

## "VANQUISH HUNGER" DAY NEXT SUNDAY CHURCHES BACK UNITED IN NATIONS' APPEAL

Next Sunday, May 26, is "Vanquish Hunger" Day, the major effort in this country for the Freedom from Hunger Campaign.

The campaign is being sponsored by the United Nations Food and Agriculture Organisation through main fronts: education, research and action.

There will be a door-knock appeal in most cities and towns; the target for Australia is one million pounds in contributions and encouraging countries to necessary action.

Remember as you give:

● Only one person in three is properly fed to-day.

● Every three minutes some one dies from hunger.

● The world population will be doubled to 6,000 million people in the year 2,000.

● The Asian peoples will number 2,000 million at the end of the century.

In England, Christian Aid Week this month was an important part of the Freedom from Hunger Campaign.

All parishes and missionary societies of the non-Roman Catholic churches supported. Television programmes showed Inter-Church Aid projects in Uganda, Madagascar, Sarawak, Papua and Greece.

A half-century service in Westminster Abbey was followed by a vigil of the late leaders by groups from different Westminster churches of various denominations.

### NEW GUINEA CRUISE

### INTEREST IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, May 20

A boy from S. John's Home here has lived a fortnightly bus ride from Buckingham Palace for 13 years, says The Queen for the first time 12,000 miles away, when she visited Melbourne this year.

This same boy is doing odd jobs to enable him to go on the Church of England Boys' Society cruise to New Guinea during the coming September holidays. He is thrilled at the prospect of flying to Port Moresby.

He is looking forward to his first trip in a seaplane followed by a week's cruise of the mission schooner, the "Maclean" in the Torres Straits.

Leaders and members from all over Victoria and beyond will be taking part in this cruise, the purpose of which is to see New Guinea and help the members of the parishes appreciate the opportunity and responsibility Australia has to build up its territories of Papua and New Guinea, a truly Christian civilisation.

### PURPOSE

As the Archbishop of Brisbane says while the Bishop of New Guinea, "It may well be the purpose for which God created Australia from invasion and from bloodshed on her own soil to give her this great responsibility to make New Guinea a Christian land."

"No other country can do it but Australia, for Papua and New Guinea are dependent upon her. If Australia can fulfil this great responsibility countries here and there, I am sure all generations will rise up in the future and call to her."

"If she falls through apathy, indifference or selfishness, she will rebound to her eternal discredit and to the detestational and ignominious of our civilisation."

Further particulars about this cruise may be obtained from the leader, the Reverend Neale Molloy, secretary, the Reverend and A. L. Brown, C.E.B.S., Melbourne, 252 Flinders Lane, Melbourne.

every three minutes of the day a church bell tolled for the death of one unknown victim of hunger.

From Srva, Bishop Voecker reports that the people of S. Matthew's Church, Stamboul have given £12 for the Freedom from Hunger Campaign. These people, he writes, are themselves very hungry: "That gift represented a sacrifice which people in Australia, New Zealand, England and America can hardly comprehend."

## INFORMATION TRUST FUND HAS NOW REACHED £4,283

The £60,000 Appeal by the Church of England Information Trust reached a total of £4,243 this week, when sums aggregating £323 reached the Trust's £4,000 goal.

Three new applications for Life Membership of the Trust, at £50 each, accounted for £150 of last week's response. A further £37 came in the form of direct gifts, and the balance mostly from applications for Life Associate Membership.

Sales of publications by the Commission of Synods, will be available next week.

The major work in preparation by the Trust is the Anglican Year Book, 1963, scheduled to be published next July.

The deadline for receipt of completed forms for the "Who's Who" section has now been advanced to May 30. The Trust proposes after that date to include in respect of the clergy only the information already available in diocesan year books.

Any clergyman who has not received a pink "Who's Who" form from his diocesan registry is requested to write back to the Trust for one. The Trust is anxious for the Year Book to contain a complete list of all Australian clergy, whether paro-

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Miss Margaret McPherson, aged 16, of Cumberland Girls' High School, Victoria, photographed with her winning poster in the National Marriage and Family Welfare Poster Competition, sponsored by the Australia and New Zealand Council, Margaret is an active member of the Box Hill Young Anglican Fellowship.

