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PACIFIC ISLAND CHURCHES DEVELOPING RAPIDLY

A.B.M. MEETING LAST WEEK

The Australian Board of Missions at its meeting in Sydney last week heard reports and addresses which graphically outlined the rapid development of the Pacific Island Churches.

The Bishop of New Guinea and Archbishop-designate of Brisbane, the Right Reverend P. N. W. Strong, said that Papuan Christians could not be told to "hold back" while Australia found the money necessary for development.

The chairman, Canon F. W. Coaldrake, described the "explosion" of development in the Pacific generally.

The board had before it reports concerning work in New Guinea and Polynesia as study material to be used in conjunction with a draft budget which proposed greatly increased grants for expanding work in the Pacific Island Churches.

Bishop Strong described the rapidly expanding education programme in the Diocese of New Guinea, on which the future evangelistic and pastoral programme is based.

Whereas a few years ago primary education was the limit of the mission's commitment, secondary education had now reached such a level that next year there would be sixty students in S. Aidan's teacher training college.

Six new students entered Newton Theological College this year.

Many years of patient mission work are now bearing fruit but the Church in New Guinea looked to Australia for help to meet the new challenge of training their great potential.

Speaking of the Highlands work which he has pioneered in the last few years, Bishop David Hand said there are now more than 150 Highland boys attending mission schools in Papua and there is an urgent need for a secondary school in the Highlands to meet this need.

POLYNESIA

Canon Coaldrake reported on his recent visit to the Diocese of Polynesia. There are several aspects of the diocese's work that demand Australia's interest and help.

The first is in theological education. S. John's House for Theological Studies in Suva has mushroomed in the last few years as indigenous men began offering for the ministry.

REPORT ON INDONESIA

FROM OUR OWN CORRESPONDENT

Brisbane, October 29
A lunch-hour congregation of 200 heard the Reverend Bernard Langford, Queensland Secretary of the Australian Council of Churches, last week declare emphatically that a door to the faith stood wide open in Indonesia.

Mr Langford had just returned from a visit with an Australian delegation to that country lasting three and a half weeks. It was foolish, he said, to be too dogmatic after such a brief visit, but there was a false notion, common in Australia, that Indonesia was actively anti-Christian and that the Scriptures were banned from import.

Though Indonesia is mostly Mohammedan, it was not an Islamic State, and freedom of worship is permitted. Indeed, the moment seemed opportune for an expansion of the Church, though Mr Langford did not quite like a suggestion made by President Soekarno for a sort of friendly competition in evangelism between Christianity and Islam.

Mr Langford was speaking at the regular lunch-hour service in S. John's Cathedral, which is held on Thursdays at 1.15 p.m.

Other important activities in the diocese are the close, personal evangelism of Indian people, and the great social welfare work especially among Melanesians living in Fiji.

Having before it the carefully detailed needs of the Pacific dioceses, as well as the South-East Asia area, the board adopted a record budget of £209,500 for the year 1963.

At the same time it decided that Standing Committee should plan and put into effect an extensive and detailed education programme to inform the home Church of the developments taking place and the urgent need for greatly increased help from Australia.

This growth in the entire mission programme of the Australian Church was highlighted by the commissioning of twenty-eight new missionaries in S. Andrew's Cathedral on the Wednesday night of the board meeting.

NEW MEMBERS

This was the first sitting of the Board of Missions elected at the first General Synod of the Church of England in Australia, held in May.

New members present for the first time included the Bishop of Rockhampton, Mrs J. Shevill and Mr R. T. St. John (Queensland), the Reverend Russell Clark (Victoria), Canon J. E. Atkins (Tasmania) and the Reverend A. G. Daw (South Australia).

The board heard an address by the Reverend F. N. Davey,

Director of S.P.C.K., concerning the diocese are the close, personal evangelism of Indian people, and the great social welfare work especially among Melanesians living in Fiji.

Other matters dealt with during the three day meetings included increased pensions for missionaries who have served for more than ten years with special benefits for those who have served more than thirty years.

Internal organisation by A.B.M. in its offices came in for scrutiny and is to be examined closely with a view to increasing efficiency and reducing costs.

GEELONG RAISES £2,600 FOR THE MARTYRS' SCHOOL

At least £2,600 will go to The Martyrs' Memorial School in Papua as a result of a Fair held at the Geelong Church of England Grammar School, Corio, Victoria, this month.

A unique relationship exists between the two schools, following Geelong's visit to New Guinea in the August-September holidays this year and last.

This year's party consisted of eighteen boys from the Fifth and Sixth Forms, led by Mr M. D. C. Perse.

Geelong is quick to point out that the gains received from the New Guinea visit far outweigh any aid they are able to give.

The Martyrs' School showed them a way of life very different from their own; a school which is only possible by the sacrifice and hard work of every one of its members; and where there is

all the rapture of true Christianity.

The immediate aim of the Fair was to raise £1,500 to provide The Martyrs' School, seventeen miles inland from Poopondetta, with an electricity plant so that the boys might be able to study at night—an increasing necessity as their academic standards rise.

However, as a result of the Fair, of money earned by many of the boys, and of supplementary donations by parents and

others (which have not ceased), the school is certain of sending at least £2,600.

This is not Geelong's first effort for The Martyrs' School. In 1960 it raised enough money to give them a tractor and a saw-bench.

The tractor, called Tronn, after Tronn Alstergren, the boy who organised Geelong's effort, is still the only vehicle that The Martyrs' School possesses.

Following last year's visit, a personal link was established when Daryl Davies decided to teach at The Martyrs' before continuing his own education next year.

It is hoped that this form of service will become common among boys leaving Geelong on the lines of Voluntary Service Overseas in England.

The visits of the headmaster of The Martyrs' School, Archdeacon Byam Roberts; Bishop David Hand; and the Dean of Brisbane, have all helped the school to know more about New Guinea, and in particular The Martyrs' School.

GROWING SUCCESS

This school was founded after the war in memory of the missionaries martyred by the Japanese. Soon after its establishment at Sangara, however, it was destroyed in 1951 in the eruption of Mount Lamington.

In the last ten years, on its second site, it has grown remarkably and now has 236 boys and a staff, Papuan and European, of seven.

The school's annual income is little more than £1,000—a fact which impressed the boys in this year's party who, as one of them wrote in the Fair Day edition of "Tempo," "were soundly trounced on the soccer field, sadly shamed in singing and entertainment, and un-co-ordinated in dancing!"

(Perhaps it was just as well for Geelong's morale that the cricket match was rained out. Papuan boys have a reputation for a straight bat and devastating aim.)



The organisers of the Brisbane diocesan planned mission campaign, Canon Eric Hawkey (left) and the Reverend David Shand, at work. The campaign was launched in S. John's Cathedral last Sunday.

THE SEE OF BRISBANE BISHOP STRONG CHOSEN UNANIMOUSLY

FROM OUR OWN CORRESPONDENT

Brisbane, October 31

The Right Reverend P. N. Warrington Strong, at present Bishop of New Guinea, was chosen unanimously here yesterday by the Archbishop Election Committee, meeting under the guidance of the Holy Spirit, to succeed the late the Most Reverend R. C. Halse as Archbishop of Brisbane and Metropolitan of Queensland.

Bishop Strong, who is aged 63 years, has been Bishop of New Guinea since 1936.

His enthronement in the cathedral church of S. John is expected to take place towards the end of March of next year.

The Committee, which quickly reached unanimity, is composed of seven laymen and seven priests, elected by the lay and clerical representatives, respectively, of the synod of the Diocese of Brisbane, acting conjointly with the bishops of the Province of Queensland.

STATEMENT ON CUBAN CRISIS

The Australian Council of Churches on October 26 issued the following statement on the Cuban crisis:

"The Australian Council of Churches having met in an emergency session of its Executive this morning, calls upon the Russian, American and Cuban governments and the Australian Government, because it is our own, to do everything possible to effect a pause and to make use of United Nations mediation. "Recognising that the present crisis is partly the result of a build up of armaments over a long period of time, we urge the Australian Government to press without delay for effective world disarmament before men calculate wrongly the risks of war.

"We appeal to all men to lay hold of the spiritual power available to them to pave new ways to international peace.

"We have already called all people to prayer. We believe that God has not abandoned His Universe. Despair is not part of faith. Pray, believing.

PRIMATE COMMISSIONS TWENTY-EIGHT MISSIONARIES IN SYDNEY

FROM A CORRESPONDENT

Twenty-eight new missionaries from the Australian Board of Missions were commissioned in S. Andrew's Cathedral, Sydney, on Wednesday evening, October 24.

The Primate, the Most Reverend H. R. Gough, commissioned the missionaries who were presented by the chairman of A.B.M., Canon F. W. Coaldrake.

Many diocesan bishops and members of the Board generally were present.

Twenty-one of those commissioned are to work in New Guinea; four in Carpentaria; two in Polynesia and one in Melanesia.

The lessons were read by the Archdeacon of Carpentaria, the Venerable G. A. Lupton; and Bishop David Hand of New Guinea.

The Primate took as his text, "My Presence shall go with thee and I will give thee rest."

He told the new missionaries whatever difficulties they encountered in the days ahead to remember that they would be given the power to carry on their work.

They were "workers together with God."

The words of the text were spoken to Moses, who had been given, humanly speaking, an impossible task.

They would not have much rest, would have no idea of what

the future held and would have a hard time, but God's presence would be with them and they would find rest and peace of mind.

Peace of mind, he said, comes from the conscious possession of adequate resources.

"Take my yoke upon you and I will give you rest" gives not merely initial peace but unity in service with Christ.

An inexperienced animal was put in the yoke with one that had been trained. Until it completely surrendered, the yoke would chafe.

ALL CALLED

With us, the yoke will chafe if we try to get out of it. We must take warning of danger if there is chafing.

The Primate then spoke to the rest of the large congregation and said these words apply to all of us. We must not just look on as spectators at missionaries.

We, too, must offer devoted service of a hard life of devotion, discipline, service, prayer and witness: all of us are called to be missionaries.

At the end of the service the twenty-eight missionaries moved

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THE CELTIC SAINTS . . . 5

CONVERTS TO HERESY

BY MICHAEL J. LAURENCE

S. MARTIN was kind and merciful to those in trouble or who needed his assistance, though he was ruthless in his dealings with those who opposed Christianity and with the heathen. He often had cause to show great courage to do what he thought and believed to be right.

Once S. Martin had to withstand the Emperor. Magnus Maximus, himself. It came about in this way:

While Gratian was Emperor of Rome, an Egyptian named Marcus appeared in Spain teaching a new heresy which seemed to be comprised of two older heresies: Gnosticism and Manichaeism, but added to their doctrines, many of which were kept secret even from their own followers; they practised a great deal of asceticism and it was its severity as well as the secrecy of its methods which won for it so much favour. (Gnosticism taught that knowledge, not faith, is the way of salvation, and Manichaeism, that everything springs from two chief principles, light and darkness, or good and evil.)

A rich young layman named Priscillian, who was full of zeal for so mystical and ascetic a doctrine, was only too willing to become the acknowledged leader of the sect, and from him the heresy took its name: Priscillianism.

The Priscillianists, having plenty of money, were able to use every possible means of winning adherents to their cause and soon even some of the clergy were being admitted to their ranks.

The Orthodox Church had watched with increasing dismay the growth of the new heresy and when two of the bishops (Instantius and Salvanus) became ardent followers of Priscillian, the churchmen took fright and the Bishops of Cordova and Merida (Adyginus and Idatus) called a synod, which was held at Sargossa, and at it Priscillian, Helpidius (an orator) and the two bishops were excommunicated.

At the synod, which was held in A.D. 380, the two bitterest opponents of the Priscillianists were Idatus and Ithacius. Both were bishops and they condemned Adyginus for being too lenient.

The opposition, however, only aroused new sympathy for the heretics and gained them new converts, for Othacius was, as the historian Sulpicius Severus says, "a bold, loquacious, impudent and extravagant man, excessively devoted to the pleasures of sensuality."

Priscillian was soon afterwards made Bishop of Abila.

PRISCILLIAN

In A.D. 381, Idatus and Ithacius asked the Emperor to give his imperial confirmation to what had been done at the Synod of Sargossa and this Gratian was quite willing to do.

Priscillian and his followers went to Rome, where they appealed to the Bishop of Rome, Damasus, but he repulsed them, and when they went to Milan to try to gain the support of S. Ambrose, who was bishop there, they met with another rebuff.

Finding the Church had failed them, the Priscillianists turned to the secular power, and having plenty of money won over Macedonius, the Magister Officiorum.

He persuaded Gratian to reverse the decision of the synod and Priscillian and his followers returned to Spain in triumph, where they took possession of their churches again.

Ithacius had to leave the province and seek refuge at the Court of Treves, but even there the Priscillianists were able to win over the officials and Ithacius could get no help.

In 383, Gratian was murdered at the instigation of Maximus,

and in 384 Maximus arrived in Treves. He promptly convened a synod at Burdegala (Bordeaux), where Instantius was deprived of his see.

Priscillian, however, appealed to the Emperor against the decision and the synod was unable to forbid or do anything to stop such an appeal.

It was extremely important that Maximus should win the support, if not the favour, of S. Martin. No Emperor at the time would have got far without his support, so he summoned all the bishops to do homage to him and to attend a banquet which he proposed to give.

S. Martin, who was the most outstanding bishop in Gaul at that time, at first refused to attend the banquet because of the murder of Gratian, but consented when Maximus explained how important it was that he should.

When the golden drinking cup was passed round ceremoniously during the course of the banquet, however, S. Martin handed it to the priest who attended him when he had sipped from it instead of passing it to the Emperor, to show his contempt for civil authority and to register his protest against

ecclesiastical matters being debated by civil courts.

Maximus proceeded to hear Priscillian's appeal and summoned him to appear before him at his Court in Treves.

S. Martin was drawn into the quarrel to prevent any further schism in the Church, to try to maintain unity with the Spanish bishops and to uphold the claim of the Church to deal with ecclesiastical matters.

He did, however, intervene on behalf of Priscillian, and Maximus promised that no blood should be shed. S. Martin then returned to Tours.

PUNISHMENT

Ithacius was determined to stamp out the heresy at all costs, and after S. Martin had left Treves, advocated the utmost severity against the heretics. Priscillian was tried before the praefect Evodius and condemned to death.

The Emperor pronounced the sentence and Priscillian, Latronianus, a poet, Euchrocia, two priests and two deacons were put to death. Instantius was banished to the Scilly Isles.

Although S. Martin was now over seventy years of age, he hurried back to the Court at

Treves as soon as he heard what had been done, horrified and angry at the cruelty and deceit of the Emperor, saying that excommunication was quite sufficient punishment for heretics. S. Ambrose, Bishop of Milan, agreed with him.

S. Martin could be induced to have any intercourse with Maximus at all only because he hoped that he might win pardon for some of the followers of the Emperor Gratian who were in danger of their lives.

At length he succeeded in preventing the Emperor from indulging in a general persecution in Spain, but only on condition that he would hold intercourse again with the bishops responsible for the death of Priscillian and his fellow-heretics.

Very unwillingly he agreed, since that was the only way he could save the lives of so many others, but from that time, S. Martin avoided all meetings of bishops in case any of those whose hands were stained with blood might be there.

He blamed his having accepted the conditions imposed on him for the loss of his power to work miracles, for it ceased after that time.

"WISE MEN FROM THE EAST" . . . 5

LAKDASA DE MEL

BY THE REVEREND E. H. ROBERTSON

THIS week I have been talking about people I met in New Delhi. That magnificent capital of India proved thoroughly suitable and we certainly couldn't have found better equipment in any conference halls of Europe or the U.S.A.

But it was not the original plan to hold the World Council of Churches' Third Assembly in New Delhi. As soon as Asia was settled upon, the first suggestion was Ceylon.

We might have met there, but the assassination of the Prime Minister a few years ago and the disputes between Tamils (Indians from the south who have settled in large numbers in Ceylon) and the Sinhalese themselves made that beautiful island look too unstable politically, so the World Council of Churches decided to go to India and, therefore, New Delhi.

Of course, the delegation from Ceylon was disappointed, but a few of their leaders, as always, took a very important part in the Assembly.

Lakdasa De Mel was one of them. He is the Anglican Bishop of Kurunagala, in central Ceylon. He looks Sinhalese with his brown, smiling face, but his voice is the voice of a cultured European.

I remember that the first time I sent a recording of one of his sermons back to London from a conference in Sweden, nearly 10 years ago, no one would believe he was an Asian!

His faultless English, with more than a touch of Oxford and a peculiarly English sense of humour, made him stand out at once.

WITH THE PRESS

He chaired all the Press conferences at New Delhi and handled reporters with consummate skill, always spotting a difficult patch before it was reached, and meeting it with humour and a frank admission when he didn't know, that won the newsmen completely.

He's a veteran of ecumenical conferences and always lights them up. He was once described as the one piece of lipstick on an otherwise drab Assembly — that was said not of New Delhi but of another conference!

During the Assembly we went together into a studio at the All India Radio. Someone had left a huge musical instrument, traditional in India, but quite unknown to me.

I asked Lakdasa De Mel if he could play it, and, without further ado, he picked it up, hoisted it over his shoulder and strummed away with his fingers as he played a lament.

He burst into song and began to sing the liturgy of his Church. It was beautiful and reverent with the soul of India — or was it Ceylon? — in it.

Then I learnt that while the Diocese of Kurunagala was Anglican and while the Prayer Book was greatly valued, the Church there had learnt how to worship in its own way.

Within those few minutes, I learnt that Ceylon had much to give in depth of devotion to the Christians of the West.

We are quite wrong if we imagine that Anglican missionaries have planted little groups of Anglicans just like themselves all over the world.

There is an Anglican characteristic which holds the worldwide Anglican communion together, but it is not sameness. These Sinhalese Anglicans are of the soil and culture of Ceylon. They belong to the same

Church, or at least to the same communion, as the Archbishop of Canterbury; but they are the complete answer to those who fear that unity will bring uniformity.

