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DARWIN COLLEGE READY FOR FIFTY PUPILS NEXT YEAR

BISHOP APPEALS FOR MONEY TO COMPLETE PROJECT

The first stage of the most important project the Church in the Northern Territory has ever attempted has been completed.

It is the Carpentaria Junior Residential College at Nightcliff, a suburb of Darwin, which will open at the beginning of the next school year.

It will be for all primary and secondary schoolchildren, regardless of race or creed.

The Diocese of Carpentaria is bound by an agreement with the Government to accept part-coloured or full-blood Aborigines who are wards of the Director of Welfare, Mr. H. C. Giese.

The project originally began with the Bush Church Aid Society in 1960.

The society intended to build a hostel for children of the Territory, many of whom were to come to Darwin for their education from distant cattle stations, Church missions, and islands off the coast, as well as from towns and settlements throughout the territory where educational facilities were limited.

B.C.A. secured an eight-acre site at Nightcliff, plans for the hostel were drawn up, and negotiations for a Commonwealth Government loan commenced.

In 1961 the Diocese of Carpentaria became responsible for the project.

While keeping to the principle of providing accommodation, the bishop and diocesan council saw that the great need of a Church school in Darwin should be realised.

Thus the plans were amended and completed, the new name adopted, the Government loan of £85,000 secured and the first stage of the college commenced.

At the beginning of the 1963 school year accommodation will be available for fifty students from the Northern Territory, the Gulf country of North Queensland and the north-west of Western Australia.

WELL-KNOWN HEADMASTER

Mr Mervyn Callaghan, well-known in school and music circles in Victoria, has been appointed first headmaster. (See page 6.)

Next year's students will attend the local primary and secondary schools in Nightcliff and Darwin.

The classrooms can only be added when the college receives the money for this.

It is planned to complete the college over a number of years towards the accommodation of 200 resident students, 320 day students, 20 members of the teaching staff and eight or nine domestic staff members.

The school will then provide education for all grades of the primary and secondary school courses.

Such a school is most necessary in Darwin because of—

BISHOP ASHTON'S BIRTHDAY

The Right Reverend J. W. Ashton, formerly Bishop of Grafton, will celebrate the 96th anniversary of his birthday on Saturday, November 24.

Bishop Ashton now lives in the Parish of S. John's, Camberwell, Diocese of Melbourne.

- The geographical situation.
- The number of children of different races already in the area, particularly Aborigines and Chinese.
- The probability of Christian students coming from Hong Kong, Indonesia and other Eastern lands.

- The fact that the Northern Territory Administration is most anxious to establish such a college, and apart from actually paying for it, has done everything possible to clear the way for it.

COMMONWEALTH APPEAL

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, has this week opened a Commonwealth-wide appeal for the completion of the college. (See page 5.)

As the diocese is a missionary one, it has no resources on which to draw to finance the college.

It is depending on other dioceses, established Church schools (not only Anglican), individuals and the business representatives of Northern Territory enterprise.

To complete the college the Diocese of Carpentaria will need:

- £20,000 for a chapel.
- £120,000 for a second accommodation block for students and staff.
- £270,000 for a classroom block and library.
- £17,000 for sporting and ground facilities development.
- Endowment of scholarships and bursaries.
- £85,000 to repay the government loan.

All donations, which may be claimed as a tax deduction, should be sent to: The Bishop of Carpentaria, Bishop's House, Thursday Island, Queensland; or to the Secretary, Council for the

Carpentaria Junior Residential College, P.O. Box 181, Darwin, Northern Territory.

Cheques should be crossed and made payable to Carpentaria Junior Residential College Building Fund.

C.E.M.S. TO BE ACTIVE IN CANBERRA AND GOULBURN

FROM A CORRESPONDENT

Albury, November 19

The Church of England Men's Society is to become the official men's movement in the Diocese of Canberra and Goulburn.

This was decided at a conference of men representing the parishes of the diocese, called by the Albury branch of the C.E.M.S. on November 3 and 4.

At present the Albury branch is the only one active in the Diocese of Canberra and Goulburn. There are 113 branches in the Province of New South Wales.

Of the 48 parishes in the diocese, 16 were represented, while most of the other parishes wrote supporting the conference.

Ninety delegates were present, 39 from parishes other than Albury. The Provincial Council lay-president of C.E.M.S., Brother Harry Toohey, of the Diocese of Newcastle, attended.

The conference passed the following motions:

1. That this conference respectfully requests the bishop to proclaim C.E.M.S. the official men's movement in the diocese.
2. That as a highlight of the centenary year of the diocese the bishop convenes a week-end conference in Canberra of all men's groups within the diocese to discuss and, if thought fit, form a diocesan C.E.M.S. Council.
3. That the Albury branch of the C.E.M.S. arrange to forward

to all parishes in the diocese copies of the official C.E.M.S. handbook and any other appropriate C.E.M.S. literature.

The theme of the conference was "The Vocation of an Anglican layman." The opening paper was given by the Rector of Albury, Archdeacon Ross Border.

His address, based on the C.E.M.S. rule of life, emphasised the many barriers facing the Christian layman and stressed the need for immediate and active witness to the faith.

A short role play followed in which six members of the Albury branch highlighted the problems facing the formation of a men's group in a parish by the inevitable conflicting personalities involved.

AIMS WERE WELL-DISCUSSSED

The conference then split into six discussion groups where, for the next half an hour, answers were sought to three specific questions. These were:

1. What has an organisation of Anglican men to offer which other organisations have not?
2. What are the purposes of an Anglican men's organisation? In other words, why have any organisation?
3. What are the essential qualities required in a successful organisation of Anglican men?

Discussion leaders then tabled the findings of their groups which were studied over the week-end.

At the second session, the Albury chairman, Brother Lan Down, spoke on "An Anglican Men's Movement for Christian Fellowship."

Discussion groups then considered the questions involved in this address.

At the third session, Brother Keith Kirkpatrick, of Albury, presented a paper on "An Anglican Men's Movement for Christian Service," which was also followed by group discussion.

Brother Les Muir then explained the history and working of the C.E.M.S.

As a result of the conference it is apparent that C.E.M.S. in

the very near future will be active in the parishes of Albury, North Albury, Wagga, Harden, Murrumburrah, Yass and probably the Goulburn parishes.

It appears certain the movement will become alive throughout the diocese.



The well-known cricket commentator, Mr Johnny Moyes, speaks at the Home Mission Society's men's congress on November 15. Mr Moyes, brother of the Bishop of Armidale, is also president of the Church of England Men's Society in the Sydney diocese. The congress was organised in conjunction with the C.E.M.S.

CHURCH UNION SEMINAR

POOR ANGLICAN ENROLMENT

There have been few Anglican applications for the seminar on Church Union to be conducted by Dr E. C. Blake in Sydney on November 23 and 24.

The seminar is sponsored by the N.S.W. Committee of the Australian Council of Churches, and is open to all whether clergy or layman.

Churchmen, particularly Methodists, Presbyterians, and Congregationalists are coming from Victoria, South Australia and N.S.W.

These include several professors and teachers of theology. One college is sending sixteen of its students.

Dr Blake is famous for his sermon setting out proposals for church union in Grace Cathedral, San Francisco, in December, 1940.

It has led to negotiations between the Episcopal, Presbyterian, Methodist, and United Church of Christ in the U.S.A.

The Bishop of Armidale and Professor Colin Williams will also give lectures at the Sydney seminar.

The organisers are disappointed at the lack of Anglican interest. They point out that both critic and enthusiast are needed.

Enrolment forms are available from the Reverend C. H. Norton, N.S.W. State Secretary, Australian Council of Churches, 511 Kent Street, Sydney.

GLENNIE SCHOOL HEADMISTRESS

Miss Lynette Thompson has been appointed headmistress of the Glennie Memorial School, Toowoomba, Diocese of Brisbane.

She succeeds Miss Gwen Dowson who will retire at the end of this year.

Miss Thompson is a B.A. of the University of Sydney; she also holds the Diploma of Education.

She has been on the staff of the Presbyterian Ladies' College, Croydon, N.S.W., for the past seven years.

Although only twenty-eight years of age, she has been the senior mistress there for the past four years.

Miss Thompson is a communicant member of the Church of England. She has been active in her parish as a Sunday school teacher, assistant organist and youth leader.



N.S.W. player Brian Booth and M.C.C. player David Sheppard listen to the impressive record of the Sydney Home Mission Society at the men's congress on November 15: this year's commitments amount to £101,865.

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AFRICAN YOUTH FOR NAIROBI ASSEMBLY

500 DELEGATES EXPECTED

ECUMENICAL PRESS SERVICE

Geneva, November 19

The first major continent-wide meeting of African Christian youth will be held in Nairobi from December 28 to January 7.

Some 500 youth and students delegates from 40 African countries are to take part in the event—the All Africa Christian Youth Assembly. Another 50 fraternal delegates from more than 30 countries of Asia, Europe and North and South America, will also take part.

The theme of the assembly will be "Freedom Under the Cross," with the sub-theme "Youth and Student Participation in the Life and Mission of the Church in Africa To-day."

During the week the young people will hear addresses and panel discussion by a number of prominent African and foreign Christian leaders, take part in Bible study courses and in working parties on a variety of topics.

The assembly will be sponsored in co-operation with the All-Africa Church Conference by the Youth Department of the World Council of Churches, the World Council of Christian Education and Sunday School Association, the World Student Christian Federation, the World Alliance of Y.M.C.A.s, and the World Y.M.C.A. Sessions will be held at Royal College, Nairobi.

The keynote address on the opening day will be delivered by the Reverend John Karefa Smart, former Foreign Minister of Sierra Leone, and one of the three assembly presidents.

MANY TOPICS

Other major addresses are to be given by Dr W. A. Visser 't Hooft, World Council of Churches' general secretary; Mr Tom M'Boya, a leading Kenya political figure; the Reverend Jean Kotto, secretary general of the Evangelical Church of the Cameroun, the Reverend James Lawson, associate general secretary of the All-Africa Church Conference; Mr John Mitchell, secretary of the Ministry of Education of Liberia; and Mr Bola Ige, a leader of the opposition party in Nigeria.

Other highlights of the week will include:

- An original drama of the African revolution, written especially for the assembly, a musical concert, and two other dramas, including a nativity play at the Anglican Cathedral, also are scheduled.

- A special exhibit of historic and contemporary African art, arranged especially for the assembly.
- A reception for assembly delegates by the mayor and other city officials at Nairobi's City Hall.

The panel discussions will deal with a variety of subjects, including the work of world Christian youth organisations in Africa, Pan-Africanism and international relations, indigenisation of forms and patterns of worship.

NEW BISHOP OF KURUNAGALA

ECUMENICAL PRESS SERVICE

Geneva, November 19

The Reverend C. Laksman Wickremasinghe has been appointed Bishop-designate of the Kurunagala Diocese of the Church of India, Pakistan and Ceylon, succeeding the Right Reverend Lakdasa De Mel, now Bishop of Calcutta.

The bishop-designate was educated at the Royal College, Colombo, and the University of Ceylon, and at Keble College, Oxford, and Ely Theological College, England.

In his student days in Ceylon he was president of the Student Christian Movement and general secretary of the Church of Ceylon (Anglican) Youth Movement.

For the past four years he has been National Christian Council resident chaplain at the Peradeniya campus of the University of Ceylon. He is 35.

ship, the All-Africa Church Conference, and "A Christian Style of Living."

Subjects of the twenty working parties, each of which will have about 25 members, and will meet simultaneously, will range from "the role of the intelligentsia" and "Christian mission in the university," to "race relations" and "Christian youth in politics."

Worship and Bible study will be a central part of the assembly, and worship services will be held each morning preceding Bible studies.

Bible study leaders will be the Reverend Paul Verghese, a Syrian Orthodox priest who is associate general secretary of the World Council of Churches, and the Reverend Paul Fueter, former general secretary of the Kenya Christian Council.

OPEN COMMUNION

Also planned is an open Communion Service at the Anglican Cathedral. In accordance with a plan approved by Kenya Church leaders, ministers from other Churches will also assist at this service.

African youth in all parts of the continent are preparing for the assembly by studying a special series of Bible studies on the assembly theme, and several other books.

Participants are expected from the following African countries: Algeria, Angola, Basutoland, Bechuanaland, Burundi, Cameroun, Central Africa Rep., Chad, Congo (Brazza), Congo (Leo), Dahomey, Egypt, Ethiopia, Gabon, Gambia, Ghana, Guinea, Ivory Coast, Kenya, Liberia, Libya, Malagasy, Mali, Mauritania, Morocco, Mozambique, Niger, Nigeria, Nyasaland, Rhodesia (North), Rhodesia (South), Rwanda, Senegal, Sierra Leone, Somalia, South Africa, South-West Africa, Sudan, Swaziland, Tanganyika, Togo, Tunisia, Uganda, Upper Volta, Zanzibar.

DISTRIBUTION OF THE BIBLE

ECUMENICAL PRESS SERVICE

Geneva, November 19

Delegates from Bible societies in 16 countries agreed at Stuttgart this month that current Bible distribution programmes are "barely scratching the surface" in most areas, despite the fact that production facilities are now generally considered to be adequate.

Emphasising that the Bible is less a commodity to be sold than a book to be introduced, they urged the Churches to provide training for their members who could give part-time assistance in Scripture distribution and evangelism.

Dr A. E. Inbanathan, general secretary of the Bible Society of India and Ceylon, told the meeting, which was sponsored by the United Bible Societies, that at the current rate of distribution in India and Ceylon it would take a hundred years before the total population could be supplied. He told delegates his aim is to double distribution figures annually.

Speaking of the programme in Africa, Mr Norman Hunter, distribution secretary of the British and Foreign Bible Society, urged special campaigns but emphasised that in Africa the Bible must be distributed by Africans to answer the charge that it is "a white man's book."

The meeting, which was held in connection with the 150th anniversary of the Württembergische Bibelanstalt (the Württemberg Bible Society), featured a special exhibition of ancient Bibles in the foyer of the Stuttgart City Hall.

Delegates were present from Bible societies in Australasia, Asia, Europe, North America, and South America.

ABSENCE OF ORTHODOX

VATICAN WORRIES

ANGLICAN NEWS SERVICE

London, November 19

Cardinal Bea, of the Vatican secretariat for the promotion of Christian unity in Rome, this month said he hoped something might be done about the absence of Eastern Orthodox Churches from the Ecumenical Council.

There had been consultations in various places about this, he said, but so far nothing definite was decided.

The cardinal, who was giving the weekly Press conference on the council on November 8, said that the more than 40 observers or guests of his secretariat represented almost all the great federations of the non-Roman Catholic Christian confessions.

The pleasure at their presence, felt both by the Vatican and the observers, was disturbed by the absence of some of the Orthodox Churches.

The Greek Orthodox are also worried because the Russian Orthodox Church decided unexpectedly to send observers at the last moment.

Opinion in the Greek Church at the time was divided on whether or not to come, and the views of the Russians had been sought without success.

Cardinal Bea said that observers from other Christian Churches had been surprised and impressed by the freedom of discussion in the council.

"Some of the observers were surprised," he said, "seeing how a cardinal can voice an opinion which is contrary to the opinion of other cardinals."

"They could not understand how the most complete loyalty to the authority of the Magisterium of the Church would not in any way exclude freedom of opinion in so many matters which have not yet been clarified or defined."

THE VATICAN COUNCIL

FIXED EASTER SUGGESTED

ANGLICAN NEWS SERVICE

London, November 19

The second session of the Ecumenical Council of the Roman Catholic Church will open on May 12 next and close on June 29. The present session ends on December 8.

On the day after the closing of the first session, it was stated in Rome last week, several saints would be canonised.

Before the second session the conciliar commissions would continue their work of drafting and re-drafting documents in the light of the discussions in the plenary sessions.

This timetable will give the bishops a better opportunity to plan their movements.

The council has resumed discussion of the four last chapters of the draft document on liturgical changes.

Some general proposals were put forward, according to the official statement issued at the Vatican on November 12, about the rather complex question of a perpetual calendar and a fixed day for Easter.

It was advocated, without going into much detail, that the problem should be studied; the solution might be of considerable importance for both religious and civil life so long as it was done in agreement with the other Christian Churches, especially those of the East.

LAY ASSESSORS

ANGLICAN NEWS SERVICE

London, November 12

An innovation in the procedure of selecting men for ordination in England has been introduced by the Bishop of Sheffield, the Right Reverend John Taylor.

He has appointed three lay assessors to assist his examining chaplains who, as in all English dioceses, hold interviews with ordination candidates on behalf of the bishop to help him in making his decisions.

U.S.A. BISHOPS' MEETING

RACE PROBLEMS AND WAR

ECUMENICAL PRESS SERVICE

Geneva, November 19

The House of Bishops of the Protestant Episcopal Church in the U.S.A. concluded its annual meeting at Columbia by issuing statements calling for an end to racial segregation and urging prayers for the Second Vatican Council.

It also approved a statement categorically condemning "total war" and calling for reconsideration of the doctrine of massive retaliation.

The statements, issued in lieu of a pastoral letter, usually issued at the close of a House of Bishops meeting, are intended as a guide to the nation's 3,500,000 Episcopalians.

In the statement on race the bishops said that the Church "should lead and not lag behind the secular State" in breaking down patterns of segregation.

It quoted a statement of the Lambeth Conference, composed of all the bishops of the Anglican communion, which declared that "any form of segregation or separation solely on the basis of race is contrary to the Divine Will."

