distributes to the commercial stations a total of 15,000 Christian radio programmes per annum, free of charge. Stations reciprocate by giving time free. These programmes range from "high-brow" to "low-brow" in an attempt to convey the Gospel of Christ to all classes of people. This forms the major source of Australian-produced programmes used on commercial stations.

C.B.A. has repeatedly been complimented by broadcasting authorities on the exceptionally high standard of its broadcasts, and we know from our mail response that they are listened to and enjoyed by a vast number of people who have been drawn to Christ and to His Church through them.

I invite Mr Wakeley and all your readers to inspect the C.B.A. Studios to learn firsthand what is actually being achieved by this most important branch of the Church's ministry.

Yours faithfully,
(The Reverend)
VERNON TURNER,
Christian Broadcasting
Association.
Sydney, N.S.W.

STATE AID FOR SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—The statement that "no private body has a right to claim public moneys" is one with which the Reverend Ernest Gundry finally professes agreement. (July 19). Power without financial responsibility is not a good principle.

Nonetheless Mr Gundry seems to be unaware that this statement is denied by those Roman Catholics who claim State-aid for their schools and say that their Church has the right to use the State as its money-collector.

In the same issue of THE ANGLICAN by coincidence the views of this same group were stated more completely in the words of Monsignor Ronald Knox. "The Catholic State will not shrink from repressive measures to secure the domination of Catholic principles." This is the sectarian goal towards the attainment of which we are asked to divert public moneys.

Although Mr Gundry seems to agree that the State has no obligation to aid Church schools, he nonetheless feels it desirable

for the State to support them. In favour of this view he does not argue that such aid would be in the interests of the State as distinct from the Church. How could he? Segregation of its subjects by religion surely would not be good for the State.

Furthermore, the State would be supporting a system devoted to the overthrow of the State's own schools. Again, the State would be endorsing and by its action approving teachings offensive to the consciences of many of its citizens. Would this be good for the State?

Mr Gundry in fact wants State-aid because the four million Anglicans of this rich nation—Australia has one of the six highest per capita incomes in the world—have not yet managed to organise an efficient system of religious instruction for their children when such a system using trained and qualified teachers, employed by the Church, would cost each member an additional 5/- a year.

Mr Gundry wants the State, which already in N.S.W. provides buildings and time, up to one hour a day, for religious instruction, to do even more. Religious education is the responsibility of the Church and any fault in it is ours, and the States'. When this is admitted we are free to remedy it, as the Diocese of Sydney has begun to do, by creating its own staff of graduate teachers who are paid by the Church, and devote their lives to religious instruction in the public schools.

All of this does not prevent us sympathising with the Roman Catholic parent, who is directed by his priest to take his child from a public school. We can sympathise with the priest who has others to obey: Even Cardinal Gilroy's threat of ex-communication to parents who did not send their child to a Church school was not of his own making entirely. He is bound by the Vatican's Canon Law 1374.

Until this law becomes ineffective the struggle between people and prelates for ultimate control is a matter finally for the Roman Catholic people themselves, but we need not add to their burdens. The great amount of thought and study given for years by the Church of England in Sydney to the whole question to State-aid has understandably not been realised by Mr Gundry in W.A.

A high-level committee has met many times to consider the matter and in succeeding years the 600 strong Sydney Synod has debated and almost unanimously has reaffirmed a long-standing policy. That this is so is seen by recalling that the archbishop and bishops of the Province of N.S.W. said in 1937:

"We... believe that education is the means to individual and national character and we have therefore loyally stood by the State system of education that national unity might be unimpaired... if there be any claims for assistance which the Roman Catholic Church can legitimately make, they should be met in some other way than by granting State-aid to schools owned and controlled by a religious denomination."

Yours faithfully,
L. E. LYONS.

Pymble,
N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your leading article of July 19 stated that "the most thoughtful and influential section of the Church is opposed to State aid for private schools, on grounds of principle that are well known" and that "many of the minority are more interested in getting money for themselves than they are in principle."

Yet the dioceses of Queensland are campaigning for such aid, the synods of Melbourne and Bathurst have supported it, and the Diocese of Canberra and Goulburn accepted the limited assistance offered by the Federal Government. These apparently represent the less "thoughtful" section of the Church. And is there any evidence that the motives of "many of the minority" have been those that your leading article suggests?

The real issue involved has been accurately described as "equal treatment for all children" from the public revenues, irrespective of which school is

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.

Can an Anglican call himself a Catholic?

I have been asked to comment on two statements made by a Roman Catholic spokesman in a Sydney weekly newspaper.

"Is the Anglican Church part of the Catholic Church? Many Anglicans make that claim, but to justify it, they have to read a meaning into the word 'Catholic' which was not what it had in the Apostles' Creed and which, pressed to its logical conclusion, would compel them to admit Mormons, Christian Scientists."

What is the meaning of the word "Catholic"? Coming as it does from a Greek word, it means "general" or "universal." In such a sense it was used by Ignatius, Bishop of Antioch in 115. "Wherever the bishop appears, there let the people be, even as whosoever Christ Jesus is, there is the Catholic Church."

Enlargement of meaning took place over the next two centuries

attended, whether it is Roman or Anglican, Protestant or Jewish, Muslim or non-denominational—so long as the State's academic and health standards are met. If this principle were implemented, parents would not be penalised for exercising their right of choosing the kind of education they wish their children to receive.

Er Gundry's letter in the same issue of THE ANGLICAN deals with a related matter when he points to the need for Anglicans to do "some basic thinking about the ideals and practice of Christian education" with particular reference to the functions of Anglican church schools.

I am one of four priests on the staff of this diocesan boys' school and although I have taught here for less than four years, I am convinced of the tremendous potential for Christian education that such schools—particularly boarding schools—possess. The Diocese of North Queensland has done much to show us how effective Church schools can be in giving a Christian education to Anglican children.

As Fr Gundry also pointed out, if our schools are to give a wholehearted Christian education to all who desire it and to be accessible to rich and poor, State assistance must be given to the parents. This alone, of course, is not enough. We must also think clearly about the reasons for the existence of Church schools and about the education it should seek to provide.

Fortunately there are many educationists, especially in England, who have explored these questions. They include, for example, S. J. Curtis ("Introduction to the Philosophy of Education"), Spencer Leeson ("Christian Education Reviewed"), M. V. C. Jeffreys ("Glaucou," etc.), Cedric Astle ("The Beginning of Wisdom"), Professor W. R. Niblett ("Christian Education in a Secular Society"), Frances Banks ("Educating Towards a Christian Society"), Francis Drinkwater ("Telling the Good News") and many more. An other good book on this subject is the S.C.M. publication, edited by W. O. Lester Smith, "The School as a Christian Community."

Yours sincerely,
(The Reverend)
JOHN BUNYAN,
Canberra Grammar School.

TO THE EDITOR OF THE ANGLICAN

Sir,—Ever since the State took over education from the Church problems have arisen to tax the minds of politicians, educationists and churchmen alike. Years ago, education was for the influential, the wealthy, and the "upper crust" alone, and the Church acquiesced in this system. With compulsory education for all and the State providing funds, a different situation exists. The present schemes of State and Church schools seem unworkable. Let us take the long view and suggest some possible solution.

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

so that when the Apostles' Creed was accepted by the undivided Church, the word had the connotation not only of universality but also wholeness.

The Anglican believes himself to be a living part of the Catholic Church because he possesses the Catholic Scriptures, accepts the three Catholic Creeds, receives the Gospel sacraments ordained by Christ, and enjoys the Apostolic ministry of bishop, priest and deacon. He believes that in using such a term, it covers the Roman Catholic Church, the Greek Orthodox Communion, the Old Catholics as well as the Anglican communion.

First, I would abolish all Church and private schools as such, and make the State the sole educational authority (primary, secondary, and tertiary). Moreover, in Australia, there should be one Federal Authority—this would enable the teachers and lecturers to move more freely. Naturally this would also mean one curriculum for all similar teaching bodies.

Secondly, I would make Christianity—not "religion"—a set subject in all schools, with the first period of every day allotted to it. Ministers of religion should be allowed to teach their own respective doctrines, but all teachers should possess a teachers' certificate.

Surely some such method could be devised to suit the "conscience" of Roman Catholics, Anglicans and Protestants alike. If all children and pupils learned together, the unity of Australia would be advanced and the threat of communist infiltration diminished.

Yours, etc.,
(The Reverend)
H. W. GRIFFITHS,
Lutwyche, Qld.

ROYAL COMMISSION AND CHURCHES

TO THE EDITOR OF THE ANGLICAN

Sir,—It was interesting to note in "THE ANGLICAN" of July 19 that the Diocese of Sydney Standing Committee had given £500 towards the expenses of the N.S.W. Council of Churches in appearing at the Royal Commission on off-the-course betting.

In the same edition was a report from Geneva that "students of Manchester University, England, have built a 'deathometer' in All Saints' Square, Manchester, as part of the 'Freedom from Hunger Campaign.' The 'deathometer' records that one person dies from hunger every six seconds."

So much for the Christian Church's witness in Sydney.

Yours etc.,
LYN MURRAY,
The University of N.S.W.,
Kensington, N.S.W.

[Owing to the very heavy correspondence on the question of State Aid to Church Schools only a very small proportion of the letters received can be used. Representative views have been chosen. More correspondence appears on Page 10 of this issue.]

For that reason, the former Archbishop of Canterbury was frequently heard to say in his 1951 tour of Australia, "We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church: enshrined in the Catholic Creeds, and these creeds we hold without addition or diminution."

If my Roman Catholic commentator does not accept this—and regrettably he does not, for his interpretation is a monopolistic one—it is because he attaches a different meaning to the word. It is a universal Church, but its universality includes only those within the discipline of his Church.

It was Hobbes, if my memory holds good, who said that the Roman Church was the spiritual ghost of the Roman Empire. Imperial Rome with its arrogance, its dominance, its ruthlessness to others has passed on something of its spirit to the Roman Church. Certainly it is a fact of history, as Bicknell says in his volume on the "Articles" that nothing has divided Christendom so much as the unhistorical claims of the Roman Church.

And these things we must point out, not in the spirit of bitterness, or of charity, but in the recognition that continuance in such an attitude can only harden resistance in a day when non-Roman Catholics are looking towards Rome with greater respect and a greater willingness to learn from the immense amount of piety found within that Church.

DEVIATIONISTS

As to whether Mormons, etc., are part of the Catholic Church, our attitude would be that they are deviationists. No Church can be recognised which does not hold the right faith. They do not accept the Catholic Scriptures, adding their own: they do not accept the Catholic sacraments, nor the Catholic ministry, and that not through sheer historical accident: they do not believe the Catholic Creeds.

The second question my correspondent wishes comment on is the question why do Anglican ministers call themselves "priests." The Roman Catholic spokesman quotes from the "Oxford Dictionary of the Christian Church" edited by Dr Cross, which reads:

"The term priest was retained in the Book of Common Prayer apparently in order to make it clear that deacons were not to celebrate the Holy Communion. In general parlance the term 'clergyman' was more frequently used in the Church of England to avoid the implication of that of priest. With the revival of Catholic views, however, the term priest has again come into use."