Another name which is inseparably associated with Ceylon is the Colombo Plan. Lakdasa De Mel has much praise for this post-war scheme to develop the production of South-East Asia.

Britain is deeply involved in the Colombo Plan and the Churches of this country have constantly urged more support for it.

Lakdasa De Mel, who is a complete Anglophile, loving Britain and its culture, could not help pointing out how our armaments plan ran as a rival to the Colombo Plan and wishing that it were not so. These wise men from the East are constantly helping us to get our values right.

Food production and the industrial development of Asia are so much more important — even for the preservation of our way of life — than rockets and nuclear weapons.

MISSIONARY FROM POLYNESIA VISITS NEWCASTLE

A missionary priest from the Diocese of Polynesia, the Reverend Walter Robinson, made a brief visit to Newcastle from October 19 to 23.

He was ordained priest in 1944, and served on the staff of the cathedral at Christchurch, New Zealand, where he also served on the university staff.

He then spent some time in London, after which he went to Polynesia, where he has served for 10 years.

At present, he is the priest-in-charge of Labasa on the island of Vanua Levu, Fiji.

Labasa is a flourishing sugar-growing area, and the Church's work is mainly amongst the large Indian population.

The Reverend Walter Robinson preached in S. Philip's Church, Waratah, on Sunday morning at 7 o'clock, and at S. Matthew's, Georgetown, at 8 a.m.

He attended a youth tea at Walsend on Sunday afternoon, and on Sunday night preached at S. Luke's Church, Walsend.

On Monday, October 22, he

spoke to S. John's Young Anglican Fellowship at Cooks Hill, on Tuesday morning he addressed the Newcastle Church of England Girls' Grammar School morning assembly.

On the night of Tuesday, October 23, he spoke to All Saints' Young Anglican Fellowship, Singleton.

He spent October 24 in Singleton, and October 25 and 26 in Denham.

He'll go to Aberdeen on October 27 and to Scone on October 28.

BISHOP TO RETIRE

ANGLICAN NEWS SERVICE

London, October 28

The Bishop of Salisbury, the Right Reverend W. L. Anderson, who is 70, is to resign his see on December 31.

He has been at Salisbury since 1949.

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EDUCATION CENTRE AT CORIO OPENED

FROM A CORRESPONDENT

Geelong, October 29

"Many people deny the teaching of the Bible because they are afraid of the changes that would result in their lives if they accepted Bible precepts," said the headmaster of Geelong Grammar School, Mr T. Garnett, here on October 21.

Mr Garnett was officially opening the Corio Church of England Christian Education Centre.

He said that "it was important that children should be taught Bible stories when they were young as the content would stand them in good stead in times of crisis in later life."

Geelong Grammar School has a particular interest in this project as some of the boys helped the vicar, the Reverend Allan Batt, and the curate, the Reverend P. Kitchin, to renovate the building, originally a railway mess hut, so that it could be used as a Christian Education Centre for Holy Nativity Church, Corio, Diocese of Melbourne.

The building, divided into three rooms, cost £100; moving cost £100; reblocking £25 and general renovations brought the total cost to £310.

The vicar is a man of faith as he purchased the building by mortgaging a crop of barley at present being grown on 60 acres of land lent by the Shell Com-

pany, a crop which will not be harvested until December.

In speaking of the value of the building the vicar stated that in the month of its use, so far the numbers in Sunday school had doubled.

The extra accommodation that was provided by the second stage in the building programme, namely, the kindergarten and chapel, to be completed by February, would do much to alleviate overcrowding.

After the service the building was inspected by the large crowd attending. The local riding member, Councillor A. S. Thomson, was present accompanied by Mrs Thomson.

Corio is part of the Parish of Norlane, a suburb of Geelong, which has grown rapidly over the past few years.



The Archbishop of Sydney dedicating the new Chesalon Nursing Home at Woonona, near Wollongong, on October 27. With him is Lady Hoskins, who opened the fete.

A CHESALON HOME OPENED FOR ILLAWARRA DISTRICT

More than 2,000 people attended the opening and dedication of the newest Chesalon Parish Nursing home established by the Sydney Home Mission Society at 3 York Road, Woonona, near Wollongong, on Saturday afternoon, October 27.

The home was formally opened by Lady Hoskins, and was dedicated by the Archbishop of Sydney.

It provides accommodation for 31 aged sick men and women, and there are excellent facilities for diversional and physiotherapy.

There are very large sitting and dining rooms for patients which open out on to beautiful lawns and gardens, preserving a homely atmosphere.

Accommodation is also provided for the matron and three members of the nursing staff.

In his address the archbishop spoke about the name "Chesalon" which is of Hebrew origin and means "a fortress," "a place of security" and "a place of hope."

Chesalon Homes, His Grace said, prove to be just that in the highest spiritual sense to those who come into their care.

Not only is their spiritual hope strengthened but their physical and mental hopes are raised

through excellent nursing by devoted Christian nurses and through the therapeutic aids which are used.

In Chesalon Homes patients become members of the "Chesalon family" and thus find a greater sense of belonging.

It was in 1960 that the Home Mission Society bought a beautiful two-storey home with lovely gardens and approximately five acres of land.

The cost was £12,500, and the new building, which has been annexed to the original, with furniture and equipment cost a further £44,500 making a total outlay of £57,000.

NO SUBSIDIES

Of this sum approximately £31,000 has been collected through the efforts of local churches, and by public appeal through a local men's committee and the splendid efforts of two women's auxiliaries, one at Wollongong and the other centred at Austinmer—£27,000 has had to be borrowed.

There are no Government subsidies to assist with the capital cost of nursing homes for aged sick people.

The Commonwealth subsidy of £2 for £1 to provide homes for aged people who are well does not apply to nursing homes for the care of old chronically ill folk.

Recent publicity concerning extra funds for sick pensioners

Y.P.U. EXHIBITION

FROM OUR OWN CORRESPONDENT
Melbourne, October 29

The Y.P.U. is the children's auxiliary of the Church Missionary Society, and is active in a number of Melbourne parishes.

The annual exhibition and prizegiving was held at the Chapter House, St Paul's Cathedral, on Saturday afternoon, October 20, when friends were able to inspect some of the work that has been carried out by branches during the year.

The various prizes earned by individuals on behalf of their branches were also presented. A feature of the prize list for many years has been the Link of Friendship prize fund.

Church people who contribute to this fund are linked with the children to whom the prizes are awarded, and the children who receive prizes are informed of the names of the donors and are encouraged to write a personal note of thanks to them.

does not mean a penny extra for the care of people in "Chesalon" homes. In fact, some hospitals caring for aged sick people may receive £18/- per person per week less than previously.

In the Wollongong area there has been enthusiastic support for the project from Churches of all denominations.

The men's committee reports that the effort has been the means of drawing the various Churches closer together in a work of Christian service.

The "Chesalon" home at Woonona will serve the whole of the Illawarra District.

It will care for aged men and women of all denominations—qualifications for admission are that patients must be chronically ill and unable to afford normal private nursing fees.

Most of those who are cared for are age and invalid pensioners.

The architects for the project were Messrs John Noller & Son, of Paramatta, and the builder, Mr R. B. Mills, of Cronulla.

"QUO VADIS" MISSION AT TWEED HEADS

FROM A CORRESPONDENT

Tweed Heads, N.S.W., October 29

The Venerable J. V. J. Robinson, of Lismore, commissioned the two missionaries for the "Quo Vadis" Mission here on October 21.

They were the Rector of Kyogle, the Reverend John Winslow, and the Grafton diocesan youth chaplain, the Reverend Roland Bigrigg.

The opening address was given by Padre Bigrigg who said, "The Christian faith was never so dynamic or so real to people as when it was challenged."

"It is being challenged in many parts of the world by and through other ideologies."

"It is being challenged to stand firmly in the teachings of Christ—whose teachings cannot be superseded or matters of basic Christian doctrine dispensed with by any mortal within or without the organism of the Church."

"For I firmly believe people want to be led—they want to be shown a way which has survived the ages (not taken on an ecclesiastical Cook's Tour!)."

"The image that the people have of the Church, is the one (alas!) that we so often present as church people, millions who do not read the Bible read those who do; millions do not come to the Sacraments, but they see

what effect the Sacrament has on those who do; they see also how we receive one another."

"We often hear that many people who do not go to church are more Christ-like than many who do. We hear that some may use the Church as a cloak—for business reasons—prestige—for string-pulling or the wrong reasons in the right places."

"This is certainly not without an element of truth in it. The Mission calls for our faith to be real, our charity to reach out and deepen within. Our challenge is to show the Church is a school for sinners, not a gallery of saints."

SELF-WILL

"For, if we are true to ourselves, we know without God, the faith, the strengthening sacramental power—we would be far worse people. If we are anything worthwhile (and in the eyes of God we are), we owe all to God. The best of us is of God and the worst of us is of self-will and egotism."

BISHOP DONALD REDDING

Before Diocesan Synod adjourned on October 4, the Right Reverend G. T. Sambell spoke in appreciation of the work of the Right Reverend Donald Redding, whose retirement on January 31, 1963, had been announced.

Members of synod expressed their feelings with prolonged applause and agreed that the following resolution be placed on record:

"Members of synod sincerely appreciate the outstanding service rendered to the Diocese of Melbourne by the Right Reverend Donald Redding as a parish priest and as bishop coadjutor. His devoted service to his Master and the Kingdom of God has at all times been of the highest order and particularly during terms of office as Administrator of the Cathedral and Administrator of the Diocese when the scope of these appointments gave full opportunity to exercise unique qualities of character and ability in his capacity as Father in God."

DOCTORATE FOR RHODES SCHOLAR

FROM OUR OWN CORRESPONDENT

Melbourne, October 29

The son of a Melbourne vicar has been awarded the degree of Doctor of Philosophy for a thesis which investigated Reparations and the German Finance System 1919-1924.

Mr Bruce Kent studied at the University of Melbourne, and was awarded a Rhodes Scholarship, which took him to Oxford.

After completing his degree there, he returned to Australia, where he lectures in History and Economics at the Australian National University, Canberra.

His father is the Vicar of St. John's, Sorrento.

CENTENARY AT MORPETH

FROM OUR OWN CORRESPONDENT

Newcastle, October 29

The centenary service of the public school at Morpeth, an area rich in Anglican history, was held last Sunday in the 120-year-old Church of St. James.

The lessons were read by Dr G. Waddy, one of the two expulsi of the school to win a Rhodes scholarship, and the member for Maitland, Mr M. Morris, who is a Methodist layman.

The Reverend Victor Pitcher, the students' chaplain for the Newcastle diocese, preached.

The Archdeacon of Newcastle, the Venerable Leslie Sibbard, represented the bishop at the service.

SERVICE FOR HUSBANDS AND WIVES

FROM OUR OWN CORRESPONDENT

Perth, October 29

"All our efforts to understand the meaning of human life are futile unless we recognise the relevance of an eternal perspective," said the Reverend E. L. Beynon, chaplain to the Mothers' Union, at a service for husbands and wives held in St. George's Cathedral here last week.

This service was part of the Christian Family Year observances in the diocese.

The value of the Bible story of creation was that it showed that the divine purpose lay behind the complex business of creation.

Man was governed by reason and not by instinct. Creation was so ordered that it led up to the making of man in the image of God.

Men and women were called into co-partnership with God in the continuing work of creation.

Thus marriage became a vocation, and husband and wife were the instruments of God for the initiation of new life.

Fathers and mothers had equal responsibility in the matter of setting standards in the home and family, but to-day the family was considered not to be as important as it used to be in the past.

One of the contributing causes of insecurity in the minds and

lives of children of school-going age was the absence from home of the mother at times when children needed her most.

When both parents went out to work, children came home to cold emptiness.

Husbands who gave the whole of their time and energy to business in order to provide for wife and family, might in reality be doing them harm by depriving them of a father. Life was not more than meat in such homes.

The task of parents, said Mr. Beynon, was to give their children such a foundation of love, security and spiritual strength, that whatever they had to face in life, they might meet it with confidence and assistance.

The cathedral was well filled with husbands and wives, including several of the clergy who sat in the congregation with their respective wives.

THE ANGLICAN

THURSDAY NOVEMBER 1 1962

NOT THE BEST START

Last week, the Standing Committee of the new General Synod held its first proper meeting. As a matter of course, had it been possible, we should have done our pleasant duty by informing Australian Anglicans fully and accurately of what transpired on this important occasion. Unfortunately, for reasons contained in the brief and unsatisfactory report published elsewhere in this edition, it is simply not possible for us to do our job, or for ordinary Anglicans to know what went on — yet. Our report is slightly acid in tone. Is this any wonder? The travelling and other expenses of assembling the Standing Committee of the General Synod are, by the law of the Church, a charge upon the dioceses. Ultimately, that is, ordinary Anglicans foot the bill. It can cost something of the order of five hundred pounds for the Standing Committee to meet, and its members apparently expect to assemble twice each year. Is there anything unreasonable about Anglicans liking to know what they get for their money?

The Standing Committee is not, after all, some kind of secret society — and it does not happen to be, or to "own" the Church. Very rarely will it ever have to deal with questions so delicate that they should be treated as secret. The great bulk of the work of the Standing Committee, and all that it does, should be quite open and above board, plain for every good Anglican to see. There is an out-worn tradition of pompous secretiveness about the counsels of the Church. Two things inevitably follow. First, such bodies as the Standing Committee of the General Synod make stupid mistakes and are guilty of quite unpardonable oversights, which are rarely sheeted home to them because no one ever knows about them. Second, by failing to take into their confidence the rank and file of the Church, they throw away the strong moral and other support which an informed rank and file can and will give, if decently treated.

If these strictures appear at first sight unnecessarily severe, two examples may demonstrate their justice. We state bluntly, with full knowledge of the facts, that at least one serious oversight has occurred, or one illegal or unconstitutional act has been committed or condoned, at each and every meeting of the Standing Committee held since 1955, under the old and the present Constitution alike. It used to be the cowardly custom even of episcopal members of the Standing Committee to throw responsibility for these oversights upon the fragile shoulders of the late BISHOP W. G. HILLIARD. Whom will they blame for their failure to invite THE BISHOP OF NEW GUINEA to attend last week's meeting? The law of the Church is that all of the Metropolitan shall be *ex officio* members of the Standing Committee. The Constitution expressly provides in Section 9, and again in Section 74(1) that "Metropolitan" means the senior diocesan bishop of a Province in the event of the metropolitan see being vacant. THE BISHOP OF NEW GUINEA happened to be acting Metropolitan of Queensland last week. He was in Sydney, and could without difficulty have attended the meeting. He had as much right as any other member of the Standing Committee to be present. Yet, it may authoritatively be stated, this simple fact was not mentioned by one single member present — not by the lawyers, or even the Three Wise Men. This slight to a distinguished and universally respected bishop is no less a slight because it was unintentional. Not that BISHOP STRONG will lose any sleep over it: he has survived slights from more experienced quarters than his fellow-Anglicans! We deal with the point at such length, however, because it is an excellent example of the kind of unpardonable oversight in which the Standing Committee has consistently specialised for far too long, and which will be avoided in the future only if someone exposes them publicly. Privately to draw attention to these oversights, as this newspaper's staff has done a score of times in the past few years, is a waste of time. As a matter of elementary fairness to the ordinary Anglicans who pay the bill, errors and oversights on the part of the Standing Committee will in future be noted in our columns.

The second legitimate criticism of the Standing Committee, its failure to keep the Church informed of its doings, is of course bound up with the first, that it makes mistakes and forgets things. In our view, the development of the Church in Australia under the new Constitution, with all that this could mean in terms of witness and worship on a national scale, depends not on what some fondly describe as "leadership" alone, but on the attitudes of rank and file Anglicans.

The motive which led the Standing Committee last week to set up a sub-committee of three to handle Press matters was unquestionably good; but the means was just too silly.

The proof of the pudding is in the eating. Five days after the meeting of the Standing Committee, there has been not one "official" word about it from the sub-committee of a bishop and two archdeacons!



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

Once More Unto The Brink

The terrible exercise in brinkmanship last week over Cuba, with its threat of nuclear war, shows how much the peace of the world is at the mercy of a few men in the United States and Russia.

It is true that the United Nations is now taking an active hand in trying to settle the inflammable question of the missile bases in Cuba. But it is disturbing that the U.N. was not called in at the beginning.

The United States probably argues that unilateral action in blockading Cuba was justified by its discovery of the Russian-aided bases pointing like a dagger at its heart.

But the world at large, only now beginning to recover from the shock of this sudden confrontation of the two nuclear giants, will surely feel that an unduly grave risk was taken in not invoking U.N. intervention at the outset. If that risk is receded that is possibly because Russia was caught off balance and so has been unexpectedly conciliatory in agreeing to the dismantling of the bases. On another occasion more favourable to her she might act unilaterally, too.

Frustrating as these recurring war scares are, it could be disastrous if faith were lost in the United Nations, now in its 18th year. The aim must be to encourage the nations to "beat their swords into plowshares and their spears into pruning-hooks" in the modern sense of banning nuclear weapons and converting the scientific genius of man wholly into constructive channels.

The only hope under God of obeying this ancient Biblical injunction would appear to be through the United Nations, which at this time specially needs our prayers for "thy saving aid unto all nations" so that the people of all the world may, indeed, have "a happy issue out of all their afflictions."

Hospitality For Migrants

A fine example of practical friendship to migrants was set by 11 Apex clubs which sponsored

103 people who flew into Sydney from Britain this week.

Television pictures showed the cordial reception given to the migrants, mostly young people, at the airport. A light meal was served there while the new arrivals and their sponsors became acquainted.

But the most heart-warming gesture was to follow. The new arrivals will live in the homes of their sponsors until they can find homes of their own.

In handling such large-scale transfers of people as occurred at the height of the migration boom the use of hostels was inescapable. But it is good to see the Apex clubs giving a lead in making the reception of newcomers more good neighbourly. Perhaps other organisations will be encouraged to do likewise. We still need migrants, especially those with special skills, and a friendlier reception will help them to adjust themselves to Australian life.

