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LADY FISHER SPEAKS AT M.U. FESTIVAL

IMPORTANCE OF DISCIPLINE AND WORSHIP

FROM A CORRESPONDENT

Adelaide, October 28

The annual festival of the Mothers' Union in the Diocese of Adelaide this year will be long remembered.

One thousand members from 57 parishes were joined on October 22 by representatives of various women's organisations specially invited to attend.

Among the congregation in St. Peter's Cathedral for the festival Eucharist was Lady Fisher, wife of the former Archbishop of Canterbury.

The Bishop of Adelaide, the Right Reverend F. T. Reed, was the celebrant. The singing was led by the Mothers' Union choir under the direction of Mrs D. Scudliffe, who was also the organist.

At the luncheon which followed in Pennington Hall, Lady Fisher met specially invited guests including the representatives from other denominations, the National Council of Women, and

from the A.B.M. Women's Auxiliary, G.F.S., the Department of Social Service, and the Sisters of the Church.

There was a warm welcome for the Reverend Mother Dorothy, here on a visit from England to the Sisters of the Church. After luncheon, Lady Fisher was introduced by Mrs T. T. Reed, who warmly welcomed her to the Mothers' Union in Adelaide.

Mrs Reed said that Lady Fisher had been Central President for nine years, and that though she was now in England, Lady Fisher was a strictly private one to her son and his family, she had been particularly delighted to be asked to speak to members at the annual festival.

UNIQUE UNION

In replying to Mrs Reed's welcome, Lady Fisher warmly and amusingly referred to herself as a "back number," but when she analysed the use also used "back numbers" to light her fire, she said she was also used "back numbers" to light her fire, she said she was also used "back numbers" to light her fire, she said she was also used "back numbers" to light her fire.

She spoke of the Mothers' Union as being quite unique — unique in that it was composed entirely of wives and mothers and thus unique in importance.

"We, as wives and mother, are the ones who have a key position in every community," she said.

"The mother is the centre of life within the family, she is the person around whom the family revolves and as such she is the maker of the family community. But she is also a major

contributor to the community in which the family lives."

Lady Fisher spoke of the world today of being a "dangerous world" in which to bring up children.

(Continued on page 12)



Lady Fisher with the Commonwealth President of the Mothers' Union, Mrs T. T. Reed, at the Mothers' Union Festival in Adelaide on October 22.

MANY GIFTS FOR PARISH CENTENARY AT SUNBURY

FROM OUR OWN CORRESPONDENT

Melbourne, October 28

The dedication of a new altar, sanctuary paving, altar linen, cross and candlesticks made a worthy climax to the centenary celebrations of the Church of St. Mary the Virgin, Sunbury, now part of the Parish of Romey and Lancelfield.

On October 13, the Archbishop of Melbourne preached at a Sung Eucharist at 9.30 a.m., and this was attended by the Governor of Victoria and Lady Delacombe.

On the following Sunday, October 26, a buffet tea was followed by Festal Evensong. In the course of which the church was dedicated.

The early days of St. Mary's were closely associated with the family of Sir William Clarke, and the new marble altar and sanctuary paving are in memory of Sir William Lady Knox, who died last year as the last surviving daughter of Sir William and Janet Lady Clarke.

Her husband, Sir Robert Knox, and son and daughter have placed the memorial in the church.

The altar ornaments have been given by Sir Rupert Clarke in memory of his father, the late Sir Rupert Havock Clarke. Sir Rupert Clarke, who was accompanied by Lady Clarke, and Mrs Reginald Power, was

present, and one of the lessons was read by Sir Robert Knox. Many former residents of Sunbury returned for the occasion, and helped fill the historic church.

Amongst them was Mrs Cyril Wilson, whose father, the late the Reverend C. E. Gayen was Vicar of St. Mary's from 1859 to 1911.

The service was conducted by the present vicar, the Reverend Arthur Grimshaw, and the prayers were led by the Ven. Rev. K. Dunn, Archdeacon of Essendon.

DIMENSIONS

The preacher was Dr Barry Marshall, Chaplain of Trinity College and Janet Clarke Hall (named after the wife of William Clarke) at the University of Melbourne.

He took as his theme the dimensions of the divine love, speaking of the breadth and length and depth and height of the love of God.

St. Mary's began with a grant of Crown land for the purposes of the Church of England on October 13, 1863.

For the first twelve years, it was under the care of the Vicar of Gisborne, and in 1872 the assistant priest of that parish was accommodated in a temporary vicarage.

The first vicar was the Reverend S. B. Scott, 1875-76. Sixteen years followed, the longest term being that of the Reverend C. L. B. Glaysher, 1923-38.

The last resident vicar was the Reverend W. H. Grimshaw, when he left in 1956, the chaplain of the Mental Hospital took charge of the parish until 1957, when it was joined to the neighbouring Parish of Lancelfield and Romey. The vicarage is at Lancelfield.

The Reverend A. J. Grimshaw, who has been vicar since 1961, has produced a short history of the parish for the centenary.

BLESSING OF THE FLEET

MEMORIAL SERVICE FOR SAILORS

FROM A CORRESPONDENT

Prosperpine, October 28

A service of the blessing of the fleet and a memorial service for sailors lost from H.M.A.S. Sydney was held at the tourist resort of South Mollo Island and Hayman Island in the Parish of St. Paul's, Prosperpine, last week.

The rector, the Reverend D. S. Halliday, accompanied the Dean of Brisbane, the Very Reverend W. P. Baddley, and the Roman Catholic parish priest, the Reverend P. Naughton, at the blessing of the Whidney Islands Tourist Fleet, on October 20, at South Mollo Island.

HAYMAN ISLAND

After leading the people in prayers for the five sailors missing from H.M.A.S. Sydney, the dean blessed the waters of the Whidney and the tourist fleet by the simple but most impressive committing of a cross into the waters from the jerry boat.

On October 23, at Hayman Island, the Rector of St. Paul's conducted a Requiem for the sailors lost from the Sydney. This service was attended by many of the staff and guests of Hayman Island.