The spokesman stops short for the Oxford Dictionary continues. "The revival of the term outside the Roman Catholic Church probably also reflects a more comprehensive view of priesthood which is seen in relation to the whole Church, and in so far ministerial rather than dominating and a fresh recognition of its relation to the priesthood of Christ."

As Bishop Lightfoot pointed out in his essay on the Christian ministry, while the term priest is used in the Ordinal, it is as a presbyter minister whose function is not sacerdotal but ambassadorial and pastoral.

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THE VATICAN COUNCIL AND REUNION

THE COUNCIL AND REUNION. Hans Küng, Sheed and Ward. English price, 11s. 6d.

AS I was reading this book I came across two newspaper accounts of statements by Cardinal Godfrey and Archbishop Heenan on the subject of the Vatican Council.

Cardinal Godfrey said in a sermon "that the Pope, in establishing a commission to foster Christian unity, hoped that the spectacle of unity of worship, professed by over 500 million Christians under one head, might lead others to study the life of the Church." (Times 1.1.62).

Dr Heenan in a television interview said "that he doubted if there would ever be any mass reunion with any other Church. He believed that reunion would come through individual conversion." (Guardian 18.12.61).

To read Fr Küng's book (he is the Roman Catholic Professor of Theology at Tübingen) is to enter another world. His voice is humble and understanding; here is someone who is both deeply devoted to his own Church, and yet has a deep love for those not of the Roman obedience.

Fr Küng begins by writing of the change in atmosphere which the summoning of the council has produced, both in the Roman Church and outside it.

By concentrating upon renewal and reform it is hoped that the cause of unity will be promoted.

The Church is commonly seen in two different ways: by the idealist as "pure, spotless, blameless, holy, concerned only with the salvation of men and the glory of God;" by the realist as "all too human . . . a harsh, intolerant machine, opposed to freedom and greedy for power, immersed in the finance and politics of this world, full of every kind of failing."

However, the Church must be both seen from above as the creation of God, and also from below as composed of sinful men. The Church must not be deified, for it is a "divine-human mystery."

Because of this strong grasp of the humanity of the Church, Fr Küng is aware of its capacity for sin and distortion, how, for example, in being conditioned by historical processes it is largely "a European-American affair." Worldliness and churchiness are equal dangers.

The dangers of becoming "churchy" can take innumerable forms. It is there when piety gives way to external Church practices; the care of souls to ecclesiastical administration; the Pope and bishops to bureaucracy; the missions to religious propaganda; the apostolate to a struggle for social position and spheres of influence; charismatic gifts to unimaginative, routine administration; spiritual leadership to petty paternalism; the Gospel to a theological system; . . . unity to uniformity; faith in the Church to faith in a machine; in a word, when letter replaces spirit.

BECAUSE of sin, the Church has to be "constantly, repeatedly reformed . . . she is never simply finished and complete." True reform begins with willingness to suffer over the weakness of the Church and over the scandal of disunity.

Each communion must have "the courage to recognise its own share of guilt for the schism, and publicly acknowledge and atone for its guilt." This willingness to suffer and repent will only come from prayer. To be critical of the Church is a Christian duty, but all criticism must spring from a deep love for the Church.

Now, what is to be reformed? That which is of divine institution cannot be reformed, but "Every institution, even the very holiest (the celebration of the Eucharist, or the preaching of the Gospel), every aspect of organisation (even the primacy of Rome, or the episcopal govern-

ment of the Church) can, through the historical process of formation and deformation, come to need renewal, and must then be reformed and renewed: only the basic irreformable pattern given by God through Christ must not be set aside."

In this reform all must share, for there is no communion which can honestly claim that its whole life and faith is in exact proportion to the Gospel.

For Roman Catholics this means "the meeting of all that is justified in Protestant demands and criticisms," a recognition of the corrupt state of the Church before the Reformation, and a willingness to acknowledge with the present Pope that responsibility for schism is divided.

We must not follow the example of the Counter-Reformation which tried to reform Catholicism chiefly as a way of combating Protestantism by a defensive restoration of crumbling positions.

Fr Küng rightly stresses that the Protestant has no right to stand aloof from this process of renewal; there must also be "a Protestant reform doing justice to all that is valid in Catholic demands."

TRUE reform by way of renewal according to the Gospel does away with any sense of Protestant "return" or Catholic "capitulation," for both will rejoice in the discovery of the uniting and judging truths of the Gospel.

There are movements within the Roman Church which lead to the faith that true renewal creates direct ecumenical gains.

The writer speaks of the growing Roman Catholic appreciation of the religious motives behind the Reformation, of the growing attention to biblical studies, of the Liturgical Movement with its encouragement of lay participation and the use of the vernacular, of the new emphasis upon the priestly work of the laity in Catholic Action and lay catechetical work, of the possible revival of lay deacons and even the introduction of laymen into the College of Cardinals, of the awareness of the great dangers of Europeanism and Latinism in Roman Catholic missiology.

The Papacy has in large measure been detached from politics; reform of the Curia and canon law has been carried out. In certain cases married Protestant pastors have been ordained to the priesthood.

The claims of the individual conscience (expressed in the canonisation of Joan of Arc) have been increasingly recognised.

"All that is secondary in Catholic devotion (relics, indulgences, veneration of the saints, and much else that was overstressed at the time of the Reformation) has been, manifestly giving ground . . . in favour of . . . a liturgical, biblical, Christocentrically and theocentrically shaped and interiorised piety."

Can we speak of reform of doctrine? We can indeed speak truly of the limitations of human language to express divine revelation, of the need to re-express doctrine in contemporary terms, of the need to reassert the balance between different doctrines, of the need to examine all doctrine against its biblical background.

"Every dogma of the Church expresses at the same time both the irreformable divine revelation and what is human and reformable."

An example of such "reform of doctrine" can be seen in the understanding which Fr Küng believes now to exist between Catholics and Protestants about the doctrine of justification of the sinner by God's grace.

He pleads for an honest willingness to distinguish clearly between what is *de fide* (that is, what is worth dying for) and what is not.

"It is only in faith that the

Church must have unity, not in theology. One Lord, one faith, one baptism (Eph. 4:5) but not one theology!"

Theological diversity on the many points on which there is no absolute certainty can, indeed, in the view of the present Pope, enrich the Church.

To the ordinary churchman the differences in popular piety between Christians of varying confessions are one of the main divisive factors.

On the one hand the Church has to be indulgent towards those whose faith is sounder than their grasp of theological language; on the other hand the Church has to watch over the development of popular piety, and is bound "to set up barriers against exaggerations and extravagance, to correct false emphasis and distortion, to root out superstitions and abuses."

In particular, there is a need for the control and discouragement of what one Catholic writer he quotes calls "the in many ways intolerable exaggerations of the Madonna-cult, especially in Latin countries."

But here again: if Catholics have sinned by excess, Protestants have sinned by neglect; both must examine their theology and piety for defects and distortions.

Then he goes on to examine "the great stone of stumbling" the Papacy. He pays tribute to recent sympathetic Protestant re-examination of scriptural evidence (notably by Cullmann), and reproduces at length some weighty Protestant objections to the Papal office. (One would like to read his reactions to Dr MacCall's chapters on the subject in "The Recovery of Unity").

HE readily acknowledges that at the time of the Reformation it was impossible to see the nature of the Papacy clearly.

The Papacy is for Fr Küng (as episcopacy for Anglicans) an object of faith, but it must also justify itself historically and spiritually on empirical grounds. The Pope must be seen to the *servus servorum Dei*.

Too often Roman Catholics themselves incorrectly see their Church as "a large army" in which the commander-in-chief has all the power and everybody else — whatever their rank — are only executives," as he writes in "Prism" for January, 1962.

It was on this theme of the humble and serving Shepherd that the Pope preached, against all tradition, at his coronation Mass. He there asked for prayers that he might forever continue in meekness and humility.

The new style of the Papacy under Pope John, with his great emphasis upon its essentially pastoral nature, and with his sweeping aside much pomp and formality, has won for the Papacy a new recognition. (Similarly episcopacy is best commended to Nonconformists when stripped

of its upper-class associations in, say, a missionary diocese).

What then does Fr Küng hope for from the Ecumenical Council?

He hopes for a restoration of the importance and status of the episcopal office; already Pope John has shown his awareness of this need by his treatment of the bishops as brethren.

Such a restoration would do much to limit Roman centralism, deplored by Roman Catholics and Protestants alike.

The Petrine office must be clearly distinguished from "a papalism capable of ignoring the divine rights of the Church's universal episcopate."

If local bishops had more authority, much of the stereotyped uniformity of Roman Catholicism would disappear and local initiative and indigenous response would be fostered.

HE hopes for a reform of the Mass liturgy on the lines made familiar by the Liturgical Movement, and this includes the restoration of the chalice to the laity.

The prayers of the priest should also be reformed; perhaps the priest might be required to devote an hour a day to prayer; one third of this time would be given to mental prayer, one third to reading of the whole of the Bible, one third to the recitation of offices from a reformed Breviary.

In certain cases dispensation from celibacy should be granted for both deacons and priests.

The Index should be abolished or reformed, and greater liberty ought to be given to theological writers.

The place of the laity as "an active subject, taking the initiative, and co-responsible for the Church" should be reasserted strongly.

The Council must make clear both its devotion to Holy Scripture and its penitence for the share of the Roman Church in the sins of schism.

Before we rush away rejoicing after reading this exciting book, we need to remember the writer's words that these suggestions will seem "bold to many, perhaps overbold to some."

We should not forget that there are more conservative and more polemical voices in the Roman Church, and these voices have power and influence.

But this book will quicken the hearts, imaginations and prayers of many not of the Roman obedience as they see in concrete terms a vision of the Mother of Western Christendom reformed and renewed.

But our reaction must not be one of aloof superiority. The call to us is also one of radical reform and renewal; we, too, must grow in truth, humility and penitence.

I am reminded of the Archbishop of Canterbury's words at the end of his great book "The Gospel and the Catholic Church": "Peter will be needed as well as Paul and Apollos, and like them he will be chastened and repentant . . ."

"For a primacy should depend upon and express the organic authority of the Body; and the discovery of its precise functions will come not by discussion of the Petrine claims in isolation but by the recovery everywhere of the Body's organic life, with its bishops, presbyters and people."

"In this Body Peter will find his due place, and ultimate reunion is hastened not by pursuit of 'the Papal controversy' but by the quiet growth of the organic life of every part of Christendom."

—ALAN WILKINSON.
[This review of this important and topical book originally appeared in the Church Union's journal "Faith and Unity." The journal is published quarterly and can be obtained through "The Anglican."