There has been a disturbing increase in the number of migrants who have returned to their own countries in the past year or two because of disappointments here, particularly in finding suitable homes and jobs. A helping hand from friendly organisations and individuals would often make all the difference to migrants with such anxieties.

More Freedom To Demonstrate

The suggestion in this column last week that the Premier of New South Wales and the State Police Commissioner should have a talk about a more liberal policy on orderly public demonstrations struck a responsive chord.

A Liberal M.L.A., Mr B. C. Doig, obviously with the anti-hanging demonstration by university students in mind, asked the Premier, Mr R. J. Heffron, to lay down as a principle to guide the police that "peaceful processions by citizens are permissible provided they do not obstruct traffic or threaten civil disorder."

Mr Heffron, who is also the Minister in charge of Police, said he would certainly not interfere with the Commissioner or his men in the execution of their duty.

At the same time Mr Heffron obviously has a talk with the Commissioner about the conduct of processions. "I am sure," said Mr Heffron, "that he will be prepared to give it careful consideration."

The Commissioner, Mr Norman Allan, who has been in the office only since early this year, has made it clear on several occasions that he expects the police to treat the public courteously. That direction is obviously being carried out by police on traffic duty, who combine firmness with good temper in a most exemplary way.

But there is little doubt that the demonstrating students were handled with unwarranted severity, almost certainly because no distinction was made between the students' typical Commem. Day behaviour (often provocative and silly) and their orderly march with banners of protest against capital punishment.

The Bishop And The Chauffeur

An unusual reason for retiring was given by the Bishop of Salisbury, the Right Reverend W. L. Anderson. He said his chauffeur was too old to drive him about.

But it transpired that the bishop's reason was purely jocular. True, his chauffeur, Mr John Bealing, was 70 last January. But the bishop himself reached the allotted span only one month later.

Mr Bealing, who has been a chauffeur for 50 years, has driven the bishop for the past 14 years over an estimated distance of 200,000 miles.

Bishop Anderson explained later: "The real reason I am resigning is so I can hand over to a younger man."

I believe there is no mandatory retirement age for English bishops. But in recent years there has been an increasing tendency for them to retire soon after reaching 70. It might be even more satisfactory if everywhere in the Anglican communion a definite retiring age were fixed.

—THE MAN IN THE STREET.

STANDING COMMITTEE OF GENERAL SYNOD

The Standing Committee of General Synod met in Sydney last Friday, October 26.

It is understood to have appointed a sub-committee to handle Press matters, including a news release of some kind about last Friday's meeting itself.

The sub-committee consists of the Bishop of Armidale, the Right Reverend J. S. Moyes; the Registrar of the Diocese of Canberra and Goulburn, the Venerable A. W. Harris; and the honorary secretary of the Standing Committee, the Venerable H. G. S. Begbie.

Up to the moment of going to press, THE ANGLICAN has received no information whatever about last week's meeting from the Press sub-committee or any of its members.

It is known, however, that matters discussed by the Standing Committee included the possibility of setting up a Primate's Secretariat. This was referred to a sub-committee. The meeting also took necessary action to rectify a procedural mistake about gathering information on the methods of election of Primates in the Anglican communion and their functions and duties.

It is also known that, despite the clear provisions of the Constitution, the Bishop of New Guinea, the Right Reverend P. N. W. Strong, was not invited to attend the meeting.

It is expected that some kind of "official" news release about the meeting will be available to the Press early next year.

ONE MINUTE SERMON

WELCOME TO A KING

S. JOHN 12:12-19

Simon's supper would be held on Saturday evening, that is, after the Sabbath was ended. What follows is the background of what we know as Palm Sunday. "Jesus is coming." And a great crowd go out to meet Him.

There were possibly many Galilean folk who had come to Jerusalem for the feast and were camped round about the city. They still have in mind the Kingship they had tried to make His after the feeding of the five thousand. And so palm branches are cut from the trees between Bethany and Jerusalem and with them and their cheers, they welcome Him.

At other times, Jesus has refused such welcomes—this time He accepts them for He knows what will happen before the week has gone. He will be a King, but the Kingship of His choice, not theirs.

The story of the coming in to Jerusalem is so well known—in a manner in which our Lord had arranged with the owner for the loan of the ass, the sending of the two disciples to collect it and the mounting on the cloaks of the disciples. A King rode on a horse when he was going to war, or an ass when coming in peace.

Thus our Lord fulfilled Zechariah's prophecy at one and the same time, claiming to be the Messiah and revealing what kind of Messiah He will be. Zechariah's prophecy (Zech. 9:9-10) emphasises the meekness of the King and His purpose as ending war and bringing peace.

How difficult it must have been for the disciples to begin to understand this claim that He would build a universal family upon Himself. Later on, after the Resurrection and Ascension, as they looked back they knew something of the meaning of what He had done and had allowed others to do to Him. They realise that he is the foundation stone of their Scriptures.

Thus two crowds travel with Him—those who had seen the raising of Lazarus and those from the city who went forth to meet Him. It would seem that "the world had gone after Him" and the Pharisees feel their cause is lost.

But how fickle are we: The crowd who cried "Hosanna," a few days later, cry "Crucify Him." Even to-day—the great company of people who gather in worship on Palm Sunday are not to be found before the Cross on Good Friday as true worshippers. For many of them Good Friday is just a holiday and the Saviour cries in vain "Is it nothing to you all ye that pass by?"

The Church of to-day does indeed need a conversion to its King.

CLERGY NEWS

BUNYAN. The Reverend J. R., of the staff of Canberra Grammar School, has been awarded the Lucas Tooth scholarship for 1963. He will leave for England about the middle of next year.

COWLAND. The Reverend J. S., to be Locum Tenens at St. Stephen's, Coorparoo, Diocese of Brisbane, as from November 1.

DAHL. The Reverend J. A., Rector of St. Michael's, Flinders Street, Diocese of Sydney, to be Curate-in-charge of the Provisional Parish of Bexley North, in the same diocese.

FELLOWES. The Reverend N. B., has been appointed Priest-in-charge of Barmecide, Diocese of Canberra and Goulburn.

KEMSLEY. Dr D. S., former Lucas Tooth scholar, has returned to the Diocese of Canberra and Goulburn. He is to be Assistant Priest at St. John's Church, Canberra, and chaplain at the Australian National University.

MARR. The Reverend K. H., Curate-in-charge of the Provisional Parish of Bexley North, Diocese of Sydney, to be chaplain at Long Bay Gaol, in the same diocese.

WATERS. The Reverend S. P., formerly Priest-in-charge of Barmecide, Diocese of Canberra and Goulburn, has been appointed Rector of Cobargo, in the same diocese.

CHURCH CALENDAR

November 4: Trinity 20.
November 6: Leonard, Confessor.

RELIGIOUS BROADCASTS

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

SUNDAY, NOVEMBER 4:
* **RADIO SERVICE:** 9.30 a.m. A.E.T. Consecration of St. Boniface's Cathedral, Bunbury, W.A. Preacher: Archbishop of Perth, the Most Reverend R. W. H. Moline.
RELIGION SPEAKERS: 4.15 p.m. A.E.T. "Frontier" — A Christian Monthly Review.
PRELUDE: 7.15 p.m. A.E.T. Westminster Madrigal Singers, Melbourne.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend A. Maxwell James.
* **EPILOGUE:** 10.48 p.m. A.E.T. From Gloucester Cathedral, England.
MONDAY, NOVEMBER 5:
* **FACING THE WEEK:** 6.15 a.m. A.E.T. The Very Reverend E. M. Webber.
WEDNESDAY, NOVEMBER 7:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "My Trouble Is" Third Conversation.
FRIDAY, NOVEMBER 9:
* **EVENSONG:** 4.30 p.m. A.E.T. St. Paul's Cathedral, Melbourne.
MONDAY, NOVEMBER 5 — SATURDAY, NOVEMBER 10:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Reverend A. K. Ryan.
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend John Edwards.
DAILY DEVOTIONAL: 10.30 a.m. A.E.T.
* Monday — Deaconess Elizabeth Alfred.
Tuesday — The Reverend A. M. Jackson.
Wednesday — "School Service" — "God with His People." — John Bunyan.
Thursday — The Reverend A. P. Campbell.
Friday — The Reverend E. J. Storrison, S.J.
Saturday — The Reverend J. R. Payne.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend H. L. Dunn.
TELEVISION:
ARN 2, SYDNEY:
* 11.00 a.m. "Divine Service" Consecration of St. Boniface's Cathedral, Bunbury, W.A. Preacher: Archbishop of Perth, the Most Reverend R. W. H. Moline.

4.45 p.m. "Sunday Special" — "Escaping the Enemy." The Reverend Hugh Girvan.
6.30 p.m. "Meeting Point" — "Rome and Canterbury." — The Reverend A. G. Reynolds.
10.35 p.m. "Well Tempered Harmony." The Reverend A. G. Reynolds.
ARV 2, MELBOURNE:
11.00 a.m. "Divine Service" from St. Paul's Lutheran Church, Box Hill, Melbourne. Preacher: The Reverend E. Leske.
4.45 p.m. "Sunday Special" — "Bridges." The Reverend Vivian Binks.
6.30 p.m. "Meeting Point" — "This is My Story." Dr Paul White.
10.45 p.m. "The Voices of the Prophets." Rabbi R. Brasch.
ARQ 2, BRISBANE:
11.00 a.m. "Divine Service" from Methodist Ladies' College, Kew, Melbourn. Preacher: Dr A. Harold Wood.
4.30 p.m. "Paul of Tarsus" — "To Rome."
6.30 p.m. "Indonesian Journey." Impressions from a recent visit.
10.45 p.m. "Keeping the Feasts." The Reverend John Alexander studies the development of the Christian Feasts.
ABS 2, ADELAIDE:
4.30 p.m. "Paul of Tarsus" — "Jerusalem."
6.30 p.m. "Indonesian Journey." Impressions from a recent visit.
10.30 p.m. "Chimney-Pots and Steeples." Mrs Jill Perkins.
ARW 2, PERTH:
4.30 p.m. "Paul of Tarsus" — "Diana of the Ephesians."
6.30 p.m. "The Liturgy Tomorrow." Two Roman Catholic scholars discuss possible changes.
10.30 p.m. "Epilogue." Canon Matthew McFarney.
ABT 2, HOBART:
11.00 a.m. Solemn High Mass from St. John's College, Woodlawn, N.S.W.
4.30 p.m. "Paul of Tarsus" — Greece.
6.30 p.m. "What Goes On: Is the Church Any-Action?" Introduced by the Reverend John Garrett.
10.35 p.m. "Living by the Rule." The Order of S. Benedict.

LETTERS TO THE EDITOR

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

ON CHRISTIAN EDUCATION VIEW ON STATE AID

To THE EDITOR OF THE ANGLICAN Sir, — If the report of the Primate's presidential address to Sydney Synod filled the Reverend E. C. Grundy with despair (October 18), much from both the West and Far North is similarly received, by some of us at least, here in the East. The Reverend A. T. Pidd's letter, however, helps to put us more clearly in the picture and, might I suggest to Mr Grundy, shows the danger of relying upon Press reports, particularly when seeking to analyse "dream-worlds."

If Mr Grundy is interested in objective tests, he will of course study not only the full context but something also of the history of education in Australia. It is unfortunate that fear of Roman Catholicism is always being trotted out as being what motivates those opposed to State-aid; there are well founded principles at stake.

The whole future of education in Australia is in a sense bound up in this question, and many before the Primate have pointed as to what could result. The Bishop of Armidale, surely one of the most outstanding minds yet produced by the Australian Church, has over many years pointed to the fragmentation of our education system which would be the logical result of State-aid.

We are just not able to look at State-aid in isolation as an issue concerning only Roman Catholics or independent schools. Any aid given has of necessity to be available to all, and we are then back where we were 100 years ago. Ultimately, aid could result in complete anarchy in education, with three or four schools each competing with the other for pupils, with a subsequent lowering of educational efficiency and increased cost. The real probability is that the State system would be greatly weakened, and the divisions within the community undoubtedly worsened. The situation foreshadowed by the Primate would be then very real. Unless of course the allocations for education are to be tremendously increased.

The true Church school should surely work towards its own extinction. The ultimate aim of the Church ought to be nothing short of an education system for all, thoroughly rooted upon religious principles. It follows then that the Church must accept its full share of responsibility for public education. It was upon this basis that the Church of England last century gave up its own denominational schools. There should never be any suggestion that the Church seeks to wholly supplant the State in the field of education; the Church must ever be content to seek to transform the community by democratic persuasion.

We need to keep a clear distinction between religious (undenominational) and denominational teaching. There is no reason why the first, upon an agreed syllabus, should not find a place with other subjects in the curriculum. There appear to be no real grounds, however, for State-aid for denominational teaching, which should be the sole responsibility of the respective denominations.

Whether in Mr Grundy's analysis the present system has failed is really beside the point, it provides the only ground upon

which the Church has any real right to play a part, and it should be noted that a place for the Church has always, generally speaking, been there, and in some cases even for denominational segregation.

Perhaps Mr Grundy might conduct a similar objective test, to the one he suggests, upon a generation of school leavers from the Church schools, and let us know how they would have fared against "groups of Hindus" — allowing in either case that this would be a fair test for the Hindus. The result of "segregate" classes of Anglicans would be just as interesting.

In saying that school R.I. can take no credit for the children already in Sunday school or church, I believe he loses his objectivity. Upon what test does he take all credit to the Sunday school or church?

We are sometimes too apt to count Anglican heads. Our forebears built maybe better than they knew in setting down that the policy for education in Australia should be "more education for more people." We must, I believe, as a Church, not only play our part in helping to bring this about but ensure that at the same time we do our best to show Christ to every child rather than be content with our own little ark. Who knows really the result; all the objectivity tests one could devise will never show what is "taught" as distinct from what is "taught." We do the Anglican cause no good by joining in the mud throwing at the State system. Far better to hop in and make it work.

Yours sincerely,
ALLEN G. JAMES.
Oakleigh,
Victoria.

To THE EDITOR OF THE ANGLICAN

Sir,—On re-entering parish work again I wish to make a plea in favour of State aid. I believe that a measure of State aid should be granted to Church schools whether in the form of capital grants and/or loans for buildings and/or equipment or allowances to parents.

I believe there is a growing body of opinion throughout Australia (Anglican at any rate) in favour of aid (Melbourne doesn't necessarily represent Victoria, neither Sydney New South Wales).

Many parents of children attending independent (Church) schools are making sacrifices to enable such education to be given. Costs are high, but with State aid these could be reduced (possibly further should the establishment of Teaching Orders be pursued seriously in all such schools). It may be true that most Anglican schools have far to go before they approach the religious ideal for which they were founded.

However, they do even now, in religious matters, provide a better milieu and more definite teaching than is possible under the State system (in Victoria anyhow). The argument for or against must be kept free of sectarian bias. (In England, where many Church schools receive State aid, the Anglicans receive the largest share! — admittedly a different historical background to here.)

Apropos of your Leading Article of October 11, it's not a far cry from school grants to university. In England no control strings are attached whatsoever to the spending of University Grants Commission disbursements, even though they may be to Oxford or Cambridge colleges, still Anglican in ethos (chaplain and college chapel).

I understand it is the same in Australia, where substantial Commonwealth grants have been made in connection with building programmes of University (Church) colleges. Accountability yes, but not control!

As resident chaplain at Trinity Grammar School, Kew, until September 30 last, I persistently put before senior boys the thesis that the Christian of whatever tradition must believe in reunion. Not only is opposition to State aid anti-democratic, but it is sectarian in that it heightens

the sense of denominational isolation.

"No State aid" makes the keen Anglican feel he bears a special burden "for conscience' sake;" the Roman Catholic, that he is more cut off than ever from the rest of Christendom. It cuts right across the Ecumenical Movement.

Too, to endeavour to mould all into one State educational system is a form of totalitarianism. The independent schools are performing a tremendous service even apart from the religious side. They are maintaining a very necessary alternative system. One of their best points is that they are able to experiment educationally by their very nature.

It is time that we buried the religious prejudices that belong to the Reformation era or the nearer past. I am convinced that a sincere and constructive appraisal of State aid could help to heal the divisions of Christendom.

Yours faithfully,
(The Reverend)
J. T. CORRIGAN,
Assistant Priest, Berwick, Vic.

R.I. IN SCHOOLS

To THE EDITOR OF THE ANGLICAN

Sir,—The vote of the Ballarat synod in favour of withdrawing from the co-operative approach to religious education in State schools is deeply regretted by many Anglicans in Victoria. What wonder if Christians of other denominations doubt the sincerity of our ecumenical professions when we refuse to co-operate in teaching all that Christ has commanded to all our future citizens?

No protest against unity and an Agreed Syllabus was made in 1950, when the Education Act was amended to permit Christian teaching as part of the school curriculum. After long exclusion from the schools those now critical were ready to take advantage of the new facilities. We are now looking forward to a further advance in securing liberty for Christians on the official staff to offer their services as voluntary teachers, and ultimately we hope the State will see the wisdom of teaching Scripture as an integral part of the school system.

If we are to heed our critics we should abandon these further advances towards a Christian basis of popular education, and allow the secularists to own the schools. Segregation whether within the State system, or in Church schools apart, makes for division in social and political life. We have tasted the fruits of our victory over secularism in 1950. There is a new attitude towards the Churches and their work in the schools. What folly at this stage to divide our forces.

It seems doubtful if those who want to teach only their own elite, and leave the rest, have ever paused to define their aim in the national schools — while teaching in the schools we are part of the system, and our aim should be to plant a leaven of faith which we have reason to hope will work unseen till the whole life of the school is permeated and enriched. Have we any justification to use these schools as a fishing pond to catch Anglicans? When Christ called his disciples, he gave us a much wider scope — "From henceforth thou shalt catch men."

Further, if we were permitted specially to indoctrinate only our own, and leave the rest to we know not what, we are doing little to change the climate of society, which is the most formative educative influence at work in the world, and which will cancel out the special Church teaching which we think to be supremely important.

