

C.A.A. CUTS ACROSS THE BOUNDARIES

COMBINED RESPONSE AT BEAUMARIS

FROM A CORRESPONDENT

"What have I done that I should suffer so?"
This passionate appeal to his gods by an Indian is taken from the film exhibited by Community Aid Abroad at the meeting held at S. Michael and All Angels' parish hall, Beaumaris, on August 15.

It poignantly summed up the desperate need of the underdeveloped countries which C.A.A. is endeavouring to overcome in many practical ways.

One hundred and twenty men, representing the Anglican, Presbyterian, Roman Catholic, Methodist and Baptist churches of Beaumaris, met together for dinner and later saw the film which was introduced by the guest speaker, Mr David Scott, Director of Community Aid Abroad.

On this occasion it could truly be said that a spirit of concern for others overcame denominational boundaries.

Mr Scott referred to the film to be shown, stating that many people had asked for one showing how C.A.A. was operating. It had not been felt appropriate to divert funds for this purpose but Mr Les Kubank, of Grimsby, N.S.W., had personally offered to photograph C.A.A. activities whilst in India and John Murray in Melbourne provided the film and added additional sound track.

DOCUMENTARY

The result which was projected was a professional documentary for 35 minutes.

It dealt in some detail with the many ways in which C.A.A. is assisting the Indians to help themselves.

Most of the aid projects depicted were concerned with training and education, and providing equipment to pump water, irrigate and make better use of the land.

Special help was given to local people who had undertaken to assist their fellow men in farming, social welfare and small industries.

Co-operative ventures were encouraged and low interest loans provided from rural banks to free the small farmer from the grips of the moneylender.

The film concentrated on producing a note of optimism to bridge the huge problems of India which are so often regarded as insurmountable that some people feel no progress can be made.

None of us, however, can deliberately leave 500 million people

in poverty to such a destiny and the appreciation and happiness that are derived from C.A.A. efforts were clearly evident in the film.

David Scott points of the development of C.A.A. from its inception by Father Tucker at the Brotherhood of St. Laurence 13 years ago to its present position with groups throughout Australia, and in response to questions emphasised that C.A.A. funds come entirely from the donations of individuals and groups to help others less fortunate than themselves.

PLANS LODGED FOR HOME UNITS FOR AGED PEOPLE

A building application was lodged with the Sydney City Council on August 24 by the Board of the Church of England Retirement Villages for the first new buildings to be administered by the Clergy Administration Board of the Diocese of Sydney.

This application follows acceptance by the City Council some months ago of the comprehensive scheme for the redevelopment of the 29 acre area, released in April last year.

The Board of the Retirement Villages has already made application to the Department of Social Services for approval of the proposals.

Approval is being sought by the Church of England Retirement Villages Board for two types of accommodation to be erected in the Jersey Road section of the Clergy for the use of retired people:

1. An eighty-story tower block to be called "Macquarie Towers" comprising home units of various sizes of 58 people.
2. The construction on the same site of a group of two-storey buildings which will be divided into twenty-two "studio units", and occupied by pensioners unable to make foundation donations.

The capital cost of this undertaking will come from funds available to the Retirement Villages Board, from under donations sought from the first occupation.

plans of "Macquarie Towers" and from the \$2 for St Commonweal capital grant under the Independent Housing Act.

As a result of this development by the Board of the Retirement Villages, in conjunction with the Clergy Administration Board, the Diocese of Sydney will effectively develop the southern end of the elevated Jersey Road section

of the Clergy. The units will share views of the entire Sydney skyline.

The name "Macquarie Towers" was chosen to commemorate the significant place which Governor Lachlan Macquarie has in the establishment of New South Wales, and his important place in the development of church life in the colony.

ROBBERY AT CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
A safe in the vestry of St. Augustine's, Most Albert North, was rifled by a thief, who apparently discovered a key to the safe after entering the vestry through a side door.

The amount stolen was \$30, which included the proceeds of a Boys' Society concert held the previous evening.

It had been intended to use the money as part of the cost of training two P.A.A. students in Australia; one studying for the ministry at Craters S.A., and the other a girl at a Melbourne secondary school.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

NEW HONORARY CANON

FROM OUR OWN CORRESPONDENT

Perth, August 28
The Reverend L. W. Riley, Rector of Applecross, has been appointed an honorary canon of S. George's Cathedral, Perth.

He succeeds Canon W. G. P. D. Punter, Rector of East Fremantle, who was elected at the recent diocesan synod to the office of Chapter Canon of the Cathedral.

The Perth Cathedral Statute provides for seven priests to be appointed or elected to the Cathedral Chapter. Four are appointed by the Archbishop and three elected by synod.

In addition, since 1964, the statute provides that the Archbishop may appoint four honorary canons who shall not be members of the Cathedral Chapter.

The new honorary canon is the son of the former bishop of Adelaide, the Right Reverend C. L. Riley, and the grandson of the first Archbishop of Perth, the Most Reverend C. O. L. Riley.

NORTON SUMMIT TO BE DIVIDED

FROM OUR OWN CORRESPONDENT

Adelaide, August 28
The Parish Boundaries Board of the Diocese of Adelaide has adopted a recommendation of the Adelaide of Adelaide, the Ven. E. A. Codd, who had previously consulted with the parish and church authorities, and it is expected that the District of Norton Summit should be discontinued as a separate entity.

By a re-arrangement of boundaries the Church of St. John, Norton Summit, will become part of the parish of Magill, St. Paul's, Montacute, part of the parish of Campbelltown, St. Stephen's, Unadilla, part of the parish of Craters, and the Lenwood Mission part of the parish of Bulham.

The last priest-in-charge of the District of Norton Summit was the Reverend T. C. Hughes, who was instituted as Rector of Angaston on August 11.

The Rectory at Norton Summit which stands in several acres of land, was formerly a school overlooking the city of Adelaide, will be retained.

CARDS WILL HELP INDIA

Australian Inter-Church Aid funds to raise sufficient funds to finance a well-digging project in India from the sale of its 1968 Christmas cards.

The cards, a selection of four, are in a variety of styles, and were produced in Australia. Brochures about the cards, or the cards themselves, may be obtained from Inter-Church Aid Australia, 100 Market Street, Sydney.

The cards are for sale at 75c a dozen, and are available in bulk quantities.

On the sale of the cards will be used to finance projects to alleviate human need in Asia.

FORMER AIR OFFICER FOR MIDLAND

FROM OUR OWN CORRESPONDENT

Perth, August 28
A former R.A.F. air vice-marshal, who has been three times mentioned in dispatches, and who is entitled to wear the decorations of three countries, has been appointed Priest-in-charge of Midland, Diocese of Perth.

He is the Reverend Narborough Hughes D'Aeth (66), who retired from the Air Force in 1945 and was ordained at Oxford, England, the next year.

Mr D'Aeth has been awarded the C.B. (Commander of the Bath), the C.B.E. (Commander of the Order of the British Empire), the United States Legion of Merit and the Czechoslovak Medal of Merit.

He has also been awarded the Polar Medal for his work as the flying officer of the British Arctic air route expedition to East Greenland.

IN MALTA

As commander of the Empire Air Navigation Services he commanded the Lancaster bomber, Arles, on its return-breaking flights to Australia, India and New Zealand in 1946.

He also flew an Arles on the

first non-stop flight from Cairo to Cape Town.

Mr D'Aeth was Air Officer Commanding the Royal Naval Air Station at Osborne and Dartmouth, and was awarded the Royal Navy in the Great War before transferring to the R.A.F. in 1920.

IN TASMANIA
He is the grandson of an earl, and the old family home is now Benenden Girls' School at which Princess Anne is a student.

Mr D'Aeth came to Australia in 1961 and was Rector of Flinders Island, of Tasmania, for four and a half years before being appointed Assistant Priest of the Diocese.