Concerning Christian unity, the bishops said there are "profound differences" between Anglicans and Roman Catholics, but that these "should be the substance of our common and obedient study, not the occasion of suspicion and distrust."

THE ORTHODOX

They also recognised "with deep thanksgiving . . . the far clearer path leading to unity with our brothers in the Orthodox Churches."

"Although often ignorant of each other in the past, God has led us to discover how deeply and richly we share a common tradition in all essential matters of faith and order," they said.

The statement on world peace recognises that all-out nuclear warfare cannot serve any purpose, but also stated that "a strong military posture does serve as a deterrent to an aggressor nation intent upon military conflict."

It said that in the event of attack "limited war" in retaliation is necessary, but that as dictated by the Christian conscience, "we must set clearly defined objectives and cease to wage war when they are achieved."

The statement was written by a committee of 24 headed by the Reverend William G. Pollard, an Episcopal priest who also is director of the Institute of Nuclear Studies at Oak Ridge, Tennessee.

In an earlier session the bishops elected a Negro and a Filipino to be bishops of two of its missionary districts.

They named the Reverend D. E. Mills, Baltimore, to serve the newly expanded missionary district of the Virgin Islands, and the Reverend E. G. Longid, to be second suffragan bishop of the Philippines Missionary District.

ARCHBISHOP IN EAST BERLIN

ECUMENICAL PRESS SERVICE

Geneva, November 19

Metropolitan Sergius, 54-year-old former Archbishop of Perm and Volikamsk in the U.S.S.R., has arrived in East Berlin to take over his new post as Exarch of the Moscow Patriarchate for Berlin and Central Europe.

He succeeds Archbishop John (Wendland), who is now the Moscow Patriarchate's Exarch in the United States, with the title of Archbishop of the Aleutian Islands and North America.

The Church he heads is the Russian Orthodox Catholic Church, commonly referred to as the "Patriarchal Church" to distinguish it from the Russian Orthodox Greek Catholic Church of America, which does not recognise the Moscow Patriarchate.

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FIRST AUSTRALIAN TO BE DEAN OF PERTH

INSTALLATION ON HISTORIC DATE FOR CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, November 19

November 15 is a day of many historic associations for Perth and its cathedral. On November 15, 1848, the original Cathedral of S. George was consecrated by Bishop Short of Adelaide.

On November 15, 1868, Bishop Parry, second Bishop of Perth, was consecrated in London by Archbishop Tait.

On November 15, 1888, the present cathedral church, for whose erection Bishop Parry was largely responsible, built on the same site as its predecessor, was consecrated; the good bishop died in 1893 on November 15.

And on November 15, 1962, the Very Reverend James Richmond Payne became the first Australian to be installed Dean of Perth.

The city was aglitter with thousands of lights in the illuminated Arms of the countries of the British Empire and Commonwealth which are competing in the Games.

Business houses and large stores were festooned with brilliant spangles, and everywhere there were evidences of a city given to festive mood.

Above the bejewelled city, the bells of S. George's Cathedral pealed out from the cathedral tower—these bells which commemorate Queen Victoria's diamond jubilee now welcomed the new dean.

For fifteen minutes the youthful ringers rang the changes, as steadily the cathedral filled with people.

From the north door the choir moved in. Through the south-west door the clergy processed to

their places, and then through the west door came crucifer and acolytes, lay members of the cathedral chapter, canons of the cathedral in copes, the dean-elect with the senior canon and the senior lay member of the chapter.

These were followed by the registrar, the chancellor, Bishop Eley, Bishop Freeth, the Archdeacon of Perth and the Archbishop of Perth with his chaplain.

The dean-elect was presented to the archbishop, who called the congregation to prayer on behalf of the dean-elect.

The institution followed, after which the induction was carried out by the Archdeacon of Perth the Venerable T. B. Macdonald, and then, the archbishop, taking the dean-elect by the hand, placed him in his stall, saying:

"I do place thee, James Richmond Payne, in the stall of the Cathedral Church of the Diocese of Perth, now assigned to thee as Dean. The Lord preserve thy going out and thy coming in from this time forth for ever more."

CLOSE TO LAITY

The newly-installed dean then knelt and the archbishop continued: "God give thee wisdom, courage, humility, love and strength to do His will," and then the archbishop blessed him.

The occasional sermon was preached by Canon James Paice, senior canon of the cathedral chapter. He said that the work of the Dean of Perth must change with the times. He must come close to the laity outside the cathedral, to make the city more cathedral conscious.

A valuable contribution to the service, which was conducted with the dignity and stateliness befitting such an occasion, was the music provided by Bruce Naylor at the cathedral organ. The final voluntary Hornpipe from Handel's "Water Music" was the grand finale of a memorable evening.

At a party which followed the service, the archbishop welcomed the new dean, who in his reply said he had three main aims among others:

To take the cathedral into the life of the city; to meet Shirley Strickland; and to work for the playing of a Test match in Perth.

He had received messages of congratulation from the Primate, the Bishop of Nelson and many others.

Earlier in the week, Mr Payne

called on the Governor of Western Australia. Also, he was accorded a civic reception by the Mayor of Perth and city councillors.

The close affinity of the city to the cathedral in Perth may be seen by anyone who purchases the 10d. special aerogramme issued by the post office to commemorate the Games in Perth; it will be noted that the Cross of S. George is emblazoned on the Armorial Ensigns of the City of Perth.

CHURCH DEDICATED AT TOUKLEY

FROM A CORRESPONDENT

Wyong, N.S.W., November 19

A large crowd, estimated at about 500, attended the dedication of S. Luke's Church, Toukley, in the Parish of Wyong, on November 11.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, performed the ceremony, assisted by the Archdeacon of Newcastle, the Venerable L. Stibbard.

Visiting clergy were the Director of Christian Education in the Diocese of Newcastle, the Reverend N. Delbridge; the Rural Dean of Gosford, the Reverend N. Pullin; the Rural Dean of Maitland, Canon M. W. Williams; the Reverend G. Mullin, of Hamilton, and the Reverend J. Neville, of Terrigal.

The bishop was met at the church door by the Rector of Wyong, the Reverend W. A. Hoare, and the assistant priest, the Reverend C. J. Taylor, together with lay representatives Messrs N. T. McGowan, H. Fisher, A. E. Young and R. Foster, who petitioned the bishop to dedicate the church.

The procession around the church was led by Mr P. J. Hoare, cross bearer, and consisted of the bishop and archdeacon, the diocesan registrar, the rector and his assistant and the lay representatives.

FOR THE FUTURE

In his sermon the bishop stressed the need for such a church in Toukley in order that our children might grow up to know their God, Creator and Redeemer and the Christian Faith.

Those who had been responsible for the building of the church had not built a church to their own glory or to make a landmark in Toukley. It had been built so that future generations growing up might know the Lord.

He said the church had been a parish project: "If there is one thing for which I pray it is that parish and diocese are

one and that we are not a little isolated pocket of Anglicans."

The bishop added, "Unless the Church to-day stands strong and four-square then the forces of materialism within and foreign ideologies without can engulf our children and our children's children."

After the service, afternoon tea was served by the members of the Women's Guild and their helpers, working from three marquee tents which had been erected in the church grounds.

The building is of brick construction with a low pitched roof. Landscape windows take up one side of the building.

The tiles are laid over double sided foil aluminium sarking which will keep the inside tem-

perature down by as much as 15 degrees in summer and also contains the warmth in winter.

The architects, Messrs Mayo and Wark (Newcastle), have taken into consideration cross ventilation and acoustic properties.

The interior furnishings of the church emphasise beauty and simplicity. Gifts to the church include the organ, pulpit, altar, font, pews, the altar furnishings, alms dish, jardinières, candlesticks; and the Women's Guild has been responsible for the aisle and sanctuary carpets.

Until now, Anglican services in Toukley have been held in the C.W.A. Rooms.

YOUNG PEOPLE WILL WORK IN INDIAN VILLAGES

FROM A CORRESPONDENT

Melbourne, November 19

Six young people have been awarded travel grants to India by Community Aid Abroad.

The party will leave Melbourne on November 28 to spend four months in work camps organised by the Indian branch of Service Civil International, an international work camp organisation.

The Australians will work in a land reclamation project in a leprosy colony in Orissa, a children's centre in a Punjab vil-

lage, a Tibetan refugee camp in Mussoorie and a re-housing project near Delhi.

They will also visit projects in other parts of India being assisted by Community Aid Abroad groups in Victoria.

Forty applications were received for the six travel grants. The grants have been made available to further the C.A.A. policy of encouraging young Australians to assist in constructive work projects in Asian countries.

The successful applicants are: Alan Smith, 24, a programme secretary in the Melbourne Y.M.C.A.

John Gowan, 24, a graduate in Civil Engineering, who is now completing a Social Studies course at the Melbourne University.

Brenda Shaylor, 23, a children's centre leader with the Brotherhood of S. Laurence.

David Robson, 24, a qualified pharmacist, now completing second year of a medical course at Melbourne University.

Hugh Jackson, 21, a Law and Arts undergraduate from Melbourne University.

Graham Carr, 24, of Sydney, a clerk who will commence theological studies for the Church of England Ministry in 1963.

The Australians will live in typical Indian village conditions and work alongside Indians and volunteers from other Asian countries.

COMRADES OF S. GEORGE

INVITATION TO CONFERENCE

An open invitation has been extended to all young people of the Church of England, who are interested in the Church's missionary work, to join the Order of the Comrades of S. George in its annual Federal conference.

The conference will be under the chairmanship of the Dean of Brisbane, with the Reverend Eric Hawkey (A.B.M. Organising Secretary for Queensland) as chaplain, and the Reverend Peter Prentice, of the Youth Division of the General Board of Religious Education, to guide the programme committee.

Also on the staff will be the Reverend George Lucas, the Reverend Roy Bradley, both from Victoria, and various members of the staff of the Australian Board of Missions.

Over the nine days the conference will study aspects of life under the heading of "Comradeship and Christianity."

Members will seek to answer, in relation to themselves, such questions as "What is Christianity?", "What is Comradeship?", "What is my place in the world?", etc.

The conference will be held at "Gilbulla" Menangle, N.S.W., from December 28 to January 7.

Registration forms, which must be returned before December 1, can be obtained from all State Offices of A.B.M. or direct from: The Federal Youth Secretary, Australian Board of Missions, 109 Cambridge Street, Stanmore, N.S.W.

COLLEGE HEAD FOR ENGLAND

FROM OUR OWN CORRESPONDENT

Melbourne, November 19 Miss Margaret Dewey, the Principal of Janet Clarke Hall at the University of Melbourne, has announced her resignation, which has been received with very great regret.

She intends to return to England, where she will be engaged in full-time theological teaching and pastoral work.

Miss Dewey has been Principal of Janet Clarke Hall for four years, and much progress has been made during that period.

When she came to Melbourne Janet Clarke Hall was the women's hostel attached to Trinity College, but it is now governed by its own council, and is accorded the status of a Church of England Women's University College in its own right.

The number of students has increased, and an extensive building programme has been undertaken. The University of Melbourne recently honoured Miss Dewey with the M.A. degree.



—Pinnaroo "Border Times" block.

The Bishop of Adelaide, the Right Reverend T. T. Reed, about to enter the new Church of S. John the Baptist, Lameroo, in the Mission District of Pinnaroo. The bishop dedicated the church on November 3.

The interior of S. Luke's Church, Toukley, Diocese of Newcastle, which was dedicated on November 11.



—Wyong "Advocate" block.

THE ANGLICAN

THURSDAY NOVEMBER 22 1962

HISTORY REPEATS ITSELF

LORD AVON (SIR ANTHONY EDEN, as most of us still know him best) published this week the second instalment of his Memoirs, covering the latter part of the '30s. The timing was peculiarly apposite. Even those who disagreed with LORD AVON'S Suez policy (and we are not of their mind) would readily concede that here is one who during the fateful years from 1933 to 1939, in company with the indomitable CHURCHILL, the clear-headed SALISBURY, the sage VANSITTART and a few others, not only proved correct in his estimate of the consequences of "appeasement," but did so because his loathing of absolutism sprang from an irrefragable grip of the importance of moral principle in the conduct of international relations.

Publication of LORD AVON'S book is timely because to-day, in 1962, the whole world is in the same critical state over what might be called international morality as it was in the '30s. At bottom, in the broadest terms, the issues are really identical: the only differences are purely quantitative.

Now, there are clear dangers in applying the criteria of personal, Christian morality to the way in which corporate entities like companies, or larger units like sovereign national states, conduct their affairs. On one view, Christ's Kingdom being not of this world, many would hold, the Church has no business to make pronouncements about international affairs. It is no part of the rôle of the Church to usurp the State's executive functions in foreign relations; but this does not mean she should remain silent on clear international moral issues.

On the contrary, as it seems to us, the Church has an inescapable obligation, however deficient her machinery to meet it, to speak strongly and unequivocally on basic moral aspects of foreign policy, just as, most of us would hold, she has a similar obligation to apply Christian criteria to domestic social issues.

At the present moment, there are three parts of the world where moral principle would appear to have been subordinated to military, economic and political expediency: Cuba, India and Indonesia.

As to Cuba, the U.S. would appear on the face of it to have committed an obvious breach of international law, strictly speaking, and if any such thing exists. It is not easy to reconcile U.S. actions here, notwithstanding the astute tactical employment of the United Nations, with her attitude at the time of Suez, where the clearest breach of a treaty obligation was involved. It is an ironical twist of history indeed that the "Monroe Doctrine," which was born in Whitehall and spent its infancy under the shelter of the Royal Navy, should now have been perverted to connote U.S. hegemony over all American States. This said, it was obvious that the U.S. had to make some kind of answer to the mystifying challenge of the Kremlin — which was in fact militarily unimportant, and obviously political. In the long run — and this is what should concern us as Christians — the action of the U.S. towards Cuba does not begin to touch the underlying problem of relations between the wealthy, powerful United States, with its fantastic industrial potential, and the poverty-stricken, miserable States of South America. The real battle is that of ideas. The idea of communism is marching fast in Latin America. No mere military measures can halt it.

There is a further ironical twist to the position in two areas of the northern frontier of India which were guarded so carefully for so long by British "imperialists." Scant though may be our sympathy with the Chinese, and clearly old-style imperialistic their actions, the Indians and the West generally have invited the Chinese to reciprocal immorality. MR NEHRU'S hands are not clean — think of Kashmir and Goa. The West has too long followed the emotionally-based U.S. opposition to China's admission to the U.N. And let us remember there are no beggars in Shanghai, but plenty in Calcutta. For here, again, the real battle is not between guns, but ideas.

If we pass no judgements on the policies of the U.S. and Cuba, Russia, China and India, we cannot well avoid doing this closer home. THE PRIME MINISTER and SIR GARFIELD BARWICK, the two most tragically inept men to have dabbled with foreign affairs in a British community since NEVILLE CHAMBERLAIN, whose personal vanity and lack of moral principle LORD AVON has now conclusively demonstrated, are jointly responsible for the abandonment of all decencies, as far as foreign affairs are concerned, in this part of south-east Asia. The present position in West New Guinea and Portuguese Timor is known to all readers of the daily Press. It is almost certain that both, by the end of next January, in defiance of international agreements and law and morality, will organically, by force, have been incorporated into the Indonesian Republic. And to any who raise the moral issue, SIR GARFIELD can only beat that Asian minds work differently from Europeans! Would that this erstwhile warrior of the courtroom could be made to read and understand LORD AVON'S recital of the events of the '30s!

CHURCH AND NATION

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

The Climate of Courage

No one could fail to be moved by the manner of the passing of Lady De L'Isle, wife of the Governor-General.

The daughter of a V.C. winner, Lord Gort, and the wife of another, she had lived her life in a climate of courage.

Her own courage in the face of death was superb. And her conception of duty was magnificent. Although knowing her days were numbered she returned to Australia from England a month ago. She was so ill, in fact, that her air journey had to be interrupted for a few days in Canada.

But it was not until the week of her death, when an official intimation of anxiety for her was given, that anyone outside a limited circle knew of the real seriousness of her illness.

Lord De L'Isle's decision to carry on in his post after a brief visit to England is also in keeping with the high sense of duty he and his family have shown in everything they have done in Australia.

Not only with half-masted flags but with hearts stirred by the fine courage of a Christian woman has the nation this week paid its respects to one who was the centre of what the Prime Minister, Mr Menzies, has described as "one of the most closely-knit families" he has known.

Month To Find Jobs For 72,600

With only a month or so left for the Federal Government to redeem its promise to restore full employment by the end of 1962, there are still 72,600 people registered as being out of work.

The fall in registrations in October was only 3,300, which was very disappointing in view of the extra work usually available in the summer. Indeed, in Queensland there was a rise in registrations.

The Minister for Labour, Mr McMahon, has drawn what political comfort he can from the situation by declaring that the October figures confirm the continuing expansion of the economy and the increasing demand for labour.

But surely he and the Government should show their concern,

both for helping those out of work and for keeping their own promises, by making a much more spectacular attack on what some call "the hard core of unemployed."

One does not expect the Government itself to provide jobs for all those who lack them. But one does expect Government economic planning to be directed more specifically to encouraging the expansion of industry.

The real recession began two years ago with the Government's overlate and misjudged decisions, which frightened industry notably the motor-building trade — and sent unemployed registrations spiralling past 100,000.