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KENYA YOUTH RALLY

CROWDS HEAR BISHOP

ECUMENICAL PRESS SERVICE

Geneva, July 30

Doors had to be locked at Nairobi's City Hall last week after more than 1,300 Christian youth had crowded in to attend a rally entitled "Kenya Tomorrow — A Challenge to Youth."

It was addressed by the Bishop of Masasi, the Right Reverend Trevor Huddleston, and the general secretary of the Kenya Federation of Labour, Peter Kibisu.

The object of the rally was to awaken the Christian youth of Kenya to its responsibilities at a time when the country is going into independence, and to urge Christians to participate fully in the life of the country, bringing a Christian influence to bear, instead of holding themselves aloof as a tight, select community.

Bishop Huddleston, who, on his arrival in East Africa, had been baited by reporters who had done their best to persuade him to expand on his opposition to the South African apartheid policy, which has made him a world-famous figure, touched on South Africa but briefly during his address.

He said apartheid was "an evil, condemned thing" and thanked God that he was called during his years in the Union to a share in the fight which the Church had inevitably engaged against a doctrine which is fundamentally anti-Christian.

NATIONALISM

Referring to the position in independent Tanganyika, Bishop Huddleston pointed out that Christian efforts there, and in other East African territories for that matter, were needed just as much after independence as under colonial rule.

He said there was a tremendous opportunity for Christians to channel the power of nationalism into constructive effort, and urged Christians to go out into society with this end in view.

Mr Kibisu pointed out that it was the Churches and not the Government which built the first schools in Kenya and said the contribution the Churches could continue to make in the building of the country was great.

He believed the Churches should be instrumental in applying themselves to producing and influencing leaders of society and he believed that in Kenya, as in other lands, Christian teaching and the general practice of the Churches must move as rapidly as anything else.

Reports said that follow-up questionnaires which were distributed to the youth rally audience are being returned to the offices of the Kenya Christian Council in sufficient numbers to indicate that one of the effects of the rally will be to bring about the revival of Christian activity among the youth of Kenya.

ANCIENT CHURCH RESTORED

ANGLICAN NEWS SERVICE

London, July 30

The ancient parish church of S. Mary, Cerne Abbas, Dorset, is to be decorated by members of the Dorset Floral Decoration Society from August 4 to 6, when visitors will be able to see the new dignity and beauty given to the building by recent restoration work.

The church has a fifteenth century tower. It was once part of an important Benedictine Abbey.

The fabric of the church dates from the thirteenth century.

The Right Reverend Christopher Storrs, formerly Bishop of Grafton, N.S.W., will preach at the afternoon service on August 5.

MEETING IN PARIS

OBSERVERS NAMED

ECUMENICAL PRESS SERVICE

Geneva, July 30

Two official Roman Catholic observers will be present at the meeting of the Central Committee of the World Council of Churches, to be held in Paris, August 7 to 17.

They will be: the Reverend John Sheerin, C.S.P., editor of the "Catholic World" in New York, and the Reverend Jérôme Hamer, O.P., of the Dominican House of Le Saulchoir, near Paris. They were named by the Vatican Secretariat for Promoting Christian Unity.

Fr Sheerin is chairman of the Paulist Fathers' Ecumenical Committee, and in 1957 was an unofficial observer at the first North American Conference on Faith and Order, which was sponsored by the World, National (U.S.A.) and Canadian Councils of Churches.

Fr Hamer is a French theologian and ecumenical scholar. He has studied the work of the World Council and has written extensively about it.

He also has attended several World Council meetings in an unofficial capacity, and has contributed articles on the ecumenical movement to both Catholic and Protestant publications.

Although official Roman Catholic observers were present at the Third Assembly of the World Council last year in New Delhi, this marks the first time that they will attend a Central Committee meeting.

The World Council and major world confessional groups have been invited through the Vatican Secretariat for Promoting Christian Unity to send delegate-observers to the Second Vatican Council.

The W.C.C. Central Committee is expected to deal with the invitation during its 10-day Paris meeting.

NEW PLAYS AT COVENTRY

ANGLICAN NEWS SERVICE

London, July 30

The Reverend Simon Phipps, who is industrial chaplain to the Bishop of Coventry, has thought up a number of modern-day morality plays.

These are to be presented in the porch of Coventry Cathedral at lunch-time three times a week throughout the year.

Martin Colburn, who is a member of the Religious Drama Society, is producing the plays, each of which lasts about 25 minutes, and which are being performed by members of the Coventry Religious Drama Group.

Miracle and mystery plays were first performed in medieval market places by ancient craft guilds; plays by shearmen, tailors and weavers are still in existence.

The cathedral porch is a fitting setting as that also is a public right of way; the audience will gather on the steps leading to the blitzed ruins to watch the performances.

The first of the plays, entitled "This is the End," and telling of a youth's affection for his pigeons, has been written by Ken Taylor, the television dramatist.

GIFT FOR AFRICAN CATHEDRAL

ANGLICAN NEWS SERVICE

London, July 30

A statue of Our Lady, which has been designed and carved from Tasmanian blackwood by Mr David Johns, of Woodley, Berks, has been presented to Salisbury Cathedral, Southern Rhodesia, by an anonymous donor.

It will be placed in a niche at the entrance to the Chapel of the Blessed Sacrament.

Mr Johns, whose work is to be seen in many churches in England, was introduced to the donor by Fr Adrian Whyte, C.R., who was at one time on the staff of the cathedral.

REVISION IN WALES

EXPERIMENTAL SERVICES

ANGLICAN NEWS SERVICE

London, July 30

A burial service suitable for people who have deliberately killed themselves is among the amendments to the Prayer Book which are expected to be published soon by the Church in Wales for experimental use.

The special service is the work of the Church's Standing Liturgical Commission and of the bench of bishops.

They have so far dealt with the services of Holy Matrimony, the Churching of women, Holy Baptism, and Confirmation, and now the Burial of the Dead.

Each revision has been a step towards a complete Prayer Book intended to replace the 1662 version.

So far the revised services are for experimental use only.

The new burial service would also be said for the excommunicated and the unbaptised.

The experimental marriage service, published in January, 1960, forbids the marriage in church of two unbaptised persons.

When one of the couple is unbaptised the decision is left to the bishop, who can impose such safeguards as he thinks fit.

Now, forms of prayer for the blessing of a civil marriage have been drawn up.

In each of the forms of service, a Welsh translation is placed on a page facing the English.

CONFERENCE OF YOUTH

ANGLICAN NEWS SERVICE

London, July 30

The Archbishop of Canterbury, Dr A. M. Ramsey, gave the address at a service held in Leicester Cathedral on July 27, to mark the opening of the Third British Conference of Christian Youth.

The general secretary of the British Council of Churches, the Reverend Kenneth Slack, conducted the service.

The conference, held at Leicester University from July 27 until August 2, was attended by over 1,000 delegates.

It is a joint effort on the part of all the Churches in Great Britain, and follows the pattern of similar conferences held at Bangor in 1951 and Bristol in 1956.

All the constituent members of the British Council of Churches were represented; there were representatives of other Churches in Great Britain, South America, the United States of America, Canada, Australia, Fiji, the African and Asian countries and Europe.

Under the theme "I Believe" they studied such subjects as international affairs, Christian unity and ways of communicating the Faith.

On Sunday, July 29, at the invitation of the Bishop of Leicester, the Right Reverend R. Williams, and the cathedral chapter, there was an open Anglican Communion service in the cathedral for all baptised communicant members among the delegates.

EAST-WEST UNITY

ANGLICAN NEWS SERVICE

London, July 30

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, spoke at a Mass in the Armenian Church of S. Sarkis in Kensington, on July 22.

He said that it must grieve Our Lord to see the number of divisions between people who bore His name.

Of these divisions he considered none was more sad than that between East and West.

"It is my most urgent hope to heal the division between East and West," His Grace said.

The Mass, celebrated by the Armenian Bishop in London, was held to celebrate the 1,600th anniversary of the birth of S. Mesrob, renowned for his creation of the Armenian alphabet.

DIPLOMA IN LITURGY

STUDY AT NEW INSTITUTE

ANGLICAN NEWS SERVICE

London, July 30

An institute which may help to improve the design of British churches and offer advice on liturgical change is to be established in the Birmingham University Faculty of Arts on October 1.

The Institute for the Study of Worship and Religious Architecture, the first of its type in the country, will offer a diploma in liturgy and architecture for full-time students taking a year's course.

Special courses lasting a week will be held for anyone concerned with the building of a new church.

"It is now recognised that it is too narrow a discipline to study liturgy without constant reference to the buildings in which it is performed," says the official notice.

"From the consideration of various books and periodicals devoted to the study of church architecture three conclusions can be drawn:

"1. There has been and there will be much new church building;

"2. There has been and there will be much liturgical re-ordering of existing buildings;

"3. Those churches built in this country are in the main inferior, architecturally and liturgically, to those built on the Continent."

It points out that one of the reasons is that many of the Continental churches are the products of "prolonged research involving the co-operation of architects, liturgiologists, theologians and sociologists."

The director of the institute will be the Professor of Theology at the university, the Reverend J. G. Davies, who is an Anglican.

He said last week: "A great many churches in England have been built exactly as though churches are the same as they were 200 years ago. This is just not good enough."

"People have got to get together and see just what the new types of worship are and what effect they are going to have on the church."

STUDENT PAPERS TO MERGE

ANGLICAN NEWS SERVICE

London, July 30

"Student Movement," the Student Christian review, is to merge with "Breakthrough," an independent Christian student magazine which at present circulates throughout the British universities.

The new publication will retain the title "Breakthrough." It will have more pages, a new layout and the price will be 1s. 6d.

The aim of this new-look magazine will be to present the challenge of the Christian Gospel in terms relevant to the British student community, and to encourage free thinking by students on all matters, both religious and secular.

Each issue will have two editors, one of them a student from different universities in turn, the other the study secretary of the Student Christian Movement, of which Bishop Ambrose Reeves has recently been appointed as the new general secretary.

It will be published by the Student Christian Movement Press and will appear in October, November, February and May.

LAMBETH D.D. CONFERRED

ANGLICAN NEWS SERVICE

London, July 30

The Archbishop of Canterbury last week conferred a Lambeth doctorate of divinity on the Archbishop of East Africa, the Most Reverend L. J. Beecher.

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THE MUSIC OF THE CHURCH . . . 23

AT THE GREAT FESTIVALS

BY THE REVEREND EDWARD HUNT

THE music of the Church has done much to enrich the music of the world in general, and nowhere is this more apparent than in the great festivals of music so popular in recent times.

As the name implies, festivals sprang from the feast-days of the Church, when music at its noblest was used to augment worship at its best.

The word festival, as applied to musical performances, apparently first came into use at the end of the seventeenth century with the "Festival of the Sons of the Clergy."

When what had been a mere annual charity sermon in aid of distressed families of the clergy, dating from 1655, blossomed out with the Restoration into something artistically important.

From 1698 an orchestra was employed and the celebration still continues annually, though it is merely a musical service on a grand scale.