The Reverend N. H. D'Aeth will preach at the Air Force Officers' Service in St. George's Cathedral on September 11.

READERS RECEIVE LICENCES

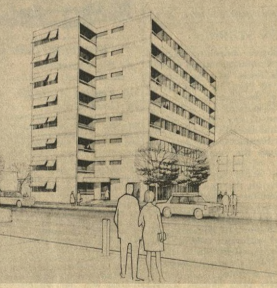
FROM OUR OWN CORRESPONDENT

Melbourne, August 28
The five of £10 p.m. really daily Evening at St. Paul's Cathedral on Monday, August 21, was a special corporate service for lay readers of the diocese, both diocesan and parochial.

During the service, licences issued since the May and August meetings of the Board of Readers were presented to the readers by the Warden, the Right Reverend Felix Arden.

They were present in cassock and surplice, and joined in the procession.

After the service, many readers attended a buffet tea in the Great Central Cafe, and this was followed by the annual meeting of the Lay Readers' Association.



The architect's impression of the proposed new Church of England Retirement project to be built at Edgcliff, Sydney.

HONG KONG'S NEED

The Dean of St. John's Cathedral, Hong Kong, the Very Reverend J. W. Foster, is urgently in need of an energetic young priest to join the cathedral staff as chaplain. "I need someone who will be capable of going alongside young people and who will also be capable of personal counselling at a deep level. I need someone who can preach and teach and who looks upon the matter of conducting services as being a privilege and something needing careful preparation. What chances?" he writes. Enquiries should be directed to the Dean at St. John's Cathedral, Garden Road, Hong Kong.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

On Saturday morning, medical speakers looked at man in the rat race, the salesman, the production manager under which we work, and in the afternoon the personal aspect came to the fore, with trade unionists and personnel officers discussing individual situations.

The ethics and techniques of advertising and salesmanship were dealt with in the evening.

The two sessions on Sunday

NEW I.C.A. FILMS

A series of five new Inter-Church Aid films are now available for hire from central city offices on mainland States.

The films are 16 mm. films have the general title "Race for Tomorrow". Two of the films deal with India, two with Pakistan and one with Jordan. They were presented by the speakers at work.

Details of other films and filmstrips on Inter-Church Aid are also available from State Inter-Church Aid secretaries.

MAN, MADE OR MARRIED DISCUSSED AT SEMINAR

FROM OUR OWN CORRESPONDENT

Melbourne, August 28
What kind of man are we producing as the executive in the rat race, the salesman trying to sell, the production manager with his daily target, the union secretary trying to keep up with his office work and still be out meeting his members?

This was the sort of question tackled by a week-end residential seminar arranged by the I.T.L.M. in Melbourne for the week-end August 18 to 20.

It was held at Queen's College, University of Melbourne, with the Reverend L. E. Syles, Director of I.T.L.M. as organiser.

He was the opening speaker on the Friday evening, calling attention to the need to look at the sort of man we are producing.

THE ANGLICAN SOUTH AND EAST AFRICA

Incorporating the Church Almanac

THE ANGLICAN THURSDAY AUGUST 31 1967

STRONG SILKEN STRINGS

The Headmaster of Brisbane Church of England Grammar School, Mr H. E. ROBERTS, enjoys a well-earned reputation for good sense and judgement. It is accordingly reassuring to read his views, given in his capacity as chairman of the Headmasters' Conference of the Independent Schools of Australia, that there is no present likelihood of any "take-over" of private schools by the Commonwealth Government. Any such contingency, as Mr ROBERTS says, is remote in the extreme if only because the capital value of these schools is of the order of \$600 million.

Mr ROBERTS has also made the point that relations between the schools, on the one hand, and the public servants of the Commonwealth and States who deal with them in educational matters, on the other, are excellent. This is as it should be.

Although there is no "terror" of governmental interference at present, and although relations on the day-to-day official level are excellent, Mr ROBERTS mentioned the possibility of some change in relations in the distant future, however remote.

It seems to us that two facts should be remembered.

The first is that public servants concerned with education are bound to implement political policies, whether they like them or not. It does not make those policies. It is generally known that the original political decision to extend financial aid to private schools, taken by Sir ROBERT MENZIES, was not based upon recommendations of the Commonwealth Office of Education, or by any State Department of Education. On the contrary, the form of the original proposals may be assumed to have been contrary to the advice that would have been offered by the expert, experienced educationists whose views the Government should have sought.

It reflects much credit on the public servants concerned that they should loyally have continued to implement policies of which they do not approve without qualification. It is essential, however, to remember that those policies may be varied, or even reversed, overnight, as a matter of political expediency. Should that happen, public servants will be expected to implement them just as loyally as they do at present. Good working relations between those concerned at present, therefore, should be strictly relevant to the real question, which is a political one.

The second important fact, too often ignored, is that it is not the Government which would "take over" independent schools in order to rob them of their true independence, which is so important to the community. Their character, structure and curricula are controlled and distorted by much more subtle means. The Commonwealth sees us, in fact, to be employing such subtle means already, in precisely the same way that it is employing them to destroy the independence of the States. The most favoured technique is, of course, the "grant" — with unbreakable strings.

This very week the N.S.W. Minister for Health, Mr A. H. IACO, an undoubted Liberal, bitterly reproached the Commonwealth—as most State Ministers do from time to time—for "leading the States by the nose" by using the string of a dollar-for-dollar conditional grant.

Commonwealth grants for laboratories fall in the same category. They have hitherto influenced the character of the structure of many private schools. There is one in particular, for example, with a magnificent laboratory alongside a "library" that only for a junk heap fifty years ago. Very few Australian schools, public or private, have quite the adequate libraries. The Commonwealth could easily show it is genuinely more interested in education than in political advantage simply by providing money for all school libraries, which could be deductible for taxation purposes all gifts for school libraries. The most ironical commentary on the laboratory vote-catching scheme, and its irrelevance to real scientific education, might be that which comes from the scientifically-minded of all Federal Members, Mr W. C. WENTWORTH and Mr E. G. WHITLAM, were—Classics!

Top Secret!

We are sure that every reader of these columns will respect a secret, until it is publicly announced after next Saturday, September 2. Despite an all-out attempt by the disruptive forces which control about a third of the population, day and night, and despite a few insignificant irregularities which Australians would not tolerate, the "elections" in South Viet Nam will be fairly free. It could be expected, and will return the THIEU-KY ticket by an 85% majority. But not a word about this, meanwhile!

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

—Dr Geoffrey Fisher

On Finding A House

In Good order

When English people go abroad they shut up their house. But it's much better to get a good air of having been kept in, reasonable some of the furniture may have been moved round a bit.

So I'm grateful to "The Man At The Desk," who moved into this column when I went abroad three months ago and now, with some relief (judging by his comment on getting last week's) has given me passive possession again. In fact, he is the longest letter I have had from the column since it began with THE ANGLICAN 15 years ago. Travel is said to broaden the mind. In my case that remains to be proved. The immediate effect, I find, is to scatter the concentration. After being almost constantly on the move for two or three months, it did seem a little strange to be in the way they should run to produce commentary on the current happenings in this nation.

Perhaps I will try too hard to do this week but instead, I will write on random impressions gathered on a quick and somewhat erratically planned tour through the city, along the flying stretches at each end, began with a Sunday morning in Rome, seeing Pope Paul speak from his window to a summer-day crowd on the square, followed by ice-cream vendors in cheerful attendance, and ended on a walk in the gardens of the Vatican at Walki, beach, Honolulu. The time prevailed the finest and most beautiful summer I have ever known. I was told, 1959.

Coloured "Invasion"

London

When England, apart from the sunning, in mid-1967? I think the greatest impact made one me. The "invasion" of the coloured extent of Britain's coloured population is now estimated at one million.

This poses one of the greatest social questions facing Britain today. But all attempts to restrain them to destroy the independence of the States. The most favoured technique is, of course, the "grant" — with unbreakable strings.