### BISHOP McCALL IN LONDON

The Bishop of Rockhampton and his wife have arrived in London, where they will fulfil commitments with the Rockhampton Auxiliary in various parts of the country.

On the way, they spent a week in the Holy Land as the guest of Archbishop and Mrs. Maclean before proceeding to Rome via Istanbul and Athens. There the bishop gave a talk on Anglicanism at an informal "convergence" organized by a most useful and keen discussion.

A number of clergy were present, including visitors from Spain and Switzerland, and a Lutheran pastor from Hamburg.

In Istanbul Bishop McCall and his wife were received by the Occumenical Patriarch, who expressed his gratitude to the Church in Australia and to the Australian Government for their warm treatment of Greek migrants to Australia.

His All Holiness presented the McCalls with beautifully coloured Easter eggs.

### THE ARCHBISHOP OF MELBOURNE

FROM OUR OWNS CORRESPONDENT  
Melbourne, May 20

Encouraging news has been received concerning the return to health of the Most Reverend Frank Woods, Archbishop of Melbourne, who is recovering from a serious illness.

After arriving in England, he spent a short period in a nursing home, after which he enjoyed a complete rest. At present he is spending a month in Switzerland.

Return to England, he will be there for a short time before proceeding to Canada for the Toronto Conference in August.

When the Toronto Conference is over, he hopes to be thoroughly rested and well on his return to Australia.

### CHURCH UNION

The Gabriel Hebert, S.S.M., has written an important article for "The Anglican" on the Report of the Joint Commission on Church Union for 1962. The article will appear in next week's issue.

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### CAMPAIN THEME

Symbolising the Christian Aid Week slogan, "Bread for the World," the campaign theme is bread, supplied by the Federation of Churches, to be sold in a number of different towns.

At a shilling each these yielded a high rate of profit, and also served to remind people of the campaign theme. They were sold daily on the steps of St. Paul's Cathedral.

A number of areas selected specific projects, for example, raising money for a tractor for a farm school in Sarawak.

"Hunger lunches" featured prominently in the programme. The educational aspect was not neglected, ranging from talks and film evenings to the effective device adopted by the committee in Newcastle-on-Tyne — where

Arch-bishop leaflet by Archbishop Danton-Fer, on the Commission of Synods, will be available next week.

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### WEEK OF PRAYER AT UNIVERSITY

FROM A CORRESPONDENT

Sydney University students held a week of prayer for Christian unity from May 12 to May 18, since the university will be on vacation between Ascension and Whitsunday.

Some 300 students heard Bishop T. McPherson and the Reverend John Neal discuss the theme of the week, "The Wallace Theatre on May 18."

Bishop McPherson is an auxiliary bishop of H.E. Cardinal Gifford, Melbourne, an Anglican priest, and the Executive Secretary of the Australian Council of Churches.

On May 16 some 500 students gathered for a "week of prayer" in the Great Hall. This took the form of Bible readings, hymns, and prayer, and a psalm.

Prayer was held at all times, but Christians were only at the beginning. There is no "print" as yet, but it is thought prayer was beginning to open.

Reminis, the bishop said, can only through the Holy

Script. The duty of Christians is to pray for it.

Preparation, in terms of a personal formula, should be to desire reunion, to pray for it earnestly, and to work for it earnestly.

The sense of unity resulted from Christ's illness, he said. It could be removed only with Christian goodwill, which called for repentance, trust and charity.

THREE THINGS

Bishop Muldoon said that some were united, but not by reunion others did not care; yet others were united vaguely, but not really.

Too many people, on all sides, he said, were untruthful about it.

This was a result of ingrained hypocrisy, prejudice and jealousy.

The "accumulated bitterness

is beginning to die," however, he said, and "we are now waking up."

On the historical difference between Christians, the bishop said that historical truth in many ways had not been established and there was a lack of proper perspective on many sides.

Disputes over doctrinal differences, the bishop said, made unity "humanly" impossible. It could come only by Divine grace.

The bishop urged students to do three things: Live through Christian lives; be deeply and conscientiously attached to their Churches; and to the nature of the Church in the Gospels, the Acts and Epistles; and to desire, pray and work earnestly for reunion while avoiding the pitfalls of unity plans.