The "Three Choirs Festival," alternating between the cathedral cities of Gloucester, Hereford and Worcester, combining their choral forces, began in a similar small way, 1715, but was expanded in scope, 1724, and now occupies several days.

The Birmingham Festival began 1768 and lasted until 1912 at irregular intervals.

Other famous festivals are Norwich, 1770 onwards, and Leeds, 1858, 1874 and then triennially.

HANDEL FESTIVAL

At the Handel Commemoration Festival, held in Westminster Abbey 1784, was assembled the largest body of choral and orchestral performers ever seen in the world until then.

The famous Edinburgh Festival dates back to 1815, but in 1947 the important annual series of Edinburgh "International Festivals" was inaugurated.

In Wales the Harlech Festival has been held in the castle annually since 1867, and it is good to realise that these famous feasts of music owe their origin to the music of the Church.

In U.S.A. there is greater festival activity than in any other country, for, as we have seen, the churches of the early

settlers gave prominence to music, though of the simpler sort.

Probably because of this, at first the simpler name of Conventions was used for what were really festivals on a limited scale.

Several universities now hold regular festivals, beginning with Michigan, 1893.

The Bach Festival of Bethlehem, Pa., has been famous since 1900.

France and Italy are not festival countries, save for annual festivals at Florence and Venice.

In Germany the Lower Rhine Festival dates from 1817, and more recently such festivals as Salzburg have been organised as tourist attractions.

The Wagner festivals at Bayreuth have always been called "Bühnenfest Piel," that is, "stage-festival-performance."

From this brief survey, however, it may be clearly seen that the Anglican Church has done more for national music than have the Churches in other countries, the religious element taking precedence over the secular.

The International Society for Contemporary Music, for instance, has held annual festivals since 1922, visiting various countries, and so spreading the influence of modern Church music, as well as of secular music, far abroad.

In our own land, for example, Hobart Cathedral was recently packed for a performance of S. Matthew Passion, many people standing throughout.

The arrangements were similar to those of the English Three Choirs Festival, and we are told that the singing of the choirboys "made certain passages particularly poignant."

AT COVENTRY

In England the Coventry Cathedral Festival, planned by Coventry businessmen to mark the consecration of the new cathedral, shows once again how the music of the Church influences civic life.

The new cantata "The Beatitudes," by Sir Arthur Bliss, was specially commissioned for the festival.

This talented composer was

born in London, 1891, and studied at Cambridge and R.C.M. under Stanford and Vaughan Williams.

For a time he was Professor of Music at California University, and his works are noted for independence, freshness and vigour, in keeping with the invigorating design of the modern cathedral of Coventry, rising upon the ashes of the old.

The unifying influence of the music of the Church is exemplified by two concerts in the cathedral by Berlin Philharmonic Orchestra as a gift by the West German Government, while the international brotherhood of music is shown by Menuhin, who gave a Bach recital in the cathedral, and Jiri Ropek, organist, of Prague, who gave an organ recital, as did the organists of Coventry, Canterbury and York Cathedrals.

In conclusion we may therefore state that modern musical festivals reveal how much the music of the Church still influences the music of the nation and the people.

"IN SILENCE AND IN SOLITUDE"

A CITY NOT FORSAKEN. E. Lorna Kendall. Faith Press. Pp. 163. 15s. 9d.

THIS interesting paper-back may be described as a tract for the times, for the author seeks to remind us that in an age which seems largely to have forsaken God, our twentieth century world is "a city not forsaken," but one "whose builder and maker is God."

Dr. Kendall brings her wealth of historical knowledge and theology to bear on the problems of to-day, "when men ignore the challenge of the Gospel and continue to live and even to be happy," by presenting a series of studies of English masters of the spiritual life, whose grip on "the truths eternal" may help us "to avoid despondency about the condition of the Church of England, by showing us what she is capable of in every age, even our own, under God's Providence."

So writes the Bishop of Masasi in his excellent Foreword, and in her opening

chapter the author makes clear her conviction that the present generation needs most of all "security in God."

The dissatisfied "Acquisitive Man" and the dehumanised "Mass-Man" needs to become the "Eucharistic Man," giving thanks with the products of his labours upon the gifts of God and daily rejoicing with his fellows in the worshipping society which is grounded in eternity.

"To be alone" is something strangely feared in these crowded days, and yet "to be alone with God is the place of spiritual understanding."

So, from Richard Rolle, c. 1300-49, to Richard Meux Benson, 1824-1915, Dr. Kendall deals with great Anglican souls who have "sought God and found Him in silence and in solitude."

The variety of the author's choice is pleasing, for each reader may find an example of

special appeal among the nine "spiritual experts" so faithfully portrayed.

The author of "The Cloud of Unknowing," mid-fourteenth century Walter Hilton, who died 1395, full of wisdom as revealed in "Ladder of Perfection"; or Julian of Norwich, 1343-1413, who "ascribed all good in us to God alone," may seem far removed from modern ways of thought, but they bear witness to this fact: "God said not thou shalt not be tempted, but He said: Thou shalt not be overcome."

With Nicholas Ferrar, of Little Gidding, 1592-1637, whose friendship with George Herbert "set its mark on English spirituality for a hundred years and more"; Thomas Ken, 1637-1711, the "ideal Country Parson," who helped to earn for the English clergy of the seventeenth century the title of "Stupor Mundi," the "wonder of the world"; and William Law, 1686-1761, whose "Serious Call" so much moved Dr. Johnson, we may feel more at home, for these devoted souls exploded the modern popular fallacy that "it doesn't matter what you believe so long as you lead a good life."

Now, as then, holy faith must precede the holy life.

John Keble, 1792-1866, and R. M. Benson bring us well into modern times, the former deploring "the morbid excitements which some prefer to the practical religion of the Book of Common Prayer," while the life of the latter exemplified the text "What doth the Lord require of Thee, but to do justly and to love mercy, and to walk humbly with Thy God?"

If the wealth of Anglican theology displayed in this book may be led to a greater impact in the affairs and problems of modern life, the author's purpose will have been achieved.

The book is well printed and contains a valuable bibliography, and may be commended as a fruitful store for sermons and group discussions, but again the humble reader may be pardoned for suggesting that an index would benefit those who will wish to use it as a book of reference.

—E.H.

BOOK REVIEWS

GOVERNMENT OF THE CHURCH IN ENGLAND

ACTS OF THE CONVOCATIONS OF CANTERBURY AND YORK, 1921-1960. Edited by A. F. Smeturst and H. R. Wilson. S.P.C.K. Pp. 194. 31s.

"AN Act of Convocation is, properly speaking, a resolution passed by both Houses of the Convocation and then formally ratified by the President in Full Synod."

While these Acts have no legal effect, they carry great moral weight and are generally accepted as binding by the bishops and clergy of the Church in England.

This book, an enlarged edition of one published in 1948, records all such Acts passed since the reform of the Convocations in 1921, except those concerned with the revision of the Canon Law.

They cover a wide variety of subjects, from the Sacred Ministry of Common Prayer through Social and Economic Affairs and Relations with other Churches, both at home and abroad, to matters of procedure in the Convocations themselves.

The book is obviously an essential work of reference for those concerned with the government of the Church in England. Its value for Anglicans in other parts of the world is less evident.

Some of the resolutions have only a domestic relevance and others merely an historical significance.

A few, especially among those concerned with Social and Economic Affairs, are somewhat "pious."

Among those which may have a wider usefulness are those which provide regulations and Authorised Forms of Service for the Making of Deaconesses, the Admission of Readers, the Administration of Holy Unction and the Laying-on of Hands and for the Reception of Converts into the Church of England.

The resolutions (on page 41) dealing with Change of Benefice might also be studied with profit in other parts of the Anglican communion.

They provide, inter alia, that incumbents "after they have been not less than seven years in their livings" may have their names placed on a list of those "desirous of change" and that this list

WYVERN BOOKS

APPOINTMENT WITH GOD. J. B. Phillips.
CHRISTIANITY, DIPLOMACY AND WAR. Herbert Butterfield.
S. MARK'S LIFE OF JESUS. Theodore H. Robinson.
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These books are all reprints of works published some years ago. They are now available in the Wyvern paperback series at a very cheap price.

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Mr B. S. Sproule who for the past 14 years has rendered outstanding service as organist-choirmaster at St. George's Church, Burnie, Tasmania, has relinquished his duties. Mr and Mrs Sproule are seated in the centre of the front row of the photograph. Seven choristers were absent when the photograph was taken.



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THE POOR ARE BECOMING POORER

WE are part of a world to-day that is reaching out for a common humanism, and I say this deliberately, in spite of the curtains that are drawn between extreme ideologies.

Because of the development that has taken place in the field of communications, no longer can a person be isolated or a nation be independent.

Asia is no longer made up of numerous villages, tribes, castes and so forth, which might have been a disintegrating factor until this post-war era.

Asia is comprised of a series of nations who still are made up of peoples in search of some common humanism.

In spite of the eagerness with which they are pursuing nationhood, numerous Asian conferences have been set-up in recent years in the field of medicine, labour relations, economics, and social welfare, as well as an East-Asian Christian Conference which is the Asian part of the World Council of Churches.

This cry for comradeship and unity among the masses is the cry that has been capitalised by world Communism, while the West and the Western Churches have stood on the sidelines, being critical of what to us might seem the too nationalistic or too anarchic impulses of the working class.

Population explosion is a well used term to-day. It applies so relevantly to Asia.

In a world population of some 3,000,000,000, almost exactly half of this population is in the Asian countries.

At the beginning of this century, when the world population was 1,500,000,000, some 800,000,000, or half, were Christian. The number of Christians in the world to-day is still some 800,000,000.

Instead of being one in two of the population, Christians make up something like one in four of the world population.

Because the tremendous growth in population has been in Asian countries where the Christian proportion has always been minute, we to-day have a Christian proportion of something like one in thirty of the population.

Another factor about the world in general is that the rich are becoming richer and the poor are becoming poorer. Consequently the affluent nations are usually the Western nations and the Christian West, while the non-affluent nations are the non-Christian Asian East.

Last year a survey was made to discover in order of numerical strength the fears possessing the world population.

The fear that possesses the largest number of people is that of death from starvation; second to that is the fear of poverty; third, and the fear that predominates in Western nations, is the fear of nuclear warfare and possibly that from it we would lose all our wealth and possessions.

LARGELY ASIAN

Two-thirds of the world population is in fear of starvation and poverty, and this largely the Asian population.

From what little I have seen of just two Asian centres and the gulf that is fixed between the wealth, say, of the Christian peak of Hong Kong and of the poverty of the non-Christian masses dying on the streets and in the junks, I can fully understand why these peoples can so easily throw overboard Western Capitalism and Western Christianity.

This search for a place in the world; the population increase, hunger and poverty, relate particularly to Asia.

Also Asian countries are facing great internal problems as they cope with their own development. So much is needed in the way of planned development.

How, if one wishes, can a place for the individual be retained in this planned economy?