RELIGIOUS BROADCASTS

(Schedules which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, SEPTEMBER 3:
 8.00 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 AM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 4.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 5.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 6.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 7.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 8.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 9.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 10.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 11.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 12.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 1.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 2.30 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.00 PM. *DIVINE SERVICE—St. Mark's, Sydney.
 3.30 PM. *DIVINE SERVICE—St. Mark's

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the editorial policy. The Editor is glad to receive letters from our readers. Letters should, if possible, be sent to the Editor by post, and be brief and to the point.

Preference is given to correspondence in which the writers' names are appended for publication. Letters of more than the following length will have no consideration.

SHOCKED BUT CONVERTED BURGMANN AND ROBINSON

TO THE EDITOR OF THE ANGLICAN

Sir—Those who were students under the late Bishop Burmann and Sir John Morpeth, will if they have read Bishop Robinson's "But that I can't believe!" feel Burmann's teaching in the late twenties. Two of those students used to pass on to the late Wardens the modernistic teaching. And how shocked I, a young man to me, at that time, was nothing less than a heretic and one who I could not understand his pernicious teaching. But I have been converted and I am sure that I have been influenced by what those two young men passed on to me. Both are now the latest with me in the flesh.

It comes Bishop Robinson's teaching which is far more drastic than Burmann's teaching and of even greater value. The reading of it has been an exciting experience, for it has shown things that countless numbers have been consciously unconsciously trying to hear. The book may shock many, but such treatment is just what the Church needs in this our day and age, but the many must be considered before the few.

I believe that the Bishop's concept of Christianity is something that must be grasped by the Church if she is to play her part in this age when so many regard the Bible as mere jargon, jumbo or recite the Creed with their eyes closed or when reciting a prayer need to be at it.

I believe that until we face up to what Robinson tries to put over we will continue to be regarded by the majority, and even all the efforts to achieve an unbelieving world will be in vain. Not all the Billy Grahams, all the conferences, all the parish missions, all modern liturgies, and even all the efforts towards reunion can be of any real and lasting value until we can meet the real God that is exactly what Robinson does the fundamental teaching of the Christ.

The questions arise, are we prepared to examine thoroughly Robinson's point of view? And are we prepared fearlessly to stand on our principles and especially to that vast number of intellectual and well-meaning Christians who have severed their connection with the Church, because their teaching is not the real thing and quite out of touch with the needs of the times? These people have so much to offer and the Church is in dire need of what they have to offer.

And the young people who are still in touch with the Church must be taught this new theology until they too are to the point of many of the things in their exodus from the Church. Yours sincerely, KENNEDY TUCKER, Lara, Victoria.

PEOPLE IN NEED

TO THE EDITOR OF THE ANGLICAN
Sir—People in India are starving. As Christians we should help them.

People all over the world are in one kind of need or another. As Christians we should be able to help all in need. These are people in need of help in Australia, in Queensland, in Townsville, in my street, among my friends, in my fam-

ily. As a Christian I should help them.

It is so very easy to feel emotional about people in need, particularly if they live far enough away, but not even to think, let alone to help, those nearby. Christians who should encourage the formation and maintenance of fair and effective distribute our help in a way that will lead to the help of more people, not help more personally.

Gloria Carstens, Townsville, Qld.

CANDLE-LIGHT SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir—One feels to comment at times on commendable activities in the Church for fear of quenching a good work; but the report of the candle-light service at St. Anne's, Ryde, reported in THE ANGLICAN of August 17, 1967, is a most welcome sight.

Living as we do in an age when the individualistic, self-seeking struggle together as our daily background, I am glad to see the Church of Sydney, so notorious in the past for its antagonism against outdoor ceremonies, now gladly making a start against our parish such a bright and powerful use of the Church's ancient tradition of the candle-light service, especially at the aesthetic sense, especially at the aesthetic sense, especially at the aesthetic sense, especially at the aesthetic sense.

While I would rather that others should doubtless share the same view on this particular point, I feel compelled to make one point. It always seems to me that the Church's traditional and spectacular events are reported with a certain bias, and that the traditional and traditional modes. The G.P.S. and other bodies also have their own ceremonies. They all illustrate very nicely the Church's traditional and traditional modes. The G.P.S. and other bodies also have their own ceremonies. They all illustrate very nicely the Church's traditional and traditional modes.

While many Anglicans shrug off elaborate ceremonies as being of primitive Church's great contribution to this kind of evange-

lism. While many Anglicans shrug off elaborate ceremonies as being of primitive Church's great contribution to this kind of evangelism. While many Anglicans shrug off elaborate ceremonies as being of primitive Church's great contribution to this kind of evangelism. While many Anglicans shrug off elaborate ceremonies as being of primitive Church's great contribution to this kind of evangelism.

Hammondville, N.S.W.

TEILHARD DE CHARDIN

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent, Dr. Teilhard de Chardin, has written a book on the evolution of the universe, which I have just read. It is a masterpiece of thought and style, and it is a book that every Christian should read.

I welcome the news of the Ryde service, and personally am grateful to those who arranged it. It is a witness has been made with Christ which is the essence of the parash of the Christ. The parash of the Christ is the essence of the parash of the Christ. The parash of the Christ is the essence of the parash of the Christ.

Litany for each of the Saints, and one or two other minor adaptations. I am sure that many of our Anglicans, who have been brought up in the Anglican tradition, will find it a most helpful and inspiring book.

Yours sincerely, FRED DENNIS, Loxton, S.A.

MILITARY SERVICE

TO THE EDITOR OF THE ANGLICAN

Sir—It was sad to read in August '67 that the Synod of Canberra and Melbourne were discussing theological studies to be able for military training.

Theological training fits a young man to be an apostle of Jesus Christ, to be an ambassador for peace to show the love of God to all people; to be in the reconciliation of God with man.

What a paradox. What a paradox. What a paradox. What a paradox. What a paradox. What a paradox. What a paradox. What a paradox. What a paradox.

H. J. LAWRENCE, Rockhampton.

FR DAVIES AND THE C.A.

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent F.J. Davies has done credit to F.J. Davies as a scholar and a writer. It is fair enough and I would add to it that he is a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage. When I read your article on Davies, I was struck by the fact that he was a man of great courage and a man of great courage.

I'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Madrick

Does it ever happen to anyone who is sick?

This question comes from a correspondent who has been praying for someone who is seriously ill. He asks: "Does it ever happen to anyone who is sick?"

Christians believe that God answers certain kinds of such intercessory prayers. We realise that there is a realm of mystery which we have not pierced; that sometimes people for whom we have prayed have not recovered. Yet there are well-documented examples of people who have been healed through the sustaining power of their faith.

On February 6, 1951, a New York Times article reported that a man named John Smith, who was a member of the New York City Council, had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

On the following Sunday, the minister of St. Paul's Church, the Reverend Roger Squire, told the congregation that he had been cured of a serious illness.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

Readers are invited to submit questions for answer in this weekly feature. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W. Questions should be sent to the Editor of THE ANGLICAN, 100 George Street, Sydney, N.S.W.

show her a little more patience and understanding, your wife might not be a neurotic. Active and genuine and sincere love, we can ground her in the love of God. Lord, "If you, then, who are evil, show how you give good gifts to your children, how much more will your Father who is in heaven give good gifts to those who ask him."

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

It is reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back. Is it reasonable to pray for someone who has lived a long life, who perhaps is ready to die, and would prefer not to be held back.

ASSIST YOUR CHURCH MISSIONS

BUY YOUR

MONEY HELPS THE CHURCH

CANTERBURY BOOK DEPOT

22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA

THEOLOGICAL

WILSON

PRAYER BOOKS

NOVELS

* BIOGRAPHIES

* GNO LITERATURE

* NOVELS

RESULTS OF A MIRACLE: A LATHE FOR HUMBULWARR MISSION

By the Reverend G. N. Hooper, Chaplain of Mentone Grammar School, Victoria

FOR some years the boys of the Junior School of Mentone Grammar School, Diocese of Melbourne, have endeavoured to do things less fortunate than themselves.