Anglicans along with other Christians gained their place in the schools by united action. We can keep and enlarge that place only by continuing to work together in unity.

Yours, etc.,
(Dean)
H. T. LANGLEY.
Caulfield,
Victoria.

I'D LIKE TO KNOW . . .

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

Last week two interpretations of the Sermon on the Mount were given. Here are two more.

The third view is that the Sermon presents such a standard that men are driven in penitence and shame to Christ. This is the orthodox Lutheran attitude. "Beneath the Sermon's scrutiny, our complacency and self-assurance disappear, and we know ourselves for what we are."

O. Henry has a short story which bears out the truth of this view. A country boy migrated to a large city where evil companions taught him to be a pick-pocket. One day, having filched a fat wallet, he saw a gentle girl of his own age. As he looked, he recognised her. She had sat beside him in the village school in far-off days. She did not see him, but the sight of her made him realise what he had become. "God," he said, "how I hate myself."

OBITUARY

BISHOP JAGOE

We record with regret the death in England on October 17 of the Right Reverend J. A. Jagoe, one-time Chaplain-in-Chief, Royal Air Force, and later Bishop of Bermuda.

As assistant Chaplain-in-Chief from 1939 to 1944, he became known to an enormous number of men serving in all ranks of the Royal Air Force because, despite the administrative duties which fell to his lot at the Air Ministry, he still managed to travel around Royal Air Force stations in the United Kingdom. He retired from the Service with the relative rank of Air-Vice Marshal, to become Bishop of Bermuda, in 1946.

On resigning that see he returned to Ireland to become Rector of Schull, where he had been born in 1889.

CANON JULIAN BICKERSTETH

We record with regret the death in England, on October 16, of Canon Julian Bickersteth, M.C., one-time chaplain of Melbourne Grammar School and later Headmaster of S. Peter's College, Adelaide.

He was in his seventy-eighth year. A memoir will appear next week.

THE REVEREND E. L. MILLARD

We record with regret the death last month of the Rector of S. Peter's, Richmond, Diocese of Sydney, the Reverend E. L. Millard.

Mr Millard was Rector of Kembla (1933 to 1940); Rector of Dulwich Hill (1940 to 1953); Immigration Chaplain for the Sydney diocese (1950 to 1951); and Rector of Richmond from 1953.

THE REVEREND C. E. HULLEY

We record with regret the death on October 26 of the Rector of S. Anne's, Strathfield, Diocese of Sydney, the Reverend C. E. Hulley.

Mr Hulley began his ministry in the Diocese of Armidale in 1920, remaining there until 1940. He had been Vicar of Emuville, Vicar of Moree, a canon of S. Peter's Cathedral, an examining chaplain to the bishop, Canon Residentiary of the cathedral, and chairman of many committees in that diocese.

From 1940 to 1951 he was Rector of S. Oswald's, Diocese of Sydney. He was a chaplain in the R.A.A.F. from 1945 to 1950.

Mr Hulley then became Rector of All Saints' Cathedral, Bendigo, Victoria, until 1956. During this time he was chairman of the C.E.M.S. Provincial

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

There is, nevertheless, nothing in the Sermon to support this view. Rather is the Sermon a guide to the already repentant. They have already accepted the cleansing of Christ. "Repentance must not be the substitute for obedience, but rather the first step towards it."

The fourth view is that of the great Albert Schweitzer. During a period of war, special laws are introduced. They suit the emergency. When the emergency is over, the laws are rescinded. Before Christ's kingdom comes catastrophically, interim ethics are required. Logically, that would mean that since the kingdom did not come catastrophically in A.D. 30, this Sermon

would have no place for twentieth century Christians. Schweitzer's whole life of self-abnegation is a living witness to the falsity of this logic.

Having looked at four approaches to the Sermon on the Mount, and having dismissed both the view expressed by Dame Rose Macaulay's character that the Sermon is impossible, and that of the Roman Catholic Church that it is for specially religious people, we come nearer the truth as we accept the words of the converted agnostic, philosopher Dr C. E. M. Joad. "We know . . . that we ought to live as Christ enjoined. We may say that Christ's prescription of good living is wholly impracticable, or is much too difficult; but that does not alter our conviction that it is the right prescription."

If it is the right prescription, how are we to keep it?

In a recent lecture Professor Jeremias reminded his hearers that Matthew's Sermon was but the summary of many sermons. Behind many verses and segments of thought there lay a whole area of teaching which Matthew did not report. What Jeremias is saying is that there had been preparatory teaching which had so much been accepted that only the summary and the advanced teaching are necessary.

This advanced teaching was given to committed men and women: instructed followers who had repented, been baptised and had set out to lead the Christian life. They were members of the redeemed society. Not for the sinful unregenerated is his teaching: it is for "the twice born."

"BY THE SPIRIT"

Just to read it through indicates that none can live it in their own strength. The power of the Holy Spirit is necessary. So S. Paul captures the essence of the Gospel when he writes: "If we live by the Spirit, let us also walk by the Spirit." Augustine's phrase is possibly better known, but it says the same thing: "Love God, and do what you like."

"For this is indeed the difference between Law and Gospel: the Law leaves man to rely upon his own strength and challenges him to do his utmost. The Gospel, on the other hand, brings men before the gift of God and challenges him really to make the inexpressible gift of God the basis for his life." So writes Professor Jeremias.

But since men and women cannot live such a life of glorious liberty and opportunity without signposts to guide and markers to warn, the Sermon has its specific commands. For the new life of Christ lies beyond the Law, but not outside it. As we read the directions of living, our complacency is shattered and our self-sufficiency destroyed. How can we do these things? Coming to Christ ashamed, we are encouraged and strengthened.

The fullness of the Sermon will possibly always elude us. Niebuhr calls it paradoxically, "the impossible possible." But all great living has been inspired by the vista of the unattainable. We press on to perfection, often conscious of abrupt failure, always aware of falling short of the standard but ever pressing forward, buoyed up by the sustaining power of the Spirit of God.

Council of Victoria. He became Rector of S. Anne's, Strathfield, in 1956.

MRS L. MYNETT

We record with regret the death on October 17, of Mrs Lynda Mynett, of Windsor, N.S.W.

N. H. writes: The passing of Mrs Lynda Mynett, after a lengthy illness, was felt very deeply by all parts of the community of Windsor.

She was the wife of the rector's warden at S. Matthew's, and herself a regular worshippier, and an active worker in a number of the Church organisations. She was a devoted wife and mother, and her whole life showed a deep love for God and for other people.

There was a large and representative gathering at the funeral service in S. Matthew's on the following day.

Words from the Epistle for S. Luke's Day read during the service seemed most appropriate: "I have fought a good fight, I have finished my course, I have kept the faith."

MRS F. A. LONG

We record with regret the death on October 22, in Sydney, of Mrs F. A. Long, widow of the Right Reverend G. M. Long, former Bishop of Bathurst and of Newcastle.

"ROLLS" WINDOW

ANGLICAN NEWS SERVICE
London, October 29

A new stained-glass window in the north aisle of the nave of Westminster Abbey was unveiled by Lord Kintnersley, chairman of Rolls Royce Ltd., on October 23.

It is in memory of Sir Henry Royce, the aero-engineer, who died in 1933, at the age of 70.

It is the last in a series of eight memorial windows designed for the Abbey by the late Sir Ninian Comper.

The design incorporates scenes from the lives of S. Dunstan and King Edgar and includes the coats of arms of Sir Henry Royce and the city of Derby.

The unveiling will be followed by the dedication of the window by the Dean of Westminster, the Very Reverend E. S. Abbott.

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BOOK REVIEW

DEMYTHOLOGISING — OR DEATH?

KERYGMA AND MYTH. Volume 2. Edited by H. W. Bartsch. S.P.C.K. Pp. 358. 49s. 9d.

I WAS brought up to believe that the truth of Christianity depended on the literal and historical nature of its foundation—facts: the life, death, and resurrection of Jesus Christ, through whom God gave revelation and redemption to man.

This is the belief, I should imagine, of most Christian people, and it has been the teaching of the Church for two thousand years. "If Christ be not risen . . . your faith is also vain."

But in the past century and a half, as everyone knows, the literal and historical nature of the foundation-facts have been assailed devastatingly and apparently triumphantly by the scientific approach, the cause-and-effect type of thinking which has proved itself by its practical effects, and which is totally opposed to the supernaturalistic world-view of the Bible.

The Virgin Birth, the deity of Christ, the resurrection of Christ, all the credal statements which the ordinary literally-minded layman takes at their face value, have become very difficult for the said layman, once he starts to think and read, to accept.

There have been a number of reactions to this situation. The most common has been the frank abandonment of Christianity and of faith by the vast majority of intellectuals, and the retreat into Christian institutionalism by the common people. These are just two different ways of denying Christ. Interestingly enough, it is precisely what happened before, during the first defeat of Christianity in the Dark Ages.

A second type of reaction is found among those who keep calmly re-asserting the literal and historical nature of the foundation-facts, because the Bible has been proved right by Archaeology and little tracts. Fundamentalists do this, and a surprising number of undergraduates.

Liberals such as Schweitzer have frankly admitted defeat, declared that we cannot know Jesus or any facts about him, and, following the example of heretics and schismatics of ancient and modern times, have delved into the rich storehouse of Christianity for the raw materials of philosophies to which they have added conceptions of their own (Reverence for Life, Christian Ethics, etc.).

Let another group of theologians believe that the question still remains open, that the scientific viewpoint has offered few certain conclusions, and much work still remains to be done. Meanwhile, all results on both sides of the dispute must be carefully authenticated, and traditional orthodoxy must still be preached, as honestly as possible.

But now, with Rudolf Bultmann and the controversy that has raged about him on the Continent since the 1940s, we have a more positive attempt to rescue the edifice which appears to be tottering on its foundations. Whether this will amount to a new lease of life for Christianity remains to be seen. Its followers are optimistic, courageous, and the re-discovers of a tremendous power.

BULTMANN faces honestly up to the non-historical nature of the redemptive facts. That is not to say that he declares them to be unhistorical. The form in which we have them, he says, is mythological.

The vital power in Christianity depends, not on assent to a number of propositions, a set of historical facts, but on the individual's total personal response to the kerygma, to the proclamation of the Word of God, which has been preserved for us in the Bible in these mythological forms.

But, in order to remove the false stumbling-block of an obsolete world-view, so that modern man may encounter the true stumbling-block, which is the challenge to abandon all man-made security and cast himself upon God, it is necessary for preachers and exegetes to "de-mythologise," that is, to denigrate the true meaning for us which lies hidden in these ob-

solete forms. For example, the meaning for us of the old concepts of heaven and hell is that both God and evil are transcendent; the meaning of Satan is that "evil is a spiritual tradition which overwhelms every man," the meaning of eschatology is that the world is temporal and transitory.

Jesus Christ was a man born at Nazareth, but in our personal encounter with God, He becomes for us, personally, "the eschatological event," through whom we attain self-understanding. No abstract, objective statement may be made about him, only what he means to me, personally. Thus the "prior understanding" which every believer, and every exegete must bring to Scripture is an existential understanding.

FAITH becomes separate from any knowledge of objective facts. It is personal encounter with the unprovable, it is "sheer faith." This is the meaning of Jesus' words to Thomas: "Blessed are they that have not seen yet have believed." Faith should not be dependent upon any kind of objective proof whatever.

Even from such a brief summary, it will be seen that Bultmann's views must have roused rage, hope, and argument in various circles. In 1953 a denunciation of his teachings was read out from the pulpits of the United Evangelical-Lutheran Church of Germany. Volume II of "Kerygma and Myth" contains the most important and characteristic contributions that have been offered to the debate since the first volume was published ten years ago.

Karl Barth from a theological viewpoint, Karl Jaspers from a philosophical, Gustav Brondsted from a linguistic and scientific (the latter article being very charmingly written) all inveigh against Bultmann, and they all say the same thing: that "forme" and "fond" are inseparable, that the Gospel cannot be released from the myths that embody it.

They all show up ruthlessly the impossibility of Bultmann's enterprise. It is as if he were trying to flog a dead horse by the novel method of asserting that only the horse's outward form is dead, its essential "horseness" still remains and is true and effective for us.

Bultmann is adding, not disengaging; he is trying to graft the spiritual experience of modern man on to the old doctrines, and in justifying this he ends up in intellectual dishonesty. He is guilty of theological, philosophical, and linguistic absurdity.

Yet, the paradox of the controversy is that though the critics are undeniably right yet it is Bultmann and his defenders who come off best, for they ask the one question that matters, the evangelical question: What actually happens? How is encounter with God brought about? How is faith born? By theological, doctrinal correctness? No, but by a mystery of surrender that defies words because it is prior to words; it is the substance of which words are the shadow; it is raw experience, which is neither produced nor proved by thinking; but it is reality which vitalises a man and humanity.

The critics know nothing of this. Jaspers admits freely that he does not share the experience. Barth reveals on every page a coldness and lack of concern for the problems of men who would fain believe but cannot (dismissed by Barth as "modern man, with his electricity and atomic physics").

And yet the critics are right. Bultmannism is a heresy. It is in no sense true to the credal conceptions of Christianity, nor to the plain meaning of Scripture. It is heresy born of sympathy, like Pelagianism of old, but like the latter it must inevitably lead to disintegration. It is philosophically impossible, because it makes God dependent on the individual's experience of him. God does not exist *pro se*, but only *pro me*.

Where must Christianity go from here? Has Bultmann hastened a process of destruc-

tion? That may well be, for in admitting so freely the untenable nature of the Biblical world-view, he may have further widened the cracks in the foundations, for which he can offer no effective mending.

Or is he in fact presenting a new religion, the religion of faith, of self-finding? A religion which uses by custom the terminology of Christianity, but will readily survive without this terminology, for it is not essential to it?

The answer to this question seems to be an emphatic Yes. But there are those who would say that Bultmann is simply being open about what has always been true of Christianity. For the saints it has always been a system of timeless mysticism, fed on the forms of Christianity, but these are not its necessary or exclusive diet.

Is Bultmann offering an effective alternative diet? He is asking faith to feed upon itself: to affirm its own existence simply because it knows that it is so, to leap upon God, whom it cheerfully admits to be an unnecessary hypothesis. *Resignatio ad infernum* indeed!

Is such faith possible among those to whom these things are clear? Or does faith only flourish when the objective nature of its facts are believed in? A psychological study of faith seems to be

urgently necessary; this seems to be one of the most important academic questions arising out of the Bultmann controversy, but it does not seem to have been recognised on the Continent.

This book is both stimulating and depressing; the former because it is good to see real theological debate, to see truth casting its light into many fields of enquiry, unifying knowledge.

It is depressing because the debate is more than an education. In true existentialist fashion, it shows up the loneliness of modern man, bearing the full responsibility of being, and not knowing. His dilemma is no passing phenomenon; he is heir of all the ages, the age of the Bible, and the age of science. Both teach him what he is: each denies the other. Meanwhile, faith is as real as love, as essential, as undemonstrable, but we cannot find the Beloved, because we have proved him out of existence.

Bultmann has at least re-affirmed the fact of faith, and in this he is in the true line of the Reformers. But this is no reform. It can only mean the end of Christianity as it has always been understood. The birth of faith means the death of Christ. Yet . . . He was raised again with a spiritual body. Can it be so with His religion?

BARBARA THIERING.

ANGLICAN OF THE WEEK



Our Anglican of the Week, although an Englishman, is meeting old friends wherever he goes on his present Australian tour.

He is the Bishop of Singapore and Malaya, the Right Reverend C. K. Sansbury.

Before this he was Warden of S. Augustine's College, Canterbury, the centre for post-graduate study for clergy from every part of the Anglican communion.

A number of Australian priests were at S. Augustine's during the time the bishop (then Canon Sansbury) was warden.

At S. Augustine's one finds Indians, Japanese, Australians, Africans, Americans and Englishmen and others living, studying and worshipping together.

For nine years before the last war the bishop was an S.P.G. missionary in Japan. He returned as the Archbishop of Canterbury's chaplain during the Japanese Church's centenary celebrations.

In 1932, he worked at Muzazu and two years later he be-

came a professor at the Central Theological College in Tokyo.

He continued that work until 1941, at the same time acting as chaplain to the British Embassy in Tokyo.

After four years as a chaplain in the Royal Canadian Air Force, he became Warden of Lincoln Theological College until he began his work at S. Augustine's.

With a background such as this Bishop Sansbury has much to tell us about the world mission of the Church and its particular task in overseas missions.

Although he has already spoken in most dioceses, little has appeared about him in our columns for, with typical efficiency and courtesy, Bishop Sansbury has agreed to write an article for THE ANGLICAN, summing up his message and the impressions of his Australian tour.

We hope Brisbane will give him time to do this!

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MODERN WAYS FOR CHURCH

ATTRACTING THE PUBLIC

ANGLICAN NEWS SERVICE

London, October 29

The Church should use modern methods, such as broadcasting, newspapers and magazines, and make its buildings more pleasing to attract the public, the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, said on October 22.

He told nearly 700 clergymen at the Norwich diocesan conference: "We have many rivals—and I do not mean the communists—who rely on first-class films and good cheap literature."

Dr Bardsley criticised untidy notice boards, Victorian vases with badly arranged flowers, tiled floors, Victorian stained-glass windows and pine-pitch pews.

Gas-lit halls of olive green, smelling of a damp mustiness, and candle-grease and spent incense also came under his censure.

"Young people are revolted with them and run a mile away from them," he said.

Far too long the Church had been content with an harmonium and that "soul destroying bell at Matins." It was better not to have a bell at all.

Magazines the bishop regarded as the open-air pulpit of the Church and as a means of getting into people's homes.

There was nothing worse than a badly printed invitation to the Church.

FALSE PICTURE

People were too contented with hymns written in 1845. "What about hymns of the twentieth century?" he asked.

He added: "There is a false picture that the clergy are wealthy, lazy and middle-class. It is thought of bishops that they are fat, sleepy, conservative and over-paid. That is not so."