The search by the small craft was directed from Hayman Island by Lieutenant K. R. Cartwright of the Sydney, who also attended this service.

NEW GUINEA SECOND ASSISTANT BISHOP

The Bishop of New Guinea, the Right Reverend David Hand, has nominated Canon John Wallace Chisholm for election as second Assistant Bishop and Canon of New Guinea.

He has done this after seeking the advice and lay opinion through the members of his cathedral chapter and after approval gained from the archbishops of Australia and the Province of the Pacific, Queensland.

An Australian, 41 years old, and unmarried, Canon Chisholm gained his Master of Arts degree

A.C.T. MEETING HELD LAST WEEK

FROM A CORRESPONDENT

The second meeting of the Council of the Australian College of Theology, established by the new constitution of the college under the canon adopted by the last General Synod, took place in Sydney on October 24, following a meeting of the delegates on the previous day.

The Primate presided. Twenty capitals were present, including representatives of every State and the heads of four theological colleges. The council received a lengthy report from the Board of Delegates which had been circulated last May.

This contained details of the examination results of 1962, a financial statement and a budget, as well as a number of matters referred by delegates at their meeting last January.

The financial statement showed that the college with strict economy and some difficulty, is managing to meet the needs of the present income, mainly from examination fees, does not meet the annual sum of a budget in the purchase and maintenance of a house and the adjunction of a registrar in Melbourne.

The delegates were requested

to prepare proposals to alleviate the situation. The capital expenditure involved should be liquidated within seven years. There was useful discussion of several matters, including dates of examinations, for example, whether T.H.L. should be held either in September, as was formerly the practice, and whether T.H. should be held twice a year. In June, July and October, to meet requests from some country dioceses.

Also discussed were: the possibility of entrance qualifications for T.H.L. candidates; the need for examiners to meet regularly the practice, and whether T.H. should be held twice a year. In June, July and October, to meet requests from some country dioceses.

It was further decided that the

whole question of honours should be recommended by the delegates, especially as to whether a candidate must complete his honours within a fixed time, whether papers can continue to be repeated to improve marks, and whether certain questions on the paper might be made compulsory for honours students only.

It was agreed by all that pass students should no longer have their results placed in order of merit, but in alphabetical order, and that the minimum of two years should be allowed for the repetition of a paper.

The delegates and the theological colleges were requested to report to the next meeting on many of these matters.

The council will hold at least one more meeting before the calling of the next General Synod.

During the Bishops' Meeting last Sunday the Primate, on behalf of the assembled bishops, hands the Bishop of North-West Australia, the Hon. Reverend John Williams, a gift of a book to mark his eightieth birthday on November 1. See "Anglican of the Week," page 6.



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Canon J. W. Chisholm

and Diploma of Education at the University of Melbourne. Ordained in London, he served for five years on the staff of St. Stephen's, Westminster, before going to New Guinea in 1957.

Appointed priest-in-charge of the Dogura mission district and headmaster of St. Paul's School in 1953, he became in 1954 Subdean of the Cathedral of St. Peter and Paul and Diocesan Chaplain to Bishop Strong (now Archbishop of Brisbane).

Canon Chisholm's place in a canonry in Dogura Cathedral. He has played an active part in the training of school teachers and of ordinands. Canon Chisholm's consecration is expected to take place in St. John's Cathedral, Brisbane, either on St. Martin's Day or at Easter time, 1964. He will initially remain in charge of Dogura and its cathedral.

CATHEDRAL MISSION AT ARMIDALE CHURCH ARMY SERVICES

Large congregations filled St. Peter's Cathedral, Armidale, on October 13, for the inaugural services of a parish mission which concluded on October 20.

Organized by the Dean of Armidale, the Very Reverend Evan Wetherell, the parish had long prepared for the effort and the cathedral staff consisted of the dean, the Reverend David Bowden, the Reverend Peter Peters, and lay-readers Professor John Bishop and Mr. Graham McKay spearheaded the team of lay people who stimulated interest in the parish.

At the Family Eucharist the minister, the Reverend A. W. Bailey, Federal Secretary of the Church Army, was welcomed and commissioned for his task.

Before this he addressed a gathering of more than 70 men at a Communion breakfast. It was here that he spoke of his impressions of a recent visit to the Church overseas and suggested that three basic questions were the concern of people today.

First they are asking: "Where have we come from?" then "Where are we going?" and finally, "How do we get there?" These are the basic questions concerning life, death and religion and the mission sought to give the answers.

The first mission service on Sunday night was attended by a capacity congregation of 400 people and during the following week an average of 300 people came to the evening services.

In addition, two youth rallies catered for more than 100 children in the 12 to 15 age group.

The minister and Captain C. Fisk, manager of the Church Army Bookshop in Newcastle, who was responsible for a large mission booklet, also visited the schools of Armidale.

HOME MEETINGS

Other features of the week were a series of home meetings at which the minister was introduced to a large number of people, and a women's gathering and a Communion on the Wednesday morning with an attendance of more than 100.

The final services on October 20 were a demonstration of the Vigorous Church life at the cathedral, refreshed and strengthened by the presence of youth whose lives were transformed by the work of the Holy Spirit both in the mission and at two Confirmation services that day.

The mission was held with immediate effect after the final service for those interested in a follow-up of the mission and those who had accepted cards were urged to take up with the parish. To sum up, an aggregate of 4,000 people listened to mission addresses.

University professors, High School teachers, labourers, tradesmen, undergraduates, Tea-

chers' College students, office workers, housewives, all mingled freely during the time of fellowship after each mission service.

The message of the Gospel met a need in the hearts of their lives, otherwise they would not have bothered to come again and again to hear the simple presentation of the basic beliefs of the Christian Church.

Those beliefs were summed up in the words printed on the remembrance card given to those who came forward in the final service.

"I have received God's gift of eternal life by faith in Jesus Christ as my saviour. I acknowledge Him as my Lord and Master, and I will seek to serve Him within the fellowship of His Church."