Throughout the year as part of the Divinity side of school life, boys are encouraged to donate voluntarily to help specific "good causes".

They are forbidden to seek adult help other than to ask for jobs for which they may receive payment. The causes for which the boys have worked range from local to overseas.

They are usually slanted to give assistance to objectives which will benefit young children or young adults.

Further, where possible we have preferred to give something that would enable the recipients to help themselves, rather than just handouts.

During the past six years we have given more than \$2,800 in cash, or equipment. I should point out that we have about 250 boys whose ages range from four to twelve years.

The most recent gift was a fully equipped lathe and auxiliary equipment which was sent this month to Numbulwar C.M.S. Mission, Rose River, Northern Territory.

To us, an interesting story lies behind this project.

Earlier in the year when it was time to consider what we should do for Lent, I preached a sermon in the chapel regarding miracles.

I then asked the boys if God still worked miracles today, or whether they just had old ones?

The week before we had heard John Schultz, the engineer stationed at Numbulwar.

He had told us how difficult it was for Aboriginal boys to get any worthwhile sort of training.

UNSKILLED JOBS

Thus as adults they tended to be fit only for the low-paid unskilled jobs. I asked them what he proposed should be done.

He then told us that for some time he had hoped one day to have enough money with which to buy a lathe and train boys showing ability to become skilled lathe operators.

He felt that in the expanding conditions of our North, there would be an increasing demand for such skills.

Unfortunately cyclonic disturbances last year had forced him to use this money in order to repair the mission buildings.

TOORAK ADOPTS THREE PROJECTS

FROM A CORRESPONDENT

Melbourne, August 28
As part of its New Life Group, St. John's, Toorak, Diocese of Melbourne, has adopted three extra-parish projects.

The Crusade, officially launched on July 30, aims to bring new life to individuals within the parish, to the parish as a corporate body, and through the parish to the wider life of the Church.

The three projects are:
1. The provision of finance to build a dining-assembly hall at Ridley College, to relieve the priest congestion and allow the hall to be converted into a much-needed library.

NEW GUINEA

2. The support of St. Aidan's College, Dogora, New Guinea, where teacher education is trained.

3. The financing of a scheme to increase food production in the village of Kachner, Diocese of Nias, India.

After he had left us, I rang Mr. Schultz and found that a lathe such as he required would cost about \$475.

Previously when talking with the boys we had all agreed that to get a lathe would be a worthy Lenten aim.

However, the best that had ever raised was \$250. To get a lathe with a motor and basic equipment would cost about \$800.

Shipping etc. of course would be extra and have to be left to C.M.S. We all agreed that such a project though highly desirable was completely impossible with our somewhat meagre resources.

The following week, however, in the normal routine I challenged the boys to believe that God is still working miracles today whenever we will give Him a chance.

FAITH ESSENTIAL

I reviewed a few of the New Testament miracles and showed that in them the essential human ingredient was faith; that if the recipient did his best, Jesus would do the rest.

It was then that the project. Did we really think that it would be God's will for Australian Aborigines to be given a chance to learn skills and so receive wages and enjoy the social benefits that we receive.

It was then that God would want it so, as far as we could see. Then I suggested that as God has put it into our minds and shown us a way, it might well be that He wants to work through us.

I then said that we talk far too much about God and Christianity as though it is something

that is something not really applicable to our world today.

I believed that if we would accept this challenge and do our best to raise as much money as we could, then in ways of which I had no idea God would do the rest.

I put it to the boys as a challenge. I said that I was prepared to pick my neck out as their chaplain and say that God would do it.

Were they prepared to take up the challenge and hold me to account six months later? I told the boys to talk it over among themselves and let me know if they came and accepted the challenge.

OUTSIDE HELP

For some weeks nothing happened. The boys gave well, but the usual rate of Lenten donations.

By Passion Sunday they had given \$230 and by the end of first term \$260 which was a record.

Then things began to happen. Although they involved me in a lot of work, and this gave me the chance to point out to the boys that God's help does not mean that He does everything for us) the actual initiative in all cases came from someone outside of the school.

By a grant from the Federal Government of \$480, a remission of shipping charges by the two shipping firms concerned, a discount from Mr. Schultz's firm, and others enabled the project to be completed.

Our miracle, as we called it, was an accomplished fact when last Thursday the shipping papers were officially handed to

the Vicar of St. Augustine's, Mentone, the Reverend Fr. Morone, who accepted them on behalf of C.M.S.

A little rider to the whole thing has I think a pleasant overtone. Towards the end of the appeal, it became obvious that Mr. Schultz would soon be very happy man.

But why should he have all the joy? The boys decided that his and two small children should also receive something.

It was decided to send Mrs. Schultz a comprehensive selection of cosmetics, items of luxury which she would not buy for herself, while the children will receive a parcel of games and toys.

It meant another \$30 had to be raised, but I think that the boys enjoyed this side of it most of all.

They were certainly most interested in the various powders and creams which comprise Mrs. Schultz's parcel.

BISHOP OF ICLAND FOR GRIMSBY

ANGLICAN NEWS SERVICE

London, August 28
The Lutheran Bishop of Iceland, the Right Reverend Sigfridur Einarsson, who arrives in England on October 1, will attend the consecration of the new St. Andrew's Church, Grimsby, on October 5.

The ceremony will symbolise the relationship between Grimsby and Iceland, with their large fishing interests.

The Bishop will preach at the annual Harvest of the Sea service in Grimsby parish church the following Sunday.

ELECTRONIC VOTING FOR U.S. GENERAL CONVENTION

ANGLICAN NEWS SERVICE

New York, August 28

Electronic voting will be used for the first time at the General Convention of the Episcopal Church to be held at Seattle from September 17 to 27.

Deputies will record their votes on special cards which will be fed into a computer for tabulating, and the result announced.

In past conventions, tabulating the vote, especially on votes by "orders" has taken a half hour or more.

"The computer should cut the time usually spent in arriving at decisions to one third or more," says Dr. C. P. Morehouse, president of the House of Deputies.

The House will have a new look, as well as streamlined procedures.

Each delegation—eight from each diocese, and two from each missionary district, will be seated together, around tables with room for working papers and reference books.

CONVENTIONS

Many controversial issues will be discussed ranging from resolutions on Viet Nam, the Middle East and South Africa's apartheid policies to recommendations for streamlining the organisation and structure of the Church, reviving the Book of Common Prayer, and pursuing work to be elected to the House of Deputies.

It is expected that 8,000 to 10,000 Episcopalians, delegates and visitors, will be in Seattle for the convention.

The House of Bishops will meet in the Playhouse; the House of Deputies, in the Arena; and the women's Triennial, in the Open House.

There are large galleries to accommodate visitors at public sessions.

The Archbishop of Canterbury and the Right Reverend R. D. Denby will attend, at the invitation of the Presiding Bishop, the Right Reverend J. E. Hines.

This is the first convention since Bishop Hines' election as Presiding Bishop in 1964. It is the third time Dr. Morehouse, a

deputy in every convention since 1934, has presided in the House of Deputies.

Both Houses are larger than those of the U.S. Congress. The House of Deputies' 678 members are equally divided between clerical and lay representatives from the Church's 102 dioceses and missionary districts.

There are 158 bishops, active and retired, and all have a vote, in and out of St. Louis, it will be a hardworking convention, with little time for social affairs or events not included in the official programme.

Later afternoon will be devoted to committee sessions, and after dinner several evenings will bring bishops and deputies together for special presentations.

The one scheduled social event is the Presiding Bishop's Evening at the Symphony for all delegates.