## PILRIMAGE TO IONA

ANGLOMAN NEWS SERVICE  
London, May 13  
The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, and the Primate of the Scottish Episcopal Church, the Most Reverend F. H. Moncreiff, are to lead a party of pilgrims from all corners of the world on a pilgrimage to Iona on June 12. The pilgrimage, marking the 1400th anniversary of Columba's landing on the island, which subsequently led to the spreading of the Christian faith throughout the British Isles and parts of Northern Europe.

There will be a solemn Eucharist in Iona Abbey at 11.15 p.m. when Dr Ramsey will give an address, and afterwards there will be a pilgrimage to St. Columba's bay where the saint is reputed to have landed.

On June 22, the actual anniversary of the landing, there will be a Communion service in the cathedral in London, which is conducted by Bishop Leslie Newbiggin.

The Moderator of the General Assembly of the Church of Scotland, Dr J. F. Sturges, will preach. The Bishop of Durham, the Right Reverend M. H. Hazel, will also take part.

## VATICAN COUNCIL NEWS SERVICE

ECUMENICAL PRESS SERVICE, Geneva, May 13  
Divine Word, a Swiss magazine announced in Rome that, acting in a private capacity, it will provide a worldwide news service by mail in two languages during the second session of the Second Vatican Council which opens September 8.

An announcement said the multi-lingual mailing service will be funded in answer to "the repeated requests from Council Fathers and theologians, radio stations and publications, university professors and lecturers, missionaries and parish priests, librarians and laymen."

The news service will be sponsored by the Divine Word magazine, an international "inter-racial mission sending agency of the Roman Catholic Church."

The languages will be English, French, German, Spanish, Italian, Portuguese, Arabic, Hindi, Chinese, Japanese, Indonesian, Russian, and Yiddish.

Enquiries should be sent to Fr Ralph Wilgen at Collegio dei Divini, via Verbits, Rome, Italy.

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## THE CELTIC SAINTS . . . 37

# S. FINAN AND S. CEDD

By MICHAEL J. LAURENCE

S. CIBERT, King of the East Angles, and S. Oswald, King of Kent, were frequent visitors to his kingdom, and the two friends had many discussions on the merits of the two religions, the Christian religion, which was the subject of the case that he should embrace.

More than half a century later, in 664, Augustine, the Bishop of Canterbury, had convinced Mellitus to be Bishop of East Angles, and the latter set up a seat in London, but after the death of the Bretwalda, King Ethelbert, in 616, and the accession of King Eadwald to the throne of Kent, had days come to the Church, for Eadwald refused to have anything to do with the Christian faith and turned still further by living with his father's wife so that the king, who was a Christian, finally either because it was fashionable to do so at the time or from the love or fear of his father, had King Ethelbert, quickly returned to the heathen ways.

To make matters worse, S. Augustine's friend Mellitus also died and left his kingdom in a state of confusion, all who were pagans and who immediately returned to the heathenism to worship idols again.

## PAGAN SONS

While Mellitus, the bishop, was saying Mass, the three princes would go into the church and sit on the benches, but without communicating the people ask they that they were heathen. The prince replied arrogantly that he did not need for the Word of God, but intended to give the bread, which he had given his father, to the people in the church.

Mellitus replied patiently, they could not have the holy bread, for they were heathen, for if Life they could not receive, for they were heathen.

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of Christianity but worshipped idols of wood and stone. He watched with great interest the work of the Christian priests, and he was so impressed by the arguments King Oswy used to persuade him to renounce paganism and to embrace the Christian faith.

At last he said he would be willing to discuss the matter with his attendants and on doing so King Oswy said: "I am prepared to become Christian, he and I were baptised by S. Finan at the village of Ad-ha-Wall, which is now known as Walton, and is near Newcastle."

Having been baptised, Sigbert prepared for his baptism, and he sought the king to let him have some priests to go with him to East Angles.

King Oswy went to S. Finan and asked some monks from Lindisfarne might go with him, but S. Finan replied that the very great difficulty of the work made it extremely difficult to make a journey to assist him in his work of preaching, teaching and baptising; soon he was overwhelmed by a number of flourishing religious communities, one of which was Tisbury.