While the gradual drop in registrations over recent months is welcome, the rate of diminution is altogether too slow and obviously the problem is proving more intractable than the Government anticipated when it spoke early in the year of restoring full employment by the end of it.

Silver Tongues In Opposition

I heard a light-hearted luncheon speech given by the Federal Labour leader, Mr Calwell, in a journalistic environment during the week.

It was a well-sustained effort, delivered as far as I could see from a far table without any notes. The message I got from the performance is that Mr Calwell is well on the road back to good health after being away from his parliamentary duties for a couple of months through sickness.

Several of Mr Calwell's senior colleagues also spoke and impressed me with their brisk speech and sharp wit.

Rubbing my eyes, I wondered whether Parliament itself has a soporific and/or sobering effect on oratory. Except perhaps for the deputy-leader of the party, Mr Whitlam, I had never heard the others talking parliamentary broadcasts with the sparkle they revealed at this luncheon.

As one who has never belonged to any political party I was disinterestedly pleased at this proof of eloquence in the Labour Opposition. While men of words are not always men of action, I believe that clarity of

thought is a good sign of capacity for wise planning.

Labour by the narrowest margin failed to win Federal office a year ago. But on this recent evidence I feel that, if fortune smiles on it soon, the party can find men who should make good administrators.

Churches Combine To Aid Youth

Churches of all denominations in Australia unite to "put Christ into Christmas" by holding joint demonstrations in public places, such as carol singing and tableaux based on the Nativity.

On a similar basis, I notice five Churches in the fast-growing Auckland (N.Z.) suburb of Manurewa are uniting to "put Christ in the home."

The joint action has a special purpose. There is concern in New Zealand at the growth of juvenile crime. Manurewa, because of its rapid development, feels that it should take time by the forelock and plan to show a strong interest now in its young people and their problems.

To that end the Anglican, Roman Catholic, Methodist, Presbyterian and Baptist Churches sponsored a combined meeting of parents of the suburb. The aim of the meeting, over which the Bishop of Auckland, the Right Reverend E. A. Gowing, presided, was "to put before all people the fact that Christianity is the only complete answer to man's problems and ills."

Making History Live Again

Patronal festivals commonly mark anniversary celebrations in Anglican churches. But a milestone in the history of a Sydney suburban church is to be distinguished in a more unusual and ambitious way, which might well stimulate similar enterprise elsewhere in Australia when appropriate events loom.

The dramatic society associated with S. Clement's Church, in Mosman, is planning to re-enact the scenes which occurred when the State Governor of the era, Sir Harry Rawson, crossed the harbour to set the foundation stone of the church 60 years ago on December 13, 1902.

A "vice-regal party" in the dress of the period will arrive by ship at Mosman wharf; they will be received by local residents in similar attire; they will then travel by horse-drawn vehicle to the Town Hall to be greeted by the mayor and aldermen; and then a procession will be formed to S. Clement's Church.

Church people are sometimes accused of living in the past. The Church itself is often said not to have "moved with the times."

But by making history live on this Mosman model I would think that pride in the past and achievement in the present could be admirably linked to encourage advance in the future.

—THE MAN IN THE STREET.

PARISH AND PRESS

ANGLICAN NEWS SERVICE
London, November 12
A new booklet, "The Parish and the Local Press", by Colonel Robert Hornby, Chief Information Officer to the Church Assembly, with a foreword by Mr W. Vaughan Reynolds, Editor of the "Birmingham Post", was published on November 5, by the Church Information Office, Church House, Westminster, S.W.1. price 1s. 6d.

CHURCH CALENDAR

November 25: Sunday Next Before Advent.
November 30: S. Andrew, Apostle and Martyr.

ONE MINUTE SERMON

THE LAST SUPPER

S. JOHN XIII:1-5.

We all have the experience of looking forward to an event and then finding it came sooner than we thought. Our Lord back in Cana of Galilee had said "Mine hour is not yet come."

Now in the Upper Room He knows it has. He is not overwhelmed by it; indeed, He is always Master in every situation — even on the Cross.

Now is the time when He who had come into the world will return to the Unseen World to the Father, though the way of return will be hard.

At this moment in the Upper Room during (not after) the supper He shows to the limit, to the disciples, the love He has for them. Archbishop Temple reminds us that love grows by expressing it in action. How much richer home fellowship could be if acts of love and thoughtfulness found a place in the daily routine. We take so much for granted!

This supper was so important — the Last Supper we call it. Maybe the sense of the importance moved the disciples to argue about pride of place; where they should sit; possibly who was the greatest. Our Lord had taught them in words that greatness consisted in serving not in being served.

But that is not enough, so now He shows them in action what He has meant. He laid aside his outer garment, put a towel in his girdle, filled a basin with water and began to wash their feet. He who had the right to ask service from us all — offers it! (See S. Mark 10:45.)

Here is a true humility — but humility too is needed to accept service, to receive help. Often our pride and independence make us refuse. Of course we should stand on our own feet to the utmost, but to bear one another's burdens also is a law of Christ.

The desire "not to be beholden to anyone" is, as Archbishop Temple says, not a Christian attitude in life.

But towards God our attitude must always be at all times the humble receiving attitude, for we have no life, nor indeed anything of ourselves. We can do nothing for God — but apart from Him we can do nothing for others. We cannot cleanse ourselves, we need His cleansing, His forgiveness.

S. Peter, loyal, impulsive, loving, rebels. This is incredible that Jesus should wash his feet. No, Lord, not to eternity will you wash my feet! It is intolerable! And yet it is just what Peter doesn't understand, Jesus will do — wash him and cleanse him unto eternity. No one can be saved, to have fellowship with Jesus, unless the blood of Jesus cleanseth him from all sin.

This we need to learn as Peter did. We too have our pride and it is our downfall.

CLERGY NEWS

BARTLET, The Reverend L. F., formerly Curate of S. Stephen's, Wiltonbury, Diocese of Sydney, has been appointed Precentor of S. Andrew's Cathedral, Sydney.

CHYNOWETH, The Reverend N. J., Rector of S. John's, Dec. Why, Diocese of Sydney, to be Rector of S. Anne's, Strathfield, in the same diocese.

HILDEBRAND, The Reverend R. R., formerly Chaplain in Norfolk Island, Diocese of Sydney, to be Curate-in-charge of the Provisional Parish of S. John's, Wilberforce, in the same diocese.

MORONEY, The Reverend J. B., Vicar of Holy Trinity, Williamstown, Diocese of Melbourne, has been appointed as an Examining Chaplain to the Archbishop of Melbourne from November 1. He replaces the Reverend S. C. Moss, who is on leave overseas.

MULLINS, The Reverend G. A., Assistant Priest of S. Peter's, Box Hill, Diocese of Melbourne, to be Vicar of the newly-formed Parish of Holy Trinity, Ringwood East, in the same diocese. The Archbishop of Melbourne will inaugurate the new parish and induct the vicar on February 7, 1963.

PATITSON, The Reverend Alan, Vicar of Heathmont and Ringwood East, Diocese of Melbourne, to be Vicar of Christ Church, Heathmont, in the same diocese. The Archbishop of Melbourne will inaugurate the new parish and induct the vicar on February 3, 1963.

ROBERTS, The Reverend R. L., Chaplain to the Missions to the Seaman, Brisbane, to be Rector of S. Augustine's, Oakley, Diocese of Brisbane, as from next January.

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 in which the writer's name is appended for publication. Parts of some of the following letters may have been omitted.

COLLEGE FOR DARWIN

IMPORTANT PROJECT

TO THE EDITOR OF THE ANGLICAN

Sir,—During the next few months the Council for the Carpentaria Junior Residential College will conduct a Commonwealth-wide appeal for funds to establish an operation account of £5,000, by which the college may be successfully launched for the commencement of the school year 1963. At the same time a Carpentaria Junior Residential College Building Fund will be established to enable the proposed expansion programme, involving the expenditure of almost half a million pounds, to be effected.

The first stage of the college, which is almost ready for occupation, has cost just on £85,000 and will provide accommodation for students from all over the Northern Territory, the Gulf country of North Queensland, and from North-West Western Australia.

This project, even if it remained only at this present stage, is one of tremendous importance and significance to the diocese and to the Northern Territory which it will serve. But the college will not remain at this stage of serving only fifty students. It will be developed to serve more adequately the whole area of this vast diocese on the mainland of Australia, eventually providing facilities for up to 200 residential and 300 day students. To become the kind of college illustrated elsewhere in this paper will require great faith and prayer, skilful and hard work for all of us who are involved.

But we of this diocese are not the only ones who will become involved. Already we have received some assistance from the Laura Bushell Trust of Sydney, and the Bush Church Aid Society, which originally conceived the plan of providing a children's hostel in Darwin. The whole of the Church in Australia will, I know, want to become involved.

In the Northern Territory alone there are families from nearly every diocese in the Commonwealth. Many have come to settle in the north, some in remote areas, others in the established towns along the track. Many more come in to serve brief periods as public servants or in private industry and, for several reasons, return to their home States. One of these reasons is the need for the education of children for whom parents may have long cherished the desire of a Church school education.

To avoid the long separation between parent and child, involves costly transport arrangements, and at the same time generally precludes the settlement of these families in the north. The result is hampered progress for both Church and Territory, an absence of full and settled Christian family life and education.

The Church must shoulder some of the responsibility for the development of the north of Australia. She must certainly be spiritually responsible, and in this responsibility we must not overlook the true purpose of the Church school in the community. The Carpentaria College will be the first fully residential Church school in the Northern Territory outside the mission schools conducted by

other Churches exclusively for full-blood and part-coloured Aborigines. This college will be open to all students regardless of creed or race.

As a missionary diocese we are dependent upon the Church in Australia for our financial needs. We have no parishes or missions which are able to share the costs involved in setting up an institution of this nature.

I have recently appointed a highly-qualified young man as the first principal of the college. His many qualities as an educator include a sound administrative ability, a very worthy conception of what an Anglican Church school should be and a most heartening enthusiasm. He will look to us all for support in what will prove to be a most exacting though exciting task.

Both the College Council and I will look to the whole of the Australian Church for her prayers in this great venture, and for her active interest and financial assistance. We have the opportunities, and we know how to go about getting the job done; we are slowly recruiting the manpower to do it. I am well aware of the many large tasks which alone face this diocese, and I am also familiar with the heavy commitments which have to be met by every diocese, parish and, indeed, many families. I would be gratified to know that the Church in Australia felt the need to help us yet again, and to regard this commitment as a project in which she can play a part. I commend this appeal to all.

Should any reader desire further information on the college please communicate directly with the Secretary of the Council, c/- Box 181, P.O., Darwin, N.T.

Yours sincerely,
JOHN CARPENTARIA,
Thursday Island,
Queensland.

OUR FUTURE IN CHURCH MUSIC

TO THE EDITOR OF THE ANGLICAN

Sir,—The recent announcement by the Council of the Royal School of Church Music in England of the appointment of a number of Australian church musicians as Special Commissioners is a hall-mark in the very credible achievements of this body and an indication of its spreading influence for better church music in Australia. We are clearly passing into a new phase of musical development and this raises issues upon which the Church would do well to reflect.

Perhaps the time has come not so much for an extension of the R.S.C.M. framework in this country, but for the establishment of separate regional organisations, working in complementary but independent fashion of the R.S.C.M. Each regional organisation could have more direct responsibility within its diocese, more detailed knowledge of the local requirements, and far greater liaison with the musical sections of its community.

Up to the present, there have been advantages for those labouring in the cause of church music carrying out their work under the direction of the R.S.C.M., centred as it is on Addington Palace, London, with its director, council, and various advisory committees. However, with its new Constitution, the Church in Australia could perhaps more appropriately be autonomous in musical matters, and its music could ultimately take on a more national character.

The importance of music in worship is being increasingly recognised to-day, and the Church of England in Australia should accept full responsibility for the improvement of standards and for the training of future church musicians. It should not entrust this task almost entirely to an outside advisory body, nor should its church musicians seek their musical inspiration solely from this source.

Any new regional group could well constitute an official diocesan committee, consisting of musically trained clergy and

laity, appointed by the archbishop or bishop of a particular diocese. As such it would have local status and would be in a strong position to make recommendations for the improvement of music in diocesan worship. It could take the initiative without the risk of being accused of unwelcome interference, and would need always to adopt a passive role. It could temper its work to the particular needs of the diocese.

Whatever is done in raising musical standards in Australia will be done in the strength of our own community, using our own time and money. The R.S.C.M. in England is a school in as much as it provides full-time residential courses for a very small number of students, and short courses of week-end or half-day duration for many others. It cannot, however, do very much about the basic training required for the great number of competent church musicians needed each year throughout the Anglican communion.

The R.S.C.M. will naturally wish to use as its representatives abroad those who have had direct contact with its headquarters. Many of our church musicians may in the future have opportunities of overseas musical experience, but they may choose to go to universities, colleges or music schools, not necessarily in England. Others will receive more than adequate basic training in similar institutions in Australia. These musicians may have no direct contact with the R.S.C.M., but a diocesan committee could readily find ways and means of using their talents to the full and of providing them with opportunities of musical leadership.

In conclusion, I wish to stress that I do not intend by my remarks to underrate the contribution the R.S.C.M. could make to future developments in this country. I write as one who has had many years of active association with the work of the R.S.C.M. and who has been able to observe at first hand some of its achievements in England, Australia and New Zealand. I merely question the advisability of the Church of England in Australia relying too much on one school of thought in the shaping of its musical destiny. Yours, etc.,

(Dr) N. G. STEPHENSON,
Sydney.

EXCEPTION TAKEN

TO THE EDITOR OF THE ANGLICAN

Sir,—We the undersigned clergy and laity, who recently attended a Church and Group Life Laboratory at Morphett (and benefited by it), take extreme exception to the so-called "prayer" appended to Canon Harry Reynolds' article on the Laboratory, published on November 8.

Whether we agree, or not, with the sincere impressions of the writer of the article is immaterial. But we feel that such a sacrilegious appendage is unworthy of a paper dignified by the title "Anglican."

Signed:
N. A. PULLIN, H. MARSHALL, R. KENNY, R. G. WINDER, H. H. GRAYSTON, W. J. ARKELL, C. J. N. GUNDRY, B. C. DICKSON, F. G. STANDEN, G. O. MULLEN, C. G. PERCY, T. J. JOHNSTONE.
Newcastle, N.S.W.

CANON JULIAN BICKERSTETH

TO THE EDITOR OF THE ANGLICAN

Sir,—In "Paradise Regained," Milton tells us "The childhood shows the man as morning shows the day." It certainly was so in the case of Julian Bickersteth. A relative was at Rugby with him and saw in the boy Bickersteth the man of whom the Bishop of Adelaide spoke so movingly during his memorial sermon in St. Peter's College Chapel on October 28. (THE ANGLICAN, November 8.) Christ Church, Oxford, proved

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.

The other day I got into an argument at work. In the heat of the moment, I said that some of the men were not Christians. They were indignant although I could find very little in their behaviour which would justify them in believing that they were Christians. Is a man a Christian by birth, like a Jew is a Jew and a Hindu a Hindu?

The word "Christian" is certainly used lightly and far too glibly today. Its essential meaning has been lost sight of. In fact, your question reminds me of the cartoon of two women at Christmas looking at a decorated parish church, and almost snorting. "Even the churches have had to catch on with the idea now!"

So we speak of ourselves as a Christian nation, and of a non-churchgoing couple having a Christian marriage solemnised, and their first baby being christened for Christian baptism. What does the word "Christian" imply? Just birth into a Western democracy?

If you look in your Bible concordance you will find that the word "Christian" occurs only three times in the New Testament. The first reference, in Acts 11:26, is most instructive.

Within the third largest city of the Roman Empire, Antioch of Syria, a city noted for its satiric wit, there were some disciples whose way of living distinguished them from their more loose-living neighbours. They were dubbed by these people notorious for giving nicknames, Christians, of the Christ party.

It was a sneering, contemptuous reference as if Christians were equivalent to the Caesar party which had established the Roman Empire. Little did they conceive that this very Christ-party would eventually topple the all-powerful Roman Empire.

Now why "these Christ-folk"? There are, I think, two rea-

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.

sons, or two suggestions. The Greek word *Chrestos*, which has only one letter different, means kind. There was such a quality about the lives of these disciples, such a loving willingness to be involved with others in their distress and difficulties, that the men of Antioch dubbed them, "the kind ones."

In August, 1954, a band of young Christians of various races and denominations gave up their summer holidays and went and worked in some Malayan villages. They were helped by a non-Christian carpenter who assisted them in their work of reconstruction and joined them in all their social recreations. He studiously, however, avoided their religious services.

A year later when the leader of the group again visited that area, the carpenter said to him, "I have worked with many people since you fellows left. But I see that you are different. You fellows work harder, and laugh much more. Why?" To which the leader replied in one word, "Christ."

A Christian is a man sustained by the love of God which enables him to see the need of others, and the capacity to assist them in their difficulty. Such a love is the result of the infilling of the Holy Spirit, who sheds the love of God abroad in the Christian's heart.

There is another meaning to this word. These disciples were the followers of Christ. The Old Testament Jew looked for the coming of the Messiah; the one who would sever the bonds of serfdom to Rome and usher in for the Jewish nation economic prosperity and spiritual influence. The Greek word for Messiah is Christ.