He was glad he had a modern cathedral to start from. "There are some who say what was good enough for our fathers is good enough for us," he said.

"That is not true. We must use broadcasting, trained scriptwriters, television, magazines and newspapers." Hoardings could also be useful.

There were dangers, but with experts to help and the right men trained they could go ahead with confidence.

Dr Bardsley was speaking in a gaily lit ballroom called the Samson and Hercules.

He said he could not recall addressing clergy in a place "as vivid as this one," but it was apt that he should be talking of modern methods in such a place.

COVENTRY PLANS EXTENSIONS

ANGLICAN NEWS SERVICE

London, October 29

Within five months of the opening of the new Coventry Cathedral there was news last week of building extensions.

The provost, the Very Reverend Harold Williams, said this was because of the "entirely unexpected demand on our service."

Sir Basil Spence, the cathedral architect, is designing an international youth hostel, administrative offices, and a new song school for the cathedral choir.

Subject to planning approval a start will be made almost immediately on the new buildings.

The youth hostel will consist of two dormitories accommodating 32 young people and their leaders.

The provost said there were already bookings throughout the spring and summer of next year for parties of visitors from several countries.

The need for administrative offices had become urgent because of the large number of visitors to the cathedral.

In the five months more than 2,500,000 visitors had been around the new building.

ELECTORAL COLLEGES?

APPOINTING BISHOPS

ANGLICAN NEWS SERVICE

London, October 29

A plan for reform in the method of appointing bishops in England is put forward by the William Temple Association, a society of lay men and women of the Church of England, in a pamphlet issued this month by "Prism," an Anglican monthly.

While acknowledging that the present system—under which bishops are appointed by the Crown on the advice of the Prime Minister—"produces good bishops of adequate scholarship and powers of leadership," it says:

"We are, however, disturbed by the fact that so many bishops tend to come from the same upper middle-class social background."

The pamphlet puts forward these proposals:

The power at present exercised by the Prime Minister should be transferred to the Crown. If it is widely desired, the Crown should continue to "ratify" appointments, though with no power of veto.

Bishops should be appointed by electoral colleges, which might be composed as follows:

The archbishop of the province (of Canterbury or York) who would be chairman; the bishops of the provinces (it is suggested that Canterbury should be divided into two sub-provinces) (12 or 13); these clergymen and three laymen from the vacant diocese; one clergyman and one layman from each other diocese (13 or 14 each), giving a total of 45 or 48.

PEACE BANNERS IN CATHEDRAL

ANGLICAN NEWS SERVICE

London, October 29

C.N.D. banners and the banners of other peace organisations will be presented at the altar of Southwark Cathedral at a Service of Peace to be held on Remembrance Sunday, November 11.

At the same service an address will be given by the cathedral librarian, Canon D. A. Rhymes, who is an official speaker for the C.N.D. movement.

The service is the second in a series of four acts of worship to be held at the cathedral on Sunday evenings during November, and dealing with modern-day problems.

Each will begin at 6.30 p.m. and will be included under a general heading "Called to Service."

The first, on November 4, will deal with the problems of underdeveloped countries and the speakers will be Mr John Kamau, General Secretary of the Christian Council of Kenya, and Mr Norman Larby, of the Department of Technical Co-operation.

The third, on November 18, will deal with Service in Industry: Mr Eric Norris, a wharf manager, and Mr Len Squirrel, a shop steward convener and member of a union executive committee, will speak on industrial relations.

In the last of the series, which will deal with education, teachers from various schools will speak about their work.

ABBEY ORGANIST RESIGNING

ANGLICAN NEWS SERVICE

London, October 29

Sir William McKie, Organist and Master of the Chorists at Westminster Abbey, has announced his resignation for late in 1963.

He will not give up his other musical activities in London.

He has been at the Abbey since 1946.

REGRET ON CUBA

W.C.C.'S APPEAL

ECUMENICAL PRESS SERVICE

Geneva, October 29

The officers of the World Council of Churches have expressed "grave concern and regret concerning the action which the U.S.A. government has felt it necessary to take with regard to Cuba."

A statement issued here on October 23 said they "fervently hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tension."

Signers were Dr Franklin Clark Fry, New York, chairman; Dr Ernest A. Payne, London, vice-chairman; and Dr. W. A. Visser 't Hooft, Geneva, general secretary.

The complete text of the statement is as follows:

"Taking their stand on statements made by the World Council of Churches' Assemblies, the Committees and Officers of the World Council of Churches have on several occasions expressed their concern and regret when governments have taken unilateral military action against other governments.

"The Officers of the World Council of Churches consider it, therefore, their duty to express their grave concern and regret concerning the action which the U.S.A. government has felt it necessary to take with regard to Cuba and fervently hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tension."

THE TELEPHONE SAMARITANS

ANGLICAN NEWS SERVICE

London, October 29

The Manchester group of Samaritans, which was formed two years ago, has opened an office at Gaddum House, 12-13 Queen Street, Manchester 2.

The telephone number is BLA 9000, and callers at any hour of the day or night will be automatically connected with a member of the Samaritans.

The Samaritan service to help those in distress was founded in 1953 by the Reverend Chad Varah at S. Stephen, Walbrook, and in nine years the London service has brought help and advice to thousands of people.

The scheme has spread, and there are now telephone Samaritans in nearly every city in Great Britain and Northern Ireland.

They also have contact with many centres on the Continent, in the Middle East and in the Far East.

The Manchester service has been organised by the Reverend E. B. Greening and the Reverend Basil Higginson.

An appeal is now being launched to provide more telephonists and members of the "Flying Squad"—anonymous men and women with telephones and cars who are willing to be called out at any hour in emergency cases.

PRAYING TOGETHER

ANGLICAN NEWS SERVICE

London, October 29

On October 15 a group of Anglicans and Roman Catholics met to pray at the shrine of King Edward the Confessor in Westminster Abbey.

They formed part of a larger group drawn together by a shared concern for Christian unity, and others unable to be present in person joined them in spirit in this special act of prayer and witness.

From the Abbey they walked to Westminster Cathedral, where they were welcomed by Mgr Gordon Wheeler, the Administrator, and spent a further period of silent prayer together.

The special intention of prayer during the Abbey vigil and the time of prayer in the cathedral was for the unity of all Christian people and in particular for the guidance of the Holy Spirit upon all those gathered at the Vatican Council in Rome.

OBSERVERS WELCOMED

RECEPTION IN ROME

ECUMENICAL PRESS SERVICE

Geneva, October 29

Observers of the non-Roman Catholic Churches to the Second Vatican Council were welcomed at a special reception on October 15 organised by Augustin Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity.

Speaking in French, Cardinal Bea welcomed them as "my brothers in Christ." He said that through the grace of baptism, indelible ties have been established (between Christians) which are "stronger than all our divisions" and that there is a growing consciousness of this fact in all parts of the world.

Cardinal Bea expressed disappointment that the Eastern Orthodox Churches were not represented by observers. He urged constant prayers that the unity of the Church which, he stressed, is not the work of man, but is given by God, may be made manifest on earth.

Replying on behalf of the assembled observers and guests, Dr Edmund Schlink, of the University of Heidelberg, an observer of the Evangelical Church in Germany, noted that most of the observers present represent member Churches of the World Council of Churches and that through the W.C.C. "we have experienced how Churches, which had hitherto held aloof from one another, have entered into a genuine dialogue and arrived at a new understanding and a mutual exchange of thought, so that it has been possible to establish fellowship and co-operation."

STEP FORWARD

He said the observers regarded their presence at the council as "a great step forward" in relations with the Roman Catholic Church.

But, he said, all present were aware of the "tremendous, deep-rooted obstacles" which separate Christians and that "we would not be divided were it not for the fact that every one of us feels that God Himself has deeply obligated us to our own Church. We would not be truly furthering unity in Christ if we failed to take this fact seriously," he said.

Professor Schlink pointed to two facts which "strengthened the hope of genuine dialogue between us."

He said these are the stress in the Pope's opening address on the obligation to do and say "the revealed truth" and the concern that a distinction be drawn between the substance of doctrine and the way in which it is formulated.

"I am convinced that divided Christendom has more in common than is apparent at first sight from its different formulations," he declared.

Earlier the observers were welcomed at an audience by Pope John XXIII, who told them their presence gave him "a sense of comfort." (See text elsewhere in this issue.)

UNITY TALKS

ANGLICAN NEWS SERVICE

Edinburgh, October 29

Specific issues, other than those already listed, may be discussed in the Anglican-Presbyterian unity talks, resumed at Durham last July.

Anglican representatives have asked for discussion of "the Church as royal priesthood," "the place of the laity in the Church," and "the relations of Church, State and society."

The Church of Scotland has asked for discussion on four issues—"the meaning of unity as distinct from uniformity," "the validity of ministerial orders," "the doctrine of the Holy Communion" and "the meaning of the apostolic succession."

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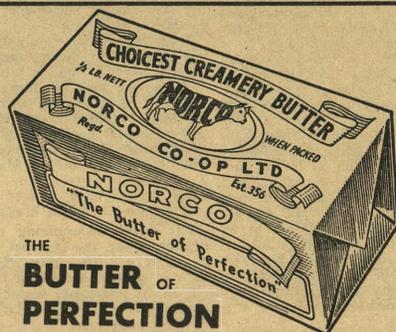


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THE ALL-AGE BIBLE STUDY GROUP . . . 6

THE GOSPEL OF S. MARK

By WINIFRED M. MERRITT

"I FEEL as though I have been living two thousand years ago," a group member remarked at the conclusion of a course on the Four Gospels.

This remark was evidence of the fact that the organiser had realised his primary objective in arranging the course, at least in the case of this particular member, for the first thing to be done is to make the Gospel narratives live.

The ultimate goal of the study group, however, has still to be reached, the stage of the personal commitment of the individual members; and this takes time.

An adequate understanding of the Bible calls for sustained effort over a period. Many people stop at knowledge of its contents, "It says in the Bible" being sufficient for them.

Who it was who said it, when it was said, why it was said, what it meant to the people who first heard it—these things are given no consideration, their relevance remaining unrecognised.

To study the Bible as content alone is to equate it in this respect with any other great literary masterpiece of biography and wisdom.

Unhappily, however, perhaps the majority of Christians to-day do not get even as far as contents in any but a partial manner, resting satisfied for their personal faith with "My Church teaches" or "the minister says."

The stuff of their mind belongs to someone else. They live a second-hand religious life; and a second-hand faith is of no more than second-hand value to anyone.

The purpose behind the formulation of a course of study on the Four Gospels is that sincere people should come together to examine the Christian records, and through them to come, along the way, face to face with Christ Himself.

It is continually being emphasised by the Churches that a Christian cannot live in isolation. They do not mean that a Christian cannot sit at home and read the Bible for himself.

But the Ethiopian eunuch tried that method, only to become more and more puzzled—which is what happens still. It was not until Philip and the eunuch made a group that the darkness lifted for the eunuch. We need each other in our study of the Bible, as we do in daily living.

Coming, then, to the Four Gospels, the first thing to be made clear is that each of them was written with a different idea in mind, by a different person, for different readers or hearers, and at a different period.

PROCEDURE

Secondly, there is in these four small books more than sufficient to engage any one of us in a lifetime of study. The group must not expect to complete the course in a few weeks.

And it is well that it works on the principle of "from general to particular," that is, commence with a general outline before proceeding to particular aspects.

By this means, everything is dealt with in its context, with a consistent forward movement, avoiding the necessity to keep retracing one's steps, the sure way to confusion and discontinuity.

A good pattern to follow at the outset of the study of a gospel is to list six questions:

Who was the author?
What is known about him?
Where did he write his Gospel?
When was it written?
Why was it written?
What are its special characteristics?

The group members should make notes under these headings as the study proceeds, for their future reference. Elementary

groups will need to be given the answers direct, in the form of instruction; others will be capable, with the aid of suitable commentaries and reference books, of collecting the information for themselves, either as delegated "home work" or in group session supplemented as necessary by assistance from the group organiser.

The special characteristics of each Gospel may be elaborated to the light of the group's capacity.

In dealing with "S. Mark," the first and shortest Gospel, his homely use of the Greek language provides a vital human link, and presents the author as a real person.

The simple style of his Greek can be demonstrated sufficiently to most groups from any ordinary English translation of his Gospel, even though no single member of the group may have any knowledge whatsoever of Greek.

It can be done by merely drawing attention to the number of times the word "and" is used.

A passage such as chapter 6, verses 20-56, is a good example of Mark's sentence structure, and no matter how familiar the members of the group may be with the content of "S. Mark," it is almost certain they will never before have noticed the colloquial nature of the language.

Far from undermining their reverence for this Gospel, the discovery will spur them on in their investigation, and set them off on an immediate search for similar passages. John Mark is now their kinsman.

Another way to bring S. Mark's Gospel to vivid life is to direct the attention of the group to the clear evidence of eyewitness accounts in the narrative. Mark himself was probably

not present at many of these happenings, but if the group is made aware, as is generally believed to be the case, that Mark is recording the reminiscences of Peter, one of the intimate inner circle of the disciples, it will have the strange effect of transforming the members themselves into eyewitnesses of what took place.

Each group member, that is, becomes a participant in the separate experiences. His own eyes see the wearied Jesus, His head resting on a cushion, fast asleep in the stern of the tossing fishing boat.

He sits in one of the companies of fifty at the feeding of the multitude, as the vast crowd settles itself on the green grass, the bright coloured clothing making flowerbed patterns up the sloping hillsides.

"KNOW HIM"

Instead of simply reading about Jesus, the members of the group are wafted away to Palestine.

The "know" Him, walk with Him, listen to Him, care for His needs, miss Him when He is not with them and, by and by, learn in a sacramental and thrilling way to live with him day by day in the second half of the twentieth century.

They watch His very gestures, realise His own need of God as they see Him at prayer, feel compassion with Him in His humanity, His search for rest and quiet periods, hear His deep human sighs, stand awed at His indignation and His occasional anger, help in a reverent, humble way to give Him their human companionship, walk with Him in the fields and on the hills of Galilee, as on the hills of home, learn something of His pity and love for the sick and sad and

penitent, and marvel, as did the Twelve, at His superb and inspiring courage.

And, through these same Twelve, they see themselves, and realise as never before their own weaknesses, their lack of all that made Him sinless and splendid; they rise up in protest at the rudeness of these disciples, marvelling at the poverty of their understanding, in very truth indeed the counterpart of their own, for is it not true that we are often just as unmanly towards Him as were they?

It is well to provide the group with a list of Scripture references and allow them to make their own discoveries from the Gospel text. Their appetite whetted, they will, like Oliver Twist, want more.

Intrigued by what they have learned, and by what there may be to learn about S. Matthew's Gospel, they await eagerly the next session.

And when, upon some occasion, they are tempted to abandon their loyalty and try "something else," they will hear themselves saying, with the disciples, "Lord, to whom shall we go?"

One thing remains to be done before proceeding to "S. Matthew," and that is to emphasise the hint Mark gives us in his striking portrait of Jesus, of "something more" than the human, the claim to superhuman authority, the mysterious thread running through the entire Gospel, from its opening words to its close, the exciting and awful sense of being from the outset in possession of a secret in its own time to be told.

Perhaps the best presentation of this is contained in Professor C. H. Dodd's small booklet on "How to Read the Gospels."

C.M.S. SUMMER SCHOOL

The N.S.W. branch of the Church Missionary Society will hold its annual summer school at Katoomba from January 4 to 12.

A record number of 13 house-parties will be conducted in the Blue Mountains areas as well as the many private bookings being made.

The Federal secretary, the Reverend A. J. Dain, will be chairman.

Daily Bible studies will be taken by the Reverend Dudley Foord.

Other speakers will include the Reverend James Mundia, of Kenya, the Reverend Adonyika Ntogota of Uganda, and the Reverend Gershon Nyaronga, of Tanganyika.

More than 20 missionaries, home on furlough, will also take part.

NUCLEAR WAR FORUM

The Religious Society of Friends (Quakers) will hold a public forum, "Christians Survey Nuclear War," in the Friends' Meeting House, 119 Devonshire Street, Sydney, on Saturday, November 10, from 2 p.m. to 6 p.m.

Major-General the Reverend C. A. Osborne will speak of his personal opinions as a Christian and a soldier.

Dr M. R. Lemberg will explain the Quaker Peace Testimony and its application to current problems.

The Reverend N. J. Chynoweth will trace the history of the Church's attitude to war.

A period of questions and general discussion will follow.

BIBLE ON WAX

ANGLICAN NEWS SERVICE

London, October 29

A new series of twelve long-playing records on which Sir Laurence Olivier reads extracts from the Old Testament, has been produced for E.M.I. by Douglas Fairbanks Jr. The series is called "The Living Bible."

Included on the records, which cost £24 or can be purchased on a mail order system of one record each month for twelve months, are the stories of the Creation, Adam and Eve, Moses, Joseph and the battle of David and Goliath.

The project has taken over three years to complete and involved more than 1,000 hours of script-writing, editing and recording.

The background music includes traditional shepherd songs recorded "in the field" and authentic synagogue chants.

The cost of the project is estimated at £130,000, and the series is commended by many Church dignitaries, including the Archbishop of York and the Bishops of London, Durham, Manchester, Chichester and Blackburn.

MISSION CHURCH DAMAGED

ANGLICAN NEWS SERVICE

London, October 29

The 20-year-old thatched Cyrene Mission Church, near Figtree, Southern Rhodesia, which is well known for its murals, was severely damaged by fire on Saturday night, October 13, when it is believed that two petrol-bombs were thrown into the building, one at each end.

The Reverend R. Ewbank, Principal of the Mission, said that repairs could cost many hundreds of pounds. It is hoped to provide the church with a more solid roof of tiles or slate.

TOOWOOMBA FESTIVAL

FROM A CORRESPONDENT

Toowoomba, October 29

Sunday, October 21, was the dedication and patronal festival of the Parish of S. Luke's, Toowoomba, Diocese of Brisbane.