125 YEARS CELEBRATED IN QUEANBEYAN PARISH

FROM A CORRESPONDENT

Queanbeyan, October 28
The Governor-General, Lord De L'Isle, attend a service at Christ Church, Queanbeyan, on October 20 to commemorate the 125th anniversary of the foundation of the parish on October 20.

Lord De L'Isle, who was accompanied by an uncle of the late Lady De L'Isle, Viscountess Gort, read the second lesson at the service, which was conducted by the rector, the Reverend W. E. Weston.

In his sermon the rector said: "As we celebrate the 125th anniversary of this parish by dedication of an organ in memory of those who have gone before us, it would be their wish for us not to look back but to look forward to discover just how we, in this generation, are called to build on the foundations of the past."

The dominating note in the Church-to-day is the desire for unity. One hundred and twenty-five years ago the divisions of the Church were as wide as the past few years there have been signs of hopeful co-operation between all Christian denominations.

"As I see it, we are at present passing through two stages of development in our quest for unity—we must call them consideration and co-operation."

"To speak of unity with respect for the claims of others and consideration for their opinions is even though we may differ."

This stage passed into co-operation on occasions where "possibilities" are at present possible."

The rector said that he felt

personally very proud of the co-operation which Christians in Queanbeyan had shown.

When, as Governor-General, Sir William Slim, opened the R.S.L. Hall in August, 1959, the clergy of Queanbeyan churches, Roman Catholic Church, Presbyterian, Methodist, Salvation Army and Anglican, together had dedicated the shrine and said the prayer of dedication.

His Excellency had commented to them afterwards about the unity they had demonstrated.

"What a wonderful thing it is to see you men pray together!" And it was obvious that he had expressed the feelings of all present.

UNITED PRAYER

In 1961 together they had issued a prayer to be used during the two-minute silence on Remembrance Day. Together they said this prayer at the Remembrance Day service in Queanbeyan and our prayer was used widely throughout the State on radio stations after the two-minute silence.

"These," he said, "are just a few ways in which we of Queanbeyan have been able to witness to our desire for unity and it is obvious that this is only part of the spirit which is moving around the world today."

"If the various churches are to become indeed the Church, they can only do so by striving



The Governor-General, Lord De L'Isle, being escorted from his car into Christ Church, Queanbeyan, by the rector, the Reverend W. E. Weston, on October 20, Burkhart Klump, of the Church of England Boys' Society, opening the car door for His Excellency.

The staff of St. Peter's Cathedral, Armidale, with the missionaries at the parish mission held there from October 13 to 20. The Dean of Armidale, the Very Reverend E. W. Wetherell, and Captain A. W. Bailey are in the centre of the group.

FULBRIGHT AWARD FOR CHAPLAIN

FROM OUR OWN CORRESPONDENT

Melbourne, October 28
Amongst the awards of Fulbright travel grants announced by the U.S.A. Educational Foundation is one made to a hospital chaplain attached to the Melbourne Diocese Centre.

He is the Reverend Roy Algron Bradley, B.A., T.L.C., Chaplain to Mont Park Mental Hospital.

Trained at Trinity College, Melbourne, he was ordained by the Bishop of Ballarat for that diocese in 1952. After seven years in parish work, he transferred to Melbourne, to take up hospital chaplaincy work, where he was appointed to Mont Park.

The Fulbright Award is for the academic year 1963-64, and will be the opportunity for Mr. Bradley to engage in post graduate studies in pastoral clinical practice at the South Carolina State Hospital.

ARCHBISHOP MOLINE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, October 28

The former Archbishop of Perth, the Most Reverend R. W. H. Moline, and Mrs. Moline have now settled in Brisbane, and friends may like to know that their address is 70 Hipwood Road, Hamilton.

On Sunday, October 27, the archbishop preached in St. John's Cathedral at the First Evening of the Feast of St. Simon and Jude, which is the dedication festival of the cathedral.

THE BISHOPS' MEETING

Most of the Australian bishops met for their annual informal meeting from October 24 to 27 at Bishopscourt, Sydney, as "Gillbulla" was unavailable.

At the conclusion of their meeting of the following Press Release was issued through the Public Relations Department of the Diocese of Sydney:

"The meeting received with unanimous and enthusiastic approval the report of the Anglican Congress in Toronto last August and of the various other churches and dioceses which had been invited to be present."

The bishops believe that these reports provide a particular challenge to all members of the Church of England in Australia, and they have prepared a letter which will be sent to their clergy summarising the call that has come to them for the renewal of the spiritual life of the Church and asking that a special Pastoral Letter be read in each parish on Advent Sunday, the Church's New Year.

"If this challenge is faced with sincerity and eagerness, an altogether new age of effective witness can be opened up for the Church as she seeks with fresh insight to be a servant of God and therefore of the Nation and the World."

BISHOP KARIUKI ON KENYA

FROM OUR OWN CORRESPONDENT

Melbourne, October 28

A number of the clergy of the Diocese of Melbourne and their wives accepted the invitation of the C.M.S. to meet the Bishop of Port Harcourt, the Right Reverend Oluwadare Oluwalanle, Oluwalanle, at a luncheon at the Chapter House, St. Paul's Cathedral, Melbourne, on October 21.

The meal was served buffet style, and this enabled the Bishop to move round freely and meet people. Afterwards he spoke of the call of God for His ministry in His Church, in His world, and how this is exemplified in the African life.

In a diocese of 189 churches, but only 36 clergy, African clergy are not as well placed as here, for their 120 per cent, is by no means certain, and there are extreme difficulties with many centres in a big area.

One of the helpful moves forward is the establishment of Bible Schools to train assistants, and to provide courses for youth leaders, Mothers' Union workers and evangelists.

In education, there are too few high schools, and as a result, young people, with little education, drift to the town, where unemployment is a great problem. Last year there were 12,000 unemployed in Kenya. In the diocese, and many of these need work, money and education.