"FEED THE MINDS" SERVICE

ANGLICAN NEWS SERVICE

London, August 28
Princess Marina will be present at a service sponsored by the MIND campaign with the theme "Feeding the Mind: the Call for Christian Literature" to be held in Westminster Abbey on October 5.

The Archbishop of York will preach the sermon. There will be five, as well as singing the service from Scripture and Christian literary literature.

Of these, four will be in a foreign language read by people in national costume.

NOW READY!

REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

Price: \$1.00 (postage 5 cents).

The following revised Forms of Service are available separately:

MORNING PRAYER (8 pages):	6 cents each
EVENING PRAYER (8 pages):	6 cents each
HOLY COMMUNION (12 pages):	9 cents each
A MODERN LITURGY (20 pages):	15 cents each
THE MARRIAGE SERVICE (12 pages):	9 cents each
BURIAL OF THE DEAD (12 pages):	9 cents each
BAPTISM OF INFANTS (New Service) (8 pages):	6 cents each
BAPTISM OF INFANTS (Revised Service) (8 pages):	6 cents each
THE LITANY (4 pages):	4 cents each
A SERVICE OF CONFIRMATION (New Service) (4 pages):	4 cents each
BAPTISM AND CONFIRMATION OF ADULTS (New Service) (8 pages):	6 cents each
BAPTISM OF OLDER PERSONS (8 pages):	6 cents each
THANKSGIVING AFTER CHILDBIRTH (4 pages):	4 cents each
MINISTRY TO THE SICK (12 pages):	9 cents each

The revised Forms of Service of CONFIRMATION AND A CATECHISM will be available in September.

Postage (minimum 5 cents) or freight is payable on all orders.

SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registries, to be transmitted to us through the Primate's Registry.

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney.

THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 4 cents).

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney, N.S.W.

SENIOR BIBLE STUDENT

WHAT DO WE BELIEVE?

By WINIFRED M. MERRITT
STUDY No. XVIII:

Worship and Work.
The translation of my old school motto is to the effect that to work is to worship. It is no less true that to worship is to work.

Service is rendered from one or other of two standpoints. Writers have described these two approaches as the service of humility and that of patronage. To serve in the spirit of patronage, "as a genius condescending to stupidity, as an expert coming to the help of the inefficient, as a millionaire lavishing gifts upon the destitute," is to breed discontent, resentment, and even open revolt. Divorced from the idea of worship, every act of service may merely inflame the agent's sense of patronage and self-satisfaction. Translated into other vocabularies, the one rendering the service is "the doctor," the served "the patient"; the server is "the Sultan," the served "the man fallen by the wayside"—the server the "the instructor," those served merely "his pupils".

Christian humility can never be acquired by a concentration on oneself. The way of worship is the only way to real humility. Even worship itself, if concerned only or primarily with ourselves, may only too readily become inflated with pride or self-justification. Whatever we do as of ourselves, whether it be service, planning, organising, issuing instructions, advice or exhortation, is done from the vantage ground of self-dependence, and we are in danger of regarding ourselves as the agents, endowed with talents or abilities or possessions to be used on behalf of others.

It is not always recognised that the giving of service has within itself the possibility of condescension, which is sin. In the giving of worship and service man really safe, for in the act or relationship of worship man places his service and himself in perspective, and he realises that he is the servant of God in the service of God's people. The glory of worship is in humility, and worship and service are bound together in holy wedlock. "Whatever you do for one of the least of these my brethren, you do for Me," said Jesus.

DUAL SERVICE

S. Augustine saw the life of the spirit as a dual service. There is, as he says, a city laid up in heaven, but it is projected down into this world in service to be rendered to those about us. Augustine was essentially practical. A man, he declared, must seek the well-being of his children, family, friends, and all men be-
(over the order), and wish that his neighbour would do as much for him. His own family would have first place in his care since he has taken upon him the responsibility for their welfare and "those whom his place and order in society affords him more convenience to benefit." So many people in our midst today are mindlessly reverting to this attitude to their own and the community's ultimate cost. The sheep within our own domestic folds are going astray.

Jesus' earthly life held everything in perfect balance. His Personality was so integrated that these words to act instinctively. This is the secret of the good minister. The intent of God's word teaching was to help men forget themselves by concentrating all their aspirations upon God and His Kingdom, and upon the needs of men as seen through the eyes of God. An English clergyman once put it to me in these words: "We know other people best by sharing their life with us, by knowing God by sharing His life. When the life of God lives in us, so that we are the brains, the hands, of the Eternal Purpose, then we 'know' God, and this is life eternal."

KING OF GREECE SPEAKS TO W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, August 28

As an expression of their interest in the World Council of Churches, King Constantine and Queen Anna Maria of Greece flew to Heraklion, Crete, on August 15 to take part in the opening session of the Central Committee.

While a navy band played, King received an alforce united and greeted representatives of the Holy Synod of Crete, the Prefect of Heraklion, the Commander of the Crete Army Division and the Prefect of Crete.

Then the royal party was whisked along flag-bedecked roads and into the streets of Heraklion to the S. Minna Cathedral to join the Central Committee in its opening session of work.

The strains of "Te Deum" sung by an all-male choir swelled forth as the King entered the Byzantine Cathedral, largest and richest church on the island of Crete.

The royal trio stood facing Archbishop Eusebios of Crete and four bishops and following the singing the Archbishop and King of Crete, the Ecumenical Patriarch of Constantinople the King.

The Central Committee came to Crete at the invitation of the Ecumenical Patriarch, delivered through the Archbishop of Crete.

SACRIFICE

Dr Franklin Clark Fry, chairman of the Central Committee, offered a brief meditation based on the Scripture passage in Genesis in which Abraham is prepared to offer up his son in it he God's will.

"The Church today is called to emulate Isaac and to be ready to sacrifice if necessary," Dr Fry said. "The Church is not an end in itself. It must give purpose and fulfillment in service to the Father of us all."

From the cathedral the royal party moved to S. Mark's Hall.

the official meeting place of the Central Committee. Dr Fry welcomed the Greek monarch to the sessions and hailed him as a "devoted follower of Jesus Christ".

The King, speaking in English, hailed the World Council of Churches as a "constructive" organisation at a time when there has been so much destructiveness in so many areas.

"The council is rapidly growing much stronger, more influential and more useful to the Christian world," he said.

INNER MEANING

"How happy I am to see your determination, your enthusiasm and above all your aspiration to practice the Master's teaching as the younger generation I ask you, 'But I am forced to ask,' said the King. 'What is it teaching? Does it begin and end with the organisation of churches only? Is this alone what the Church came among us for?'"

"As one who still belongs to the younger generation I ask you, all, let us discover once again the inner truth of some of the beautiful things that Our Lord has left us."

"Perhaps too much emphasis has been given to the historic rather than the unseen Christ. What is the message of the unseen Christ?"

Then Jesus declared, "The Kingdom within you" was giving us the clue to something that some of us have missed. We must be, said, "attent not only to the outer forms of worship but also to the inner, for these, in the very deepest source of our being may we hope to find the actual sacred Presence."

AID FOR HOSPITAL IN INDONESIA

Members of Force Ten, the Australian Inter-Church Aid service programme, have contributed more than \$1,000 for the supplying of medical supplies to an Indonesian Hospital.

The Indonesian project was the first Force Ten project to be presented to members.

The second project, currently running, was for relief and rehabilitation operations among Middle East refugees.

Under the Force Ten programme, members agree to provide at least \$20 annually in 10 months' instalments, or at least \$2 for specific project designed to relieve human need.

Each month, members receive a simple background bulletin describing the project to which their gifts will be directed. All information about the conduct and background to the project is provided.

QUEEN GIFT'S OF OAK TREE

London, August 28

The Queen has given a second oak tree from the Sandringham estate to aid restoration work to Norwich Cathedral.