It is sixty-five years since the dedication of the parish church and three years since the new extensions were dedicated on S. Luke's Day, 1959, by the Archbishop of Brisbane.

More than 700 communicants were present at services throughout the day. These included 100 new communicants who were welcomed to the altar at 7 a.m.

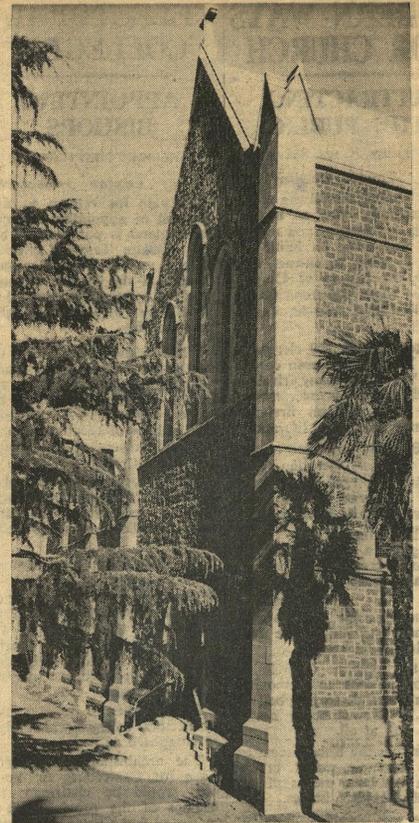
The 9.30 a.m. Eucharist emphasised Luke the Evangelist, when the parish canvassers dedicated themselves to their task during the next few weeks. The Gospel for S. Luke's Day, the sending out of the seventy, was particularly appropriate at this time.

The rector, Canon W. B. Ward, spoke about the Church's ministry of healing at Evensong.

He stressed the faithfulness of Luke the Beloved Physician to S. Paul, and he mentioned the clergy-doctor groups who are meeting from time to time to consider the use of full-time chaplains in hospitals.

In preparation for the festival, intensive lay visitation had been carried out by the ladies of the parish to invite parishioners to come to church on this day.

This will now be followed by the parish canvass to be done by the men of the parish as a continuation of the evangelising work of our parish mission in September.



The new chancel, the Warriors' Chapel, and the memorial windows which were dedicated at S. Luke's, Toowoomba, on October 18, 1959.

GREEK LEADER DIES

ANGLICAN NEWS SERVICE

London, October 29

Archbishop Athenagoras, of Thyatira, an outstanding Greek Orthodox leader, who had been the Exarch of the Ecumenical Patriarchate in Western and Central Europe since 1951, died in London on October 16.

He had made, during this time, an important contribution to good relations between Anglican and Orthodox.

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FOLK MASS AROUSES MUCH CONTROVERSY IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, October 28
Beaumont's Folk Mass, held in Adelaide by the Young Anglican Fellowship on Labour Day early in October, has aroused widespread controversy in the South Australian Press.

The Folk Mass was held at All Saints', Colonel Light Gardens, one of the most modern churches in the Diocese of Adelaide.

The celebrant was the Reverend J. A. Dobbs, assisted by the rector, the Reverend R. F. Steele, and the assistant chaplain of Pulteney Grammar School, the Reverend R. A. Wyndham. It is estimated that more than 400 young people, with a fair sprinkling of adults, attended the service. Many could not get into the church and had to stand in the doorways and watch through windows.

The enthusiastic congregation soon caught the atmosphere of the service as cantor Chris Wyndham, drummer Kent Fuller, bass player Ron Williams and pianist Tony McMichael went into action.

Their accompaniment was dignified, and the entire service was held in an atmosphere of reverence; it was a healthy reverence, well garnished with the exuberance of youth.

After the service, which was televised by an Adelaide TV station and also tape-recorded, the members of Y.A.F. had breakfast in the parish hall and then left for National Park in the Mt Lofty Ranges, where they held a picnic.

Press publicity for the service began a few days before the Labour Day holiday week-end, when Adelaide's evening newspaper carried a five-column photograph headed: "Jazz Goes to Church."

Part of the article accompanying the photograph said: "The Folk Mass is a jazzed-up version of the Anglican Sung Eucharist . . . Prayers are set to modern tunes—for instance, part of the Lord's Prayer is sung to the 'Dam Busters' March'."

On the evening of Labour Day the television station used extracts from the service in its

news service. Then the controversy began in the letters pages of the daily Press, and at the present time, two weeks after the service, the "battle" is still raging, with letters appearing daily for and against the Folk Mass.

Soon after the controversy began, it became clear that the mis-use of the word "jazz" by the Press had been overlooked by most people.

Yet, despite letters pointing out that "Jazz Mass" is not the correct term because the music accompanying the service is not jazz, critics have repeatedly attacked the service because of its use of "jazz."

Some of the criticisms offered in letters so far are of interest for the light they shed on certain attitudes towards the Holy Communion.

One critic wrote: ". . . We celebrate Communion in remembrance of Our Saviour's death on the Cross, and we view with horror the howling mob that mocked and jeered at Him as He hung there.

"I cannot conceive of anything more contemptuous of Jesus Christ and more revealing of the depths of degradation to which human nature can sink, than to have a jazz band playing at the foot of the Cross."

"SHOCKED"

Another said: "The Jazz Mass to me is a symbol of that particular denomination's failure to preach the basic and plain Gospel messages . . ."

Referring to the response "and let our cry come unto Thee," one woman wrote: ". . . I think jazz masses will fail to reach the Divine Ear."

Another woman said: "As a young Christian, I am deeply shocked and alarmed to see that one of our suburban churches has so lowered its standards as to be 'part of the world.' Only a church which has forgotten the 'high purpose' for which it was ordained would allow jazz into its life, let alone into its Holy Communion service. It seems that there are churches which do not know for what purpose they stand . . ."

One of the most constructive replies came from the pianist at the service, who said, in part: ". . . Because of the association of the word 'jazz,' many unwittingly condemn this service as they associate it with dance bands, rock-'n'-rollers, etc.

"In doing so, they betray themselves, for, as the celebrant, Father Dobbs, pointed out in

his sermon, God must not be departmentalised—He is as much with us in the dance hall and cafe as He is in church . . ."

A number of lay people have suggested that it is a pity no "official" statement has been issued by the Church on the controversy, apart from a reference in the Press by the Dean of Adelaide, the Very Reverend A. E. Weston, which suggested that he did not favour the use of the Folk Mass.

One layman told your correspondent this week: "I suppose the authorities are hoping the whole thing will simmer down soon."

Latest reports suggest that "the authorities" could be disappointed if this is what they are hoping for; it is believed that Adelaide's other television stations are interested in a follow-up feature, and one of these is likely to appear on television in November.

The other point that many lay people have overlooked is that the service had the approval of the Bishop of Adelaide, the Right Reverend T. T. Reed.

CANON GREEN ON TOUR

ANGLICAN NEWS SERVICE
London, October 28

Canon Bryan Green, of Birmingham, is to leave London Airport on Monday, October 29, for his thirty-first visit to Canada and the United States.

His main work will be to lead the Bishop's Mission in Calgary, Alberta—an evangelistic effort intended for the whole diocese on the occasion of the tenth anniversary of the consecration of the bishop, the Right Reverend George Reginald Calvert.

The opening meeting is expected to see an audience of six or seven thousand people in the Corral at the Stampede Grounds, Calgary.

Besides preaching there each night of that week Canon Green will appear on more than 30 television programmes, and will give three lectures at Calgary University.

During the following week he will visit outlying parts of the diocese.

After flying to conduct a clergy conference in Saskatoon on November 8, Canon Green will preach in the University Chapel at Stanford University, California, on the morning of November 11 and in San Francisco Cathedral that evening.

He will also visit Richmond, Virginia, William and Mary College, Williamsburg, and Washington, D.C., and will arrive back in London on Saturday, November 24.



Mr Alan Wilson, churchwarden, presenting a silver tea and coffee service to the Reverend James Payne at the farewell at Coorparoo on October 21.

RECTOR FAREWELLED AT COORPAROO

FROM A CORRESPONDENT

Coorparoo, Q., October 29
The Rector of S. Stephen's, Coorparoo, Diocese of Brisbane, the Reverend J. R. Payne, was farewelled here on October 21, before his departure for Perth where he will be installed as Dean of S. George's Cathedral on November 15.

Despite a heavy fog the large parish church was packed to capacity for the celebration of Holy Communion at 7.30 a.m. and 9 a.m.

An extraordinary scene was witnessed in front of the church as communicants pouring out from the 7.30 a.m. service mingled with hundreds waiting to come into the church for the 9 a.m. celebration.

Communicants for the three celebrations of Holy Communion at 7.30 a.m., 9 a.m. and 11 a.m. exceeded 1,200.

For the evening service the church could not contain the worshippers and hundreds were directed down on to the basket ball court area where the farewell function was to take place. The service was amplified to them through loud speakers.

The setting for the farewell function was most impressive. The tremendous crowd seated on the large basket ball area which was floodlit and decorated with gay bunting and coloured lights was a sight to behold.

On one side of this natural amphitheatre were the senior

choir in their black robes with white facings, the junior choir with their red cassocks and white surplices and the organist seated in between wearing her blue robe.

The State Treasurer for Queensland, the Honourable Thomas Hiley, M.L.A., spoke on behalf of the community and referred to the mark that the Reverend James Payne and his family had made in the parish and district and the wonderful progress that had taken place in his five and a half years as rector.

DIOCESAN TRIBUTES

Mr Hiley particularly referred to the fact that the great parish church had been built, dedicated and consecrated during Mr Payne's period of office.

The Dean of Brisbane, the Very Reverend William Baddeley, spoke on behalf of the diocese. The dean said that the rector would be greatly missed by the diocese. He had served on important committees and had made a great contribution

to the wider work of the Church.

Canon Eric Hawkey spoke on behalf of the clergy. He referred to the fact that Mr Payne had numbered amongst his friends clergy from all schools of thought.

Canon Hawkey said that the rector had, in a remarkable way, combined the Catholic and the Evangelical during his rectorship of S. Stephen's.

The services of the parish church were noted for their dignity. All things were done "decently and in order."

Coupled with this has been the great Evangelical emphasis in the preaching of the Word and sound Anglican doctrine and teaching.

"This," said Canon Hawkey, "was surely a wonderful combination and it was seen in the tremendous impact that the Church of S. Stephen had made on the community and the diocese."

Other speakers from the parish referred to the sterling qualities of the retiring rector and his wife. A presentation of a silver tea and coffee service was made to them both and a cheque was presented to the rector.

CAMPS FOR SCHOOLBOYS

Adventurous activities to challenge each and every camper will be features of the Y.M.C.A. summer vacation camps to be held from January 2 to 24, 1963, said Mr Frank Prince, the Boys' Work Secretary, this week.

These camps are open to any schoolboy over eight and a half years of age, and are held at the Y.M.C.A. permanent youth camp, "Yarramundi," which is ideally situated in bush country on the banks of the Grose River, five miles from Richmond, N.S.W.

The camp facilities include modern cabin accommodation, dining hall, large recreation hall, sports oval, cricket pitch, basketball, volleyball and other courts.

Younger campers will take part in programmes based around the "Treasure Island" theme, whilst older boys will participate in bushwalking, leadership training, confidence courses, public speaking, and many other challenging activities.

Roller skating, canoeing, swimming, hiking, camp fire concerts, visits to local places of interest, films, tether ball, sports skills, crafts, etc., are available for all.

Application forms and further details available from Mr Prince, Y.M.C.A., 325 Pitt Street, Sydney, phone MA2713.

'PERMISSION FOR DEVIATIONS

The Archbishop of Sydney has asked his clergy to let him know by November 30 of any deviations from the Book of Common Prayer of 1662, for which they seek permission.

Resolutions must come from a special meeting of parishioners as stated in the Constitution.

"It is in matters of how we give outward expression to our worship in ritual and ceremonial, in word or in action, that is important," His Grace says.

"In Morning and Evening Prayer permission need not be asked for a shortening of the Exhortation, for the use of guided intercessions after the Third Collect, or for turning to the east for the recitation of the Creed.

"In the service of Holy Communion permission for any alteration whatsoever, other than the omission of the Exhortation and the summary of the Law in the place of the Ten Commandments at weekday services, must be sought. This includes any kind of verbal alteration, whether insertion or omission."

The archbishop also said he could not give permission for united services to take the place of Morning Prayer or Evening Prayer on Sundays.

He had no objection to them on weekdays or on Sundays when they did not take the place of the usual Anglican services.

YOUNG PARENTS' RALLY

ANGLICAN NEWS SERVICE
London, October 29

The Archbishop of York, Dr F. D. Coggan, and Mr R. A. Butler addressed a mass meeting of young parents in the Royal Albert Hall, London, on October 24.

The meeting was organised by the Mothers' Union as a part of the Christian Family Year.

R.S.C.M. SCHOOL IN MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, October 29
This year's one-day school arranged by the Victorian branch of the Royal School of Church Music was held early this month at the Melbourne Grammar School.

It was under the direction of Mervyn J. Byers, Organist and Master of the Choristers, S. Andrew's Cathedral, Sydney; its emphasis was on the practical details of music in parish churches.

A congregational hymn practice showed how this could be taken with any congregation, and Mr Ian Tyler explained how practical help to individual parish churches can be given by the R.S.C.M.

The opening address, at 2.30 p.m., was by Mr Byers, on the question of boys' choirs in the space age.

He maintained they still have a place—although mixed choirs are a difficulty—but require careful organisation and maintenance.

Good standards require adequate recruitment, with proper training of probationers, and as

far as possible, the interest of parents.

He followed this address with a practical demonstration of teaching boys a new psalm, with boys from the choirs of Holy Trinity, Kew, and S. Paul's, Canterbury, as guinea-pigs.

His teaching method emphasised his opening maxim, "The choir must know the chant."

SHABBY MUSIC

After afternoon tea, Mr Byers' address was on the parish church as a centre of music, under Australian conditions, pointing out that unfortunately, Church music is regarded as a joke, and that in actual fact, there is far too much shabby music.

Nothing should interfere with the careful preparation of the musical side of Sunday's worship, and other things should be an

extra, with perhaps special groups being formed for special music.

Recitals at night, rather than on a Sunday afternoon, were advocated.

Following a basket tea, the gathering moved from the gymnasium (where the afternoon sessions took place) to the chapel, for a short recital of organ music for parish churches.

This comprised several pieces played by John Mallinson.

The chaplain of Melbourne Grammar School then led Evening-song, with the choral parts of the service sung by a boys' choir under the direction of Donald Britton.

The school ended with a brains trust with a panel including the Reverend Owen Dowling, Mr Ian Tyler and Mr Donald Britton.



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THE MUSIC OF THE CHURCH . . . 36

SCHOOL OF FLANDERS

BY THE REVEREND EDWARD HUNT

IT is not always realised how widespread is the school of Church music.

Every country has played its part in supplying the universal Church with its own rich stores of melody, so that music may well be regarded as a bond of unity embracing Christendom.

The Oxford Dictionary of Music, for instance, reminds us that Flanders "for long supplied the capital of Christendom with its chief singers and composers," so that until the time of Palestrina and his friend, S. Philip Neri, founder of the Oratorio, 1556, the Roman school was really the Flemish school by nature and composition.

Among these famous musicians of Flanders may be mentioned Guilielmus Dufay, c.1400-74.

A chorister of Cambrai Cathedral, he went to Rome and other cities with the then wandering Pope, singing in the Papal Choir.

He was M.A. of Sorbonne and Canon of Cambrai, Bruges and Mons, living later in Savoy and at the Court of Burgundy, while his last years were spent at Cambrai.

"The greatest Netherlands composer of its greatest period," he wrote much brilliant Church music and lively secular pieces.

Josquin Des Prés, c.1445-1521, a pupil of Ockeghem, c.1430-95 (chaplain and composer to Charles VII in Paris, with excellent masses, motets and chansons to his credit), was born in Hainault, then, going to Rome, he was in the service of the Pope, 1486-94, becoming Canon of Condé.

BURNEY

He left many masses and motets, but though "one of the most able contrapuntists of the fifteenth century," his work was long forgotten until rediscovered by Charles Burney, 1726-1814.

This interesting musical personality was organist at several London churches and Chelsea Hospital, and author of *History of Music* in four volumes, 1776-84.

Of wide musical and general interests he was an intimate of Johnson, Garrick, Reynolds and Burke, and a leader in the arts and sciences of his day.

His greatest love, however, was the music of the Church, himself a composer of merit.

He was the father of the novelists Fanny and Harriet Burney and of Admiral James Burney, in whom he had a link with Australia. Admiral Burney being one of Captain Cook's officers.

Another son, Charles, was the celebrated Greek scholar, Charles senior was himself a great traveller, whose greatest discovery was the works of Des Prés as already mentioned.

Once again we see how closely knit is the fellowship of the music of the Church.

Adrian Willaert, c.1480-1562, studied law and music in Paris and then travelled widely in Europe.

From 1527 until his death he was in charge of the music of S. Mark's, Venice.

This Flemish composer wrote motets, masses and madrigals of the highest importance and excelled in works for double choir.

Jacob Arcadelt, c.1510-67, also ranks high among Netherlands composers.

He was attached to S. Peter's and the Sistine Chapel, Rome, and later lived in Paris. Many of his masses became famous.

Cipriano De Rore, 1516-65, was pupil of Willaert at Venice and held various positions in

Italy. His motets are still held in high repute.

Orlandus Lassus, c.1530-94, is of special interest as being "the greatest representative of the Flemish school, there holding pride of place as did his contemporaries Palestrina, in Italy, Byrd in England and Victoria in Spain.

In early life he travelled widely and his genius was everywhere recognised and welcomed.

LASSUS

He was Maestro of the Lateran, Rome, 1553-4; and from 1556 until his death was the leading musician in Munich, where, as with many other composers of his race, he was in the service of the Court.

He was famous equally as composer of an enormous quantity of the finest choral music and as a trainer of choirs.