So we see India struggling to retain this place in some democratic form of government, while surrounding countries have

found it necessary to establish military dictatorships.

Industrialisation as it is developing means a change from what has been largely a rural economy.

How can Asian countries learn from the dangers of industrialisation as it has been developed in the West, where we might say, with Swinburne, "Glory to Man in the highest, for man is the master of all things," but as a matter of fact, Emerson is more correct when he says: "Things are in the saddle and ride mankind."

I have been pointing out some of the facts of Asia and some of the vast problems confronting Governments.

What is all this to Australia?

There are a number of reasons why Australia should not only be concerned but should be seeking ways of playing its part in an Asian world.

First, on geographical grounds, Australia and New Zealand are called Australasia. Not Austral-Europe or Austral-America. Djakarta in Indonesia is nearer to Darwin than Melbourne to Darwin.

In recent months we have been led to believe that our whole destiny lies with Britain and its entrance or otherwise into the Common Market.

COMMON MARKET

I suggest we take this view largely because of a fear that our standard of living might be decreased rather than any fond feelings for Britain as the mother of the Commonwealth.

I have often wondered what consultations were carried on with Britain when at various times we have imposed such drastic import licensing that the key motor industry of Britain suffered as an industry, and many thousands of persons suffered through complete loss of their standard of living by unemployment.

Geographically we are part of Asia. And here is our destiny. Economically there is a growing feeling that in the loss of some of the overseas markets we should be reaching out to Asian markets as a market for primary produce and for some of our secondary industries.

Politically, surely it would be wise to foster friendships rather than either be disinterested in the countries that immediately surround or, even worse, to be as we seem to want to be sometimes, antagonistic.

Alexander the Great once said that he preferred to win his battles by making his enemies his friends.

I am suggesting here at a pretty low level, but nevertheless a realistic one, that economically and politically it might be expedient for us to be concerned about our place in Asia.

I go on to suggest that from a humanistic viewpoint we can't ignore, with our own affluence, the starving peoples that are separated from us by just a few miles of blue water.

In the nineteenth century, Western countries were concerned with poor laws and pensions and other legislation to raise the lot of the depressed poor within these countries, a group that, on the whole, we no longer have with us.

It is high time we lifted our sights to the needs of a world that has become one world, a world in which, humanistically, surely no portions of it have a right to an increasing affluence in the face of an increasing poverty-stricken proportion of the world's population.

If Hong Kong were placed in the heart of Melbourne, with its people living and dying in the streets, we would do something about it. The few hours' distance between Melbourne and Hong Kong should not make such a difference to our desires to help.

Finally, under this general heading as to why we ought to help, I must speak as a Christian, and the only Christian motive for helping our Asian neighbours, and a motive that must be completely divorced from political and economic exploitation or any humanistic grounds where we might feel a glow of good-

This is the text of the first address given in S. Paul's Cathedral this month under the general title of "Australia and Our Asian Neighbours." It was given by the Bishop Coadjutor of Melbourne, the Right Reverend Geoffrey Sambell, on July 11. The second address, to appear next week, was by Mr David Scott.

ness because we do something—the only Christian motive is the need of our Asian neighbours, and any help we give should not for one moment be based on fear or future gain.

It should not be based on a desire to convert, but should be based sheerly on the needs of the people who are God's people in God's world.

I fear so often when we say "Our Father" we are really saying "My Father" or "White Man's Father," or "Dear Father of the British Commonwealth," rather than "Our Father."

How do we give help? The first plea I make is for a change of attitude at official levels.

We all know there is no White Australia Policy as such in legislation, that no longer is there a Dictation Test, but that, wholly at the discretion of the Minister, entry permits can be granted.

We still know what we mean by a White Australia Policy attitude, and even though in recent years there has been a slight easing of restriction on long-term settlement of certain non-Europeans, such as the Asian spouse of an Australian citizen, both Australia and our Asian neighbours are aware of the strong bias against the admission of Asians generally to Australia.

The simple thing that has been asked for some years in the churches and, individually, through the Australian Council of Churches, and by the Immigration Reform Group in its book, "Control or Colour Bar?" is that our capacity to absorb migrants without social or economic strain will be the sole determinant to our level of intake for non-Europeans as for Europeans, that bi-lateral agreements between Australia and various non-European countries should be entered into whereby each party agrees to admit specified numbers of each other's citizens.

These agreements can be revised from time to time and thus are an improvement on any quota system.

Such agreements, as with some

7,000 PEOPLE STARVE TO DEATH EVERY HOUR

Starvation causes the deaths of about 7,000 people an hour, the Dean of the Faculty of Agriculture at the University of Sydney, Professor J. R. A. McMillan, told Sydney Rotary Club on July 24.

Professor McMillan, who is chairman of the N.S.W. Committee of the Freedom From Hunger Campaign, added that if the Australian population died at the same rate it would be wiped out in nine weeks.

He said that only about one-third of the world's population was well fed. The other two-thirds was either undernourished or suffered outright hunger.

"The situation will become more difficult because of the population explosion," he said.

"The present world population is 3,000 million. By the end of the century it will be 6,000 million.

"The increase is twice as fast in underdeveloped countries than in developed ones."

Professor McMillan said that production of more food in developed countries would not solve the hunger problem because not enough could be produced by those countries alone.

In addition, there would be insufficient transport and the underdeveloped countries could not pay for the food.

European countries, would refer to standards of health, criminal record, etc., and could cover occupational categories.

Such agreements would be in the interests of world understanding and of amicable relations with Asian neighbours.

It would suggest that Australians were sincere in their criticism of apartheid, the policy of South Africa; that, of course, we criticised because it was racial.

We are unable to maintain the present migrant targets from European countries, targets that one would assume were fixed within social and economic constraints, and so it would appear that we could take in more people, but colour or race seems to be the one factor that debars.

It is interesting that not only the Australian Council of Churches has been making a plea for some time, but in a recent statement by Archbishop Young, Roman Catholic Archbishop of Hobart, he sought to stir the Christian conscience of Australians in the light of the sufferings of human beings in Hong Kong, and suggested that to remain silent on this question is a betrayal of the Christianity we profess. It would seem that all Churches want some action taken.

Also it would appear that public opinion generally from 1954-1959 has changed in that in a Gallup Poll in 1954, 31 per cent said "Let in," and 61 per cent said "Keep out."

In 1959, 55 per cent said "Let in" and 34 per cent said "Keep out."

In the light of the statements of the Churches and of public opinion, I do wonder how democratic—or autocratic—our Governments have become.

ECONOMIC AID

The second way of helping is through economic aid and technical assistance, the former covering the provision of capital funds and machinery, the latter supplying the expert technicians, but both merging into one another.

We praise ourselves about the Colombo Plan from time to time, but evidently did not think it important enough to send a Minister to the last meeting of the Colombo Plan nations, although this has been a year in which a record number of Ministers found it necessary to travel further afield on various other matters.

Our total economic aid programme amounts to 25 of 1 per cent. of our national income—something like £1. in the £1, which, in anyone's language,

surely is crumbs from the rich man's table.

Obviously some might have to go without something if this were increased to 1 per cent., but is it too high an objective?

I am aware that in any programme of aid there are ethical issues involving the impersonal relationships of giving and receiving nations, ethical issues of personal relationships between those providing the technical assistance and those to whom they provide it, and ethical issues involving the relationship of cultures.

One must thank God that at long last a group in Melbourne is pioneering the setting up of an Overseas Service Bureau to list all opportunities for service in Asia and Africa and to encourage people who will go because of a desire to serve with these peoples.

One would hope that many Christians might see this as an opportunity to serve merely as Christian professional men or technicians, not representing any society, nor a Gospel that is West nor East, red nor blue, but simply the Gospel of Christ.

One would also hope that Australia will support in a big way the Freedom from Hunger Campaign, as well as to continue to support such activities as Community Aid Abroad (formerly known as "Food for Peace") through which person to person, or rather group to group help, is encouraged.

Recently in a letter to "The Age" I commented on the plight of the Hong Kong refugees, that at least Australia be aware of it and even maybe do something about it.

I would like to spend the last few moments of this address answering four letters I received, as I am sure they express some of the things that some of you are thinking.

I might add that the cathedral would not be quite the place to quote from one or two of the letters received.

One letter charged me with being a Communist. I would wish that I were in America where, I read recently, someone was awarded a million dollars as a result of a libel charge which this person initiated because she was called a Communist.

HONG KONG

A second letter asked me, didn't I know the plight of the unemployed in Australia?

All I have asked for is that when the target for migration has been fixed according to the numbers Australia can take socially and economically, that Asia be included in countries from which migrants are drawn.

At present we are not reaching our target. I am not asking that a target, fixed by economists more able than I, be increased.

A third letter, and in fact this was also the comment of a Federal Minister abroad at the time, suggested that we could not possibly make any difference to the Hong Kong situation, so therefore don't let us do anything about it.

Thank God for men and women down the centuries who have not asked how much they can do before doing anything, but have been faithful in doing what they were able to do.

I believe in a God who judges not by how much we have done, but how faithful we have been.

The fourth letter warned me of the danger of our standard of living being reduced. Of course it would be reduced if we seek to share our affluent standard with non-affluent peoples.

It is reduced possibly through unemployment of a member of a family when the others willingly share what they have. I merely suggest that Australia does a bit more sharing.

The Christian Faith admits no distinction of race or colour. The objective of all Christian people must be the removal of all prejudice in single-minded devotion to the Kingdom of Jesus Christ, a Kingdom not limited to the shores of Australia, or to the colour of a people, but to the peoples of the world.

RUSSIAN LEADER ON PEACE

ECUMENICAL PRESS SERVICE

Geneva, July 30

Patriarch Alexei, of Moscow, head of the Russian Orthodox Church, was host to about 800 delegates to the World Peace and Disarmament Congress who visited Zagorsk, ancient centre of Orthodoxy, some 40 miles from Moscow, this month.

The delegates gathered at the 18th century Peter the Great Hall of the Zagorsk Orthodox Seminary and Theological Academy where prayers were offered by Orthodox leaders.

Earlier, in an address to a session of the Congress in Moscow, the Patriarch emphasised that the mission of the Church is in helping governments find solutions to difficult international problems, and spoke out against the armaments race and "certain powers" which do not wish to disarm.

He asserted that arms are "nothing but a preparation for war which might turn into an open destructive conflict at any moment."

"It is not an arms race but general disarmament which will lead to the reconciliation of nations," he declared. He called upon all men of goodwill to pool their efforts to safeguard peace.

POLYGAMY IN PAKISTAN

ECUMENICAL PRESS SERVICE

Geneva, July 23

Pakistani women's and religious organisations have failed to block consideration of a bill in Parliament that seeks to repeal the country's year-old law prohibiting polygamy.

The bill was introduced by Abbas Ali Khan of East Pakistan. He told Parliament in a prepared address that Moslem religious leaders object strongly to the 1961 law as being "repugnant to the Moslem religion and tradition."