The twelve pupils of S. Aidan were sent to assist him in his work, and although there were plenty of converts, there was no one ready for such an important mission.

S. Finan then decided to recall Cedd, one of the priests who

## FINAN AND CEDD

### THE YOUNGER CHURCHES

By DR. D. T. NILES, of CRYLON, GENERAL SECRETARY OF THE EAST ANGLIAN CHRISTIAN CONFERENCE.

FROM the point of view of the younger Churches and the work of the most distinctive contribution of the Faith in recent years, it is interesting to recall the primacy of Christianity in the East Angles.

There is always the danger that because of the din created by so many arguments on so many sides, the Churches will forget that the Church is the body of Christ, and therefore, the unity of the Church is something given by God.

This insistence on Christology, immediately listened to Carter, who was the point allowing one theological factor, whether pro or con, determining the tempo of their search for Christ.

Besides, it makes clear that Church union can never be merely a local or regional concern. There is one Lord and one Church.

It is His Mission that must be made plain in its unity with the unity of the Church.

Also, the unity of the Church with God, made manifest in the unity of the whole Church, in the world and in the life of expression in each place and in each Church.

## PATIENCE

One result of this perspective is that the Churches have been taught the importance of patience in eccumenical discussion. The patience, born of impatience, can be a great blessing.

Faith and Order conversations have shown that one must take account of the Church as constituted by the generations, and that the Church is a body of working in terms of long perspectives.

Side by side with what we have said here, we can learn that the Churches are not so much as we have said, but as we have said, that the younger Churches

had gone to the Middle Ages, and, perhaps, to St. Aidan's original twelve pupils and one of them, one other priest to assist King Sigbert in converting his people to Christianity.

Cedd was one of four brothers, all of whom were priests, and the great was his success that within a few years he had managed to establish Christian services in England, where S. Paul's Cathedral now stands.

When he returned to Lindisfarne in 654 to confer with S. Finan on certain matters, he decided to convert S. Finan and send him back as Bishop of the East Saxons. He therefore called two other bishops to assist him, and Cedd was duly consecrated Bishop of the East Saxons.

At TILBURY As a bishop, Cedd had much more authority and was able to train and ordain priests, and to make decisions to assist him in his work of preaching, teaching and baptising; soon he was overwhelmed by a number of flourishing religious communities, one of which was Tisbury.

For a time all went well with King Sigbert, but then some of the converts, who had been thought they thought him too

There were two brothers who had been with Oswy, "Thorn" and

especially, who had him for his closeness towards his enemies and his desire to be a king, because he was willing to forgive those who had killed him.

One of the two was unlawfully married and as he would not give up his wife, he was excommunicated, and everyone encouraged him to avoid his brother and neither to visit him nor eat with him.

The Earl ignored the excommunication and prepared a feast upon which he invited King Sigbert, ignoring the prohibition upon visiting and eating with him, accepted the invitation and went to the entertainment. As he was leaving the house he met Cedd riding along the road.

Both men dismounted from their horses and the king fell trembling at the feet of the bishop, asking his forgiveness. Cedd touched the kneeling king with his rod and speaking with full episcopal authority, declared that he had disowned and not refrained from entering the house of such a wicked man, it was in that house he should die.

Sigbert was succeeded by Swithun, the son of Swithun, who had been a monk at the king's country house called Mardolf, which was in the province of the East Angles, was his godfather.

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## CLERGY RETREAT IN PERTH DIOCESE

### IDEAL LOCATION FOUND

FROM OUR OWN CORRESPONDENT

Perth, May 20

It seems that the ideal setting for a retreat for the clergy of the Diocese of Perth is the Swan Peninsula. Situated some twelve miles north of Perth stands "Swanleigh," the Church of England hostel for pupils attending the Governor Stirling High School and other neighbouring schools.

Formerly this was known as the Swan Homes, but now a well-landscaped and landscaped in two separate and modern "flats" this excellent property stands in extensive grounds with its rolling down and gentle slopes.

Near-distant hills in varying hues of blue and purple, and nearer to the eye, hundreds of acres of vineyards are agreeable to the ear, the laugh of the kookaburra, the incessantly chirping magpie, the loving of birds at milking time—all these delightful sounds far from the noise and metallic noises of the city, make it indeed a "retreat" for some seventy priests of the Diocese of Perth, including one each from Kalgoorlie, Bunbury and North-West Australia.