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The bishops who met in conference at Bishopscourt, Sydney, from October 24 to 27. The four diocesan bishops not present are Ballarat, St. Armand, Carpentaria, Willochra, Kalgoorlie, Bunbury and Rockhampton (See vacant).

THE FLOATING VOTE . . . I

This newspaper, like the Church whose corporate views it is our grave responsibility to reflect, is above party politics. But not by any means above politics. On the contrary, as runs the line from Sydney to Sydney, this must, it is the positive duty of every Anglican, as a citizen, to play as active and intelligent a part in political life as he can. In practice, this means party politics. Thus, statistically, about 45 per cent. of Anglicans generally support the Liberal and Country Parties; another 45 per cent. give general support to the Australian Labor Party. The remaining 10 per cent. of every hundred have no fixed party loyalties.

The "floating vote" decides every election. There is no statistical information available, through Gallup polls or other sources, about the religious beliefs of these important floating voters, but we suspect that the floating vote would contain a higher proportion of Anglicans than is found in the total electorate, as a by-product of the Anglican ethos, that typically balanced and temperate attitude of mind which we associate with Anglicanism at its best, however often we all fall short of achieving it on occasions.

If these assumptions are correct, then it follows, in the present delicately balanced state of the political parties, that a comparatively small number of Anglican citizens might decide the issue on November 30. The PRIME MINISTER, SIR ROBERT MENZIES, has invited the electors to judge him on his actual record of achievement over more than a decade in office. The typical uncommitted Anglican voter will not be rushed into a decision on any narrow basis. He will look beyond immediate or small considerations to Sir Robert Menzies' past record. He will be concerned against broad national and international considerations for a long time past. He will be unlikely to judge only on the basis of what Sir Robert has said and done since 1949. He is entitled, and he is, and in duty bound, since conditions to-day are not dissimilar—to cast his mind back to 1940, and even earlier.

It is the true measure of Sir Robert's great strength of character that no one, friend or foe, denies that the real issue before the electors is SIR ROBERT himself, rather than his colleagues or even his party. Good and able men, for example. He is entitled to his Cabinet and the party; but the decisive voice, at all times, on all issues, is SIR ROBERT'S.

Our unattached voter will examine especially closely three particular facets of Sir Robert's policies: Defence, Foreign Policy, and the broad effect of his domestic policies not so much on our pockets, but on our freedom.

As to Defence, it will not escape the gaze of the unprejudiced observer that Australia is spending less per capita of her gross national product on Defence than any other country of the West, and that this has been the case in each of the years that Sir Robert has been Prime Minister. There may be some reason for this, and Sir Robert will of course adduce them if he wishes to continue in office. Meanwhile, there is no dispute about the facts: our nearest neighbour, Indonesia, continues to spend more than half her budget each year on Defence, and has done so for many years past.

As to Foreign Policy, which is inseparable from Defence Policy, perhaps the fairest way to judge Sir Robert is by the answer to this simple question: is the nation to-day, strategically and in terms of real diplomatic influence, stronger or weaker than when he became Prime Minister? Alternatively, it might be asked: has his policy won us more friends or more enemies abroad?

Little purpose would be served by going into detail over Sir Robert's decision to buy presently non-existent U.S. bombers. It is preferable to look at British ones, photographs of which, almost completed, have appeared in the secular Press. Sir Robert's choice is important, and it indicates something far deeper than mere preference for one type of aircraft or another: it indicates his basic attitude on Australia's place in U.S. and British high politics which, coinciding with his attitude on defence, are and are completely opposed in other ways again. It can only be stated here, as a matter of detailed fact, that the Royal Australian Air Force did not categorically recommend purchase of U.S. aircraft instead of the British product. Sir Robert himself made the decision, as he was wholly entitled to do, as a matter of political policy.

We shall extend these points, and add others, in due course.

AND

"Everything which touches the life of the nation is the concern of the Church."

—Dr Geoffrey Fisher

The Politician On Television

One hopes that the agreeable television image so naturally projected by the Prime Minister of Britain, Sir Alec Douglas-Home, will be studied by our own Prime Minister when he comes to television on our shores over the next month or so.

Before Sir Alec knew whether he faced some skilled and barbed television questioning — and the ordeal had to be endured again soon after he had taken office.

He acquitted his way through both barages, and viewers who had previously known little about him were now aware that Sir Alec was an expert telecaster in his own right. He showed opinions simply and clearly, and was never bedeviled by the "curly" ones, which he often turned aside with a good-humored quip.

One could not help contrasting the somewhat muted and staid manner of the man, so unexpectedly called to high office, with the flamboyant one of an Australian Minister who recently refused to be interviewed at the last moment.

In our election leaders, Sir Robert Menzies and Mr Arthur Calwell, the latter being probably the one under then public press-examination, were not only men of great skill and performance, but both leaders, judged by their brief appearances on television, were relaxed and pleasant in these electrifying

Both leaders are being presented in straight talks as well as in the more formal interviews. They haven't really come to grips with each other yet—and may be they never will. But the more one can see of them, the more one can appreciate the suggestion of a Sydney Minister that the two leaders are brought face to face in a series like the Kennedy-Nixon debate. The United States presidential election in 1960 was the last time that such a campaign would be greatly simplified to the national advantage in reaching a decision on November 30.

RELIGIOUS BROADCASTS

Concise which are conducted by Anglicans are marked with an asterisk.