Pakistan's current law barring polygamy specifically states that Moslems must not take more than one wife and provides a much stricter divorce procedure than formerly followed in the predominantly Moslem nation.

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LETTERS TO THE EDITOR

(Continued from Page 5)

STATE AID
TO SCHOOLS

MORE VIEWS

TO THE EDITOR OF THE ANGLICAN
Sir,—Now that the State Aid question has become critical, it seems that many of the opponents of State Aid are not really sure what they are arguing. The alignments that they have made suggest that they are arguing for a theologically Protestant position, but apparently not because their main argument is a political one.

Their principal argument asserts that State Aid will divide the community. It is very interesting to note that in holding this they indirectly affirm the strongest point in the State Aid case, that Christian education given adequate funds would be a very powerful force in the community, powerful enough maybe to counter the present secular State system.

But the real weakness in the division argument lies in its suppressed premises, for they have two options here: either they wish to maintain that Society ought not to be divided, or that Society is more divided than it ought to be. If they opt for the first, then they must be prepared to argue along with Hobbes, Hegel and Marx for the Organic State and accordingly condemn the Pluralist State as false. There is nothing intrinsically wrong with this argument except that an appeal to Democracy is *ex hypothesi* outlawed.

If they opt for the second alternative, then they are in hot water. The term "divide" is not clear. When would we call the community "divided"? Do we require a civil war, or merely a clash of opinions? In short, they have not given any examples to show their meaning and accordingly their argument is comprised of meaningless statements unless interpreted as an emotive argument and accordingly dubious. The division argument is weak because an essentially vague term is being used without adequate definition.

This now means that if the argument is thought of as an emotive argument then it may be a pure anti-Roman case. But why argue against sectarian bias (the alleged result of State Aid) via another form of sectarian bias? The tortured ghetto mentality that imagines that everything that Rome does is aiming towards the setting up of a Papal State in Australia belongs to the sixteenth century, not the twentieth. And if this is really their case, why don't they come out and state it openly, instead of misleading others with a dummy argument?

If they wish to argue that the present system of religious education in the State schools is adequate they must be myopic. In Victoria at least the Agreed Syllabus can only be described as the greatest sell-out of Anglican doctrine since the Commonwealth under Cromwell. Let anybody who wants try and square the XXXIX Articles with the Agreed Syllabus. Anglicans must in fact perjure their conscience to teach the syllabus: only the fact that Christian education is so important can induce any Anglican to teach.

Neither can the opponents argue that the present system of Church schools is adequate. They must have a new meaning of "adequate," judging by the huge waiting list and appeals for funds. But the most damaging criticism of the present system is that it is not Christian education but class education, simply because most children are excluded by the high fee system. The only adequate system of Christian education will be that which educated all children who desire it. (There are faults in the present Roman system, but at least it is not open to the charge of hypocrisy that alternate systems are. The Romans at least realise the importance of Christian education.)

The real case for State Aid is quite simple. If Christianity is the truth, then we cannot countenance any system teaching less than the truth and run the risk of losing any soul to ignorance.

Only a Church system can hope to do this; the State system cannot hope to do this. The only answer is an adequate Anglican system capable of handling every child for whom the Church is responsible to God.

Yours faithfully,
JAMES NICHTERLEIN.

Parkville,
Victoria.

TO THE EDITOR OF THE ANGLICAN
Sir,—The aid to independent schools raises various issues. If the claim be on the grounds of justice, should the principle be extended to reimburse those who, for reasons to them adequate, prefer a substitute for other State-provided necessities? And what of childless people? When we focus on the school question the issue is equally unclear; made more complex by the fact that it is aid to all independent schools which is involved.

Of course, most independent schools at present are Church schools, too, but their pupils are drawn from two general types of home—those whose primary desire is the religious teaching and environment, and those whose primary interest is quite different; the second group may be the larger in non-Roman schools. Has this second group any claim at all to independence? Has the religious-minded parent? Has either a claim for their independence to be subsidised?

Undoubtedly the effect of the proposal to split the official educational system into State-managed and independently-managed schools will increase the number of the latter and, in the less populous areas especially, add further to the per capita costs and difficulties of the remaining "State schools" apart from the cost of subsidising the present and future independent schools. If it is justified for religious reasons it is also justified where the motive for separation is mostly otherwise?

May not the social effect be that we by State policy foster a system whereby the nice people have their own schools?—siphoning off all the nice children who can pay the difference, and also the teachers who prefer that sort of environment? If not the answer other than to subsidise division?

Is it not rather for the schools and the Churches to co-operate in enriching the State system, its curriculum and teacher training by greater cultural care and possibly fewer factory-like schools.

Schools which will at least foster attitudes to life upon which specific religious features can be built by those whose duty is to reveal it. Schools with smaller classes taught by teachers who find promotion and satisfaction without chasing from place to place.

With growing populations and increasing inter-Church reasonableness these things are becoming possible but such enrichment is to-day hindered because already so many of our more capable responsible citizens shower their interest on the independent school to which their own children go.

With an increase in independent academies the State-managed schools could well become our Cinderellas with no Prince Charmings to worry about aught but keeping them as light a tax-burden as possible. The Church may not admit that the Gospel to be effective requires the segregation of children from the world; it should not expect the world to support the process.

With a more carefully considered policy of religious instruction by the Churches themselves the State can, and will, find it more and more possible to provide a religious factor as vigorous as most non-Roman Church schools in fact provide. It cannot or should not provide for mere exclusiveness.

Yours, etc.,
(The Reverend)

A. T. PIDD.

Claremont,
W.A.

SHEEP SHELTER IN
OLD CHURCH

TO THE EDITOR OF THE ANGLICAN
Sir,—The church referred to by the Man in the Street (THE ANGLICAN, July 26) is S. Michael and All Angels, Kirkdale. It was erected in 1873 and "opened" on S. Michael and All Angels' Day, in that year. For some years, it was used also as a school.

The church has been disused for many years, owing to the decline of the Anglican population in the area. It is within six miles of S. Mary's Church, at Yarra, on the Hume Highway, and of All Saints' Church, at Collector, both of which are regularly used for divine service.

There seems to be no prospect of an increase of population sufficient to warrant the restoration and re-opening of the church. It is one of many older churches in country districts made redundant by the change from the horse and buggy to the motor-car age.

Because of its situation, alongside the Federal Highway, between Goulburn and Canberra, the church was subject to the attacks of vandals, who seem to be more attracted by a locked building than by one which is open. For this reason, the church is left open and has suffered less damage from the sheep which shelter in it than formerly.

The laudable desire to see such buildings preserved has to be weighed against the practicalities of the situation; the cost of restoration and the improbability that it would ever be used again as a church.

Yours faithfully,
(The Venerable)
ARNOLD HARRIS,
Registrar.
Goulburn,
N.S.W.

THE WORD "MASS"

TO THE EDITOR OF THE ANGLICAN
Sir,—In your issue of July 12, the Reverend A. V. Maddick, in the columns "I'd like To Know . . ." gave the Latin derivation of the term "The Mass."

I do not dispute nor reject Mr Maddick's statements; but I wish to quote from the letter from F. S. Naylor, of Horsham, in the edition of July 26: "The word 'Mass' possessing no particular meaning of itself . . . Whilst agreeing with the general tenor of his letter and especially his final paragraph, may I be pardoned for giving Mr Naylor (and other people) the meaning of the term 'Mass'?"

The basis of our English language is of Anglo-Saxon origin, and any good dictionary will show that the word "Mass" is also derived from the A.S. "moesse" (note the similarity), meaning "feast." Hence, Christ-mass—the Feast of Christ; Michaelmass—the Feast of S. Michael, and so on.

So let us stop feeling uncomfortable (or even "hot under the collar") when a cross-section of the clergy (and of the laity) refers to the Sacred Feast (Vide: Hymn 317 A.M. 2nd.v.) of the Church as "The Mass." When all is said and done, as Mr Maddick pointed out in his article, it is not so much the title as the Truth behind it that really matters.

Yours sincerely,
(The Reverend)
L. J. SOMERS-SMITH.
Stratford,
Victoria.

"SHEER TRIPE"

TO THE EDITOR OF THE ANGLICAN
Sir,—Your Leading Articles oscillate between great insight and sheer tripe. That of July 27 comes within the latter category.

This is no doubt another gibe at the clergy of the Diocese of Sydney, for which diocese the editorial policy of the paper has a pathological dislike.

There are clergy in this diocese who wear campaign ribbons on their scarves. So what? This only shows that, as former chaplains, or combatants who have entered Orders after the war, they have seen fit to defend our freedom and our faith in time of peril. Like their brethren in other dioceses, they are not ashamed of this.

Men wear academic hoods for

scholastic attainments of thirty or forty years ago. Do we snipe at them? Maybe the paper will give them some attention now that the Bishops in False Hoods have had their day.

To the man in the street, campaign ribbons mean something. It shows that that man has made a personal contribution to God, King and Country when his services were gravely needed. The ex-serviceman feels an affinity with this man, because they have both shared in a man's job.

On the back page of the same paper was a picture of a boyish-looking priest clad in an ornate cape with what looked like a fur collar. Anglicans love dressing up in ecclesiastical needlework. But the man who wears decorations or campaign ribbons on his scarf finds a real acceptance, both for himself and his message, from those who have had war service.

Let our ex-Service clergy wear their ribbons, and wear them proudly. Let us see them in Anzac marches and taking their places in ex-Service organisations. These men have made a great contribution to our nation's welfare, and have and are making a great contribution to the Church Militant.

Snipe on, "Anglican." But don't make cheap capital upon something which has been bestowed upon men by their Sovereign and Country.

And who said that the Atlantic Star cannot be worn with the 1939-45 Star?

Yours, etc.,
V. C. BROWNE.
Chatswood, N.S.W.

HIROSHIMA DAY

TO THE EDITOR OF THE ANGLICAN
Sir,—Mrs M. J. Holmes writes, "Why are we silent?" about the horror of nuclear war (July 26).

I have asked that same question previously. Not only war, but all forms of violence are evil. Can any reader picture Jesus Christ taking arms against anyone? Can we picture Him triggering off an atom bomb? We can't, because we know that these things are evil.

I feel the Church largely has the wrong idea on this point. Many clergy proudly display combat ribbons, many churches are war memorials. Many men of both sides fought and died

gallantly, which proves how stupid and evil war is; Christian killed Christian! Yet the Church is practically silent!

Have we forgotten Our Lord's words: "For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's the same shall save it." (Mark 8:35.)

Isn't it better for us all to be destroyed (in earthly terms) or to become communist "slaves" than to fight evil with evil? For, what shall it profit a man . . . or a nation, or a Church?

Yours sincerely,
WILLIAM BELL.

Ashfield,
N.S.W.

WHY LACK OF
WITNESS?

TO THE EDITOR OF THE ANGLICAN

Sir,—Again and again the lack of Christian witness is deplored but, so far as any rate, there has been no suggestion that an enquiry into the cause of failure should be made.