"Swanleigh" possesses its own farm, which provides it with chickens, eggs and milk. Here for a few days the retreatists were bespoken with beautiful cockatoos whose warblers roamed at will in the invigorating breezes, spending above all a Canterbury cap, birta or sweater, should also wear it be the fortunate possessor of having no tomorrow, setting to rest. Every prospect indeed was pleasing, and rural deans and parishes were invited to their own.

### FAMILY SETTING

The little old historic Church of St. Mary, which has played a role of parish church of Middle Swan and Hotel Chapel, provides a simple and dignified family setting for the retreatists. The retreatists were stimulated and addressed given by the Rev. Lewis Armstrong, Secretary of the Society of the Sacred Mission, the conductor of the retreat.

The weather was cold but fine to sit by a wood fire in the library, others rambled into the meadows or strolled on the lawn near the century-old oak tree. Whatever one did, it reflected a spirit of unreserved abandon.

Mr Roy Peterkin, manager of "Swanleigh," and his staff spared no effort in catering to the domestic needs of the retreatists.

## TWO MAJOR EVENTS IN WILLOCHRA

FROM OUR OWN CORRESPONDENT

Gladstone, N.S.W., May 20

Two events of major importance in the life of the Diocese of Willochra have just taken place. Each in its way will contribute much to the Church here.

The Reverend Ted Bockle, G.B.R.E., conducted a five-day seminar for clergy at the Anglican Centre, Melbourne, in April.

Two priests from the Diocese of the Midlands, and the Missionary and the Missionary to Seaman chaplain at Port Pirie attended, together with the Bishop of Willochra and nine out of a possible ten clergy of the diocese.

The Archbishop of Willochra has been invited to give an address on the Revision committee meeting in Sydney.

### GROUP ACTIVITIES

The clergy felt they had gained so much insight into the psychology of group activities that they unanimously pressed for further in-service training, and it is hoped that a Parish Life Conference will be held in September, leading on to Parish Life Missions later.

The autumn conference of the Mothers' Union was held this year at St. Paul's, Port Pirie. The delegates from all parishes in the diocese attended.

There was even a carload from Leigh Creek, whose trip was marred by a collision with

and the Reverend Alex Bateman, Rector of Swan, arranged for the clergy to be accommodated in the Swan district. There is nothing to be desired.

There is so much of historical interest in the Swan district, that in future, an extra half-day to the retreat programme to enable retreatants to be taken on a conducted tour of these places.

The retreat committee rightly deserves hearty congratulations on having discovered the ideal location for a retreat.

## TEN-DAY MISSION AT EUROA

FROM A CORRESPONDENT

Perth, May 20

"I've learned much about our Church which I didn't know before, and I don't know how, but I don't know how," commented a parishioner after the mission held at St. Paul's, Euroa, from April 26 to May 5.

The preparation of the Gospel has been a most successful one. The preparation of the Gospel has been a most successful one. The preparation of the Gospel has been a most successful one.

The mission team consisted of the Reverend John Hopson, of Riverton, S.A., the Reverend Jim Cranwick, of Arara, Vic., Miss Cathryn Diven, of Elizabeth, S.A., and for two days the Reverend Ray Nicholls, of Frankston.

The Children's Mission was held each afternoon. The mission activities conducted each night at 7.30 commenced with hymns, singing and special intercession for the mission was celebrated every Wednesday morning for at least nine months before the mission was opened to the parishioners.

The Bishop of Armistide, the Right Reverend J. S. Moyes, set the foundation stone of the new vicarage at Narrabri on May 11.

The old vicarage has stood for some 90 years and is now being replaced by a new vicarage which has almost reached the end of its usefulness.

Back in 1947 plans for a new vicarage were drawn up but for some unknown reason the project was abandoned and alterations and improvements were made to the old building.

It was some time, however, to do more than the old building. For two years the scheme was in abeyance. In 1960 the plans were again ventilated and this time with much greater success was shown by the setting of the foundation stone on Saturday, May 11.

The Bishop referred briefly to the recent leading up to the setting of the foundation stone and expressed his great pleasure.