MONDAY, NOVEMBER 3: 6.30 a.m., "The Word of God," A.E.T. with Heart and Voice; 7.35 a.m., "The Word of God," A.E.T. with Heart and Voice; 8.15 a.m., "The Word of God," A.E.T. with Heart and Voice; 8.45 a.m., "The Word of God," A.E.T. with Heart and Voice; 9.15 a.m., "The Word of God," A.E.T. with Heart and Voice; 9.45 a.m., "The Word of God," A.E.T. with Heart and Voice; 10.15 a.m., "The Word of God," A.E.T. with Heart and Voice; 10.45 a.m., "The Word of God," A.E.T. with Heart and Voice; 11.15 a.m., "The Word of God," A.E.T. with Heart and Voice; 11.45 a.m., "The Word of God," A.E.T. with Heart and Voice; 12.15 p.m., "The Word of God," A.E.T. with Heart and Voice; 12.45 p.m., "The Word of God," A.E.T. with Heart and Voice; 1.15 p.m., "The Word of God," A.E.T. with Heart and Voice; 1.45 p.m., "The Word of God," A.E.T. with Heart and Voice; 2.15 p.m., "The Word of God," A.E.T. with Heart and Voice; 2.45 p.m., "The Word of God," A.E.T. with Heart and Voice; 3.15 p.m., "The Word of God," A.E.T. with Heart and Voice; 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ANGELICAN OF THE WEEK

BOOK REVIEWS

STRONG IN FAITH AND SELF-GIVING

FATHER BOB AND HIS BROTHERS. Emily Gauthier Neal. The Robt-Merrill Company, L.A. 94, pp. 140, 140c.

EVERY now and then the Church is able to produce a priest who feels called to tackle some social challenge, and with the love of God in his heart and sound common sense in his mind, is able to do the impossible.

Such a one was Robert Mize, now Bishop of Duramar in South Africa. Unorthodox in every way except in his devotion to the Church, he was called to be known, opened a home for boys and youths with court manners and principles.

Emily Gauthier Neal tells the story of the project in the book which is now a "selection" of the Episcopal Church Book of Prayer.

Father Bob chose the Salina district of western Kansas as the scene of his labours purely because he knew the need; his father was bishop of the area. He established the first St. Francis home against the advice of many of his friends, and the strong opposition of the sheriff.

He had poor premises (literally) also, because they had been the local poorhouse, little equipment, acute shortage of money, no specialist training, few competent members of his staff.

To begin with, his boys failed many times, a "cot" man joined the staff, and so on.

Most of us would have asked the question: "Why?" But Father Bob had the faith that removes mountains, and his perseverance. Many of his boys did well, and are now successful citizens of the United States.

If the narrative gets somewhat flat at times it is nevertheless well worth reading.

In lesson 10 when we are dealing with the facts of life there is no substitute for the Gospel of Christ.

As the writer puts it (p. 176): "Father Bob had founded St. Francis on the historical Christian teaching and not on the social gospel."

a nebulous nonsectarian humanism. "He was convinced that a boy could not come to permanent rehabilitation without an active awareness of Christ and His redeeming grace."

—C.M.G.

MODERN MARTYRS

CANNAN VALLEY, R. T. Hill, 27c, and 27c, pp. 253.

THAT Christians in the former British India were killed and massacred for their faith in 1601 is a well-known fact. It would seem as a shock even to Australians who live so close and whose attachments to New Guinea are so strong.

Yet this did take place—and the conditions under which the missionaries exercised their ministry is faithfully and feelingly portrayed by the author of the best-seller "Jungle Pilot," Russell T. Hill.

The Danks, among whose names are listed the names of the missionaries, are classified as primitive Stone Age people who lived in a "valley that time forgot," discovered by the author.

Gradually the love shown by the missionaries overrode even the opposition of Ukumbur, the chief, to those who power the gospel was.

But before that happened there was a cannibalism, feuding, barbaric funeral rites as well as disregard for women committed to us, seems unbelievable.

As one who knows the tropical climate place have not only with the health of the people but with their tempers. These were further factors in the work which developed between those in the field and the workers on the field.

The generous provisions of photographs add to the value of this book making it an exceptionally readable and inspirational saga.

—A.V.M.

TWO GROUPS

MERGE

ANGLO-NEW NEWS SERVICE

London, October 28

Unanimous approval has been given by the committee of the

Parish and People and the

Kelby Conference Group should be merged into one movement.

The name "Parish and People" will be retained. A number of members of the Kelby Conference Group have been co-opted on to the Central Council and the Kelby Conference Group.

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PIONEER CHURCHES

MELBOURNE ARCHIVES 1932-1933. An Architectural Record, J. M. Froude, 1932-1933. Pp. 140, 140c.

THE book covers in this book form an important period for Melbourne architecture. It was before the war, in the early days of the parish churches of the new land, the memories of the parish churches of the childhood.

Today there is little left of this period.

Only one of the fifty-six buildings still survive their original purpose. Of these, only S. Peter's, Eastern Hill, and S. John's, Heidelberg, are substantially as their designers left them.

Other Anglican churches are S. James' Old Cathedral whose interior is almost as it was 100 years ago, the first S. Andrew's, Brighton, demolished in 1936, S. Paul's, Swanston Street, demolished in 1930 to make way for the cathedral; S. Stephen's, Richmond, built of bluestone from local quarries; S. Thomas, Moonee Ponds, a brick church used until 1859; Holy Trinity, Coburg, "the chance portion of a very fine church"; and S. John's the Less, Brighton (now S. Mark's, East Brighton), used until 1890 and then serving as a church offices.

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SYNOD RULE DEADLOCK

PRIMATES' PROPOSALS

ANGLICAN NEWS SERVICE

London, October 28
The Archbishops of Canterbury and York are trying tonight to encourage members to break the deadlock over proposals to reform the administration of the Church of England.

The proposals recommended the setting up of a synodical government in place of the existing system.

A majority report suggesting a general synod with clergy and laymen more or less on equal terms, issued a year ago, was accepted by the Canterbury synod.

In York Convocation, the Upper House was also in favour but the Lower House was against. The proposals had been under consideration for some time.

They contended that under the new proposals there was a danger of the York Convocation becoming a debating chamber without a vote.

One of the main objections of the idea of a synod formed by members of the two convocations, with the addition of lay members, was a deadlock between the two convocations on a compromise scheme.

The Church Assembly, due to start on November 2, the members will have before them a report signed by the two archbishops jointly. This states:

THE ISSUE

"It is clear that a very substantial majority of all four ports to favour the setting up of a general synod. Further, it appears that the main difference of opinion has now been narrowed to one major point, namely the extent of the powers to be retained by the convocations of the new synod."