In other words, these disciples had won through to the decision that Jesus of Nazareth, whose followers they were, was the Son of God, the long expected Messiah. As Peter had voiced

as Julian Bickersteth as it was, in a later generation, to Father Charles Preston, S.S.F. Like attracts like, and the two saintly priests became close friends as they did most certainly still are in Paradise.

I realised what Bickersteth meant to St. Peter's, Adelaide, when, coming to Canterbury Cathedral to preach my last sermon in England, I met a group of St. Peter's "old boys" who had gathered at Canterbury to see their old headmaster.

The priests of the Canterbury diocese found in him a wise and loving friend. My own ancient church of St. Dunstan's, Cranbrook, one of the most beautiful in Kent, was the centre of my West Charing Deanery of some twenty-odd parishes, and no matter what the occasion was he preached for us a sermon which always inspired and instructed—the archidiaconal visitation, the rural-decanal conference, the M.U. festival, the youth guilds, the annual rally of the Boy Scouts and Girl Guides, the G.F.S. festival. But he was probably at his best in our great church when preaching to the boys of Cranbrook School and Dulwich College Prep.

Archbishop Temple brought him to Canterbury as Sub-Dean and Archdeacon of Maidstone. His influence in the ordering of the stately cathedral services was profound. The memorable enthronement of Lord Fisher illustrated, before the many continental dignitaries in the congregation of 7,000, our ancient Anglican ceremonial at its best. His business acumen benefited the cathedral administration. It was hoped he would succeed Dr Hewlett Johnson, but the Red Dean, at 88, is still in office!

the opinion of the twelve when he said to Christ's question, "Who am I?" "Thou art the Christ, the Son of the living God . . ." so these disciples had come to a doctrinal awareness of who Christ was, and for what He stood.

A Christian can never, therefore, be one by natural birth, but only by a second birth, a spiritual rebirth, as Our Lord instanced to Nicodemus (John 3).

As no man can consistently show such self-sacrificial love and invincible goodwill without the Holy Spirit, so no man can call Jesus Lord without the Holy Spirit.

Naturally speaking, men might resist the imputation that their conduct is not Christian, unless a man demonstrates both these characteristics, how can he be a Christian? For "if a man does not possess the Spirit of Christ, he is no Christian" (Romans 8:9 N.E.B.).

What is the interpretation of the closing words of the closing verse 2, Psalm 127—"for so He giveth His beloved sleep"? This is so often used on tombstones as if its primary reference is to God's gift of eternal sleep.

The verse has been variously interpreted. You quote from the Authorised Version of 1611. It is a phrase that has brought untold blessing and comfort to many trusting souls. The Revised Version of 1881 puts "in sleep" in the margin, and with this interpretation, modern translations would agree.

The Psalmist is contrasting the futile labour of those who work without God, and God's gift of the good. This He gives to His beloved as they sleep. Anxiety is out of place. They have found in the past that He provides: trust, and not carking care is required.

It is not so much then that God gives sleep to His beloved—and how beautiful is the thought that sleep is the gift of God!—but that God gives the same result to His beloved while they sleep as the godless seek ineffectually by incessant toil.

That sleep is not an end but a means is important to remember. It is a means for all kinds of recuperative processes to take place. Withdrawal from disturbing influences has taken place. And as the body rests, the blood can be cleansed of all the toxic elements which produce fatigue.

There was a great deal of wisdom in the ancient custom of saying prayers immediately before dropping off to sleep. With a mind purged from sin and having appropriated the forgiveness of God, the image of peace can be held in the mind. An old collect, a dearly-loved prayer can be slowly used. Each phrase can be savoured. Its beauty can be slowly absorbed. Then as we drift into slumber, and the subconscious mind exerts its influence, peaceful rest ensues.

The saints of old knew a great deal which modern psychologists are but slowly learning—that God gives some of His best gifts while we are asleep.

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ANGLICAN OF THE WEEK

Our Anglican of the Week is a young Australian, at present in England, who has been appointed the first headmaster of the newly-erected Carpenteria Junior Residential College in Darwin, Northern Territory.

He is Mr Mervyn A. Callaghan, who is at present director of music at Wells Cathedral School, assistant organist at the cathedral and choristers' housemaster.

Mr Callaghan was educated at Chatham State School and Box Hill Boys' High School in Victoria. Following his student teacher training at Chatham State School he entered Melbourne Teachers' College in 1949.

From 1950 to 1957 while completing his Bachelor of Music degree at the Melbourne University Conservatorium Mr Callaghan taught history and music at Northcote High School.

It was during this period that he established the Royal School of Church Music Demonstration Choir of Victoria. His work in church music became well known throughout the State and the fortunate parishes to receive a visit from the Demonstration Choir during its too few tours benefited a great deal.

Mr Callaghan's personal interest in attempts by parish choirs to lift the standard of their choral work together with the highly skilful training of the Demonstration Choir became a by-word in church music circles. But this was only part of his work.

He has become known for his emphatic and sensible views on Church schools and their administration and the purpose which the Church school ought to serve both in the Church and community. His interests have always been fairly equally divided between education and music.

His work at Wells Cathedral where he was made assistant

organist in 1959 has been notable for the growth which has taken place in the music department of the cathedral school. He has long had the reputation as a highly efficient administrator with a remarkable facility for getting things done.

Mr Callaghan will bring to his position in Darwin an enthusiasm and competency which will serve both college and diocese very well indeed.

He will certainly be made very welcome in Darwin where a growing awareness of musical standards and the value of sound training have helped mould the policy of the North Australian Eisteddfod Council into one of practical concern for quality.

Undoubtedly Mr Callaghan can look forward to and should expect an active and interested support for his work in establishing the first Anglican residential college in the Northern Territory from both his colleagues in Darwin and members of the Church throughout Australia.

DR JAMES DENNEY

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

HAVE you on your shelves any books of Dr James Denney? He used to say, "I would like to go into every church in the land and hold up the Crucifix and cry to the congregation, 'God loves like that!'"

The first review in this issue is of a book by an American with those few words as title and published by S.C.M.

BOOK REVIEWS

OUR LORD'S THOUGHT

JESUS: WHAT MANNER OF MAN. Henry J. Cadbury. S.P.C.K. Pp. 123. 11s.

ONE of the most irritating of phrases in the ears of a born-again Christian must surely be "the imitation of Christ."

It implies that one reads the words of the Bible and then consciously, slavishly sets to work to carry out their injunctions, and force oneself into a mould of character akin to that of Jesus.

Much of the sterility of Christian people is surely due to this acceptance of the actual words attributed to Our Lord as being the "end" of Christianity.

How very refreshing and inspiring, then, to read this book of some 123 pages where the writer sets out an approach to Our Lord that must surely go a long way to meet many modern questions.

He is more concerned with how Jesus thought (the manner) than what He thought (the matter).

He attempts to inquire into the underlying attitudes, emphases, and presuppositions of our Lord's teaching — to study the cast of His thought.

Naturally enough, Henry Cadbury doesn't come up with all

the answers. No one would expect him to.

But he certainly clears away a lot of "sloppy thinking," raises some challenging points, and reveals a most inspiring insight into the "real Jesus."

This is a book which repays close attention and careful reading. Its devotional fervour is obvious, its intellectual depth is evident, and its appeal is immediate.

It may serve to be but an introductory study, but it is an excellent one.

—A.F.L.

VENTURE IN RHODESIA

GRASS ROOTS. The Story of S. Faith's Farm. Patricia Chater. Hodder and Stoughton. Pp. 192. 27s.

SOME accounts of missionary enterprise are so coloured by enthusiastic and devoted involvement as to lack almost any impartiality.

Miss Chater, who was a member of S. Faith's Farm in Southern Rhodesia almost from its very beginning to its tragic conclusion in 1960, has endeavoured, and your reviewer thinks successfully, to tell the story reasonably dispassionately. Nevertheless, like Cromwell's portrait, she paints warts and all.

The initial difficulties of encouraging the Africans to work in a community enterprise are largely eased by the skill of Guy Clutton-Brock, an agriculturist, who, if he found it difficult to get on with some of the diocesan officials, succeeded in transforming an almost derelict area into a well-planned and successful estate.

With the resignation of the Reverend Donald Stowell, and the appointment of his successor, some of the local difficulties were heightened. A superior and patronising air became evident so that the African workers felt that their judgement was not trusted and their active co-operation, except in a menial capacity, was not desired.

The diocesan authorities became authoritarian and were far from co-operative. While the two diocesan bishops are exonerated, the official attitude was prejudiced. Politics further added to the Farm's troubles. Final dissolution was inevitable.

This is a story which needed telling. While lay missionary work may sometimes be over-zealous, clerical interference may be equally over-frequent. That the diocese concerned needs to learn much about black-and-white co-operation, is only too painfully evident.

—A.V.M.

"THE ECUMENIST"

ECUMENICAL PRESS SERVICE
Geneva, November 19

The first issue of "The Ecumenist," a new "journal for promoting Christian unity," has been published by the Paulist Press, in collaboration with the Centre for Ecumenical Studies, S. Michael's College, the University of Toronto.

An introductory editorial says that the new publishing venture was prompted by the fact that while there are several Protestant journals dealing with ecumenical matters, their principal concern is the dialogue among the Churches of the Reformation.

"The growing interest in the ecumenical movement in North America . . . requires the publication of a journal on the Catholic-Protestant dialogue," it said.

The first issue includes an article on the Second Vatican Council and the World Council of Churches, another dealing with the significance of the visits paid by various Protestant leaders to the Pope, four pages of ecumenical news, two pages of documents, and book reviews.

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GOD INVADES LIFE

THE WILL AND THE WAY. Harry Blamires. S.P.C.K. Seraph Books, Pp. 128. 9s. 6d.

HARRY Blamires, Senior Lecturer in English at King Alfred's College, Winchester, has a facile pen. He has wielded it well not only in theological and educational works, but also in fictional works. The subject he has chosen is the problem of Divine Providence and Vocation.

Far too often, it has been said, parsons and religious teachers answer questions which are not being asked. Yet this is an age of questions.

But, to Blamires, "the modern mind regards such questions as starting points for discussion, as fuel to set in motion the free-play of intellectual interchange . . . but it does not in the least anticipate that the questions will be actually answered. Indeed, . . . we detect a positive apprehension lest such questions should be answered."

Nevertheless, if the right questions are asked, in the answering of them, the questioner will find that he has gone much further than he intended to go. This intellectual willingness and honesty is pressed home forcibly.

The picture that he paints of the modern Englishman is as true of the Australian — loving the comforts of security, self-indulgence and sloth, and pushing to the edge of life, as exceptional phenomena, the realities of pain and suffering and death.

But God invades life in the person of His Son — and because He becomes central in

life, prayer, surrender and self-committal become the beginning of action. And herein man will find joy — not a spontaneous indiscriminate gush "infectiously committing us, heart and soul, to all whom we encounter," but a joy learned through discipline and costly withdrawals from the world.

There are criticisms which could be offered — notably his treatment of chance in life — but these would not concentrate attention on faults, when what the author is desperately seeking to do is to probe our minds, like Socrates of old, with questions both light and profound so that we might find, through commitment to Christ that joy which only Christian experience can give.

—A.V.M.

TWO LITURGIES

ANGLICAN NEWS SERVICE
London, November 19

Liturgies of two overseas churches of the Anglican communion are to be used at successive services on Thursday, November 22, at S. Nicholas Cole Abbey, Queen Victoria Street, the Guild church associated with the Church Assembly Overseas Council.

At 11 a.m. the Right Reverend W. Q. Lash, former Bishop of Bombay, will use the new liturgy of the Church of India, Pakistan, Burma and Ceylon for a celebration of Holy Communion in commemoration of the 150th anniversary of the death of Henry Martyn, the Anglican missionary, and the 350th anniversary of the arrival of the first Anglican priests in India.

On the same day at 12.15 p.m. American Thanksgiving Day will be observed by a celebration of Holy Communion according to the American Prayer Book.

Bishop Stephen F. Bayne, Executive Officer of the Anglican communion and former Bishop of Olympia, U.S.A., will be celebrant and preacher at this service.

QUAKERS HELP NEGRO PUPILS

ECUMENICAL PRESS SERVICE
Geneva, November 19

Thirty Negro high school pupils from Prince Edward County, Virginia, U.S.A., where there has been no public education since 1959 to avoid integration — have been placed in schools of six States by the American Friends' Service Committee which has headquarters in Philadelphia.

The emergency school placement service was started in 1960 by the Quaker agency. This year's students are attending schools in Kentucky, Massachusetts, Iowa, Ohio, Maryland, and Pennsylvania.

CANON PAWLEY'S BOOK

The book, "An Anglican View of the Vatican Council" by Canon B. C. Pawley, the American edition of which was reviewed on this page in the issue of October 25, has been published as a paperback by the S.C.M. Press, with the title "Looking at the Vatican Council." Its English price is 5s.



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THE REVEREND H. W. BAKER'S EQUITY SUIT

By FRANCIS JAMES

You can look at Mr Baker's case in several different ways. Its purely legal and constitutional aspects, of course, are of much importance. More interesting to many of us are the glimpses of human personality which the case affords. The first question which the Editor had to decide, however, was whether to ignore it completely, or to publish something about it in THE ANGLICAN.

There was this to be said for ignoring the case in our columns: it was agreed on all sides that it was unfortunate that it had to come before a civil court. This is still our opinion, and that of our editorial advisers.

The Editor's decision would have been easy if this case had been merely some petty scandal or internal row; but it was not. It dealt with high and important matters of principle.

In addition, a good deal of it has been reported in the secular Press. Although these reports have been fair and balanced, it would be unreasonable to expect daily newspapers to give much space to the particular issues which are of special interest only to us Anglicans.

All in all, it seemed to us our duty to publish an account of the proceedings which would include some matters understandably omitted by the daily Press, for two reasons. First, the issues to be decided will have an important bearing on the life of the Church in years to come. Second, we hold that facts and opinions about the law and custom of the Church, her history, doctrine and organisation, should be widely diffused. To-day's news is tomorrow's history and custom.

Readers will rejoice to learn of a small incident which occurred on the morning that Mr Baker's case opened.

Mr Baker was already in court, when the Archbishop of Sydney came in. Mr Baker rose. His Grace walked straight up to him. They shook hands, and exchanged a few friendly words before the Judge came in.

THE ATMOSPHERE

Idle citizens who dropped in to hear the case on the first day must have been disappointed. There was no high drama. All these Equity cases are conducted in the same quiet, rather dull fashion. Learned counsel address the Court at ordinary conversational volume: it is apparently considered bad form to speak loudly enough for people in the public gallery to overhear them.

The courtroom itself is rectangular, some forty by twenty-five feet, utilitarian, architecturally utterly lacking any breath of inspiration or beauty. It is on the first floor of Wentworth Chambers, a slickly modern multi-storied legal beehive in Phillip Street, Sydney. It must be the noisiest courtroom in the city: excavation or further building is going on nearby, and whirring and bumping noises from machinery intruded through the windows throughout the hearing.

One enters the court from a corridor, through two doors which make a kind of airlock. The inner door, giving right on to the floor of the court, is out of plumb and will not close properly. It makes a small bang each time anyone come through the airlock.

One odd thing — quite irrelevant, really, but it contributed psychologically to the setting — should be attended to. The taps are wrong. Across the corridor from the entrance to the court is a wash room. If you turn on the taps marked "cold," you will scald the skin from your hands. The "hot" taps are cold, of course.

Inside the court, at the north end, the Judge sits in the centre of a dais which runs the full width of the room. Immediately below him are places for his associate, a court reporter, and a man whose precise function remains obscure to me, but who wears a well-cut frock coat. Below these, again, is a bench with room for four gentlemen of the Press. On the east side is a raised box with four comfortably padded office swivel chairs, ordinarily used by a jury, but in this case by the overflow of journalists. In the centre of the court is the large Bar table which, as the case progresses, becomes covered with books — a hundred and twenty of them, at one stage. Counsel bring these books in blue can-

vas bags, nearly as big as a postman's.

The solicitors, plaintiff and defendants sit on a padded bench immediately behind counsel — to the south, that is. And behind these, again, are three tiered rows of benches for the public.

Now for the *dramatis personae*.

The Judge, Mr Justice Kenneth Sydney Jacobs, is aged only forty-five years. He was educated at Knox Grammar School, Sydney, and at the University of Arts City, whence he graduated in Arts and Law — First Class Honours and the University Medal in Law. He was admitted to the Bar in 1947, after spending the War in the Middle East and New Guinea with the 2/1st Ack Ack — a unit about whose aircraft recognition I have heard no complaints from the R.A.A.F. He started off in the ranks, and was commissioned in the field. He lectured in Equity at the Law School for some years before his appointment to the Bench.

He is one of those rare Judges nowadays who wears a moustache — a black, clipped, military type.

The contrast with his white wig makes him appear even younger than he is. He is extremely courteous in manner, and speaks in a clear, flat, uninflected voice which is oddly compelling. There is no doubt about whose court it is.

Watching him carefully, and the way he concentrates his whole being on counsel's words, one might gain the impression of a legal electronic computer but for one thing: his own flashes of humour, and the fact that he smiles more widely at those occasionally made by counsel.

How much His Honour knew about the Church of England at the beginning of this suit one would not know; but he must be something of an authority by now, for his favourite question throughout the case has been: "Yes, Mr so-and-so. But what do you mean by . . . ?" In this way, he has extracted definitions of such terms as "licence," "chapel of ease," "donative chapel," "benefice" and a dozen others. He is precise, and painstaking, and takes nothing at all for granted.