His tremendous capacity for work undermined his health and his last years were clouded with severe mental depression.

His four sons were also excellent musicians, although not

attaining their father's genius which so enriched a period of high achievement in Church music.

Perhaps the outstanding characteristic of these great masters of the Flemish school was the richness of their melody and firm command of tone and rhythm.

They did for music what Rembrandt and his school did for painting, and some of their works have been well described as "pictures in music."

They well deserved the title of Maestro in an age when it meant "Chief Musician," and not, as now, merely "conductor."

They enriched the music of the Roman school beyond measure, while still retaining the exquisite light and shade of their native Flanders.

Again we see how the various national schools mingle and merge in the universal school of the music of the Church, fulfilling the immortal words of Isaac Watts that "all nations shall bow with sacred joy before the throne of God."

"BLESSED BE THE LORD EVERY DAY"

Dear Gentlemen.

Our meeting to-day, which is so pleasant, is like a confidential family gathering. It is intended to be marked by respect and by simplicity.

The first word which rises from the heart is a prayer, a teaching which applies to all, drawn from Psalm 68: *Benedictus Dominus per singulos dies: portat onera nostra Deus salus nostra*. Blessed be the Lord every day; God bears our burdens, the God of our salvation.

In 1952, Pope Pius XII made an unforeseen and surprising gesture; he asked me to become Patriarch of Venice. I told him that I did not need to reflect much before accepting. My own proposal; my soul had no desire to be directed towards this or that function or ministry rather than another. My episcopal motto was sufficient answer: *obedientia et pax!*

When, therefore, after thirty years in the direct service of the Holy See, I prepared myself to start a new kind of life and to meet the people of Venice as their shepherd—and I guided them for six years—I again recalled these words of the Psalm, and meditated upon them: *portat onera nostra Deus*: God bears our burdens. He bears us as we are and with what we have; with His wealth in us and with our miseries.

The same thought was in my mind when I accepted the suc-

Ecumenical Press Service has supplied this unofficial translation from the French of the text of Pope John's Allocution given at the Audience for Observers to the Second Vatican Council on October 15.

cession of Saint Peter four years ago, and I have thought of it in everything that has been done since, day after day, until the Council was announced and opened.

With regard to my own humble person, I do not like to refer to special inspirations. I hold to the sound doctrine of the Church: it teaches that everything comes from God. It was in this perspective that I considered the idea of the Council, which has just opened on October 11, as an inspiration from God. That day I can assure you that I was deeply moved.

At this providential and historic hour, I was particularly aware of my duty; it consisted in meditation, prayer, and thanks to the Lord. However, from time to time my attention was directed towards so many sons and brothers. And as soon as it came to your group, to each of you, your presence gave me a sense of comfort.

Without wanting to anticipate the future, let us content ourselves to-day with stating the fact. *Benedictus Deus per singu-*

los dies! As for you, if you look into my heart you may find much more there than in what I say. How could I forget the ten years spent at Sofia? And the ten other years spent at Istanbul and Athens? They were twenty happy, well-filled years, during which I made the acquaintance of venerable personalities and of young people full of generosity. I regarded them as my friends, even if my mission as representative of the Holy Father in the Near East did not directly concern them.

Then in Paris, which is one of the cross-roads of the world (and this was particularly true after the last war), I had many meetings with Christians of different denominations.

Never, to my knowledge, had there been any confusion in principle between us, nor any disagreement on the plane of charity in the common work for which circumstances then called to help those who suffered. We did not "debate," we conversed we did not discuss, we loved each other.

AN EPISODE

One day, a long time ago, I transmitted to a venerable old man, the prelate of an Eastern Church which was not in communion with Rome, a medal of the pontificate of Pius XI. This gesture was intended as—and was—a simple act of friendly courtesy. A short time afterwards when this old man was on the point of closing his eyes to the light of this world, he asked that this medal be placed on his heart when he died. I saw him myself and am still touched by the recollection.

I refer to this episode on purpose because, in its touching simplicity, it is like a wild flower which can be picked and given as the seasons return.

May the Lord always accompany our steps with His grace.

Your dear presence here, the emotion which fills my priest's heart—the heart of an *episcopus Ecclesiae Dei*, as I said on Thursday to the Assembly of the Council—the emotion of my fellow-workers and your own, I am sure, persuade me to confide in you the desire of my heart, which is burning to work and suffer for the hour to approach when Jesus' prayer at the Last Supper shall be answered. But the Christian virtue of patience must not injure the virtue of prudence, which is also fundamental.

Once again I repeat: *Benedictus Deus per singulos dies*: Blessed be the Lord every day. For to-day let that be sufficient for us. The Catholic Church is at work, serene and generous; and you are at work in your function as observers, with a renewed, benevolent attention.

May all this work, and all of us, receive the grace from heaven which inspires and moves the heart, and crowns merit.

THE CIGOGO BIBLE

BY MISS AVIS RICHARDSON, C.M.S. MISSIONARY IN CENTRAL TANGANYIKA

ON Sunday, August 19, a memorable service took place in the Cathedral of the Holy Spirit, Dodoma, in the Diocese of Central Tanganyika. It was a thanksgiving service for the printing and publishing of the first Cigogo Bible.

Wagogo Christians had been awaiting the coming of their new Bible for some time and for them it was an occasion of great joy.

The normal congregation was increased very considerably by the large numbers of people who came in from all over Ugo, some taking their places before the English Communion service at 7.30 a.m., so as not to miss having a place when the thanksgiving service began at 10 a.m.

When filled to capacity, the cathedral holds about 1,000 people. On this occasion it was filled and the service had to be relayed to the numbers gathered together outside.

When the service was about to begin and the procession of clergy and lay readers entered, it was good to see amongst them about 30 Wagogo members of the clergy filing past two by two to take their places in the choir stalls, all very conscious of the great importance of the occasion.

In the procession, too, was the chief translator of the new Bible, the Reverend O. T. Cordell, for some years Archdeacon of Dodoma.

His presence added greatly to the joy of his many old friends amongst the clergy and in the congregation, a joy freely expressed when he met them outside the cathedral later.

The Secretary for the British and Foreign Bible Society in East Africa, the Reverend L. V. D. Ashley, was present also.

As a packed cathedral waited for the service to begin, a sudden joyous beating of drums was heard, bringing a typically African atmosphere into the proceedings, reminiscent in its expression of joy and gladness of "King David and the house of Israel making merry before the Lord with all their might."

After the singing of the first hymn, Archdeacon Filemon Chidosa, who was conducting the service, read a brief history of the translation of the Cigogo Bible, naming the various missionaries who had translated the New Testament in the early days of missionary work here.

It was very interesting to learn that Cigogo was the second of the East African languages in which the New Testament was printed, and that New Testament was printed as early as 1889.

As the service proceeded, a very pleasing ceremony took place. Two students from the Msalato Girls' Secondary School and two from the Alliance Secondary School (Boys) walked down the aisle with presentation Cigogo Bibles and passed them on to Archdeacon Chidosa at the chancel step.

SPECIAL JOY

These were then presented to several who were present. It was a deeply moving moment when the Reverend O. T. Cordell's name was read and he went forward to receive his presentation copy.

It must have been a moment of very special joy and deep thanksgiving for him as the volume was placed in his hands, for it represented the culmination of years of most self-sacrificing and painstaking labour.

It represented also a symbol of co-operation as another present, a little, wrinkled old man with a delightful and very sweet smile, Mr Samwili Makanyaga, heard his name called and came forward to receive his presentation copy of the precious Book.

Samwili was the Reverend O. T. Cordell's close collaborator in the translation of the Bible for years and his presence had very special meaning for both Mr and Mrs Cordell.

There were presentation Bibles also for two other Africans who had assisted in some part of the translation, the Reverend Mika Muloli and Mr Paulo Msoloka.

The one who presented the Bibles was Archdeacon Chidosa, who was a pupil of the Reve-

rend O. T. Cordell's at the time that he was headmaster of the Dodoma Boys' School.

One could feel how much this occasion meant to the archdeacon as he conducted the service and during it presented the new Bible to his old and much-revered headmaster.

His wife was at the organ, playing the hymns for the big congregation. It is a matter of great pride and pleasure to the African Christians here that she plays the lovely Hammond electronic organ for their services.

Mrs Chidosa is an ex-pupil and student of the Mvumi Girls' School and Teacher Training Centre.

Two of the hymns were unaccompanied and were sung to African tunes heartily and with obvious pleasure.

FAMILY LINK

The first lesson was read by Canon Peter Lusinde, now retired. It was a significant occasion for him, as his father, Yohana Malecela, was the first Mugogo to become a Christian when missionary work was begun at Mpwapwa in 1886.

His son, Mr Job Lusinde, is now Tanganyika's Minister for Local Administration, and his (Job's) wife, Sarah, was present to receive on his behalf a presentation copy of the new Bible, as a link with the past and in memory of his grandfather. This Bible was presented by the bishop.

Mrs Job Lusinde is also an ex-pupil of our Mvumi Girls' School and Teacher Training Centre and taught on our staff there for several years before marriage.

The Reverend O. T. Cordell read the second lesson and then to the great pleasure of his many friends present, he preached the sermon in Cigogo, with a brief summing up in Swahili. He gave a message from Isaiah 6, linked with another from I Cor. 3: 4-9.

To some the first message had special significance as the preacher dwelt on the searching light that shines with ever deeper penetration into the heart of man the closer he draws to God and reveals what is hidden there, showing the need for cleansing in order to be used of God.

HUNDREDS SOLD

To others the second message meant much at a time when apparently some African Christians are pointing, with arguments ensuing, to this missionary, others to that missionary who taught them in the past or are teaching them in the present, and one Christian leader here spoke with pleasure of the finality given to the argument by the emphasis in this passage, and which was brought out by the preacher, on the fact that *all* are servants of God and fellow workmen for God.

It was like a great family gathering for the Reverend O. T. and Mrs Cordell outside the cathedral after the service, as one friend after another pressed forward to greet them and express their pleasure in seeing them, as well as in being present on such an occasion as the thanksgiving service for the Cigogo Bible.

Hundreds of copies of the new Bible have already been sold at a subsidised price of six shillings each. Many Wagogo are still waiting an opportunity to purchase and it is good to know that another supply of a thousand copies is on the way from the British and Foreign Bible Society.

BISHOP OF ARGYLL AND THE ISLES

ANGLICAN NEWS SERVICE

London, October 29

The Principal of Edinburgh Theological College, Canon R. K. Wimbush, has been elected Bishop of Argyll and the Isles, in succession to the former Primate, Dr. Thomas Hannay.

Argyll and the Isles, a sparsely-populated diocese, has two cathedrals—at Oban and Cumbræ—and includes Iona.



The Bishop of the Arctic, the Right Reverend Donald Marsh (left), talking with the Editor of the "Church of England Newspaper," the Reverend J. C. King, shortly after his arrival in Britain last month to seek missionaries. The Diocese of the Arctic covers 2,250,000 square miles; it has 33 mission stations serving the Yukon coast, all north-west territories and the northern portion of the Province of Quebec, extending to the North Pole.

NEW CROCKFORD OUT TO-DAY

COMMENTS IN PREFACE

The new edition of "Crockford's Clerical Directory" is published to-day, November 1, by Oxford University Press.

The Preface, though rather less exciting than in recent years — particularly when it was an open secret that its author was the late Dean of Bath and Wells — does at least contain a note of advice to Archbishop Lord Fisher.

Not that everyone will agree with the advice tendered!

"The position of one who has retired from the archbishopric of Canterbury cannot be easy," the Crockford Preface says.

"We can well understand that for one who has for so long and so valiantly borne the heavy burden of leadership in the Church, and has been accustomed to speak his mind so freely on matters of current controversy, it is hard to step aside and to remain silent upon the problems which have so greatly occupied him.

"There is, however, a wise and charitable tradition in English public life that one who has retired from high office should observe the greatest discretion and should scrupulously avoid becoming in any way an embarrassment to his successor, a tradition markedly observed by Sir Winston Churchill.

"We believe this tradition to be in the best interests of the Church, as well as to be good in secular life."

The Preface pays highest tribute to Archbishop Fisher's courage, however, in making his decision to visit the Pope after an estrangement of more than three centuries.

Not a few will regard it as slightly odd for Crockford to imply that Archbishop Fisher was at all times outspoken on matters of public importance during his occupancy of the See of Canterbury.

In fact, as any journalist will attest, Dr Fisher was usually exceedingly circumspect, and rarely made announcements as forthright as this of the late Archbishop Garbett.

Revision of Canon Law is soon as likely to go ahead more quickly, following the translation of Dr Coggan to York and Dr Ramsey to Canterbury — both being primarily theologians.

One reason for slow progress hitherto, it is noted, is "wholly inadequate provision for a proper secretariat for the Conventions."

LAMBETH

On the Scheme of Church Union in Ceylon, the Preface criticises by implication "the suggestion that because the Lambeth Conference decided in a particular way the Conventions should simply have followed its lead."

"The moral is that the Lambeth Conference as at present constituted and organised, is not a satisfactory body for dealing with important and complicated theological issues," it says.

The point here is that Conventions was "able to give a good deal more time to the examination of this scheme than the Lambeth Conference."

The Preface makes a strong plea for more theology and less authoritarianism in discussions on Christian unity.

Some space is devoted to the training of the Sacred Ministry. Crockford sees the subordination of the older C.A.C.T.N. to "the new monster of bureaucracy."

"Parson's freehold" comes in for some criticism, and the writer of the Preface suggests that it should be modified.

"We cannot believe it to be right, or consistent with the well-being of a Christian community, that a priest should be able to come to a parish, turn every-

thing upside down, and that the lady should have no redress," it says.

The whole question is of course linked with the system of Crown appointments to the episcopate, and "as long as the present method of appointment of bishops remains there will be a strong case for the freehold," it says.

The Preface criticises particularly in this matter the fact that the Patronage Secretary "may be selected from any branch of the civil service and pitch-forked into this delicate and difficult work with a minimum of preparation.

"A result is that when he collects information for a particular post he is himself very inadequately prepared to advise the Prime Minister about the relative weight to be attached to the various views that he has assembled."

UNIVERSITIES

This is followed by the acid comment that "We understand that at Oxford, as distinct from Cambridge, the appointment to certain professorships still rests with the Crown instead of being done by election; but we have not observed that these appointments are regarded as notably better."

An analysis show that fifteen of the English bishops are Oxford men; twenty-four are Cambridge men. Two come from Trinity College, Dublin, and one each from the Universities of London and Manchester.

Fifteen of the present bishops took a first class in some part of their degree course, as compared with twenty, six years ago.

"The number of seconds has risen from ten to thirteen, the number of thirds from two to three; two thirds appear to have taken some form of unclassified honours, twelve have not supplied Crockford with any information about the nature of their degree other than that it was a B.A., and one does not appear to have proceeded to a degree at all."

The Preface says that these changes demand comment on "the decline in the number of professional scholars on the bench."

The claims of administration allow little scope for scholarship to-day, the Preface says. "The demands made upon episcopal time by organisations both central and diocesan is excessive and ought to be restricted.

We believe that a proper system of syndical government in the diocese would both save the bishop's time and bring him into closer fellowship with his clergy."

No ministers of "The Church of England in South Africa" appear, as a matter of policy, in this current edition of Crockford.

CHOIRS FROM FOUR NATIONS

ANGLICAN NEWS SERVICE

London, October 29

English, German, Russian and Serbian choirs will take part in an ecumenical service to be attended by the Bishop of Fulham, the Right Reverend R. N. Coote, and Russian Orthodox bishops at Chelsea Old Church, London, on Saturday, November 10.

The service will form part of the 10th anniversary reunion celebrations of Inter-Church Travel, which organises holidays and pilgrimages by sea and air to the Holy Land.

Anglican, German Evangelical, Lutheran and Russian Orthodox choirs from churches in London will sing hymns and anthems representative of their particular countries.

DIOCESAN NEWS

ADELAIDE

MEN'S RALLY

The Reverend David Sheppard will address a men's rally in the Adelaide Town Hall on November 4, convened by the Church of England Men's Society, while the M.C.C. team is in South Australia for the State match.

G.F.S. EXHIBITION

The G.F.S. held its annual handicrafts exhibition in S. Cuthbert's parish hall on October 13. Mrs A. Stevens, the Mayoress of Prospect, opened the display in which 27 branches entered over 1,700 articles.

S. Columba's, Findon, won the pennant for gaining the highest number of points with All Souls', St Peter's, Wood, Trophy winners were: Patricia Rossy (junior), of S. Clement's, Enfield; Charmaine Collett (intermediate), of S. Columba's, Findon; and Barbara Gaston (senior), of S. Matthew's, Marryatville.

Fourteen girls came to Adelaide from Port Pirie, a distance of 150 miles, to attend the exhibition.

CHRISTMAS CAMPAIGN

Plans for "putting Christ into Christmas" formulated by the Christian Christmas Campaign committee are quickly taking shape.

The Anglican Players will stage "Backyard Miracle" in "The Advertiser" sound shell at the Elder Park on December 27, 28 and 29, and it is hoped to present a dramatised version of Paul Gallico's "Orchestration for Twelfth Night" at the Willard Hall on December 17, 18 and 19, with Alexander Hay, of the Elizabethan Trust, taking a leading part.

The C.C.C. carol sheets will be ready for sale at a penny each next month, and arrangements for taking choirs to sing carols at hospitals, old folk's homes and other institutions will be made at a meeting of choir leaders on October 22.

The committee's special Christmas card is now on sale, and colourful sets of Nativity Crib figures are available from dependable Agencies, in Coramandel Place, Adelaide.

BRISBANE

DOCTOR'S SERVICE

On Sunday, October 21, being with the octave of the Feast of S. Luke, members of the medical profession attended a special Evensong at S. John's Cathedral. Lessons were read by doctors. The preacher for the occasion was the Reverend E. A. Bradley, chaplain of Brisbane, at Holy Trinity.