"The issue is whether the convocations should be required to appoint members to the new synod before final decision can be made by the synod, or whether their function should be limited to that of reviewing its opinions."

"It must be remembered that involved in this question are deep held views about the proper exercise of the commission which the bishops and others of the clergy hold in respect of doctrine, the historic position of the convocations in the constitution of our Church and nation and the independence of the northern province."

"We do not think it advisable to proceed further in the convocations at the present time, and we therefore propose that the Church Assembly, in the hope that the assembly will express some opinion as to the next step which should be taken."

Along with the new report the assembly will consider a proposition asking the two archbishops to set up a commission to work out a detailed scheme based on compromise proposals.

NORWAY HELPS

ECUMENICAL PRESS SERVICE

Geneva, October 28
In the first allotment of its kind, the Norwegian state has distributed three million crowns (nearly 215,000 dollars) of its own money to help through mission societies and other voluntary, charitable agencies in support of projects in Asia and Africa.

Originally, the Norwegian government had recommended to the Storting (parliament) that distribution of foreign aid funds be distributed this year through the church-related agencies.

However, voluntary organizations promised project monies totalling thirty million crowns, and a parliamentary committee had recommended the allotment to three million.

SEARCH FOR GREEK VIEW

ECUMENICAL PRESS SERVICE

Geneva, October 28

Unity in the Christian Churches must be sought through the use of biblical and praying together, not through the use of the word, says Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, said this month at Little Rock, Arkansas.

Archbishop Iakovos, first Greek Orthodox archbishop to visit Little Rock in 25 years, took part in a ceremony marking the 100th anniversary of the union of the two churches.

One of the presidents of the World Council of Churches, he described unity of Christian Churches as "manifestation of the will of God."

He said that for years Churches had pursued their own ends, but the meaning of being Christians "is being loved by Christ."

Archbishop Iakovos said that although Church leaders are meeting and studying their differences and similarities, unity is not to be negotiated.

REAL MEANING

"Separation and isolation never served any purpose," he said. "The Church must be united, which necessarily provided so many opportunities for fellowship, fighting and calling for unity."

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NEW MORALITY CONDEMNED

GRADING SINS DANGER

ANGLICAN NEWS SERVICE

London, October 28
The Bishop of Exeter, the Right Reverend R. C. Mortimer, is warning in Oxford on October 28, that the attitude of the "new moralists" towards sexual intercourse is dangerous.

Giving the University Sermon in the Church of St. Mary the Virgin, he said:

"The new moralists are in danger of being too lenient and in private the Church is reluctant to grade sins and virtues in order of their importance because of the dangers that the sins graded as less important may come to be regarded as of no importance."

"Is this not precisely what is happening in the case of fornication and adultery?" he asked.

"The more that churchmen get used to grading sins, the more the public is inclined to regard the difference between the sin of fornication and the sin of adultery as of no importance."

The modern insistence on almost complete freedom of association and sexual intercourse, which necessarily provided so many opportunities for fellowship, fighting and calling for unity.

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LAID ABOVE FAILS

THE VATICAN COUNCIL

ANGLICAN NEWS SERVICE

London, October 28
A move towards the almost complete replacement of Latin by vernacular languages in administering Roman Catholic sacraments was said to be necessary two-thirds majority at the Second Vatican Council on October 18.

It has been given to the liturgy commission by the Council.

An expert said the vote signified the council's intention to replace Latin by vernacular languages in administering Roman Catholic sacraments was said to be necessary two-thirds majority at the Second Vatican Council on October 18.

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OUR BEST BOOK "BUYS"

THE ANGLICAN Book Department, in cooperation with the Church of England Information Trust, has pleasure in offering the following titles.

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THE CONTINUITY OF THE CHURCH OF ENGLAND, by Canon Francis E. Meyerson.

Originally printed at 15/-, a subsidy from the Trust now places this book at 1/6. It is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 170. Price: 1/6. (Postage 5d.)

SEPARATION

The Polish bishops have recently made a statement to the effect that the Church of England is a "separated church."

Bishop Michal Loh, speaking on the draft decree, "De Ecclesia," on the role of the laity in the Church, said that the Church of England is a "separated church."

He said that in practice, canon law and the social and political and economic revolution which is sweeping the world are making it very easy for the Church of England to become a "separated church."

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THE CHURCH OF ENGLAND - A FELLOWSHIP, by Canon Eric Montague.

First published in Australia ten years ago, this simple outline of the Church of England is now in its fourth edition. It is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 14. Price: 1/6. (Postage 5d.)

THE LIFE AND LETTERS OF JOHN STEPHEN, by T. R. S. B. Bishop.

Bishop John, one-time Dean of St. Paul's and Bishop of Worcester, played a leading role in the development of our Constitution. This scholarly full-length biography by the Bishop of Rockingham was the first major work seriously commissioned by the Trust.

pp. 182. Price: 3/6. (Postage 1/6.)

THE CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA

How many Anglicans know the facts about our Church? Every priest, every Church officer, and every interested layman should own this book.

pp. 47. Price: 3/6. (Postage 1/6.)

Books from other publishers available from our stocks include:-

FLOOD TIDE IN THE PACIFIC, by Canon F. W. Coldrick.

This is a vividly written account of the spiritual and social changes in the Pacific, Malaya, and the Philippines. It is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 143. Price: 6/3d. (Postage 5d.)

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962. OFFICIAL

This work, ordered to be printed by the Synod, contains the official text of the Synod's decisions on all matters at actual cost. It contains in full all Canon passed by the Synod, and all the official text of Resolutions, Questions, etc., and should be on the shelves of all who are interested in the development and organization of the Church.

pp. 182. Price: 8/6d. (Postage 6d.)

CHURCH AND STATE IN AUSTRALIA, 1788-1872, by Basil Barber.