The plaintiff, the Reverend H. W. Baker, has also an impressive academic record. He took a First Class in Philosophy at Sydney, and then a First Class for his M.A. in Education at the same university. He served as a chaplain, R.A.A.F., during the War. The rest of his record appears in the evidence.

Mr Baker joined the staff of The King's School at the time that Mr A. B. Kerrigan, Q.C., left there. Among his former pupils are Bishop M. L. Loane and Mr B. B. Riley, both of whom appear as defendants in the suit. Another of his former pupils is Mr F. P. Flower, who is appearing with Mr A. B. Kerrigan for Archbishop Gough.

Mr Baker himself was a pupil at the North Sydney Church of England Grammar School with Mr B. J. F. Wright, son of a former Archbishop of Sydney, who is another defendant in the suit, having been a member of The King's School Council (from which, since the suit was instituted, he and Mr B. B. Riley have resigned). Mrs Baker and Mrs Wright, oddly, both attended the New England Girls' School.

Mr Baker's father, the late Canon Baker, was well known as Rector of S. Thomas', North Sydney. He is a nephew, incidentally, of Bishop Donald Baker, one time Bishop of Bendigo and later Principal of Ridley College, Melbourne.

Mr Baker is represented in the suit by Mr E. H. St John, Q.C. (his brother-in-law), and by Messrs William Deane and John Spender. His solicitors are Messrs J. D. L. Gaden and Bowen.

Mr E. H. St John, Q.C., who is aged forty-six, is a son of Canon F. St John, a very well-known priest, now retired, of the Dio-

cese of Armidale. His brother, Mr R. T. St John, is Registrar of the Diocese of Brisbane.

Mr St John was educated at the Armidale High School and S. Paul's College within the University of Sydney, whence he graduated in Arts and Law. He was admitted to the Bar in 1940, and then served with the 2nd A.I.F. in the Middle East and New Guinea. He was an Australian delegate to the Commonwealth and Empire Law Conference in London during 1955, and is president of the Australian section of the International Commission of Jurists.

He was one of the three-man Committee appointed by H.M. Government in the U.K. to draft the Constitution for the island of Malta, G.C., a few years ago. The others were Sir Hilary Blood and Sir Alfred Roberts.

Mr William Deane, who is aged thirty-one, was educated at S. Joseph's College, Sydney, and at the University of Sydney, whence he graduated with First Class Honours in Law and the University Medal.

He was awarded a Rotary scholarship shortly after graduation, and studied at Trinity College, Dublin, Louvain and The Hague — he was the sixth scholar in all the history of The Hague Academy of International Law to have gained the *Diplômé cum laude*.

Mr Deane appeared for the plaintiffs in the matters of The Anglican Press Ltd. v Regional Newspapers two years ago; H. J. Reid v R. C. Packer & Ors in a District Court action this year; T. J. G. Willis v R. C. Packer and K. Packer in yet another District Court action this year. He is now appearing for the plaintiffs in the matter of The Trustees for The Anglican Press Ltd. v Consolidated Press Ltd. which is pending in the Equity Court of N.S.W.

Mr John Spender, who is aged twenty-six, is a son of Sir Percy Spender, now a Justice of the International Court at The Hague. He was educated at Cranbrook School, Sydney, S. Alban's School, Washington, D.C., and at Yale University, where he majored in Political Science. He became a member of Gray's Inn, London, and was called to the English Bar in 1960.

Somewhere during his experience, Mr Spender has picked up an encyclopaedic knowledge of case law. He is the "back room boy" among Mr Baker's counsel. He has not spoken during the suit; but he knows at all times where to lay his hand on whatever case or precedent is required.

The Most Reverend Hugh Rowlands Gough, Lord Archbishop of Sydney, Primate of Australia and Metropolitan of New South Wales, aged fifty-seven years (the same age as Mr Baker) appears as first defendant in this suit in his capacities both as Archbishop of Sydney and President of the Council of The King's School, Parramatta.

His Grace was educated at Weymouth College (which closed down last year) and at Trinity College, Cambridge, whence he came down with Third Class Honours in the History Tripos, pt i, and a Second Class in the Geography Tripos, pt i, in 1927. He was admitted M.A. in 1931, and received a D.D. (Lambeth) in 1959.

His Grace served with the British Army during the War, was mentioned in despatches, and became Deputy Assistant Chaplain-General, X Corps, in Italy, during 1943-1945. He was suffragan Bishop of Barking at the time of his election to Sydney.

His Grace is represented in the suit by Mr A. B. Kerrigan, Q.C., and Messrs Needham and Flower.

Mr Kerrigan is one of Australia's foremost ecclesiastical lawyers. Aged sixty-three years, he was educated at Trinity Grammar School, Sydney, and the University of Sydney, whence he graduated in Arts.

He was for some years an assistant master at The King's School before being called to the Bar in 1930.

Aquiline, inclined to acidity, incisive in speech — he never makes an error in grammar or produces a strained piece of syntax — Mr Kerrigan is probably as well-known throughout the Church as any layman. He is Chancellor of the Dioceses of Grafton and Newcastle, a member of the Standing Committee of General Synod. He played a large part in drafting the present Constitution.

Mr Norman Jenkyn, Q.C., who appears for The King's School Council, is the Advocate of the Diocese of Sydney and a member of the Synod's Standing Committee.

Educated at Fort Street High School (where he followed Mr John Spender's father, Sir Percy, who is a close friend), he then graduated in Law in the University of Sydney, and has since practised mostly in the Common Law jurisdiction rather than Equity.

He is highly respected in Sydney Synod for his liberal views; it was he who introduced the ordinance which aimed to reform voting procedures by the method of proportional representation. The laity in the Synod accepted the ordinance; but it was rejected by the clergy on a vote by Orders.

Mr G. D. Needham, who is Mr Kerrigan's junior, is the son of the late Canon Needham, one-time Chairman of the Australian Board of Missions.

We turn now to the legal side.

The suit is based upon an Affidavit sworn by Mr Baker, which sets forth all the relevant evidence from his point of view. This Affidavit refers towards its end to a number of letters and other documents, all of which were tendered in evidence.

Linked with this Affidavit is what is known as a "Statement of Claim," a highly technical document, drawn up by Counsel, which sets forth Mr Baker's claims and asks the Court for relief.

Here is the Affidavit:— ON the fourteenth day of November, 1961 HAROLD WILLIAM BAKER School Chaplain, of 14 Albert Street, North Parramatta, in the State of New South Wales, being duly sworn makes oath and says as follows:—

1. I am and have been continuously since the 16th March, 1936, the Chaplain of The King's School.

2. I was born on the 23rd April, 1905.

3. After graduating in Arts at the University of Sydney I was ordained Deacon in 1930, and Priest in 1931 by the then Archbishop of Sydney, John Charles Wright. Exhibited to me at the time of swearing this my Affidavit and marked with the letter "A" are my Letters of Orders.

4. Subject to what appears in the following sentence, the defendants other than the defendant the Council of The King's School are and were at all material times the members of the Council of the King's School. At all material times until the month of September, 1961, one Arthur Dickenson Deane was also a member of the Council, but he resigned during the said month and was not replaced until the month of November, 1961.

5. The last-named defendant is a body corporate incorporated by a private Act known as The King's School Council Act, 1893.

6. The Church of England within the said State is to the best of my knowledge and belief an unincorporated body.

7. I am and the abovenamed defendants (other than the last-named defendant) are members of the said Church of England.

8. The first-named defendant is the Archbishop of the Diocese of Sydney within the said Church of England.

(Continued on page 8)

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MR BAKER'S SUIT

(Continued from page 7)

9. On the 16th March, 1937, I was given and granted the license and authority of the then Archbishop of Sydney to act as Assistant Master to the Headmaster of The King's School, and as Chaplain within the said School. Exhibited to me at the time of swearing this my affidavit and marked with the letter "B" is the said license.

10. The said license has never been revoked. I have to the best of my knowledge and ability discharged the duties of Assistant Master and Chaplain at the said School continuously since the 16th March, 1937, except for a period of four and a half years during which I was given leave of absence and served as a Chaplain in the Royal Australian Air Force. With the exception of the said period of war service the whole of my working time during the said period has been occupied in performance of my duties as such Assistant Master and Chaplain, or equipping myself for the proper performance thereof.

11. Exhibited to me at the time of swearing this my affidavit and marked with the letter "C" is a book entitled "The History of The King's School Parramatta" by S. M. Johnstone (1931) containing at pp. 394 et seq a copy of The King's School Council Constitution Ordinance, 1922 duly enacted by the Synod of the Diocese of Sydney.

12. Exhibited to me at the time of swearing this my affidavit and marked with the letter "D" is a copy of the School Chapels and Chaplains Ordinance 1954, duly enacted by the said Synod.

13. I have studied the history of The King's School and to the best of my knowledge and belief The King's School and its Chapel have never been part of the Parish of All Saints, Parramatta, within the bounds of which they stand, and they were in fact extra-parochial prior to the passing of the Extra-parochial Ordinance, 1918.

14. My stipend as Chaplain was last fixed by the Council with the consent of the Archbishop at the sum of £2,100 per annum, which said stipend has been paid regularly up to the time of swearing this my affidavit. I am the tenant of a house owned by the said School which I occupy with my wife and children at a rental of Two Pounds per week.

15. On Friday the 14th April, 1961, at the Archbishop's request I attended his office at Church House, George Street, Sydney at 4.15 p.m. The defendant Bishop Loane was the only other person present.

16. The Archbishop said, "Of course you realise the purpose of this interview, Baker. The time has come to make a change at The King's School. It must be a shock to you, but the School Council has asked me to assist in putting it to you, as I have had a lot of experience of this kind of thing. I remember I once had to break the news of his dismissal to the Head of a Theological College. It was a great shock to him poor fellow, as he thought he would be there for years — but he went."

17. Then the Archbishop said, "As you know I am Chairman of the School Council, but I am too busy to attend most of the meetings and Bishop Loane usually acts as Chairman. I shall ask him to explain the matter to you in more detail."

18. Bishop Loane said, "Well, Mr Baker, the Council decided at its meeting on Thursday the 30th March that a new young Headmaster should be appointed after the present Headmaster's retirement. It also decided that the senior masters would have to be removed from the School, as it has been found at two other schools that senior staff can be too strong for a new young head-

master. Details respecting other senior staff have not been finally decided, but the matter of Chaplain is finally settled and the Council has determined that he must go." (I then understood that this was to occur as at the 31st December, 1962, but I am prepared to accept what I have since been informed, that it was to occur as at the 31st December, 1961.)

19. Bishop Loane then said, "You will be offered monetary compensation, and the amount of that is open to discussion, but the question whether you will go is not open to discussion. The Council is adamant about that."

20. The Archbishop said, "Of course, Baker, your position is entirely an honourable one in every way. This is not dismissal — though you certainly must go. You have really done an excellent job as Chaplain, and there is no criticism at all. But the time has come to ask for your resignation: have no doubt you will go. It's no use thinking of any other position in the Church, of course; you are too old for any other position — they all want young men these days. Perhaps you would find something in the University or the Department of Education."

21. I then spoke, with some indignation, and said "Sir, you suggest to me, a priest, that I give up my vocation and turn to lay work?"

22. The Archbishop said, "We are hoping you might help us with religious instruction in the State schools." He then referred to a Minute dealing with the amount of compensation offered, the detail of which I do not recall. I have since seen the Minute, part of Exhibit "E," and say that it appears to be identical with the Minute to which the Archbishop then referred.

23. I said, "It's not a question of compensation. You are asking me to give up my life's work. I have spent twenty-five years at the School and have given of my best. I have done three jobs there, Chaplain, Master in charge of History, and Careers Master. I have built up very widespread associations with all kinds of people, which are entirely at the service of the School, and so far from hindering the new Headmaster I think I could be of very great assistance to him."

24. The Archbishop then observed, "Baker, you think you are indispensable. That's a sin, a very wicked sin."

25. I said, "In this very room, when I came out of the Air Force, I asked Archbishop Mowll for another appointment, but he requested me to return to the School. That I suppose is why I am here to-day." Later, referring to the School connection, I said, "These are my people. I belong with them."

26. I said, "I don't agree that a young Chaplain is more desirable. Adolescents are quick to detect immaturity." The Archbishop said, "In that case the King's School must be different from others."

27. At the conclusion of the interview I said, "Well, Sir, I have accepted nothing of what has been said here this afternoon — you appreciate that?" The Archbishop said "Yes."

28. The whole conversation lasted about half an hour and I have not been able to reproduce the whole of it. I cannot be sure of the exact sequence of the conversation. I am sure however that the above represents accurately the substance of what was said on each side, and both the Archbishop and the Bishop acquiesced in everything the other said.

29. Exhibited to me at the time of swearing this my affidavit and marked with the letter "E" is a true copy of certain correspondence passing between me or my solicitor and the first-named defendant and between me or my solicitor and the last-named defendant, being the letters following:—

(a) Letter dated 14th April, 1961 from the Honorary Secretary of The Council of The

King's School to the Reverend H. W. Baker.

(b) Copy of an extract from the Minutes of the Meeting of the Council of The King's School held on the 30th March, 1961.

(c) Copy of letter dated 20th April, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(d) Copy of letter dated 20th April, 1961 from the Reverend H. W. Baker to the Honorary Secretary of the Council of The King's School.

(e) Letter dated 26th April, 1961 from the Most Reverend the Archbishop of Sydney to the Reverend H. W. Baker.

(f) Letter dated 29th April, 1961 from the Honorary Secretary of the Council of The King's School to the Reverend H. W. Baker.

(g) Copy of letter dated 8th May, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(h) Copy of letter dated 8th May, 1961 from the Reverend H. W. Baker to the Honorary Secretary of the Council of The King's School.

(i) Letter dated 13th from the Most Reverend the Archbishop of Sydney to the Reverend H. W. Baker.

(j) Testimonial dated 15th May, 1961 from Mr. H. D. Hake, Headmaster of The King's School Parramatta.

(k) Copy of letter dated 24th May, 1961 from the Reverend H. W. Baker to the Honorary Secretary of the Council of The King's School.

(l) Copy of letter dated 24th May, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(m) Letter dated 29th May, 1961 from the Honorary Secretary of the Council of The King's School to the Reverend H. W. Baker.

(n) Copy of letter dated 7th June, 1961 from Messrs J. D. L. Gaden & Bowen to the Honorary Secretary of the Council of The King's School.

(o) Copy of letter dated 8th June, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(p) Letter dated 6th July, 1961 from the Most Reverend the Archbishop of Sydney to the Reverend H. W. Baker.

(q) Letter dated 11th July, 1961 from the Most Reverend the Archbishop of Sydney to the Reverend H. W. Baker.

(r) Copy of letter dated 13th July, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(s) Letter dated 2nd August, 1961 from the Most Reverend the Archbishop of Sydney to the Reverend H. W. Baker.

(t) Copy of letter dated 8th August, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(u) Letter dated 9th August, 1961 from the Most Reverend the Archbishop of Sydney to the Reverend H. W. Baker.

(v) Copy of letter dated 26th September, 1961 from the Reverend H. W. Baker to the Most Reverend the Archbishop of Sydney.

(w) Letter dated the 30th September, 1961 from the Honorary Secretary of the Council of The King's School to the Reverend H. W. Baker.

(x) Copy of letter dated the 4th October, 1961, from Messrs J. D. L. Gaden & Bowen to the Honorary Secretary of the Council of The King's School.

(y) Letter dated the 5th October, 1961 from the Honorary Secretary of the Council of The King's School to Messrs J. D. L. Gaden & Bowen.

(z) Copy of letter dated 13th October, 1961 from Messrs J. D. L. Gaden & Bowen to the Honorary Secretary of the Council of The King's School.

(aa) Copy of "Desire for a Younger Chaplain" — Chaplain's answer dated 11th October, 1961.

and written by the Reverend H. W. Baker.

(bb) Letter dated 30th October, 1961 from the Honorary Secretary of the Council of The King's School to the Reverend H. W. Baker.

30. On Friday the 13th October, 1961 at 4.30 p.m. I attended before members of the defendant Council, including the first-named defendant, in company with my solicitor Mr Edward St John, Q.C., and Mr John Spender.

31. Mr St John commenced by saying words to the effect, "I wish to make it clear gentlemen, as has already been stressed in the correspondence, that any submissions I may make are without prejudice to the claim that the Council has no jurisdiction, in the circumstances, to dismiss my client."

32. No comment having been made thereon, Mr St John then addressed the Council.

33. During the course of the proceedings no reason for my proposed dismissal was given by anyone, orally or in writing, and no evidence was called.

34. I fear that the first-named defendant intends to revoke my said license. Purporting to act under the provisions of Clause 10 (a) or Clause 10 (b) (ii) of the said School Chapels and Chaplains Ordinance, and relying on the grounds set out in the abovementioned letter of the 5th October, 1961.

35. I believe that the defendants and each of them intend and threaten, from and after the 31st January, 1962, to exclude me from the Chapel of the said School, and from the rights and privileges attached to my office as Chaplain thereof, and to discontinue payment of my said stipend.

36. The information appearing in paragraphs 1, 3, 7 (in so far as it concerns me), 9, 10 and 14-35 both inclusive hereof is to my knowledge true. The information appearing in the remaining paragraphs is true to the best of my knowledge information and belief.

(Sgd.) H. W. BAKER
SWORN by the Deponent on the day and year first hereinbefore mentioned at Sydney, the 14th day of November, 1961.