LOCAL CONTROVERSY

Reported remarks of the Bishop of North Queensland sparked off a minor controversy in the Brisbane Press last week. The bishop said that he could not see that gambling was in itself sinful and it was merely a form of recreation which appealed to a particular individual. The few shillings spent on gambling in this way is harmless. Gambling is sinful when it results in family suffering if the main substance of wages is wasted on it. The aged Roman Catholic prelate, Archbishop Duhig, agreed with Bishop Shevill when queried by a reporter, but both were taken severely to task by the Methodist Conference, which expressed its belief that gambling is sinful in itself.

EXHIBITION OF WORK

A wide range and large quantity of work was on display at the G.F.S. Exhibition of Work held in S. John's Schoolroom, Ann Street. The prizes were presented by the Precursor of the Cathedral on behalf of the dean, who was suffering from a cold. The Metropolitan Cup was won by Wilston, and the Country Cup by Booval. Pennant winners were: Junior, Ekibin; Intermediate, Holland Park; and Senior, Wilston. It was very pleasing that 38 branches had entries in the Foreign Missions section, and a large quantity of educational aids, hospital and toilet needs, clothing, etc., will be sent overseas as a result.

CHRISTIAN EDUCATION

The Department of Christian Education held a conference for clergy, teachers and companionship leaders in the cathedral buildings on Friday, October 26. The Rector of S. Michael and All Angels, New Farm, the Reverend D. J. Williams, spoke on the subject "Are Sunday Schools Outmoded?" This was followed by a demonstration on the use of film strips and other equipment by Mr A. G. Johns of the Australian Religious Film Society.

A Day of Prayer for Christian Education, beginning with Holy Communion at 7 a.m., was held in S. John's Cathedral on Monday, October 29. At 1.30 the Dean of Brisbane, the Very Reverend William Baddeley, conducted a service of intercession, and the day concluded with Evensong at 5.30 p.m.

Y.A.F.

S. John's Cathedral, Y.A.F. was so thrilled with the appreciation of

the patients of Brisbane Children's Hospital for the Guy Fawkes night staged for them last year, that they are holding a similar event this year on November 4.

MELBOURNE

GARDEN FETE

Heavy rain during the early part of the week caused some anxious moments at S. Theodore's, Wattle Park, where a garden fete was arranged for Saturday, October 27, but the rain that threatened early on Saturday morning held off, the sun shone, and by 10.30 a.m., when the fete began, a warm day made a good background for an outdoor function.

Although this was not a major effort, but a small fete organised by the Ladies' Guild, the result was a pleasant surprise, being in the vicinity of £250.

NEWCASTLE

WALSINGHAM SERVICE

The annual service to mark the Feast of Our Lady of Walsingham was held at S. Stephen's Church, Adamstown, last month. The celebrant was the Rector of Adamstown, the Reverend Harold Randall. Adamstown has a local chapter of the Society of Our Lady of Walsingham. Many miracles have been reported from the Shrine of Our Lady in Walsingham, England, both before and since the Reformation.

SEAFARERS' SERVICE

A seafarers' service, together with a blessing of the Port of Newcastle, was held at Christ Church Cathedral on October 21. This was the annual service of the Missions to Seamen. The preacher at the service was the Reverend C. J. Eldridge-Doyle, the General Secretary of the Missions to Seamen in Australia. Prayers were taken by the Chaplain of the Wickham Institute, the Reverend A. T. E. Dalling.

HOSPITAL SERVICE

The annual hospital service was held in the Parish of Cessnock on October 21. The lessons at the service were read by two doctors who are members of the Church, and the prayers were read by a hospital engineer.

The Matron of the Cessnock Hospital led the sisters and nurses in the recital of the Florence Nightingale Pledge. The preacher at the service was the Rector of Weston, the Reverend Harry Grayston.

PATRONAL FESTIVAL

Special services were held in S. Luke's Church, Wallsend, on October 21, to celebrate the patronal festival of the church, which fell on S. Luke's Day. At Festal Evensong there was a parade of nurses from the Wallsend Hos-

pital. The preacher was the Reverend Thomas Johnstone, the Home Missions Chaplain for the diocese.

Special prayers were offered in the parish for the work of the Wallsend Hospital, and for the whole ministry of healing, which is associated with S. Luke, the Beloved Physician.

NEW FURNISHINGS

Mr Horace Gibson has been busy making new furniture for S. Matthew's, Bellbird, to house altar frontals and vestments. The furnishings are the gift of Miss Edna Jabour, who has contributed much toward the beautification of the parish church over the years.

ELECTRONIC ORGAN

The Vestry of S. John's Church, Cessnock, has bought a two-manual electronic organ for the church. With the necessary equipment, the organ will cost a little over £800.

BAPTISM

The bishop baptised the infant daughter of the Rector of Cardiff, the Reverend Ernest Bailey, at S. Thomas' Church, Cardiff, on October 14.

The bishop presided at the Eucharist at the church at 8.15 a.m. A former Rector of Cessnock, Canon Max Redman, now Rector of Matland, was the guest speaker at the last meeting of the Cessnock Church of England Men's Society. He spoke on his recent visit to the Holy Land during a trip abroad.

SEAMEN'S MISSION PROJECT
The Church of England Boys' Society at Lambton held a fete and barbecue last month to complete its Missions to Seamen project. The project is designed to equip the Wakehurst Institute in Hensell Street, Wickham, with a television set and accessories. The fete was opened by the Diocesan Chairman of the C.E.B.S., the Reverend Thomas Johnstone, in the grounds of S. John the Baptist's Church, Lambton, and a barbecue and social followed at night in S. Margaret's Church Hall, Michael Street, Jesmond.

PERTH

NEW CHALICE AND PATEN FOR SILVER JUBILEE

A group of parishioners have subscribed to the cost of a new chalice and paten as a thanksoffering for the silver jubilee of S. Margaret's Church, Neillands. Made in Perth to a specially-prepared design, they are of sterling silver and completely gilded. In a small cross at the base of the chalice are set five diamonds from the engagement ring of the late mother of one of the donors.

OPEN-AIR CONFIRMATION SERVICE

With the approval of the Archbishop of Perth, the Rector of Willagee-Melville, the Reverend E. C.

Carr, has arranged to hold the parish Confirmation service this year on the newly-completed tennis court in front of the rectory at Willagee. As there will be more than forty candidates who, with parents and godparents, will never find room in the little church, an altar, organ, pews, etc., will make an efficient substitute, to say nothing of witnesses, on November 13. The service is to commence at 8 p.m., under the lights which overlook the tennis court.

G.F.S. SPORTS

Over 700 members and parents attended the annual sports of the G.F.S., which were held on the Anglican Sporting Association grounds last week. The programme was an all-day one for the first time and a carnival atmosphere was provided by the brightly-coloured sports tunics worn by the girls and the many beach umbrellas which were used for shade.

S. Columba's, Scarborough, was the champion branch, gaining the most points over the entire sports. Other winners were: S. Peter's, Mount Hawthorn; S. Augustines, Como; S. Augustines, Bayswater; and All Saints', Belmont.

SYDNEY

S. MARK'S, FIG TREE

The archbishop consecrated S. Mark's Church, Fig Tree, formerly known as the Old Chapel, Fig Tree, last Sunday afternoon. Originally erected in 1827, the building has been moved stone by stone to a new site in Fig Tree Road. The original character of the building and memorials to many of the pioneer families of the district have been preserved.

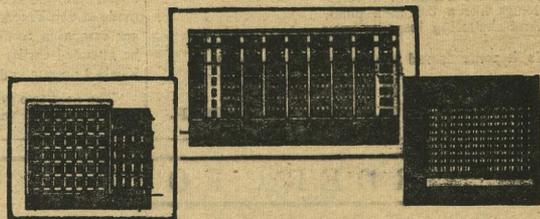
NEW CHESALON HOME

The archbishop dedicated a Chesalon Nursing Home at Woollahra on the South Coast last Saturday afternoon. The building was opened by Lady Hoskins. This is the eighth Chesalon Home to be opened by the Home Mission Society in the diocese. The homes are for the chronically ill who cannot afford private nursing fees. Sister Dorothy Garner has been appointed Sister-in-charge of the Woollahra Chesalon.

S. JOHN'S, ASHFIELD

The sacred rite of Confirmation will be administered by the Archbishop of Sydney, the Most Reverend H. R. Gough, at 11 a.m. on Sunday, November 4. The newly-confirmed will make their first Communion on the following Sunday at 9.30 a.m. The rector, the Reverend F. A. S. Shaw, has appealed to parents and godparents to be with them.

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BIBLICAL SCHOLAR TO LEAVE FOR U.S.A.

The Vice-Principal of Ridley College, Melbourne, the Reverend Francis I. Andersen, has been appointed Professor of Old Testament at the Church Divinity School of the Pacific, Berkeley, California, U.S.A.

He succeeds Professor James B. Pritchard, who has been appointed Professor of Biblical Archaeology in the University of Pennsylvania.

Dr Pritchard is one of the foremost biblical scholars and archaeologists of America. He is most widely known as the editor of two large volumes of Ancient Near Eastern Texts and Pictures relating to the Old Testament.

Dr Andersen joined the staff of Ridley College ten years ago, having previously been on the

staff of the University of Melbourne.

He was awarded a Fulbright scholarship, and studied under Dr W. F. Albright, at the Johns Hopkins University, securing his doctorate with distinction.

Dr Andersen has been in charge of the Department of Biblical Studies at Ridley College and was appointed vice-principal three years ago.

Dr Babbage, Principal of Ridley College, said that Dr Andersen was probably the most brilliant scholar in the Anglican Church in Australia. His departure was a grievous loss. His contribution to Ridley College had been outstanding.

Dr Andersen is married with four children. His wife is a medical practitioner and won the Vera Scantlebury Brown Memorial Scholarship for post-graduate studies in the States.

HOSPITAL SUNDAY

FROM OUR OWN CORRESPONDENT
Melbourne, October 29

For more than eighty years, the Lord Mayor's Hospital Sunday Appeal has been held each October.

Changes in the financing of hospitals have resulted in this annual appeal becoming less significant than in the days when public hospitals were regarded as charitable institutions; and this fact, coupled with the development of institutions for community welfare in other directions, has led to an alteration in the scope of the appeal.

Instead of being confined to hospitals, the appeal is now for Hospitals and Charities, so that many more institutions will come within its scope.

The Archbishop of Melbourne has appealed to all parishes to support the appeal on an extended scale; and envelopes were available at all churches on Sunday, October 28, for Hospitals and Charities Sunday.

In many parishes, people closely associated with hospitals and charitable work shared in the services. At St. Paul's Cathedral at 11 a.m., the preacher was the Reverend W. H. Graham, Director of Chaplaincies.

NOVEMBER SILENCE

Every November
A few moments' silence:
Man and wheel alike
Halted; some heads bowed,
Some uplifted: "strike"
of workers willingly allowed
For this brief moment.

While
Across the continent a voice
Rings like a bell in a phial,
And shattering loses its poise.

Is it some sacred rite for which we stop?

It is the broadcast of the Melbourne Cup.

—D.E.R.



The Governor of Western Australia, Sir Charles Gairdner, signing the Deed of Consecration in S. Boniface's Cathedral, Bunbury, on October 14. ("The Anglican," October 25.)

FEDERAL AID TO BE SOUGHT FOR "FREEDOM FROM HUNGER"

The Commonwealth Government will be asked to make an annual allocation equivalent to a small percentage of the national income to help combat world hunger.

The president of the Australian national committee of the Freedom from Hunger campaign, the Reverend W. J. Hobbin, said this to-day following a conference of campaign chairmen in Sydney.

The conference decided that Mr Hobbin should seek a meeting with the Prime Minister, Mr Menzies, to discuss the proposal.

"Our committee appreciates that the Commonwealth Government has already done much to assist the drive against hunger, but the immensity of the problem calls for an accelerated effort," said Mr Hobbin.

"Hunger has blighted the

world for centuries, and can only be eliminated by a concentrated attack lasting many years.

"The proposed Commonwealth Government allocation would be a very wise investment in Australia's long term economic and military security.

"Hungry and impoverished people make poor customers for our trade and could imperil our whole way of life."

The Freedom from Hunger conference concerned an earlier decision to hold a national doorknock drive at the end of May next year.

Because of different State laws the drive will not be carried out on the same day in every State.

The conference also decided to urge all State educational authorities, including adult education departments, to include the study of food and population problems in their syllabuses.

URGENT STUDY

Mr Hobbin said that this decision followed recommendations made at two Freedom from Hunger campaign conferences which he attended earlier this month in Kuala Lumpur and Rome.

"The next two generations will have to contend with the hunger

problem, probably more than the present one," he said. "For that reason it is vital that our young people and the potential leaders of to-morrow should be properly informed about the problem and the action needed to overcome it."

WELLS MAN FOR VESTRY

FROM OUR OWN CORRESPONDENT

Melbourne, October 29
An unusual background for an Australian vestyman makes the vicar's appointment of Mr J. P. Stewart to the vestry of St. Silas Church, North Balwyn, a case of a "Vestyman with a Difference."

A native of the U.S.A., Mr Stewart was brought up as a member of the Protestant Episcopal Church in that country.

When the Wells Organisation extended its activities to Australia several years ago, he was one of the American staff who came to this country, and for some time was in charge of operations in N.S.W. and Queensland.

Now stationed in Victoria, he is in charge of the Projects Division, which directs campaigns other than those for local parishes, such as colleges, hospitals, and so on. He is also a member of the board of directors.

A resident of North Balwyn, he attends St. Silas' Church, whose vicar, the Reverend J. P. Stevenson, has asked him to fill a vacancy that has occurred on the vestry.

"ARCHIMEDES MOVING THE WORLD"

ANGLICAN NEWS SERVICE

London, October 29

The Bishop of Southwark, the Right Reverend Mervyn Stockwood, is to unveil a statue in the forecourt of Stanley-Bridges Limited, York Road, Battersea, London, on Thursday, November 1.

The statue is on the theme of Archimedes moving the world, and is the winning entry in a competition run by the Royal Academy Schools at the suggestion of Mr G. N. Bridges, Managing Director of Stanley-Bridges, a company producing power tools.

The purpose of the competition was to encourage and bring forward young student sculptors of merit and to enable one of them to produce a major work for public display at an early stage in his career.

Cast in bronze flecked fibreglass and eight feet tall, the statue has been produced by 23-year-old Edwin Russell, from Horam, Sussex.

SEAFARERS' SERVICE

FROM OUR OWN CORRESPONDENT

Brisbane, October 29

The Red and White ensigns, together with flags of major shipping companies, made a colourful display massed in the sanctuary of St. John's Cathedral when received by the dean, the Very Reverend William Baddeley, at the annual seafarers' memorial service on October 24.

On welcoming the congregation in the course of the service, the dean said that the flags standing there represented "you have come here to-day to offer your life and work to God."

Lessons were read by Captain C. B. Hill-Willis and by Commander J. Ferguson.

The select preacher was the Vicar of Palmwoods, the Reverend W. J. Marson, who for many years was a chaplain to the Royal Navy.

He spoke of trust in God as the foundation of life, and illustrated this from the lives of men he had known in the Royal Navy over twenty-five years, in peace and in war.

The service was arranged by the Missions to Seamen (the Reverend R. L. Roberts, chaplain) and the Brisbane branch of the Company of Master Mariners of Australia.

DEDICATION AT ALPHINGTON

FROM A CORRESPONDENT

Melbourne, October 29

Bishop Donald Redding dedicated the completed Church of St. Jude, Alphington, Diocese of Melbourne, last Saturday afternoon.

The first part of the church was built in 1912 and it is now completed by the addition of two bays to the nave, a baptistry, spacious narthex, and cloisters linking the church with the hall.

A large window in richly coloured antique glass, symbolising the descent of the Holy Spirit, covers one wall of the baptistry.

This window is a gift of the vicar, the Reverend Max Radford. A similar window of tall proportions on the west wall echoes the Cross behind which it stands.

The additions, although contemporary in style, blend harmoniously with the existing buildings.

The cloister, uniting all the buildings, symbolises the Church's concern for all aspects of man—spiritual, mental and physical.

The architects are Louis Williams and Partners.

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WANTED position Church School 1963. Housemaster. Teach English. Melbourne or suburbs. Reply Box 293, THE ANGLICAN.

DEATH

FERRY—On October 24, 1962, Ursula Saumarez, widow of Canon J. F. Perry and daughter of the late William Saumarez Smith, Primate of Australia.

CLASSIFIED ADVERTISEMENTS

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

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ACCOMMODATION WANTED

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

FOR SALE

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

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

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

A.B.M. ENQUIRIES and applications from laymen and priests are invited for the position of Regional Deputation Officer for A.B.M. in northern N.S.W. The successful applicant will be required to live in Newcastle, where a house is provided, and to start on February 1, 1963. He will be responsible for organising and carrying out A.B.M.'s deputation and education programme in the northern part of the State. Correspondence should be addressed to the State Secretary, Australian Board of Missions, 511 Kent Street, Sydney.

MATRON required for proposed home for frail aged to be opened 1963. Approximately 20 beds. Melbourne suburban situation. Salary award rates. Apply in writing stating experience and enclosing copies of references, to Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Melbourne.

SECRETARY. Senior position with Anglican Missionary Society, Melbourne. Typing essential. Knowledge of simple bookkeeping desirable. Apply in writing or phone for appointment. 63-3758.

BOOKROOM MANAGERESS for Anglican Missionary Society, Melbourne. Typing essential. Knowledge of simple bookkeeping desirable. Apply in writing or phone for appointment. 63-3758.

COMPANION-CARE for semi invalid elderly lady in return for room and keep at Randwick. Reply to G. Gailin, 6 Warren Street, Cootamundra, by 7/11/62.

WOODLANDS Church of England Girls' Grammar School, Glenelg, South Australia. Wanted in February, 1963: (1) Geography Mistress for senior work, (2) English Mistress able to assist with Public Examination classes, (3) Senior Resident Mistress to supervise the boarders and do part-time teaching, preferably in English, Geography or Scripture. Apply Headmistress.

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