There can be little doubt that the lack of witness is the greatest drawback to-day to the influence of the Church in the community. However, until the reason for the failure to witness is known, remedial measures cannot be taken.

This is a matter on which the

members of the Church of England Men's Society might be able to give some assistance. They are to be found in all walks of life and their experience should fit them to give some guidance as to the best means of encouraging witness.

Some correspondence from them on this subject cannot be other than helpful.

Yours, etc.,
RETIRED PRIEST.
Melbourne.

CLERICAL ATTIRE

TO THE EDITOR OF THE ANGLICAN
Sir,—Three more examples of "individualistic" clerical attire may interest you.

I have myself seen more than one clergyman whose rather scruffy grey flannel trousers showed beneath his cassock. There was the much-respected English clergyman, a Master of the Fox Hounds, who was known to conduct public worship wearing hunting pink beneath his cassock. I have also seen a clergyman wearing both preaching scarf and a white stole—but not, happily, in this branch of the Anglican communion.

Yours, etc.,
FRANCIS JAMES.
Sydney.

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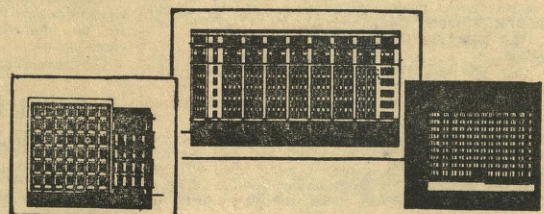
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THE CARAVAN MISSIONS

(Continued from Page 1)

It was not nearly so easy to change attitudes and characteristics formed by the environment of past decades.

For well over half a century the fringe dweller had depended on the missions and the Government to look after him.

Acts of Parliament had deprived him of any privileges he might have had as a citizen in the land of his birth, and at the same time removed any obligations he might have had in the same regard.

The white invaders of the land had created a mixed blood population which was largely irresponsible and improvident.

They lived under degrading conditions which bred drunkenness and vice as the easiest if not the only means of alleviation.

"I wonder," said Mr King, "if the legislators who deprived these people of the right and the incentive to be responsible citizens thought of Our Lord's words 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'?"

"And those worthy citizens, many of them, no doubt, devout Christians, who protest when it is suggested that a native family be allowed to live in the town."

"I wonder if they remember Our Lord's words. We should think twice before we legislated against Him or protested against Him living on our street! Ye have done it unto Me!"

HALF-CASTES

It was easy to alter material conditions, but the attitude of the half-caste to life and to us would be changed only when we changed our attitude to him.

Schoolteachers had found that the easiest way to deal with difficult and irresponsible children was to give them responsibility. Sometimes they did not respond, but usually they did.

There was the same element of risk incurred when one gave responsibility to an Aborigine, but the experience of the South-

West Native Mission had been that most of them responded beyond expectations.

Just as a child would never learn to walk on his own while his father continued to hold his hand, so these people would never learn to be responsible citizens while we continued to forbid them the right to try.

Something else had become clear to Mr King during the past two years.

When one determined to do something which he firmly believed to be God's work, God Himself became the Power within; He guided the workers, multiplied their efforts and provided the means whereby the work might be carried on.

"The way in which we have obtained our man-and-wife teams never ceases to amaze me. They have all come in answer to an advertisement in the paper, looking for a job."

DEDICATED

"But no sooner do they start than they become dedicated workers for a cause."

"They have their frustrations and their disappointments; they fail time and time again just when they think they have succeeded in lifting a family or a boy or a girl out of the degradation of reserve life. But they don't give up because they know that what they are doing is God's work and that is urgent and important."

The financial aspect of the South-West Native Mission was even more amazing. Mr King said that the mission had started with no capital and with no assistance from the Church.

All it had was the promise of monetary backing from a private benefactor. With that the first caravans were purchased and the first teams set forth on their mission.

When for various reasons monetary assistance ceased, the money came from other sources, not least the donations of interested people.

For the first eighteen months of the work the mission had no assured income whatever and yet managed to keep three and then six teams in the field and build up a capital equipment of over £13,000 as well as run a hostel for apprenticed native boys.

Up to the end of April, 1962, when the mission had spent nearly £30,000 in capital and running expenses, it had received only £2,000 from the missionary funds of the Church.

How wonderfully does God help us when we act as if we believe He will!

DIOCESAN NEWS

BRISBANE

RECTOR COMMISSIONS OWN SON FOR MISSIONARY SERVICE

Gerald Cornish, youngest son of the Rector of St. Paul's, Ipswich, was commissioned by his father, Canon H. K. Cornish, on Sunday night, July 29, for missionary service in New Guinea. The preacher on this occasion was the Dean of Brisbane, the Very Reverend W. Baddeley.

Gerald left Brisbane early Tuesday morning, July 31, by plane for Rabaul where he will undertake an intensive course in teacher training in preparation for service with the New Guinea mission.

TWO MISSIONARY CONFERENCES HELD

Two missionary conferences were held last month for Sunday school teachers in the Brisbane area, to give help with the missionary lessons on Ceylon. The guest speaker was the Reverend Douglas Bartholomew, a native of Ceylon now serving in the Brisbane diocese.

The Organising Secretary of the Diocesan Board of Christian Education, Miss Hilda Beaumont, received a surprise on the first night when she was presented with a wallet of notes to spend on her forthcoming visit to America and England. The response from Sunday schools all over the diocese was wonderful and clearly shows that her work is appreciated.

NEWCASTLE

INDUCTION

The Reverend Reginald Hardy, who was ordained as a priest at Christ Church Cathedral last month, was inducted as Rector of Gundy on Tuesday afternoon.

The induction was carried out by the Archdeacon of Newcastle, the Venerable Leslie Stubbard.

PATRONAL FESTIVAL

Last Sunday the bishop preached at the Patronal Festival of St. James' Church, Morpeth, one of the oldest churches in the diocese.

It was built by an early Morpeth pioneer, Lieutenant E. C. Close, in 1840 as the fulfilment of a vow. Lieutenant Close made the vow during a battle in the Peninsular campaign against Napoleon early last century, when he promised that if he escaped alive he would one day build a church.

On Sunday afternoon the bishop preached at a service commemorating the 116th anniversary of the setting of the foundation stone of the Anglican Church at Wollombi.

E.K.U. ADMITS WOMEN

ECUMENICAL PRESS SERVICE
Geneva, July 30

The admission of women into the ministry of the Evangelical Church Union (E.K.U.) has been approved by its Council meeting in Berlin.

The policy-making council said that women who have received the necessary theological and practical training can be ordained and admitted to the full ministry of the Church to "preach the word, administer the Sacraments, give religious instruction, and undertake the care of souls."

THANKSGIVING

Thanksgiving services were held in St. Paul's Church, Kurri, last Sunday for a successful stewardship campaign.

The bishop preached at Evensong. Next Sunday there will be a special service of Evensong at St. Michael's, Pelaw Main.

YOUTH SERVICE

Young people who attended the Sunday night dance at St. James' Church, Wickham, sang modern hymn tunes in the church at Evensong on Sunday night.

They learned the tunes at a basket tea held on Sunday evening.

The preacher at Evensong was the Vice-Warden of St. John's College, the Reverend Gordon Griffith; students from the college assisted with the service.

FAMILY SERVICE

A special family service in connection with Christian Family Year was held in St. Luke's Church, Wallsend, last Sunday morning.

At Evensong in the afternoon, the Headmistress of the Newcastle Girls' Grammar School, Miss E. Heath, gave an illustrated address.

The Caleb Firkin memorial appeal at Wallsend will close next Sunday.

ANNIVERSARIES

The 60th anniversary of the consecration of St. Andrew's Church, Seaham, fell last Monday. The church, which is in the Parish of Clarence Town, was consecrated by Bishop Stanton.

NTH. QUEENSLAND

MEMORIAL PULPIT

The bishop last month dedicated a new pulpit in St. John's Church, Cairns, as a memorial to a former

rector, the late Archdeacon T. Fifth. The pulpit, made by a local firm from Queensland woods, is embellished by three panels depicting the use of hands in worship. These are the work of Mr S. Moses, a churchwarden of St. Mary's, Atherton.

TULLY ARTS FESTIVAL

The Rector of Tully spoke to the Clergy Chapter of the Northern Archdeaconry last month of a unique feature of the life of St. John's, Tully—the Arts Festival. The parish sponsored this last year. It included an exhibition of original works of art in oils, watercolour and other media. Entries of a very high standard came this year from all parts of the diocese.

More than 100 paintings were entered in the adult section and 90 in the children's; 129 of these were sold; £40 was paid in prizemoney.

PERTH

DIOCESAN SYNOD

The second session of the 31st Synod of the Diocese of Perth will commence at 4 p.m. on August 7. Significant of the growth of the diocese is that synod has outgrown the Burt Memorial Hall in which it has been wont to meet, necessitating a move to Anzac House, a few doors further down St. George's Terrace, where synod has been summoned to meet this year.

The Archbishop of Perth will deliver his Charge at Evensong in the cathedral on Monday, August 6.

C.E.M.S. AND THE COMMONWEALTH GAMES

The Church of England Men's Society, Perth, is anxious to be of assistance to any members from other States and from overseas who might be visiting Perth for the Games later this year. Intending

visitors are requested to write to Mr R. T. Duke, 93 Guildford Road, Bayswater, W.A.

WOLLASTON COLLEGE SHOWS THE FLAG

St. James' Day was celebrated last week at St. James' Church, West Northam, by a gathering of clergy who were the first fruits of Wollaston College. In addition to the priest-in-charge, there were present four other clergy who are Old Wollastonians. The warden of the college, the Reverend C. A. Pierce, showed a film strip of the college and spoke on vocations to the Sacred Ministry. Members of the congregation later met the clergy at supper in the parish hall. St. James' Day was the fourth anniversary of the setting of the foundation stone of the college buildings, and the one hundred and fifth anniversary of the founding of the Diocese of Perth.

SYDNEY

NEW READERS

Seven laymen were admitted to the office of reader by the Right Reverend M. L. Loane, Bishop Co-adjutor, in St. Andrew's Cathedral last Sunday morning.

ALBION PARK

The archbishop dedicated a new rectory in the Provisional District of Albion Park, South Coast, last Saturday afternoon.

Later he set the foundation stone of the new rectory at Shellharbour.

LEADERS' CONFERENCE

A Fellowship Leaders' Conference will be held at Blue Gum Lodge, the property of the Church of England Fellowship of the Diocese of Springwood, from August 3 to 5. The organisers are planning to have representatives from each branch of the C.E.F.D.O.S. present.

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"MONSTER MISSION MOOT" HAD BORNEO THEME

FROM OUR OWN CORRESPONDENT

Perth, July 30

The Reverend Walter Newmarch, who was in Perth this month on his way back to Borneo, spoke to an audience here comprised mainly of youth representing the Anglican Youth Fellowship, the League of Youth and the Comrades of S. George.