As a matter of convenience, we now publish in full the first of the letters referred to by Mr Baker in his Affidavit.

COPY OF LETTER DATED 14th APRIL, 1961, FROM THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL TO THE REVEREND H. W. BAKER.

His Grace the Archbishop has asked me to send you the enclosed copy of an extract from the minutes of the meeting of the Council of The King's School held on the 30th March, 1961.

COPY OF AN EXTRACT FROM THE MINUTES OF THE MEETING OF THE COUNCIL OF THE KING'S SCHOOL HELD ON 30th MARCH, 1961.

THE CHAPLAIN

The Honorary Secretary reported as follows: Bishop Loane had through him referred to the Executive Committee, a letter dated the 2nd December, 1960, from His Grace the Archbishop to the Bishop proposing that the Council might consider the advisability of suggesting to the Chaplain that a change of chaplains might be desirable, and that he should seek other employment, as from the end of 1961. The Executive Committee had referred the matter to a committee consisting of Bishop Loane, Mr Wright and the Honorary Secretary. That committee had considered the matter and recommended to the Executive Committee that action be taken in accordance with His Grace's suggestion. The Executive Committee had further considered the matter, and now RECOMMENDED:

(1) that the Council ask the chaplain for his resignation from the staff of the school as from the end of 1961;

(2) that, since the Chaplain was not otherwise due to retire until the end of 1965, the Council should, in the event of his resigning as requested, pay him compensation in respect of the difference between (a) the amounts to which he would be entitled from the Masters' Provident Fund and in relation to long service leave on retirement at the end of 1961, and (b) the amounts to which he would be so entitled on retirement at the end of 1965;

and REPORTED that on figures at present available

(A) the compensation should be approximately: Re Masters' Provident Fund 1962-5, £1,500	140
Re Long Service Leave 1962-5	140
	£1,640

(B) the Chaplain would accordingly receive, in the event of his resigning as requested: Compensation as above £1,640

Masters' Provident Fund: normal entitlement to end of 1961	4,500
Re Long Service Leave to end of 1961	833
	£6,973

Say £7,000

RESOLVED:

(1) that the Executive Committee's recommendations be adopted and its report be received;

(2) that His Grace be asked to inform the Chaplain accordingly.

COPY OF LETTER DATED 29th APRIL, 1961, FROM THE REVEREND H. W. BAKER, TO THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

On April 14, last, at your request, I saw you and Bishop Loane together at Church House, when you informed me, speaking on behalf of the Council of The King's School, that it had decided to appoint a new young Headmaster after the present Headmaster's retirement at the end of next year, that the senior masters should be removed as they would be too strong for the young Headmaster, and that while details were not final as regards other senior staff, the matter of the Chaplain was finally settled, and the Council was adamant that he must go not later than December 31, 1962.

You then went on to mention money matters. Both you and Bishop Loane assured me that my situation was an entirely honourable one in every way and that I had done an excellent job as Chaplain. You state, however, that I was too old for any other appointment in the Church, and suggested I should look for employment in the State Education Department. No reason for the action of the Council was stated, other than as stated above.

I state these things, not because there is any doubt that they were said, but because I have received nothing in writing to indicate the grounds on which the Council proceeded, and wish to place this conversation on record, and to ask

you to confirm it. The request for my resignation came to me formally, without reasons, in a letter from the Secretary, dated April 14, 1961, which I received subsequently.

I learned from the Minutes which accompanied that letter, that you personally had initiated the action of the Council, by a letter dated December 2, 1960, "proposing that the Council might consider the advisability of suggesting to the Chaplain that a change of chaplains might be desirable, and that the Chaplain seek other employment, as from the end of 1961." (1961 was a surprise, for I had understood from you that the Council was adamant that I should go not later than December 31, 1962, — but that is perhaps a comparatively minor matter.)

(Continued on page 9)

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MR BAKER'S SUIT

(Continued from page 8)

The information conveyed to me by you and Bishop Loane, in the interview of April 14, 1961, came as a great shock to me. The subsequent disclosure that you personally had initiated this action came as an even more bitter blow. Quite frankly, I do not begin to understand it. I have not yet had the opportunity to weigh it fully. It is perhaps needless to say that I must give the matter deep thought before I decide whether I can possibly accede to the Council's request. I will not at this stage attempt to expostulate, or to convey the disastrous consequences I foresee for myself and my family if I should comply; for the moment I merely ask for time to think, and to consider my position before giving an answer. I hope this will not be thought unreasonable, after having served the school for twenty-five years.

COPY OF LETTER DATED APRIL 20, 1961, FROM THE REVEREND H. W. BAKER, TO THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL.

I acknowledge receipt of your letter of April 14, 1961, together with the attached copy of an extract from the Minutes of the meeting of the Council of The King's School held on March 30, 1961.

Prior to receipt of your letter I had seen the Archbishop, at his request on April 14, 1961, when he had conveyed to me information similar to that appearing in the Minutes.

I enclose for your information a copy of a letter which I have despatched to His Grace to-day, and hope that, as indicated in that letter, I may have a reasonable time before giving my reply.

COPY OF LETTER DATED APRIL 26, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

Thank you for your letter of April 20. May I first of all assure you how much I understand the difficult situation in which you have been placed by the decision of the Council of The King's School. In particular, I fully appreciate the financial problems involved. However, I would assure you that the decision was taken only after very great care and much thought.

I think I ought to refer to one or two points which you raise. First concerning the date; The date for your resignation is certainly meant to be as stated in the Minute, December 31, 1961. I am convinced that it was this date that I mentioned to you in our conversation, although, of course, being a conversation, and not a letter, I cannot produce proof of that. Bishop Loane feels that the date mentioned was December 31, 1961, but there again we have no proof.

Secondly, to say that you were "too old for any other appointment in the Church" is not really quite correct. What I did say was that it would be difficult for you to be given a Parish, as the Nominators seem increasingly to demand younger men. I mentioned the possibility of your obtaining a position in the State Education Department or in the University, because it seemed to me that educational work of such a kind would be what you would enjoy and it would bring you far better financial remuneration than that of parochial work and, I would hope, something comparable to what you receive at The King's School.

I gather you want me to give you in writing reasons for the decision of the School's Council in asking for your resignation. This I am not prepared to do, except to repeat what I said in conversation, that it seems highly desirable that a new Chaplain should be in office before a new Headmaster arrives.

As regards my own part in the matter, you must surely realise that this kind of action is one of the more unpleasant features of responsibility that, from time to time, a leader has to give a lead in these matters and as President of the School, and as Archbishop, that distasteful duty fell to me.

COPY OF LETTER DATED APRIL 29, 1961, FROM THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL TO THE REVEREND H. W. BAKER.

The Council has asked me to tell you, in answer to your letter to me of April 20, that it will be obliged, if you will submit your resignation in time, for it to be received at the Council's meeting on May 26.

COPY OF LETTER DATED MAY 8, 1961, FROM THE REVEREND H. W. BAKER TO THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

Thank you very much for your letter of April 26, 1961, which did much to reassure me of your personal solicitude and goodwill towards me, despite your course of action in this matter, and the letter which I have now received from the Council, dated April 29, 1961, of which you will be aware.

Needless to say, I unreservedly accept what you and Bishop Loane say about the date — I must have received a false impression which is perhaps not surprising, as I had much to take in at our interview.

I was not really seeking in my last letter that you should "give (me) in writing reasons for the decision of the School's Council in asking for (my) resignation" — but rather, asking you merely to verify the grounds for that request, as explained to me by you and Bishop Loane. This your letter appears to do, or, at least, it does not contradict my account of what transpired, except for my mistake about the date. I apprehend that no distinction is to be drawn between the School Council's grounds for the request and the grounds you gave me as its spokesman.

So far as other employment is concerned, I am not at all sure that I should be able to obtain a suitable position in the State Department of the University. Primarily, I am a clergyman, and although I have given other services here, my ministry has always been my sole concern, and secular employment is something I have never contemplated. I gladly accept your statement that you have said only that it would be "difficult" for me to be given a parish — at least, that is a great advance on my understanding that you were telling me it was impossible. May I now assume that if it should come to that, I should be able to rely, at least, on your good offices to procure me an equivalent appointment? With the benefit of your good offices, I feel I should succeed; without them I should surely fail.

It is of the greatest importance to me, as you can imagine, that I should have an answer to this question before I reply to the letter of April 29, of the Council, which I am expected to answer before May 26. I hope I may receive it well before that date.

COPY OF LETTER DATED MAY 8, 1961, FROM THE REVEREND H. W. BAKER TO THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL.

I wish to acknowledge the Council's note of April 29, 1961. I enclose also copy of my reply to the letter of the Archbishop, dated April 26.

COPY OF LETTER DATED MAY 13, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

Thank you very much for your letter of May 8, the tone of which I greatly appreciated. I am sorry for the delay in reply but I have been away for six days in Norfolk Island and only returned yesterday.

I quite understand you desire to carry on your work as a clergyman. One of the difficulties about parochial work is that the salary would of course be very much lower than that of your present one and it was partly because of this that I suggested your taking up some educational appointment. But if you wish to have a parish then, naturally I would not stand in your way.

The practical difficulty, however, is that with the present system of Parish nomination and the Diocesan Presentation Board I have little say in the appointments to parishes. It would therefore not be honest of me to promise you a parish because I am in the position of not being able to offer you one. Appointments to Provisional Districts

come to me but obviously this would not be the kind of position you would want. I hope you will therefore appreciate my difficulty in giving a direct answer to your question. All that I can do is to assure you of my desire to be of whatever help I can in the matter of your future work. I would reiterate my concern for you in this very difficult time.

COPY OF TESTIMONIAL DATED MAY 15, 1961, FROM MR H. D. HAKE, HEADMASTER OF THE KING'S SCHOOL, PARRAMATTA.

The Reverend H. W. Baker, my friend and colleague, has asked me to write a Testimonial for him, which I have much pleasure in doing.

At the end of this year he will have completed his 25th year as Chaplain of the school, and it may be that he will desire to seek another appointment at the beginning of next year while he is still in full possession of his powers, mental and physical, and young enough to adapt himself to a new way of life. Sooner or later such a change is bound to come and it would be greatly to his ultimate advantage if he could lay the foundations of a second career of useful service before it is too late.

Over the years he has been a master on the Teaching Staff besides holding the position of School Chaplain.

That he is capable of having a second career of usefulness I have no real doubt, provided that he does not start it too late in life and is given the opportunity of proving himself. He has an unusually wide range of ability. His problem is to find a suitable appointment where his undoubted talents can be used to the maximum. I sincerely hope that such an appointment will be offered to him.

He has a first-class brain, is most fertile in ideas and must be ranked very high intellectually. He is well informed on many subjects, is an efficient administrator and attentive to detail.

Having been School Chaplain for so long he is not afraid of responsibility; nor has he ever been afraid of public opinion. At all times he has sought to lead in the direction which he has considered to be right. He has been most successful, for instance, in encouraging boys to be regular Communicants, and he has never failed to bring to the attention of the boys the part they should play as Christians, in the modern world. He has always given much time and thought to the conduct of the Services in the School Chapel.

During his time at the School as Chaplain and a member of the Teaching Staff he has always interested himself in all aspects of the life of the School.

For many years he has been Careers Adviser. He pioneered this over twenty years ago and has organised ever since (though latterly with an Assistant) the I.Q. testing of all boys in the School. This has been a notable and very useful contribution. This is the usual practice in practically all schools nowadays, but this was not so when he started. Some few years ago he also pioneered Vocational Guidance at the third year level. This too has proved a useful service. He is particularly well informed about the theory and the latest developments in Education, and has on many occasions given me and the staff much valuable advice about trends in education. His knowledge of psychology and the courses of training required for various professions and occupations coupled with his Christian approach to these problems make him a well-informed counsellor to young men and boys.

He is an excellent historian and having a real interest in social questions he never hesitates to bring the lessons of history to bear upon to-day's world affairs. I think it is quite possible that his teaching at the University level might surpass his teaching at the School level, as he would be dealing with more mature minds.

Perhaps I should add that his health (as far as a layman can judge) would seem to be first-class, if one can judge by the amount of work he is capable of getting through with great expedition and accuracy.

The Reverend H. W. Baker has

had a long and influential career as Chaplain and Master at The King's School. I sincerely hope that a second career of still greater importance will be his lot, if he desires it.

COPY OF LETTER DATED 24th MAY, 1961, FROM THE REVEREND H. W. BAKER TO THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL.

I am now in a position to indicate my attitude to the Council's request that I should resign my Chaplaincy as from the end of 1961. I thank the Council for allowing me an adequate time to reply, which has given me an opportunity to consider the matter fully. I should like this letter to be read in conjunction with the letters of the 20th and 26th April, and the 8th and 13th May, respectively, passing between His Grace and myself, relating to this matter.

Perhaps I should say at the outset that, for reasons which appear below, I find myself unable to accede unconditionally to the Council's request, but I have no intention or desire to defy its wishes, and hope that the middle course I propose will prove acceptable. In order to make my attitude clear it will be necessary to describe, as briefly as I can, the process by which I arrived at my conclusion, and I trust that the Council will consider my reasons patiently, even if they necessarily take up a few pages of this letter.

At my first interview with the Archbishop, I firmly declined to resign but I felt, I must confess — although I found the whole thing quite incredible — that possibly I had no option in the matter as, if I declined to resign, the Council might simply dismiss me. Upon more sober reflection, I however, after obtaining advice, and further elucidation of the position in the course of correspondence, I came to the following conclusions:—

1. The Council, with respect, has no power to demand my resignation, and indeed has not done so: it has merely "asked,"

and stated that it would be "obliged," if I should do so.

2. The Council has no power to dismiss me, or at least so I am advised, except after an opportunity has been given to me "to show cause" (this letter is, of course, not to be taken as "showing cause" against dismissal: see below).

3. The only reason given to me, that I would be "too strong" for a new young Headmaster, which the Council apparently deems sufficient ground to ask for my resignation, is surely no ground for dismissal. His Grace and Bishop Loane having made it clear that this reason involved no personal reflection whatever on me, my character, or my conduct, my competence or the way in which I performed my duties.

4. I find it inconceivable that His Grace or the Council should wish to dismiss me in these circumstances, at least without making some other provision for my employment.

5. So far from making any complaint of my conduct or my ministry, His Grace and Bishop Loane assured me that "my situation was an entirely honourable one in every way and that I have done an excellent job as Chaplain"; see my letter of the 20th April, 1961, which was in no wise contradicted so far as this matter was concerned. And indeed the testimonials written for me by the Headmaster at various times, including the testimonial written only a week ago, would indicate that my services have been valued, and that there could have been no real complaint of any substantial kind.

6. Last, and perhaps most important, I had to remind myself that the Council had not expressly threatened dismissal if I should decline to resign, and I saw no reason, in the circumstances, to infer it.

In these circumstances, although I knew I should not be justified in setting aside altogether the possibility of dismissal, I felt that I could and should leave it out of account for the moment,

and turn my attention to it again only if and when it was actually threatened. For the time being, so it seemed to me, I should simply consider the matter in the light of the Council's wish that I should retire.

I would respectfully ask the Council to consider the following further matters:—

7. Although I have been on the staff of the School for a period of twenty-five years, I have never received any warning or caution from the Council that the continuance of any action or conduct of mine would or could lead to my services being dispensed with, or even that any such action or conduct was causing concern.

8. The reason for my proposed resignation that I would be "too strong" for a new young Headmaster who was to be appointed and that a new Chaplain should be settled in office before a new young Headmaster arrives might seem to have stemmed from an unreasonable anticipation of difficulties which would almost certainly never arise. It appears, in any event, that it will be some time before a new Headmaster assumes office. When he does arrive, I see no likelihood that difficulties would arise between us, and I would certainly do all I could to ensure that none did. If, however, any serious trouble were to arise between us, the Council would then appear to have better grounds for seeking to dispense with my services, if I acted in any way to hinder the new Headmaster from carrying on his work for the advancement of the best interests of the School. Actually, so far from anticipating any difficulty, I should have thought, if I may say so with modesty, that my experience and extensive associations build up in and around my appointment and functions over the period of twenty-five years should have been of some usefulness to a new Headmaster who has had no previous contact with the School.

(Continued on page 10)

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MR BAKER'S SUIT

(Continued from page 9)

Assuming, however, that the Council, having given attention to these matters, were still to persist in its desire that I should resign now, and if there were no other obligations to consider, I feel that I should attempt to comply with its wishes, regardless of any legal or other right I may have to remain. But there were other matters which I was entitled, and indeed bound, to consider before coming to a conclusion—my duty to my family and myself, to protect my honour and reputation and their livelihood, to consider the availability of other employment, and so on.

Taking those matters into consideration, I felt that there were grave objections to my acquiescence in the Council's proposal. My resignation in the circumstances set forth in the correspondence which has taken place between me and His Grace the Archbishop, at the peremptory request of the Council, without any reason other than that stated in the correspondence, could not but affect my reputation and my chance of obtaining other employment—for whatever I or the letters might say, the world would be bound to think that there was something more to it. Several trusted advisers, with long experience, concurred in this view.

I hope it may never come to this, but if I were to be faced with the choice between resigning in accordance with the Council's request, in these circumstances, and dismissal, I should therefore choose the latter. At least I should then be entitled to know the details of whatever charge there might be against me, and I should have the opportunity to face those who accuse me, and to make my answer. I hope the Council will understand that in the circumstances I must therefore decline to accede to the Council's request in its present form.