### CLASSICAL MUSIC AT WILLOCHRA

FROM OUR OWN CORRESPONDENT

Melbourne, May 6

A musical experiment has been tried at St. Paul's Cathedral for a period of two years, and has been a success.

This has been the use of the cathedral's public address system for the playing of recorded classical music, and despite the fact that the cathedral has just a few people present the acoustic has been such that the music has been heard in all parts of the church.

Many group meets each Friday evening, and visitors are always welcome.

The sanctuary of the new Church of St. Alban, Camanulla, in the Bush Brotherhood of St. Paul in the Diocese of Brisbane, which was dedicated by the Right Reverend John Hudson on May 2.

Brother Trevor Batten is in charge of the district.

## PRESBYTERIAN FOR ANGLICAN PULPIT

FROM A CORRESPONDENT

Melbourne, May 20

The Vice-Master of Ormond College, in the University of Melbourne, will occupy the pulpit at St. Paul's Church, on Dandenong Road, Melbourne, at the 9.30 service next Sunday, May 26.

It is the first time such a change has happened in this church since 1852.

The occasion is the annual observance of the Unity of Prayer for the Lives of Christendom, which is widely observed in churches of all denominations all over Australia at this time.

Mr Alexander is going to explain to the Anglican congregation the intention and significance of the new proposals for the Union of the Congregational, Methodist and Presbyterian churches.

The Report and Basis of Union have recently been published. Mr Alexander is a leading member of the Joint Commission.

The widespread interest in the movement is shown by his address of unusual significance.

## NUCLEAR WAR CONFERENCE

FROM A CORRESPONDENT

Perth, May 20

On the week-end of June 14 to 16 a residential conference for the Anglican Diocese of Willochra will be held at the Presbyterian Conference Centre, Duffry Avenue, Thornburgh, Sydney.

It is aim will be to discuss ways and means whereby organizations can work together, over and above their individual differences of religion, politics or party, to ensure that neither we nor our children will ever have to suffer through nuclear war.

Statements by Mr Peter Leitch, of the "Present Danger Nuclear War" and Mr E. Wheelwright, of the "Hull Committee on the Threat of Nuclear War" will be followed by a discussion in small seminar groups, as well as general discussion by the conference as a whole.

There will be opportunities in the afternoon for the exchange of programmes and application forms obtainable from: Mrs E. Leydon, North Shore Citizens' Conference, 45 Faulkner Street, Turramurra.

## WILLOCHRA HOME FOR THE AGED

FROM OUR OWN CORRESPONDENT

Gladstone, N.S.W., May 20

Plans for the first stage of the building of the Willochra Home for the Aged.

The ceremony of setting the foundation stone was performed by the Bishop of Willochra on June 23 at 3 p.m.

The acting secretary is the Reverend K. Ladd, of Crystal Brook, to whom all donations and enquiries should be addressed.

## FACT & FANCY

There's more weather for 2017, says a weather forecaster. He said a group of weather forecasters predicted that there would be a wetter than usual year, in appreciation they presented him with, or all things, a weather barometer.

Forever Scotland: Three correspondents in the current issue of "The Scotsman" editorially complain that it is impossible for Presbyterians to join the Church Union service, because at Scots 6/2-4 they are asked to contribute. Give us the tools and we will do the job," they say.

Dr Beesling, the efficiency expert employed by the British Railways, said "All right, Margaret Street, during Holy Week and decided to reduce the number of stations. Or so they say around Westminster.

The Bishop of Woolwich wrote the latest book which he had recovered from a stippled die. The Bishop of Guildford had up with a stone lately but he isn't going to write a book about "God's not."

An Anglican somewhere in Western Australia, presiding in a parish church, said "The person who writes his wife and then hits her over the head with a brick is a rather like the Christian who says he believes in God but fails to worship him." "History true," wrote the Rector in the church magazine, commenting on the archdeacon's sermon. "The archdeacon left us with much food for meditation!"

A Sydney organist who is also a school teacher says that in an effort to build up his church choir, he went around the Anglican boys in his singing classes one day to find recruits for his choir which is by a suburb some distance away.