The gathering, which was advertised extensively as a Monster Mission Moot, was organised by the Comrades of S. George from S. Andrew's, Subiaco, led by the Reverend Tasman Cope.

There was firstly a social gathering of the three organisations in the Lower Burt Hall, where a basket tea was provided. The hall was decorated with material representing what was called a "Borneo Theme."

Children from the Subiaco State school co-operated in designing and colouring some hundred "wild-man" masks, which were strung around the hall to represent cannibal heads.

At the main entrance a figure dressed as a missionary priest stood on a large mission box in front of a map of the Diocese of Borneo.

After tea the gathering betook themselves to the cathedral next door, where Evensong was said at 7.30 p.m. and the meeting in the hall commenced at 8 p.m.

Here Comrades and League of Youth united in prayer, Bible reading and hymn singing, which demonstrated beyond any doubt that all the youth groups of the

Church are united in the common and loyal service of Our Lord.

The Reverend J. H. Pickerill, Rector of Subiaco and chairman of the Anglican Youth Fellowship, took the chair at the public meeting at which the Reverend Walter Newmarch spoke.

This stirring address held the audience spellbound and when he concluded there was silence for a space as though people wished to keep out sounds and noises of the world.

MET STUDENTS

Earlier in the week, at the invitation of Mr J. R. Prince, Headmaster of Hale School, and Mrs Prince, members of committees (with wives and husbands) of the Provincial Missionary Council, Forrest River Mission, South-West Native Mission, and the Diocesan Board of Missions, assembled at the headmaster's house to meet Mr Newmarch and to listen to an address given by him.

He preached in S. George's Cathedral, met Asian students, addressed various groups in town and country and visited Church and State schools.

His visit to Perth has made a deep impression in the minds and hearts of many.

SOCIAL QUESTIONS COMMITTEE

FROM OUR OWN CORRESPONDENT
Newcastle, July 30

The Social Questions Committee of the Diocese of Newcastle has been extended by the inclusion of six laymen.

The committee, which previously consisted entirely of clergy, last Thursday elected one of the laymen, the Member for Kurri, Mr Booth, as its deputy chairman.

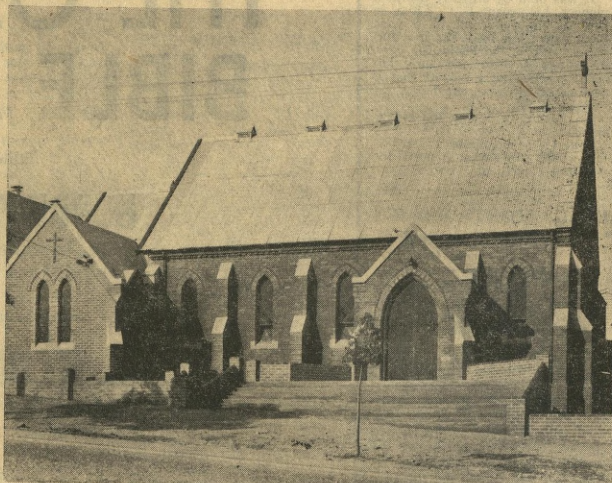
The chairman, the Reverend G. Coad, and secretary-treasurer, the Reverend T. J. Johnstone, were re-elected.

The committee pledged the support of the Anglican Church in Newcastle for the Freedom from Hunger Campaign, and also supported moves for an increase in apprenticeships and traineeships available to youths in the Newcastle district.

The committee decided to launch a detailed investigation into gambling in the district and its effects on community welfare.

The investigation will include poker machines and other forms of gambling.

S. John's
Church,
North Bendigo,
Victoria, the
new sanctuary
and vestry
of which was
dedicated by
the Bishop of
Bendigo, the
Right Reverend
R. E. Richards,
on July 14.
(See story
"The Anglican,"
July 26.)



RELIGIOUS TEACHING IN N.S.W. SCHOOLS

DEPUTATION TO MINISTER

FROM A CORRESPONDENT

A deputation from the N.S.W. Council for Christian Education in Schools met the Minister for Education, Mr E. Wetherell, and the Director-General, Dr H. S. Wyndham, on July 16, to discuss general religious instruction in State schools.

The council represents the Anglican dioceses of Sydney, Newcastle, Canberra-Goulburn, Bathurst, Armidale and Grafton, the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ, and the Salvation Army in N.S.W.

The deputation urged the Education Department:

- to retain the content of the scripture (general religious instruction) sections in the 1959 Social Studies Syllabus;

- to extend general religious instruction into State secondary schools.

("General religious instruction" is given by the class teacher according to an Education Department syllabus and is distinct from "special religious instruction" which is given by representatives of the Churches to children of their own denominations.)

At present primary school children may receive both forms of religious teaching, but secondary school children are permitted to have only special religious instruction.)

Recently a small group known as the "Secular Educa-

tion Defence Committee" launched a campaign against the general religious instruction sections of the new Social Studies Syllabus.

A leaflet issued by the committee entitled "A Threat to Secular Education" violently attacked both the content of the Department's syllabus (because it contained stories such as the Resurrection, the Crucifixion... and so on) and the suggested methods of pre-entation.

The council's deputation was necessitated by the publication of this brochure, as it contained a number of incorrect or misleading statements which it was felt should be drawn to the Minister's attention.

Moreover, it was known that the Minister had received a number of deputations from private persons and representatives of the Jewish community protesting about the present provisions for "general religious instruction" in State schools.

The chairman of the council, the Reverend Alan Langdon, who led the deputation, told the Minister that the council had recently completed drafting an agreed syllabus for general re-

ligious instruction in secondary schools.

This was now receiving the endorsement of the council's member Churches.

Members of the deputation said that general religious instruction had always been provided as part of public education in N.S.W. since its inception in 1848.

Australian children would be at a loss to understand the moral, legal and historical basis of Western culture without a basic knowledge of Christian teaching.

The Churches represented by the council considered that during the general religious instruction lesson it should be the State teacher's aim to impart religious knowledge, not to indoctrinate or elicit a religious response.

The deputation supported the legal right which conscientious objectors now had of withdrawing their children from either form of religious instruction.

Any revision of the Social Studies Syllabus should not be a change in content, but merely such clarification of wording as may be necessary to remove any suggestion that the Christian majority in the community was using the State's compulsory school attendance laws to indoctrinate those who do not accept the Christian faith.

Mr Wetherell told the deputation that the Education Department would "consider most carefully" the submissions made by the deputation, along with those which had been made to him by other groups and by private persons.

U.S.A. DECISION

He said he agreed with the deputation that the recent decision of the United States Supreme Court on the illegality of religious worship in State schools was quite irrelevant to the situation in N.S.W.

The U.S. Constitution embodied a specific separation of Church and State, whereas the N.S.W. Public Instruction Act stated that "secular instruction" included "general religious teaching as distinct from dogmatic or polemical theology."

The deputation was led by the Reverend A. A. Langdon, Chairman of the Council for Christian Education in Schools and Director of the Church of England Board of Education, Diocese of Sydney. It consisted of: Anglican: the Archbishop of Sydney, the Most Reverend H. R. Gough; Mr P. M. Correy, Schools' Secretary, Board of Education, Diocese of Sydney. Presbyterian: the Reverend C. J. R. Price, Acting Director, Department of Christian Education.

Methodist: the Reverend J. W. Hill, Director, Department of Christian Education in Schools.

Congregational: Mr W. J. Court, Acting Director, Department of Christian Education.

Baptist: the Reverend D. Shinkfield, representing the Baptist Union of N.S.W.

Churches of Christ: Mr R. Greenhalgh, Director, Department of Christian Education in N.S.W.

Salvation Army: Brigadier E. K. Baker, Territorial Youth Secretary, and Mr W. E. Andersen, Lecturer in Education, University of Sydney and Vice-Chairman of the N.S.W. Council for Christian Education in Schools.

C.M.S. HOLIDAY CONFERENCE

ANGELICAN NEWS SERVICE
London, July 30

Representatives from Africa and the Asian countries will be among 350 people who are to attend a holiday conference organised by the Church Missionary Society at Harrogate, Yorkshire, from August 4 to 11. The preacher on August 5 will be the Bishop of Pontefract, the Right Reverend Eric Treacy.

FIRST LADY MASTER

ANGELICAN NEWS SERVICE
London, July 30

Twenty-two year old Miss Hazel Way is the first lady to be appointed Master of the Swansea and Brecon Diocesan Guild of Bell Ringers.

She began ringing church bells in 1959, is captain of the S. Paul's, Sketty, band of ringers, and is vice-president of the South Wales District Ladies' Guild.

PILGRIMAGE TO HOLY ISLAND

ANGELICAN NEWS SERVICE
London, July 30

The Newcastle diocesan pilgrimage to Holy Island on September 1 will be led by the Archbishop of York, who will preach at the Sung Eucharist to be celebrated by the Bishop of Newcastle.

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.

POSITIONS VACANT

ENQUIRIES ARE invited from priests for appointment as State Secretary for the Australian Board of Missions in New South Wales, as from January 1, 1963. Details of duties and stipend may be had on application to Archdeacon Arnold, S. Barnabas Rectory, 381 Summer Street, Orange, New South Wales. Applications close on Friday, August 17.

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, Sydney (Pitt Street), Sydney. 26-2362 (Sydney Exchange).

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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).

ORGANIST, COMMENCE September. Present salary £100 per annum. R.S.C.M. Apply Vicar, S. Stephen's, Highgate. Telephone 95-5128 (Melbourne Exchange).

APPLICATIONS ARE invited for the following positions in the Australian Council of Churches. Secretary for Church and Community. He is responsible for (1) the work of the Executive Committee, office administration and finance; (2) the Council's work in national and international affairs; and (3) the Division of Church, State and Society, the Division of Work and Vocation and working relationships with Australian Frontier, Secretary for Inter-Church Aid, Refugee and World Service. Responsible for the Inter-Church Aid policy and programme and for directing the work of Settlement Department. Secretary for Public Relations. Responsible for all public relations work, with special attention to Inter-Church Aid promotion. Commencing dates for these appointments shall be determined according to the availability of successful applicants. Applications may be made for more than one of these positions if desired. Applications close September 1, 1962. Enquiries to the General Secretary, 3rd Floor, 511 Kent Street, Sydney.

POSITIONS WANTED

BRICKLAYING, FRONT fencing specialists. Ample work inspection. UU 6405 (Sydney Exchange).

DEATH

LINDSAY, Mary, devoted wife of the Reverend J. N. Lindsay, Sydney, Queensland, passed away July 8, 1962, daughter of Mrs. Stone-Wing and the late Bishop Stone-Wing.

FOR SALE

ECCLIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplises 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.

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RETREAT

RETREAT AT S. Gabriel's for women and girls, August 24-27. Apply letter to The Sister-in-Charge, S. Gabriel's School, Birrell Street, Waverley, N.S.W.

ACCOMMODATION VACANT

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