Eighty-five oaks are needed to enable urgent repair work to be carried out to the nave and triforium roofs.

To keep expenditure to a minimum the Friends of Norwich Cathedral will appeal to landowners to give timber for the building work.

CHRISTIAN AID RECORD

ANGLICAN NEWS SERVICE

London, August 28

More money was given to Christian Aid overseas by the Government and religious programme than ever before in response to the national appeal during Christian Aid Week in May.

The total is expected to be more than \$800,000 compared with the 1966 record for the week of \$720,338.

DR BLAKE POSES W.C.C.

DILEMMA IN REPORT

ECUMENICAL PRESS SERVICE

Geneva, August 28

The World Council of Churches must be both conservative and radical if it is to serve and not obstruct the ecumenical movement in our time, the general secretary, Dr Eugene Carson Blake, said at Heraklion, Crete, on August 16.

In his first report to the policy-making Central Committee, Dr Blake posed the dilemma of the World Council of Churches. "The ecumenical movement," he said, "is a movement of radical revolution," while the Council is dependent upon "an ecclesiastical understanding and support."

He noted that "progressive forces within all of our churches, especially focused in youth, today appear to believe generally more than in earlier times that the Gospel requires revolution in both Church and world."

If the World Council "acts timidly and by compromise rather than courageously and by principle," the general secretary predicted that many Christians, young and old, would look elsewhere "for the dynamism and the faithfulness that the ecumenical movement requires if it is to be a movement of radical revolution."

Conversely, more conservative members of World Council churches, he said, "are being jeopardised" progressively "that the understanding and support of our constituency is being jeopardised." Dr Blake made it clear that this dilemma can be resolved if

"decisions, resolutions, and programmes" are determined by "the will of God for our time and not by expediency."

He said that theological concepts as the "God is dead" idea came in for strong rebuttal by the council's chief executive officer. Thanks to the spread of these ideas, he said, "God is strictly nonexistent in the popular mind today. He is thought to be either a mere function of man's existence without any being of his own, or an empirically unprovable assumption."

CHRISTOCENTRIC

He went on to assert that "the widespread modern argument that there is no transcendent God is a dead end of the ecumenical movement."

For the movement, "as always been," he said, "Christocentric and the New Delhi Assembly (1961) was clearly Trinitarian."

"I believe it to be highly important that we do not give regard to any view of God other than the being of God the Father of the Lord Jesus Christ who is revealed in the Bible..."

The ecumenical movement also is based on faith in the ability of the Church to achieve the limitations of self interest."

Although there are concrete signs of progress, Dr Blake said, "the crisis in the Middle East is a crisis of the Church."

"For a time it seemed that no Christian church could transcend its political, cultural, and theological setting," he explained. "But with the recognition of the World Council of Churches and sympathy with the churches under various sorts of pressure to identify themselves completely with one side or the other, it seemed that the ecumenical movement would be hampered by the ecumenical setting." Dr Blake said that the pressures resulted in sharp struggles to secure the World Council of Churches for all support of one side or the other.

If the World Council is to continue to serve the ecumenical movement, Dr Blake said, it must not "allow its institutional requirements or advantages to hamper its ecumenical witness."

"Somehow the World Council must learn to press its members churches to listen to each other" without ignoring the particularity of each church or of the World Council, Dr Blake said.



Give what you think is fair
LEGACY
FRIDAY, 1st SEPTEMBER

KING'S SCHOOL

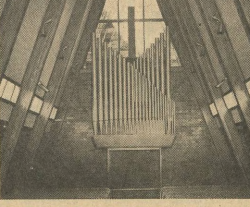
PARRAMATTA

An examination for the award of two "Violet Mearns Scholarships" will be held on 29th and 30th September, 1967. All candidates must be under 14 years of age on 1st February, 1968. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$40 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 8th September, 1967.



THE WALKER POSITIVE

What it is. A true pipe organ, available in several models ranging in price from £41,773. F.O.B. London.

What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

How it does it. Careful planning has ensured that all but essential sounds have been discarded and that all the voices combine to achieve true pipe organ tone.

Represented in Australia by Mr. Arthur Jones, "The Harmonics", 90 Hammers Road, Old Tongahatch, NSW. Telephone No.: 631-9146

Recent Installations

St. Andrew's Presbyterian Church, Oakleigh, Melbourne, Victoria. St. George's Church, Hamilton, Newcastle, N.S.W. South Fremont Methodist Church, Victoria. St. Cuthbert's Church, South Kogarah, New South Wales. St. Barnabas' Church, Westmead, New South Wales.

WALKER ORGANS

Registered Trade Mark
I. W. Walker & Sons Ltd., Reading, Middlesex, England

CANBERRA: 110,000 MORE PEOPLE EVER YEAR

ACCORDING to figures issued by the National Capital Development Commission it is expected that the total population of the city of Canberra will grow at an average rate of slightly more than 10,000 people per annum from June 1967, to June 1971, i.e. from 100,000 to 114,720.

It is anticipated that during the next period the suburbs of Downer, Hackett and Watson, at the extreme northern end of the oldest part of Canberra, will each increase by about 1,000. More increases can be comprehended by the existing parishes, and are likely to assist rather than impede parish development.

DEVELOPMENT

The New Woden Valley.

The new Woden Valley area, now being opened up, will have an ultimate population of 60,000. The estimated population in June 1967, stands at 18,100 after just over four years development. It will go up each year at 1968, 24,100; 1969, 28,500; 1970, 32,600; 1971, 35,500; 1972, 37,600.

Thus, the total population of the Woden Valley will increase by two double during the five-year period.

There are at present three clergy working there now and a fourth appointment will be made this year. It is reasonable to think that three further appointments will be necessary by 1972.

The Weston Creek.

The Weston Creek, an area recently in Woden Valley, will have an ultimate population of about 20,000.

The estimated population in June 1967, stands at 1,300; 1971, 4,050; and 1972, 8,200.

The somewhat slower initial development of this area should be due to its small population. By 1970, it can be overseen from the Woden Valley. Thereafter, it will be one parish or more required.

The New Belconnen.

The new Belconnen area is being planned for an ultimate population of about 120,000. The estimates are 1968, 2,800; 1969, 7,400; 1970, 12,000; 1971, 18,450; 1972, 22,400.

It is expected that the first clergy appointment in this area would be made in 1968, and that by 1972 at least four men will be required.

The problem for all the churches arises from the simultaneous development of these three separate areas. No part is settled or anything like fully developed before the adjoining part is begun.

This means that many areas are new, and are taking the first steps of a settled existence at the same time. Consequently, it is too much to expect one half-developed area to support another parish. The need for one or two more parishes is the briefest period, and obviously, the help from one to another is impossible.

NO FACILITIES

"Considerable Frustration"

The restrictions of new areas are considerable. While, in some instances, it is an advantage to be without structures which can impede the Church's work, in others the lack of facilities of any kind for clubs, the raising of new suburbs, and the corresponding ravages of church tax the clergy and lay help to the limit.

The main point of pressure seems to be in the area where the Church is least equipped to handle.

The population is youthful and includes great numbers of children. The points of contact are at religious instruction in schools.

Sunday schools and youth clubs, which, in the past, have been located in these areas within five years, are only safe banks of deposits.

This will involve housing and transport as well as stipends, and

even then, in terms of the youthful requirements mentioned, the organisation for quite large parishes will be only rudimentary.

Ecumenical Action.

As a result, it is now our approach to new areas has been an ecumenical one. We soon saw the importance of sharing facilities, and as we were at the very beginning of planning in the new towns, it was sensible to try to plan together where our shared facilities should be located for maximum efficiency.

As a result, sites have been reserved in the name of one denomination, on behalf of Anglicans, Methodists, Presbyterians, and Congregationalists in the Woden Valley.