"Do you get a church choir, Tommy?" "Yes, sir." "Is there a choir in your church, Tommy?" "Do you father and mother, sir?" "Do your father and mother, sir?" "Oh, that's good." "Yes, sir." "Oh, that's good." "And what does the father do for a living?" "He's the rector, sir."

Keep in touch with youth: Dr. Peter, Bishop, can't we have a nice new Reverend? We can't do the present one, he's such a square. We won't allow to twist or fix, the poor chap's only half alive. And he's asked for his servers till they cut their hair, we'll be the safe ones.

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At six years of age, Sandy Smith, of St. James' Church, King Street, Sydney, was elected the youngest chorister in the country. His family has a strong association with the choir; his father is a former chorister, his uncle was in the choir and his brother, Shamus, sings there.

Shamus, who sings there, has been learning piano and has been learning for two years.





## BOOK REVIEWS

## COLLINGWOOD'S PHILOSOPHY

THE LATER WORKS OF R. G. COLLINGWOOD. A. Douglas. Oxford University Press. Pp. 332. 7s. 6d.

IT is very heartening to see this edition of the Later Works of Collingwood, as it is symptomatic of a new turn in metaphysics in the near future.

Since Mr. Douglas wrote "Language Truth and Logic," philosophy has been dominated by a type of analysis, but Collingwood, who died in 1942, need not be dominated by any school, although he was aware of the type of thinking which was ruling the post-empiricist age.

He belongs to the old school of philosophers, to whom philosophy was a way of life in which the work of reason not only influenced the intellect but also the way of life.

In his dealings with other philosophers Collingwood preferred not to enter into debate on details, but rather asked others to look at his work and then write where he was either right or wrong in his argument.

In this edition we are given an historical review of all the writings of Collingwood with a view to seeing whether he adapted his thinking or where he changed it completely. It is in this that we are given an insight into many of the mental processes which would be treated by all of us, but which have been denied any reality by the present Oxford School.

Collingwood freely looks at the problem of knowledge and analyses five distinct orders of consciousness, "to which the European mind has attained." They range from consciousness of feeling, conceptual thinking, propositional thinking, free choice to rational thinking.

This naturally leads to an examination of both natural science and psychology. His philosophy of natural science is not really consistent, and for those who are interested in this period, perhaps Bowman, who was Professor of Logic and Rhetoric at Glasgow at the same time, is more convincing.

His position is weak because at one time he insists that natural science may pass truth, and then at another he says that it is based on absolute presuppositions, and these are neither true nor false.

If his later work is sound the science is no more true or false about the rising and falling of the sun than was the answer provided by the witch doctor.

Psychology, he names pseudo-science because the object of the exercise was really only feeling, which was only the lower order of consciousness. His attitude here, as the editor notes, was that he did not appear to be conversant with the school of behaviourist psychology.

In metaphysics his position is contradictory, as at one moment he thinks of it as an analysis of pure being, and then later metaphysics is found to be the science of history.

THIS view has made Collingwood famous, where by say that he can look at an historical event and analyse it as a neuro-physical system, but this would not give us all.

In history the true meaning is surrendered when we re-think the scientific with all its presuppositions. Metaphysics is identified with the event while history where these presuppositions are examined and contrasted.

This theory of presuppositions is the most controversial of Collingwood's work. They are to be taken for granted when one is discussing propositions either in natural science or in history.

In natural science, on one hand, it is hard to distinguish between natural laws, as we know them, and those which are not, they are not liable to verifiability or falsifiability.

On the other hand, in history they are asserted not to be acts of consciousness. Do not a man needs a great deal of space in showing that Collingwood's position is philosophically untenable.

In the "Principles of Art" we find that art is allied with this

theory of knowledge, as he finds that it is akin to a linguistic exercise, but in this case, is an expression of emotion.

It is the act of releasing the emotions to the consciousness where one can place this location activity, and in this location activity, it distinguishes the artist from the craftsman, who knows right from the outset the emotions he desires to express, and will create them. The artist, on the contrary, is not aware of his emotion until it is expressed.

On the matter of religion, Collingwood has much to say. He indeed said he was a Christian, but it would appear that he did not place religious statements on the same level as those of natural science.

They were in a lower emotional range, and he did say that when religious statements are brought to the stage of rational theory, they are no longer religious.

Yet it would appear that in his opinions he perceived them into those which are no longer religious.