But quite frankly I have no desire, subject to what is said below, to remain, if it is thought, upon full consideration, that I should leave. The Archbishop had suggested in his letter to the Council that I should "seek other employment." But suppose there were no other employment available? The Council will have had a copy of the Archbishop's letter of the 13th May, 1961, dealing with this matter in which His Grace states that if I wish to have a parish he would not stand in my way, but that he could not promise a parish because he is in a position of not being able to offer me one.

I hope I may assume that neither His Grace nor the members of the Council would wish to force my departure until reasonably sure that I should be able to procure suitable alternative employment. I believe it to be not impossible, now that I am assured of His Grace's goodwill and concern for me, and his desire to be of whatever help he can in the matter of my future work, that I may be able to obtain some other suitable employment. Suitable vacancies for someone such as myself do not occur frequently, but I should certainly make the best endeavours to obtain other suitable employment in this Diocese and elsewhere if I were allowed to remain until I was able to procure, or for me. That once obtained, I could then resign, regretfully, but of my own free will. If, on the other hand, I were compelled simply to leave before any such alternative became available, my chances of obtaining other suitable employment would be, I should think, quite nullified. This would be a complete disaster for me and my family.

It comes to this, then, that I am prepared to comply (under protest) with the wishes of His Grace and the Council, and to tender my resignation, but only when I have been offered, or have been able to procure, some reasonably suitable alternative employment.

I have not discussed this whole matter with all and sundry, but I have spoken to discreet and responsible friends in the Church and out of it. All agree in thinking it quite incredible that His

Grace or the Council should intend, for the reason given, to attempt to force my resignation unless and until some suitable alternative is available to me, and believe it to be eminently fair that I should insist at least upon that as a condition of my resignation, it being the very least that any faithful servant should be entitled to expect after many years of service, whether his employer be a business institution, or the Council of The King's School, or the Church of England. I shall hope that His Grace and the members of the Council will also see the matter in that light.

The provision of some suitable alternative, it may be said, is more the concern of His Grace as Archbishop, who proposed the taking of this action, than of the Council. But then it should be remembered that His Grace, when he suggested this action (as I learn from the Minutes forwarded to me), did not suggest that I be asked for my resignation, but something much more moderate, that "the Council might consider the advisability of suggesting to the Chaplain that a change of Chaplains might be desirable, and that he should seek other employment, as from the end of 1961." Whilst ever it might appear probable that I should find other employment, this matter presents a complexion entirely different from that which it assumes when it is realised that it will possibly not be available. The man who chooses the Anglican priesthood as his career necessarily sacrifices a great deal, in the material sense, but it has always been thought that he gained security of tenure, subject, of course, to good behaviour, and the efficient discharge of his duties. Any action by his Bishop to take away his licence, and his livelihood, otherwise than for such reasons is absolutely unprecedented in the Diocese so far as I am aware. As this matter is of particular concern to His Grace, as Archbishop, I am forwarding a copy of this letter to him in that capacity.

I may say that I and my advisers should be glad to discuss the whole matter further with any representative of the Council at any time. I have no desire to become involved, or to involve others, in a bitter dispute, legal or ecclesiastical, which would undoubtedly attract attention, and could do nothing but harm to the various interests concerned; perhaps personal discussion, without prejudice to the stand taken by the Council or myself, may at this stage prove more fruitful and desirable for both parties than a distant correspondence, or the taking of the appropriate steps to force, or to resist, a dismissal.

Hoping that some such discussion may be possible, and that good may come of it.

COPY OF LETTER DATED 24th MAY, 1961, FROM THE REVEREND H. W. BAKER TO THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

I enclose a copy of the letter which I have this day despatched to the Council of The King's School.

COPY OF LETTER DATED 29th MAY, 1961, FROM THE HONORARY SECRETARY OF THE COUNCIL OF THE KING'S SCHOOL TO THE REVEREND H. W. BAKER.

I have put your letter of the 24th May, 1961, before the Council of the School. The Council will consider your representations further, but has asked me to write this letter to you in the meantime.

I do not propose to deal seriatim with every point that you have raised in your letter of the 24th May and in other correspondence, but the Council is not therefore or for any other reason to be understood as necessarily agreeing with any particular statement that you have made at any time.

I am asked, however, to point out that you appear to assume that this matter must be approached on the basis that there are these two alternatives—(1) that you should resign, and (2) that, as a result of "charges" made by persons who "accuse" you, you should be "dismissed" after an opportunity to "show cause" against your "dismissal" and to "answer" those "charges."

The Council's approach is quite different. It is that it wishes your contract of service

with it to be terminated as from the end of 1961, because it desires a change of Chaplains at that date. It has asked that this be done by your resigning; and the alternative contemplated by the Council is not that you should be dismissed but that the Council should itself terminate the contract by notice to you, without there being any question of your being "dismissed" as a result of charges or accusations.

The Council hopes that your consideration of the matter will be made easier by realising that this is its approach.

I am asked also to say that the Council thoroughly appreciates your need to find other employment; and I am sure that every member of the Council will keep your need in mind. However, the adoption of your proposal that you should resign only when you have been able to obtain some reasonably suitable alternative employment would put the Council in a difficult position in the event of your not having found other employment, or employment judged by you to be reasonably suitable, by the end of 1961.

I suggest that you would be wise to lose no opportunity in the meantime to seek other employment.

(On June 7, 1961, Mr Baker's solicitors, Messrs J. D. L. Gaden & Bowen, replied at some length to the above letter of May 29 from the honorary secretary to The King's School Council, Mr B. B. Riley. For reasons of space, this letter of June 7 cannot be included in this edition and will be published next week. The day following, Mr Baker sent a copy of his solicitors' letter to the Archbishop.)

COPY OF LETTER DATED 8th JUNE, 1961, FROM THE MOST REVEREND H. W. BAKER TO THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

I am enclosing a copy of a letter which has been despatched by my solicitors to the Secretary of The King's School Council.

I hope I may assume, as stated in that letter, that Your Grace, like the School Council, has no intention of calling upon me to show cause why I should not be dismissed. At any rate, I feel quite sure that no action will be taken without giving me a proper opportunity to be heard.

I should appreciate it if you would let me know whether the view is taken at Church House that The King's School is subject to the provisions of the School Chapels and Chaplains Ordinance 1954, and, if so, that the Council has no power "to terminate the contract" in a manner other than that prescribed by s.10 (a).

Your Grace will readily appreciate the effect of the stand now taken by the Council. The proposal that it might "terminate the contract" without calling upon me to show cause is, of course, something quite different from the action originally proposed by Your Grace.

It seems to me that important questions of principle, going far beyond the circumstances of any particular case, would be involved if it were thought that the School is not bound by the Ordinance, or that the Ordinance bears the interpretation apparently placed upon it by the Council. The whole carefully designed scheme to regulate the relationship between Archbishop, Council and Chaplain would go by the board. In particular, it would mean that the Council could "terminate the contract" in circumstances in which the Archbishop would have no duty, and indeed no right, to revoke the Chaplain's licence, and would be unable to appoint any successor until the death of the Chaplain or until the Archbishop had some cause to revoke the licence. No doubt Your Grace will give careful attention to these matters, which might involve grave consequences. Truly understood, I think my case also involves a matter of general principle even wider than that referred to above in relation to the application of the Ordinance. It involves the right of the clergy of the Diocese to retain their licences, and to enjoy their stipends, unless and until the licence is duly revoked in the manner provided by

Article 21 of the Church Constitutions—in effect, their only guarantee of security, and a right which they must guard and protect for that reason. The history of Church legislation in England and New South Wales demonstrates the continuing policy of the Church of England that once a licence has been issued, or the incumbent has been installed, his congregation shall not be deprived of him, nor he of them, except for good cause, and after allowing him the opportunity of speaking in his own defence; and lest the parochial or school council should attempt to do indirectly what it may not do directly, the Archbishop is in effect appointed the clergyman's guardian, with power to veto any unwarranted attempt to reduce the stipend: see the Sydney Church Ordinance s.51 (1) School Chapels and Chaplains Ordinance, s.17. This security of tenure, so fundamental and so long cherished, is really what is now under challenge in my case and I think care should be taken to ensure that it shall not be impaired, no matter what incidental advantage is thought to accrue upon attempting to depart from it in a particular case.

COPY OF LETTER DATED 6th JUNE, 1961, FROM THE MOST REVEREND THE ARCHBISHOP OF SYDNEY TO THE REVEREND H. W. BAKER.

I must apologise for never having acknowledged the receipt of your letter of June 8th. I did not do so because I thought it right to send a copy of it to the Secretary of The King's School Council. As all these matters are now in the hands of solicitors, I felt it unwise to become further involved in personal correspondence. I should, however, have written at once to acknowledge your letter and to apologise for not having done so.

I understand that The King's School Council is receiving this week Counsel's Opinion and this may help to clear up any uncertainty.

Thank you for your letter of July 5th concerning the Confirmation. I look forward to being with you on July 19th.

[There remain half as many letters again. These, together with a transcript of Mr Baker's evidence in the box, and his cross-examination, we shall hope to publish next week, together with the important "confidential" document by Bishop M. L. Loane upon which certain aspects of the case hinge.]

SCHOOL'S DIAMOND JUBILEE

FROM OUR OWN CORRESPONDENT

Melbourne, November 19. Trinity Grammar School, Melbourne, was founded in 1902, and so the diamond jubilee is being observed this year.

Over the years, the Founders' Day service has been an annual feature, and as a rule is held in Holy Trinity Church, Kew.

The expansion of the school, now with a roll of over 800, means that Holy Trinity church is now too small for all the boys, their parents and friends, and old boys who attend the service.

For the diamond Jubilee Founders' Day service, therefore, St. Paul's Cathedral was chosen, and this is particularly appropriate, as the choir boys from the cathedral have all attended Trinity Grammar School since the closing of the Cathedral Choir School over thirty years ago.

A large congregation attended the service, which was held on Sunday afternoon, November 18. The preacher was the Dean of Melbourne.

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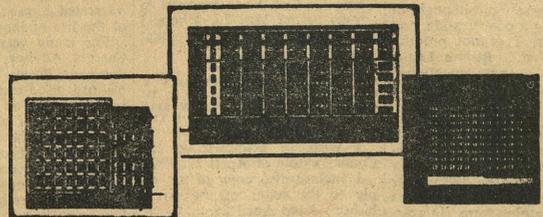
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NEW HOME FOR THE AGED

The Diocese of Brisbane has entered into a contract with F. C. Upton & Sons Pty. Ltd. for the erection of new buildings for the Edwin Marsden Tooth Memorial Home, Manly. The contract price is \$96,000, and work on the project has already commenced.

The new home is to accommodate fifty aged men and women, including five married couples. It is being erected on the property of Oceana Terrace, Manly, which was formerly known as Lota House.

The property consists of nearly ten acres of land with one large building and several smaller buildings. It was purchased by the diocese for \$25,000.

All the existing buildings on the property will be used by the home, but the contract with F. C. Upton & Sons Pty. Ltd. is for the erection of additional buildings to provide additional accommodation for the aged persons to reside at the home.

The architects are Messrs A. H. Conrad & T. B. F. Gargett, of Brisbane. Including the costs of the land, buildings, architects' fees, furniture, etc., the total cost of the new home is estimated at \$141,240.

Under the terms of the Aged Persons Homes Act, the Commonwealth Government has approved a grant of £76,562 to help finance the project.

A large part of the balance of the costs is being met from funds received for this purpose from the estate of the late Sir Edwin Marsden Tooth, after whom the new home is being named and whose great benefactions to the Church are well known.

OBSTACLES TO REUNION

ECUMENICAL PRESS SERVICE

Geneva, November 19

A prominent Jesuit said in Rome this month that the major obstacles to the reunion of the Eastern Orthodox Churches with the Roman Catholic Church is the fact that the Roman Catholic Church has made an "idol of unity."

Father Wilhelm de Vries, professor at the Gregorian University, told a Press conference that this "ideal" or "idol" of unity as it has developed is no longer compatible with true catholicity because it admits only one rite and one language.

He said that the Roman Catholic Church tolerated the use of their own languages, rites, and canon laws by the Uniat Churches only because it could not abolish this tradition.

Another serious obstacle for the Eastern Churches to reunion with Rome, he said, is the Church's centralism.

He said reunion is possible only if Rome decentralises and allows relative independence and autonomy to its Churches.

He quoted a remark of Pope Pius IX in 1862 that: "Variety in the form of the rites is in no way contrary to the unity of the Church."

Father de Vries added that the Uniat Churches cannot make a real contribution towards the reunion with Eastern Orthodoxy unless they continue to preserve their Eastern tradition, despite their absolute catholicity, and continue to have relative autonomy.

DIOCESAN NEWS

BRISBANE

NEW CHAPEL AT HOSTEL

S. Oswald's Student Hostel's new chapel was dedicated on Monday by the Bishop Administrator, the Right Reverend John Hudson. The hostel, which moved to its North Quay premises, which were formerly a private residential, several months ago, has 58 young men boarding, and \$5,000 is being spent on extensions to allow 70 to 80 to live there. The men are from the country and are learning trades and professions in Brisbane.

In his address, Bishop Hudson told the congregation not to crowd God out of their busy lives. Founder of the hostel, Mr R. J. Morris, who first conceived the idea to start a residence for students in 1929, was there at the dedication. He is still chairman of the hostel committee.

SYMES GROVE, ZILLMERE

On Saturday, November 24, at 3 p.m., the new home for the aged, "Symes Grove," at Zillmere, is to be opened and blessed by the Bishop Administrator. The homes have been designed in such a way as to eliminate as many steps as possible, to make it easier for the old folk to make their way about the place.

VISIT OF CHARTERHOUSE CHAPLAIN

The chaplain of Charterhouse School, England, the Reverend J. A. E. Rutherford, is visiting his brother-in-law, Mr Bernard Crotty, of Beechal Station, via Oulpie. At the same time, he is assisting in the Bush Brotherhood parish.

MELBOURNE

POLICE PARADE SERVICE

The archbishop preached at the annual Police Parade service in S. Paul's Cathedral last Sunday evening. The Governor read the second lesson. First Constable L. Taylor read the first lesson.

INDUCTION

The archbishop is to induct the Reverend M. C. Richter to the charge of S. John's, Epping, on Thursday, November 22, at 8 p.m.

ASIAN STUDENTS AT TOORAK

On October 7, the evening congregation of S. John's, Toorak, was treated to an interesting and challenging experience, when members of the Overseas Christian Fellowship took part in the service. Items were rendered by an octet and a soloist, and a powerful message delivered by Mr Shen Dah Cheong.

Before the service the guests joined in a fellowship tea, at which were present 80 young people, including students from

OBITUARY

THE REVEREND C. A. STUBBIN

We record with regret the death in Sydney on October 12 of the Reverend C. A. Stubbin, at the age of 88 years.

He was Rector of S. Anne's, Ryde, for 24 years from 1922 to 1945.

Before that he was Rector of S. Michael's, Wollongong, from 1914 to 1922.

Mr Stubbin is well remembered in both these parishes for his outstanding ministry.

After his retirement he served many parishes as locum tenens and preached regularly until a few years ago.

He was largely responsible for the building of the Centenary Memorial Hall and the installation of the chime carillon at S. Anne's, Ryde.

CREDIT UNIONS MEETING

A meeting of all Anglican Credit Unions will be held in Sydney on Friday, November 23, at 6.30 p.m., at the C.E.N.E.F. Memorial Centre.

The speakers will be Mr Keith Young and Mr Harold Hoyle.

the Melbourne Bible Institute, and some folk from local Methodist churches.

The Overseas Christian Fellowship is a virile group, consisting of students (mainly Asian) at present in Australia, who have come together for Christian fellowship and to spread the Gospel amongst their fellow students. The fact that quite a number have become Christians since arriving here is largely due to the witness of other Asians, and in the face of the indifference of the local Church. These people are a delight to meet and talk with, and their radiant and positive Christian witness is a rebuke and a challenge to our own attitude and approach to our Faith, which is so often cold, formal and stultic.

NEWCASTLE

FINAL SERMON

In S. John's Church, Cessnock, on Sunday night, the Assistant Priest, the Reverend Donald Bleakley, preached his final sermon before his departure for Christ Church Cathedral, where he has been appointed chaplain.

Although he will not leave the parish until the end of the month, the parish farewell was held on

Sunday night. Representatives from all parts of the parish expressed their best wishes to him and to the parish assistant, Miss Pat Harris, who will leave for Canberra early next month.

Presentations were made to them at a gathering in the parish hall after Evensong.

During the service, the Reverend Donald Bleakley admitted to the Young Anglican Fellowship eight young people who have served their three months' probationary period. The Y.A.F. invited all young people of the parish to a tea before the service.

LOYALTY DINNER

Invitations were sent to five hundred and seventy families in Wingham asking them to attend the loyalty dinner held by the Wingham parish last Friday night.

A programme of parish development was outlined at the dinner, which was held at the town hall. A committee of 45 has been formed to call on parishioners and acquaint them with the Church's needs.

CONFIRMATION

The bishop confirmed candidates at S. Paul's Church, Stockton, on Tuesday night.

The candidates were presented by the rector, the Reverend Charles Jessop.

BUSH CHURCH AID

"The Bush Church Aid Story," a series of slides with a recorded commentary, telling about the work of the Church in the outback, was presented at last Friday's meeting of the Cessnock Church of England Men's Society. C.E.M.S. branches from Hamilton and East Maitland attended the meeting.