Also, sites have been divided between two denominations, one accepting responsibility for a church building to be used jointly by the other undertaking the hall and educational facilities to be similarly used.

We now have this at the churches of The Good Shepherd and St. James, Curtin, in the Woden Valley; and Holy Cross and St. Margaret's in Hackett-Watson.

Inevitably, a close working relationship has been developed between clergy and laity in these areas.

Special Opportunities.

The presence of a Belconnen presents special opportunities, calling for a more developed ecumenical approach.

Unlike any area that has preceded it, Belconnen has been fully planned from the beginning. This, together with the experience we have gained in the Woden Valley and elsewhere, has also given the churches an opportunity of planning together their entire approach to it.

Further, the stimulus of Australian Federal help to broaden the basis of possible operation by encouraging the churches to participate in the joint planning, has encouraged them to join in planning discussions at some points.

Certainly, that of Belconnen's town planning need to be understood. The church proposals to be fully appreciated.

NEIGHBOURHOODS

The town will ultimately consist of 12 residential neighbourhoods with an average population of about 4,500 per person. Each will have its own infants and primary school and neighbourhood shopping centre. It will be small enough to facilitate "community" but large enough for privacy.

Neighbourhoods will be grouped for the provision of a wider range of services around a group centre. With three or four

This is the text of a paper submitted at the Synod of the Diocese of Canberra and Goulburn on August 7 by Bishop C. A. Warren.

neighbourhoods (total group), centres serve 12,000 to 16,000 people.

Each will include a State high school, supermarkets, chain store branches, banks, professional services, etc.

The town centre will be built only at a later stage when the population warrants, will not only increase the range of commercial and professional services, but will also have its Commonwealth departments and private office blocks. It will offer employment to many Belconnen residents.

Some of its features will be shared with the people, and Canberra College of Advanced Education will be located there.

The Anglicans, Methodists, Presbyterians and Congregationalists and Churches of Christ (for convenience, called the "co-operating churches") aim at maximum possible co-operation in Belconnen. In more restricted areas, the Roman Catholics are also participating with us.

BASIC APPROACH

The basic approach is to create an inter-denominational ministry for the whole town, with one clergy, but including full and part-time laymen in special fields of work.

The co-operating churches expect to locate one clergyman in each neighbourhood, with full responsibility for his own flock, and a representative responsible on behalf of the whole team.

It will be a cardinal rule of sound thinking that no one will be denied the ministrations of his own denominational clergy. Near each of the neighbourhoods, there will be a small meeting place.

Local Church Government. Churches will be owned and operated by the co-operating churches, with the laity here as in the Woden Valley, but they will have no formal role.

At the town centre it is hoped to erect an ecumenical centre building with at least a three-fold function.

First, as a co-ordinating point for the whole of the pastoral

work being done in the groups and neighbourhoods.

Second, as the point from which the Anglican, Methodist and Christian education and youth work may be dispensed and directed throughout Belconnen.

And third, with Roman Catholic and other churches, as a counselling centre, bookshop, restaurant, chapel, auditorium, and the like, for the shopping community.

It is likely that the first appointment to Belconnen, an Anglican, will be made by September, 1968, and that several other appointments of the Belconnen team will be needed by 1971.

It will be most important that the several denominations appoint experienced clergy for the oversight of the scheme, and that members appointed to the team recognise the need to adhere strictly to the principles of the scheme.

TEAM MINISTRY

The team ministry concept is not recommended merely for convenience. We believe it will be more efficient than the traditional approach, partly because it will eliminate much of the duplication of effort, and partly because it will ease the financial burden.

In the long run it will be cheaper, and that will make possible the appointment of specialist staff.

Our plans envisage a leaders' council at the town level to supervise the entire programme. Nevertheless, the raising and supervision of finance, for local district, and to support legitimate denominational claims, will demand appropriate and effective local church government.

Ecumenical Centre Concept. The proposed ecumenical centre for Belconnen's twenty-five churches has been planned out much more fully in relation to the churches' work in the Woden Valley.

There, a superb site in the Woden Valley has been offered to the churches if they can see the means of developing it.

The great advantage of developing this kind of centre stems from the pastoral and evangelistic statements of the cities.

However, dedicated our parish clergy there always remain a large number of parishioners with whom little or no contact is made. We cannot minister to them and we cannot evangelise them.

But, however, the Church could move away from its own structures and meet the community where it shops and works, it might have the means of engaging these people on their own ground.

MEETING POINT

The idea is, then, that a building be erected in the heart of the town, equipped with a good eating place where people will come naturally for food and conversation; a newspaper stand; a general bookshop with good literature; marriage and pastoral counselling; and meeting rooms; chapel, etc.

Such a building takes its place naturally and easily at the centre of life for many people. We emphasise that this does not mean the continuing ministry of the parish clergy—it does not supplant it.

The spectre of cost is money. We have addressed to the National Capital Development Commission, and to the Minister for the Interior, and we have been greatly encouraged by their responses.

The Minister is prepared to see the scheme as a permanent, to allow us to run the restaurant and bookshop and to use communally the revenue and will finance the less grants or gifts of money come to light, most of the building we have to be let for some years.

We feel we are on to something.

"MOUNTVIEW" CONVALESCENT HOSPITAL, PYMBLE

This unit, which is situated at 1224 Pacific Highway, Glenfield, on High Road (near 550 ft. All level, no stairs or steps, easy access, no transfers. 12 rooms, private room, 2-bed and 3-bed rooms, accommodation for 100 patients, 24-hour nursing, day and night nursing, Hospital Bureau, Canteen, recreation, and other services. All equipped with modern facilities. All on two floors — 800 sq. m. with 40-400 ft. on Pacific Highway.

REVEREND MICHAEL HARPER

Founder of Fountain Trust Literature
Author of many publications on the Bible

speaking on

THE FULLNESS OF HIS HOLY SPIRIT AND CHARMATIC GIFTS

● Business Men's Dinner, Thursday, September 7,

● Public Meeting, Ferguson Hall, 8, Stephens, Macquarie Street,

8 p.m., Friday, September 8,

● Forum for Ministers, C.E.R.E.F., Auditorium, Canon and Bathurst

Streets, 10 a.m., Monday, September 11,

● Address to the public before a dinner at the Diocese may be made

to the Secretary, I.G.E.S.N.S., 181, 180, G.P.O., Sydney by September

1. Cost: 15.00 a head.

(Speaker Charge for Full Gospel Business Men Fellowship International)

RIDLEY STUDENTS IN ADELAIDE

IN-SERVICE TRAINING AT CITY CHURCH

FROM A CORRESPONDENT

Adelaide, August 28

Eleven theological students from Ridley College, including a lecturer the Reverend John Williams, returned to Melbourne last week with a wide knowledge of the working of a busy city church after a week's in-service training at Holy Trinity Church, Adelaide.

The students were billeted with parishioners, and they took part in the wide variety of normal activities of the church. In addition, they had the opportunity of attending a series of lectures on different aspects of Church life.

The Bishop of Adelaide, the Right Reverend T. F. Reed, headed the list of lecturers who spoke to the students on different aspects of Church life.

Dr Reed spoke for an hour on "Marriage and Divorce" and answered questions for a further hour in a stimulating discussion. Professor Malcolm leaves, Professor of Psychology at the University of Adelaide, gave an address on "The Biblical and Psychological Aspects of Conversion".

Mr John Court, Clinical Psychologist at the Royal Adelaide Hospital, and lecturer at the University of Adelaide, spoke on "Personal Counselling".

The rector, the Reverend Lane Shilton, who arranged the training week, gave lectures on "Guest Services", "Finance and Administration" and "Mass Media Communication".

KEELE CONGRESS

Other clergy staff members, the Reverend William Graham, the Reverend Charles Bates, spoke on "The Educational Programme of the Church", "Youth Work", and "Pastoral Care".