Archdeacon Barber's detailed account of this crucial era in our Church's history is highly readable and should be on the shelves of all who are interested in the development and organization of the Church.

pp. 291. Price: 40/6d. (Postage 1/3d.)

A HANDBOOK OF CHURCH LAW IN THE DOCTRINE OF SYNOD, by J. R. L. Johnson.

This is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 122. Price: 6/4d. (Postage 5d.)

THE CHURCH'S NATURE, FUNCTION AND ORDERING - PROPOSED BASIS OF UNION, by the Second Joint Anglican-Methodist Joint Commission on Church Union.

Described by "The Anglican" as "the most important single document of our time," this book is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 93. Price: 6/4d. (Postage 5d.)

LIVING WITH ASIA, Series of five lectures by Alfredo Rada, Prof. Kiyoshi Kojima, Sir Geoffrey Blundell, and Sir Geoffrey Blundell.

A superb text of these lectures, with notes on the discussions that followed, is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 100. Price: 8/6d. (Postage 1/3d.)

THE NEW ENGLISH BIBLE - NEW TESTAMENT (Library Edition).

Already distributed by the Trust, this new translation comes with a new introduction. It is a valuable account of our Church during the Seventeenth century within the context of the whole of English history.

pp. 34/6d. (Postage 1/14d.)

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THE BARGAIN PLACE IN THE CHURCH FOR WOMEN'S FULL CO-OPERATION

A.C.C. SERVICE

What should be the place of women in the life of the Christian Church today? Are the Churches allowing both men and women members to make the fullest possible use of their abilities?

It was questions such as these that Christian men and women in Victoria and New South Wales were encouraged to face up to during a visit this month by Miss Madeline Barrow, Secretary of the World Council of Churches Department for the Co-operation of Men and Women in Church, Family and Society.

During a fortnight's visit to Australia, sponsored by the interim committee of Australian Church Women, Miss Barrow met and talked with many hundreds of men and women from Australian Churches.

I came to learn how our department can help you, she said repeatedly. But to be able to help the need to understand the Australian Church situation and so she inevitably asked questions wherever she went, questions that not only produced information of value to her, but that also challenged us in Australia to reach a great deal more about the roles and responsibilities of men and women in Church and contemporary life.

The valuable contribution that women have to make to the life of the Church is not fully recognised in many parts of the world, she said. Clearly there are opportunities for women to be working on their own, but the valuable time, effort and experience to the service activities of the Church, but these are not the Church's whole life.

It is not until you have men and women co-operating fully in the Church that you find the full richness this co-operation brings.

She explained what she meant by such co-operation. In the home men and women were separate functions and responsibilities, but when full expression is given to these the family becomes a unit. Full co-operation based on a mutual recognition of each other's role allows the husband and wife to create a family that is one.

IN ENGLAND

So in the Church, women must be allowed to give full expression to themselves if the wealth that comes from co-operation is to be achieved. This is not done when we try to fit women into men's jobs, but when we search for the tasks for which they are best fitted, tasks which they are clearly able to do and which are left undone at the present time.

Too often, she said, women are confined to a small area of work on the fringe of the Church's life, instead of being encouraged to make their own contribution of which they are capable and which God surely desires for them.

In many parts of the world church women played a leading part in the eccumenical movement in the government of the Churches and in the mission, service and witness of the local congregation.

However, the fullest expression has been given to the abilities of women where the Church was in a minority and the talents of its members were being used to the greatest possible extent.

Speaking of the place of women in Church life in other parts of the world, Miss Barrow said that in the Church of England, half of the lay people in the Conventions were women.

In many nations of Asia and Africa, Christianity was a revolutionary teaching not only be-

cause of its clear expression of the love of God and the meaning of man's life, but also because it treated men and women as equals. In societies which valued the women as lesser beings, it declared that all were equal in the sight of God.

Miss Barrow said that her department existed to serve the members of the W.C.C. To it, for guidance, were directed appropriate problems on which individual Churches or the Churches in general sought information.

Among these were questions relating to church structure and the place of men and women in the church; how best to use the abilities of women; of full-time work in the Church for women; of the ordination of women; of laws relating to women, family and divorce; of family planning; social questions and women's education.

At the present time marriage and family life were matters of prime importance to the W.C.C. which were only now starting to appreciate the full potential of the guidance Christianity had to offer in these fields.

Throughout the world there was also a great concern in the Churches resulting from the apparent breakdown in moral life and increasing laxity in sexual relationships. In many newly emerging nations, family planning was a burning issue and the Church's sometimes found itself equipped to offer its guidance in this sphere.

EAST ASIA

In fields such as this, the Department for Co-operation undertook surveys and sought to help the Churches to reach their own opinions by sponsoring special conferences at which

a diversity of opinions were expressed and discussed.

Such a conference on family planning would be held in Hong Kong early next year before the first General Conference of the assembly.

In the social field the department has undertaken studies of work among mothers and the social conditions affecting women in working outside of their home.

Miss Barrow who is an honorary Secretary of the Department of Humanities, came to Australia after a lengthy working tour of the Pacific. In addition to being an executive secretary in the W.C.C. she is a member of the U.N. Commission on Women's Rights, was instrumental in the founding of and still plays an important part in the French relief agency, C.I.M.A.E., and has been closely associated with Y.W.C.A. and S.C.M. activities in many parts of the world.

C.E.M.S. HEAR OF LEGAL ASPECTS OF THE TRIAL OF CHRIST

FROM OUR OWN CORRESPONDENT

The September meeting of the C.E.M.S. at St. Barnabas, Balwyn, Diocese of Melbourne, took the form of a Smoke Night, attended by about 80 men. The speaker was Mr Louis Vismann, Q.C., who dealt with legal aspects

of the trial of Christ. Mr Vismann based his talk on published material, some of it by a Jew, in the assumption that the trial was one of the least one of his authorities.

He said that the trial was one of the least one of his authorities.

The background to the affair was centuries of successive apostrophes of the Jews, who, nonetheless, persisted in their own monotheistic religion and their national solidarity, and their own laws and by their own authorities and courts.