PERTH

CONGREGATIONAL PRACTICE

The Church of the Holy Family, Mt Yokine-Tuart Hill, and the Church of Christ The King, Nollamara, will hold a conjoint congregational practice on Wednesday, November 28, at 8 p.m. Music to be learned will include Martin Shaw's Folk Mass and some common hymn tunes. Mr Bruce Naylor, cathedral organist, will conduct the practice.

DIRECTOR OF S.P.C.K.

The Director of S.P.C.K., the Reverend Noel Davey, has been spending a week in Perth, staying at the S.S.M. Priory, Mount Law-

ley. His public engagements included preaching in S. George's Cathedral, S. Margaret's, Nedlands, and a meeting with the clergy in the Burt Hall.

SYDNEY

PUBLIC SERVICE FELLOWSHIP

The Commonwealth Public Service Anglican Fellowship has arranged a lunch-hour service at S. James', King Street, on Tuesday, November 27, from 1.15 to 1.45 p.m. Canon F. W. Coaldrake will speak on "The Changing Church in the Changing Pacific World." Everybody is welcome.

TARA SCHOOL

The archbishop dedicated a new building at the Tara Church of England Senior School for Girls last Saturday afternoon.

ANNIVERSARIES

The archbishop preached at the twenty-first anniversary service of the opening of the first Church of S. Thomas at Kingsgrove last Sunday morning and at the golden jubilee service of Holy Trinity, Kingsford, last Sunday evening.

Chateau Tanunda "Historical Firsts" No. 102* (Nov. 1962)



Opening Ceremony, Sydney Cricket Ground, Sat., 6th February, 1938.

The First Empire Games in Australia

The first Empire Games held in Australia took place in Sydney in 1938 as part of Australia's 150th anniversary celebrations.

The Games to be held in Perth between November 22 and December 1, 1962, will be the seventh (the eighth if the Festival of Empire held at London's Crystal Palace in 1911 to mark the Coronation of King George V is included).

The Empire Games are modelled on the Olympics and, with the exception of a gap due to World War II between 1938 and 1950, have been held at four-yearly intervals during Olympiads since 1930. By way of elucidation it should be pointed out that an Olympiad is a period of four years between the holding of Olympic Games and NOT the Games themselves.

The idea of the Empire Games was originated by an Englishman, J. Astley Cooper, who in 1891 urged the holding of a "Pan-Britannic Sports gathering". That was three years before Baron Pierre de Coubertin, a Frenchman, circularized all national athletic associations with a proposal to revive the Olympic Games; although response was at first lukewarm the first modern Olympics were held at Athens in 1896.

Astley Cooper's suggestion won enthusiastic support from Australia, notably from B. J. Parkinson, secretary of the Victorian Amateur Athletic Association, and from Richard Combes, first president of Australia's Amateur Athletic Union and widely known as "the grand old man of Australian athletics."

The 1911 Festival of Empire, in which competitors from Britain, Australia, New Zealand, Canada and South Africa participated, saw us win two firsts—in heavyweight boxing and 100 yards freestyle swimming—but we had been active in international athletics before this. In fact, Australia was one of four

countries to take part in the first modern Olympics in 1896 and is the only country south of the equator to have competed in all Olympic Games.

After the Festival of Empire there was an interval of 19 years before the Empire Games proper got under way. This was held at Hamilton, Canada, in 1930, when Australia won three firsts—in single sculls, 440 yards freestyle and 1500 yards freestyle swimming. We did better still at the next Empire Games in London in 1934, when our athletes won six events and set five Empire Games records. The 1934 Games were notable for providing the first success for an Australian woman athlete, C. Dennis, who not only won the 200 yards breaststroke, but established an Empire Games record at the same time. In all subsequent Empire contests, Australia's women competitors have performed with great success.

Largely because of our large number of competitors at the next Games in Sydney in 1938, Australia easily led the other nations, winning 25 firsts and setting eight new Empire Games records.

World War II and its aftermath caused a 12-year break in the Games and the next contests were not held until 1950 in Auckland, New Zealand. Because of Auckland's nearness, we were able to send a large contingent of athletes to the 1950 Games and emerged with 32 firsts, 16 new Empire Games records, two performances which equalled previous Empire Games records and two more which were equal to the world's best.

Since the 1954 Games were held in Vancouver and those of 1958 in Cardiff, we were unable to send so many representatives. However, the 1962 Games in Perth should provide us with an opportunity to compete in most if not all events and we have enough outstanding athletes to feel confident that we can acquit ourselves well.

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HOW PROMOTION PROGRESSES

NATIONAL COUNCIL TO MEET NEXT MONTH

Eight research papers will be presented by members of the National Council of Promotion when it meets from December 4 to 6.

The council, elected by General Synod this year, met last on August 17, when it elected Bishop R. C. Kerle as chairman and Mr. J. T. Keavney as secretary.

The papers to be presented are:

1. The Theological Basis of Promotion—by the Bishop of Ballarat.
2. The Place of Fund-Raising in the Work of a Department of Promotion—by Canon W. Holt.
3. The Relationship of National Promotion to the National Church—by the Bishop of North Queensland.
4. The Relationship of Promotion to Christian Education—by the Reverend David Shand.
5. The Relationship of Promotion to the Church's Mission Programme—by Canon F. W. Coaldrake, with an addendum by the Reverend A. J. Dain.
6. Promotion and Parish Evangelism—by Captain A. W. Batley and the Reverend D. Shearman.
7. Promotion and Diocesan Expansion Programmes—by the Right Reverend G. T. Sambell.
8. Promotion and its Relationship to other Departments and Organisations in the Life of a Diocese—by Mr J. T. Keavney.

Several of the diocesan bishops have asked the Sydney department to do the promotional work within their dioceses until a national department is functioning.

SYDNEY HELPS

The Sydney council has encouraged its director, Mr J. T. Keavney, to do this and has released him for a good deal of the past year.

Lately, the director has addressed synods in Brisbane and in Grafton, and also addressed a clergy luncheon during the Adelaide synod and a gathering of Melbourne clergymen in Bishop Sambell's home.

In the last year, the staff of the Sydney department has grown from six to fourteen. One of these has been seconded to the Bathurst department in conformity with the policy of assisting other dioceses.

Forty-nine canvasses have been conducted in this year, nine in other dioceses.

Outstanding was that at Bundaberg, Diocese of Brisbane, when £40,000 was raised.

The rector, Archdeacon H. J. Richards, said he was amazed at the way the Sydney director

secured the co-operation of "men who have been our chief critics and avowed opponents of Promotion."

The archdeacon said: "The emphasis on people rather than on pounds and on the people's total participation in the worship, work and mission of the Church has appealed to everyone's imagination and sympathy and now we have a large group of men and women with a new vision and a new incentive to serve God."

Other canvasses in the Brisbane Diocese were at St Lucia (£28,711) and Camp Hill (£20,707).

At Broken Hill, Diocese of Riverina, £20,500 was pledged; at Mirani, Diocese of North Queensland, £15,055.

AGGRESSION CONDEMNED

ECUMENICAL PRESS SERVICE Geneva, November 19

Officials of the World Council of Churches' agency for international affairs have called for "the withdrawal of Chinese forces to their position prior to the recent intensified military action and prompt initiation of negotiations or acceptance of impartial arbitration for peaceful settlement" in the Indian-Chinese border war.

The statement urged world public opinion and governments to back these measures "in order that justice may be served and enlarged conflict avoided."

The statement was signed by Sir Kenneth Grubb, London, chairman, and Dr O. Frederick Nolde, New York, director of the World Council's Commission of the Churches on International Affairs.

At the same time the three World Council officers released here the contents of a cable sent to Indian Christian leaders assuring them "of their profound sympathy" and expressing "the hope that just and peaceful settlement may be reached."

The cable was sent to Dr David Moses, president, and Mr Korula Jacob, general secretary, of the National Council of Churches of India.

It was signed by Dr F. C. Fry, Dr Ernest Payne and Dr W. A. Visser 't Hooft.

One of the most successful Sydney canvasses was at St Ives, where £37,000 was pledged.

The Sydney department is also co-operating with the Church Army and the Board of Diocesan Missions.

It has advised several parishes to have a mission between six and twelve months after the canvass.

Between the canvass and the mission a planned visitation evangelism programme by the laity is to be implemented. The department provides training for this.

Examples of parishes where this plan has been adopted are: St Peter's Cathedral, Armidale; St. Matthew's, South Grafton; St. Paul's, West Tamworth; and Christ Church, Bundaberg.

M.U. SERVICE IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, November 19

"What does it matter, so long as they are happy?" people frequently said of a young couple on the eve of their marriage. The Archbishop of Perth, the Most Reverend R. W. H. Moline, said it annoyed him when people talked like that.

Happiness, he said, was not the goal of life. Happiness was incidental to the doing of God's Will, which was the goal of life.

The archbishop was preaching to the Mothers' Union at their annual service in St. George's Cathedral—which was probably his last such appearance before his retirement at the end of this year.

A special service, which had been drawn up by the Mothers' Union chaplain, the Reverend E. L. Beynon, was held this year. Mothers' Union members came in such vast numbers that seating accommodation in the cathedral was taxed to the utmost.

Marriage, said Archbishop Moline, was a vocation for the fulfilment of God's purpose; but happiness was not the thing for which we had been called.

The Angel Gabriel revealed to the Blessed Virgin Mary God's purpose and Will, and to that she dedicated herself even though a sword would pierce through her heart.

In the home at Nazareth, when every year was Christian Family Year, always there was tension. Joseph had to face the difficulty and perplexity of the Virgin Birth.

TENDERS TOO HIGH FOR CATHEDRAL EXTENSIONS

Only two tenders were received for the masonry work involved in the proposed extensions to St. John's Cathedral, Brisbane, said the diocesan registrar, Mr R. T. St John, last week.

They were both more than double the amount of the estimates which had been made by the diocesan architects in consultation with a quantity surveyor who had conferred with a masonry firm before he prepared his figures.

When the tenders were called, it was anticipated that the funds in St. John's Cathedral Completion Fund, amounting to nearly £400,000, would be sufficient to enable the Cathedral Chapter to proceed with the erection of at least two bays of the extensions to the nave, and possibly the whole of the three new bays required to complete the nave.

The Church authorities have been most disappointed that the amounts of the two tenders for the masonry are so greatly in excess of the estimates, and also of the funds in hand, that it is not possible to accept any tenders received for either the

two-bay or three-bay extensions.

If one of the tenders were accepted, a debt of at least £300,000 would be incurred in connection with the extensions, and this would seriously prejudice the maintenance of other parts of the work of the Church in the Diocese of Brisbane.

The great difference between the tenders and the estimates is probably caused by the very unusual nature of the work and resultant difficulty in estimating the costs.

The architects and the quantity surveyor are now conferring with the tenderers to try to ascertain the reasons for the difference between the estimates made by the architects and the tenders actually received.

When this investigation has been completed, the architects will be in a better position to recommend to the Church authorities some ways of reducing the costs of the work, or some alternative method of proceeding with the extensions.

DEAN VISITS THE WEST

FROM OUR OWN CORRESPONDENT

Brisbane, November 19

The Dean of Brisbane, the Very Reverend William Baddeley, last week paid a very rapid visit to the Far West—ern area of the Brisbane diocese.

First stop was Charleville, from whence the dean travelled by private plane to Rosevale Station, where he was a guest.

On the Tuesday the dean flew across to Wyandah. Here, at St. Aidan's Church, he dedicated new gates and a fence, the gift of the Ted Hill family, in memory of Flight-Lieutenant Charles Standford Hill, R.A.A.F., who was killed on active service at the age of 36.

Thence he flew to Quilpie, where he inspected and visited the hospital, and addressed the school children, and so back to Rosevale.

On Wednesday, the dean flew to Thargomindah for a Eucharist at 9 a.m., after which he dedicated the new bell tower at St. Edmund's Church.

This is a very pleasant modern building designed by Brisbane architects Lund, Hutton and Newell, and was dedicated two years ago.

At Thargomindah, the dean had the singular honour of being escorted by the entire local police force!

And then back to Brisbane, via Rosevale Station and Charleville. Hundreds of miles in 48 hours—no wonder visitors to our land marvel at the great Australian distances!

This whole area is under the care of ONE Bush Brother (Brother Trevor Batten). Any volunteers for the Brotherhood of St. Paul?

DIAMOND JUBILEE AT NEWCASTLE CATHEDRAL

FROM A CORRESPONDENT

Newcastle, November 19

Christ Church Cathedral, Newcastle, is celebrating this week the 150th year of Church life on the cathedral site, together with the diamond jubilee of the dedication on November 21, 1902.

The Primate, the Most Reverend H. R. Gough, is to arrive on Wednesday afternoon, November 21

The Lord Mayor, Alderman F. J. Purdue, is extending to him a civic reception in the Council Chambers at 4.15 p.m.

At 8 p.m. there is to be a service of Festal Evensong in the cathedral at which representatives of Newcastle, other Churches, the clergy and laity of the diocese, will be present. The Primate will preach.

The cathedral jubilee dinner will be held in Winn's Shortland Room at 6.30 p.m. on Friday, November 23.

This is being attended by the Lord Mayor and Lady Mayoress, representatives of the diocese, and the parishioners of Christ Church Cathedral.

The Bishop of Newcastle will

celebrate a Solemn Eucharist at 8 a.m. on Sunday, November 25.

At 2 p.m. a pilgrimage of youth will take place. A procession of diocesan youth organisations will march from Tyrrell Hall along Hunter Street to the cathedral, where a service will be held in which a pilgrimage around the main points within the cathedral will be made.

At 7.15 p.m. Festal Evensong will be sung to end the dedication festival.

A small but interesting historical exhibition has been arranged in connection with the jubilee.

Included in this are early records of the cathedral, an original draft copy of Bishop Tyrrell's will with corrections in the bishop's handwriting, and Bishop Broughton's seal.

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.

BIRTH

THIRWELL (nee Byles). To Margaret and Philip, on November 14 at Suva, Fiji, a daughter, Anne. Thanks be to God.

ACCOMMODATION VACANT

TO LET. Flat, furnished, 2 bedrooms. Close to train and bus. Available from Christmas to end of January. £5 per week. Apply Principal, Deacons' House, 31 Station Street, Fairfield, Victoria.

VACATION board is available at Ridley College from November to March. Reasonable rates. Apply Principal, Ridley College, Parkville, N.Z. Victoria.

EDITH HEAD CLUB (Girls' Friendly Society) temporary accommodation mid December to early February. (Females only). Singles £5.00. 6d. Doubles £5.15. 6d. 6-bed dormitories £5 per week. Full board. Opposite Treasury Gardens in heart of city. Warden, 37 Spring Street, Melbourne, C.I.A. No. 1030.

KURBA ROONGA Guesthouse, Blackheath. Comfortable accommodation. Spacious grounds. Hot and cold water. Sewered. TV. Telephone W330.

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WIFE OF T.P.I. war pensioner wishes to board a little girl from Monday to Friday, from February 5, 1963, who will be attending St. Gabriel's School, Birrell Street, Waverley. Apply Mrs Wells, 203C School Avenue, Bradfield Park.

FOR SALE

LET US meet the challenge of atheism by family prayers in every Christian home. Family prayer books published by the Bishop of Ballarat available from L. W. Lightbody, 261 Geddes Street, Toowoomba, Queensland. Price 3/- each, plus postage.

PHILOSOPHY of the Deaf. A Symposium on Hearing. 5/- posted. Australian Association for Better Hearing, 52 Russell Street, Melbourne.

ECCLIASTICAL & ACADEMIC OFFICERS announce limited stocks of nylon surplices at 7 gns are again available. All wool cassocks made to measure, guaranteed workmanship, from 15 gns. Lightweight cassocks from 6 gns. Vestments, frontals, banners, etc. Price lists from Mrs E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

BELL & HOWELL Model 621, 16mm. movie projector with 12 inch speaker, good condition, sound working order. May be inspected at Australian Board of Missions, 511 Kent Street, Sydney, from November 26.

ALDIS 300, 35mm. slide projector, with strip film attachment. Australian Board of Missions, 511 Kent Street, Sydney.

PERSONAL

PRIEST WILLING to do Sunday duty and occasional services in return for use of Rectory, Sydney or North Coast, New South Wales, during January. Would consider exchange, modern rectory in Northern Rivers, New South Wales. Reply Box No. 298, THE ANGLICAN.

POSITIONS VACANT

MATHEMATICS MISTRESS wanted for St. Gabriel's School, Charters Towers.

CARPENTARY JUNIOR Residential College, Darwin, N.T. Applications are invited from dedicated Anglican lay folk for the following positions. Successful applicants will be required to take up residence at the College by January 30, 1963: Married couple: wife to be cook and husband to be yardman. Or wife to be cook/laundress and husband yardman. Excellent accommodation is available and Conditions of Employment, including details of wages, may be obtained on application to Box No. 297, THE ANGLICAN, of Secretary, Council for C.I.R.C., P.O. Box 181, Darwin, N.T. Preference will be given to communicant applicants.

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

DOMESTIC STAFF required for Peter-sham Baptist Church Young Men's Hostel located at Lewisham. Above award wages. Accommodation provided. Apply in writing to Mr A. S. Palmer, 34 Panorama Road, Kingsgrove, New South Wales.

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).

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