Attendance at the Trinity Workers' Conference, a day-long session, enabled the students to gain an insight into the opportunities of working in a city church.

The Reverend J. Graham Miller, Principal of the Bible Institute, Melbourne, gave the Bible study and preached to 500 people at the evening service on Sunday week on "The Scottish Reformation".

The theme of the Workers'

Conference was "The Keble Congress".

During the week in Adelaide the students visited St Barnabas' Theological College, Hahur, and St Michael's House, Crafer.

They took part in religious instruction classes, and three of them spoke on their reasons for being at Ridley at a service for aging and infirm on Thursday morning.

This is a monthly service to which voluntary drivers bring between 90 and 100 people who could not otherwise attend church. Some are in wheelchairs, others walk with sticks or canes.

FROM SINGAPORE

Three of the visitors spoke. They were Canon Law, Archdeacon of Singapore, studying at Ridley College, who was thankful to have had the chance of taking part in the varied outgrowth of the city church.

Dr Hugh Williams, a civil engineer from Rhodesia, felt called to the ministry, but to accept it accepted a post in Pakistan.

There he came in contact with the Pakistan Bible Institute and the Reverend Geoffrey Bingham. He realised after that he must study for the ministry and came to Australia.

Jim Hellock had little contact with the Church from the ages of 14 to 22. His brother-in-law was a member of the church and entered Ridley College.

His witness and that of other members of the families touched his life, and he began studies at Ridley also.

All the students agreed that the insight into the life and outreach of a vital city church was an invaluable preparation for their ministry, and recommended that this programme should be repeated in future years.



At the Confirmation dinner at St Matthew's, South Grafton, left to right: the rector, the Reverend C. McDonald; Brother Eynard; and Mr. M. L. Thompson, rector's warden.

RECTOR WANTS MILITARISTIC HYMNS TO GO

There is a need to use the blue pencil on the militaristic hymns with which our most widely-used hymn book, "Hymns Ancient and Modern", abounds, writes a Perth rector, Canon E. A. C. Gundry, in this month's parish paper.

"A look at the index reveals a notable number of hymns with a militaristic flavour, with an army metaphor (never fail, for your reason) to describe the Christian life," he says.

"And because the civil separating us from our savage warrior ancestors is only a thin one, it is not surprising that these hymns are among the most popular in the English language."

"How many times do we find ourselves, on some crowded and nationalistic occasion, surrounded by a cheerful mob of heavy British, each with but the faintest of their political bows, usually done in the wrong place, at the wrong time and in the wrong way, in glamour has departed."

FIRST LIST

"And with it so has the suitability of these out-moded and sub-Christian hymns."

"The likens between the world of a soldier and that of a Christian were always pretty skimpy. 'Now we shall do better to lay stress on the hateful contrast—and make it plain to all men that the Christian life is as different from the way of war as God is from the devil.'"

Canon Gundry says a first list of hymns to be reconsidered would include 270, 391, 392, 417, 439, 442, 447, 540, 541 and 542. All but one are also in Ancient and Modern Revised.

BISHOP DE BLANK RECOVERING

ANGLICAN NEWS SERVICE

London, August 28

A bulletin issued this week-end from the National Hospital for Nervous Diseases in London where Dr Louis de Blank, former Archbishop of Cape Town and now a Canon of Westminster, has been a patient since having a stroke earlier this month, said Bishop was recovering slowly.

He had got over the attack of pneumonia which hit him two weeks ago and the slow convalescence after the stroke was taking its natural course, it said.

The Bishop was able to get up for a short time each day and his general condition was not causing any anxiety.

POSITIONS VACANT

APPLICATIONS ARE invited for the position of Headmaster of the Blue School, Western Falls. The closing date is September 1. Further information may be had from Mr. H. M. Secombe, Mr. A. A. Davis, Primary School, Lepp.

CHEAPLAINCY, TERTIARY EDUCATION Institute Technical College, Hawthorn, Victoria. Various opportunities for pioneer full-time ministry in a technical institution of standards. Appointment from 1st Term, 1968. Part-time from the Christmas Term. Further information from: Mr. H. Graham, Wesley House, Hawthorn, Victoria 3122.

TEACHER, Newington College, Sandhurst, New South Wales (10-12 Boys) requires for Term 1968, (1) Master of Learning Science, Master (especially in Mathematics) of standards. Further information: Application should be made to the Principal, Newington College, Newington, Victoria 3113. (Telephone 56-461) (Quincy Buchanan, D. A. Fisher, Headmaster).

HOUSE-MOTHER or married couple to take charge of a small Church of England Children's Home in Sydney suburb. Two staff members employed; no other children. Good salary. Further information: Apply in writing with references to Hon. Secretary, Church of England Homes, C.P.O. Box 1847, Sydney.

THE AUSTRALIAN BOARD OF MISSIONS requires Youth Officer to promote missionary interest amongst the youth of Australia. Further information can be received from the State Secretary, Australian Board of Missions, 100, Victoria Street, Melbourne. A.B.M. Office, Cathedral Buildings, Sydney, N.S.W.

WANTED

WANTED TO SEE, old farmhouses and other objects, especially of the 18th and 19th centuries. Please contact: Mr. J. H. (evening) Sydney, Australia.

ART DISPLAY AT CITY CHURCH

ANGLICAN NEWS SERVICE

London, August 28
An exhibition of painting, sculpture, ceramics, tapestry, stained glass, metal and graphic work and architectural designs, organised by the Society of Catholic Artists, is being held at All Hallows-on-the-Wall, the Christian Arts Centre, from September 22.

THE WALTER & ELIZA HALL TRUST SECRETARY

The above is a charitable Trust administered in Sydney—Capital Assets—Victoria and Queensland, in aid of the relief of Poverty. (a) the Advancement of Education; (b) the Advancement of Religion; (c) the Advancement of the Arts and Sciences; (d) the Advancement of the Community not falling under any of the preceding heads.

Applications are invited for the above position. Successful applicant, who will be responsible directly to the Trustees, will be required to commence duty on 31st January, 1968.

DUTIES and responsibilities include (a) general administration of the Trust's business in N.S.W., Victoria and Queensland, including periodical interstate visits; (b) receiving and investigating all applications for assistance and furnishing written reports to the Trustees; (c) keeping minutes and proper books of accounts and preparing and furnishing the Trustees with periodical statements of accounts; (d) supervising small staff and (e) such other duties as the Trustees may reasonably require.

SALARY, commencing \$3,000 p.a. in certain circumstances "right of private patronage" would be available. For allowance for Sydney area. Requires interstate travelling expenses.

RETIRING ALLOWANCE, Non-contributory, will be available on discretion.

APPLICATIONS, which will be treated in confidence, should be received by 9th October, 1967, and be addressed to: The Chairman, Walter & Eliza Hall Trust, 117 Pitt Street, Sydney. Applicants should state age, education, administrative and any public relations experience, with home address and telephone number.

Further information, if required, may be obtained from the above address. Phone 25-019.

(It is not intended for the publishers, The Australian, 117 Pitt Street, Sydney, to be used for any other purpose.)

CERYBOKS At Church News Service, Mrs. H. H. Maitland, Sydney, N.S.W.

THE ANGLICAN ORDER FORM

The Circulation Department,

THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

1. Subscription*

Please post me THE ANGLICAN for

12 months at \$5.00 (9/-) +

4 months at \$3.00 (5/-) +

2/- p.a. for postage.

This is a ☐ new ☐ renewal

NAME (BLOCK LETTERS PLEASE)

ADDRESS

PARISH

DATE

2. Bulk Order*

Please supply me ☐ copies of THE ANGLICAN of the issue to appear on Thursday, 1967, at the rate of \$1.00 per copy, for sale at the 1/1+ per copy.

This order is ☐ for resale standing.

This order is ☐ not

STATE

DIOCESE

SIGNATURE

(Cross out whichever is not applicable)