Judas was ruled under Rome and Pilate, its governor, and by its own religious leaders in council and in court. Christ was arrested, tried, found guilty by the Jewish Council, accused before Pilate, who found no fault in him and wanted an acquittal, but was overridden by the Jews and a criminal's execution ordered and carried out by the Romans.

Further, Jewish execution was by stoning, stoning crucifixion which was Roman.

THREE CHARGES

Before Pilate, three charges were made by the Jews. The first was that Christ had blasphemed.

The second was that Christ had claimed to be the Son of God, which was a capital offence under the Jewish law. The third was that Christ had claimed to be the Messiah, which was a capital offence under the Jewish law.

It must be borne in mind that it was a trial for a capital offence.

TESTIMONIAL FUND

The Parish Council of the Parish of St. Barnabas, Balwyn, Diocese of Sydney, has been asked to contribute to the "Testimonial Fund" for the wife of the late Reverend John F. Vismann.

The fund will remain open until the end of 1964. It is suggested that the fund be sent to Mr J. A. Schreiner, 44 Old Windsor Road, Wentworthville, N.S.W.

offence, and further, that the Jewish leaders had already taken counsel how they might bring about his execution.

A night trial was illegal under Jewish law and was adjourned till the morning.

No trial was held on the night of a Sabbath, and the trial was actually held on Thursday night, the Passover impending.

No man could be charged unless there were two witnesses. No evidence was completely consistent. One apparently good of Christ was saying He could destroy the temple, the temple that he would, which was not corroborative.

No man could be convicted on his own confession alone. Christ was charged with blasphemy when he said he would destroy the temple and rebuild it in three days.

Further, Jewish execution was by stoning, stoning crucifixion which was Roman.

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interest and power—the same fear motivating the Jewish hierarchy and "establishment".

DAY OF PRAYER

FROM OUR OWN CORRESPONDENT

Brisbane, October 21. On October 17 the Diocese of Brisbane held a day of prayer in John's Cathedral, beginning at the 7 a.m. celebration of the Eucharist and concluding at Evening.

A member of the diocese, the Reverend D. J. Williams, Rector of St. Michael and All Angels New Farm spoke at the usual cathedral luncheon service.

One of the greatest barriers in Christian education, the speaker maintained, is the confusion of "faith" with "The Faith".

Too often we think that imparting the correct information is enough. We tend to regard the Christian as a passive recipient of information.

Scholasticism probably began this habit in its insistence on propositional theology, suggesting that the faith is a set of correct propositions.

But the faith is a living thing. Grace is necessary to us, as well as to the world, to enable us to learn basic concepts in community.

This adult education is the crux of our modern needs, not only the sake of the faith themselves, but because of their influence on the world.

New study in the field of human relationships makes this

THE FIRST PARISH

AREAKAST

London, October 28. The Parish of Temple Balsall, Diocese of Birmingham, celebrated last Sunday its centenary of its foundation.

The Bishop of Birmingham celebrated at the Parish Communion.

TORONTO CONGRESS EVLUED BISHOP MCCALL'S CHARGE

The Bishop of Wanganui, the Right Reverend T. B. McCall, spoke of the Toronto Congress and in particular of the "Mutual Responsibility" document in his Charge to synod on October 22.

"It is a very great pity that the document has caused controversy because in most ways it was a masterpiece. It states the principles it sets forth, though I think the criticism made by the Toronto Congress was well justified by it at the end of the day."

The Bishop said that he was sure the archbishops had no intention of setting themselves up as a sort of curia.

One difficulty seemed to have arisen from associating the document with the Toronto Congress. It was true that discussion groups there had been given copies but they were made in private and had assumed their opinion was wanted on it. Next day they were told this was not so.

Another difficulty was that the document was too long and insufficiently precise. It suggested over-organization.

What the document was really saying was that the Anglican Communion was not a political policy in relation to its world mission, and "each being a collection of individuals acting independently."

NEWS WANTED

The two practical matters suggested are the immediate raising of £50,000,000 and the appointment of a committee to report on the future of the church.

Bishop McCall thought that there were already too many officers and secretaries in the church. What was required was a central news and information service.

METROPOLITAN NICODIM

ECUMENICAL PRESS SERVICE

Geneva, October 28. Metropolitan Nicodim, the most widely known prelate of the Russian Orthodox Church, arrived in Western Switzerland, has been accompanied by a delegation that places him third in rank below Patriarch Alexei, supreme head of the Russian Church.

At a special session of the Holy Synod in Moscow, his name was named Metropolitan of Leningrad and Ladoga to succeed Metropolitan Pimen, who had occupied the spiky for the last two years and now becomes Metropolitan of Krutitsy and Kolomoyskiy.

He had been by Metropolitan Pimen who was required to resign.

Metropolitan Nicodim's promotion came only two months after the synod had been elected from the rank of archbishop by the Holy Synod of the Russian Church, and by the Holy Synod of Minsk and Byelorussia.

Although the reigning archbishop of Moscow is no larger than that of Byelorussia and actually has a smaller jurisdiction, he has a more eminent status.

He thought that if a large appeal for money was made in this country, it must include the needs of the underprivileged dioceses within Australia as well as those beyond and who are commonly called "missionary dioceses."

There were at least four or five dioceses with no adequate endowments, "if there is to be mutual interdependence it is as vital as home as abroad."

MAIN LESSONS

The bishop thought one of the main lessons of the congress was that we are no longer an English speaking Church. "Some of the more important and vital contributions came from churches of non-English speaking peoples."

"The Indians stand out in particular, and from Africa the way in which they were more impressive than anything else."

"Two main things were talks and lectures were the approach to the modern mind and the importance of theological education."

The congress challenged its members to do more serious reading and thinking about this.

The clergy needed to be well educated and well trained but at the same time capable of dealing with all types of people.

"If they go straight from school to university the result can sometimes be an outlook, to narrow, to make a private attitude in the church, but they will only mix with theological students."

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