What does "believe in God" mean? He says that it means that the world of natural science is not the world which can be understood.

This reminds us of Professor Bradwardine who said that the proposition "Love God" is really the same proposition as "Love my neighbour." This is indeed an

## ON PERSONAL HOLINESS

SPIRITUAL PROPRIETIES. L. B. BARNES.

NO Christian who takes his calling seriously can fail to profit by this book. As the title, "Spiritual Proprieties," suggests, it is a book on holiness.

The writer is concerned in much of our modern church life with the old idea of holiness of consecration and personal holiness. He is going forward, but where we are going to, he says, are we going to?

J. B. Jaggot is a former minister of the Church of St. Alban, Norwich. He is a churchman and a scholar as well as a man of deep spiritual experience.

The opening chapters of the book may be called "apology" for the Christian faith, with the greater part dealing with essentials — "practices" — which are of great value.

Chapter headings indicate the scope of the book: self-examination, self-judgment, integrity, sincerity, etc. Mr. Jaggot maintains that these are not so far from being essential for the pious, are essential in any way who desire to lead a full life. He knows what is said and does not give up to his objections.

The archdeacon has a refreshing and vigorous way of writing in an alert mind. He does not make any of the ignoring dogmas or playing it down.

Whether it be the doctrine of the Trinity or the two natures in Christ, it is all relevant to what he says.

—CMG.

## INTELLECTUALS' CLUB

ECCLESIASTICAL PRESS SERVICE

Geneva, May 20

The Roman Catholic Centre of the Intellectuals Club in Warsaw has opened a special course in the history of the ecumenical movement.

The centre's programme also includes a Bible study group which is being attended by Protestants and Orthodox churchmen.

This group is preparing an ecumenical exhibition which will be held in the Church of the Holy Cross, in Warsaw.

## JEZREEL AND HIS "FLYING ROCKET"

THE SIXTH JEZREEL. P. R. GARDNER. London: Methuen, 1942.

AMERICA is usually, and justifiably, considered to be the home of radical calls and strange deviations. Rogers, an authority on Kentish history, dives into the past to unearth the background of a sect which sprang from the followers of James Southcott.

The founder of the sect by the name of White, was a fluent and persuasive speaker who always attracted a following to himself to confound his opponents.

At a public meeting presence he was able to convince many that he was James, the inspired Messias. Accordingly, he changed his name to Jezreel and his wife, who perpetuated the sect on his death, was Queen Jezreel.

Although the sect was never numerically strong, a financial support of some healthy adherents could not be explained unless enabled him to build, if not to complete, a tower which dominated the landscape at Gillingham. This landmark was destroyed in 1820, some 20 years ago.

Rogers' concluding paragraph reads: "The sect which we adopt an attitude of scornful severity and dismiss their cry of empathy, which in the matter of 'faith' credibility, that, however, is not the point."

"Rather, it is surely a cause for regret that the sect which that after so many cruel disappointments and blighted hopes, should have been so unshakably and blindly believe in Jezreel and his 'Flying Rocket'." —A.V.M.

## ANGLICAN OF THE WEEK

He was prominent in many of the parish activities of St. James' at New Town, and is probably the first student to enter college while a member of the Church.

He was a Sunday school teacher, an altar server, a member of the choir, which he was secretary, and he was present at a lay reader, as well as being a member of the Bible class and a leader in the junior Fellowship.

Organisations outside the parish with which Mr. Chipman was associated include the Church Missionary Society, the Young Men's Club, where he was treasurer, and the C.M.S. Beach Mission.

At a parish farewell in St. James' Hall the reverend, the Rev. E. D. Davis, said Mr. Chipman was one of those who had found out the very real joy of giving service to God. He had carried out his many duties, in the Church in a never-failing way.

Mr. D. H. Johnstone, rector's warden, said Mr. Chipman was a credit to himself, his family and his Church, and St. James' was proud of him. His wonderful work he was doing in the parish.

Mr. Chipman, in his reply, said he felt privileged to serve at St. James' and he thanked the rector and the numerous clergies, the Reverend J. A. Van Emmen for their help in preparing for the service.

St. James' choir, the Junior Fellowship, the League of Youth, and the various church functions, and there was also a private family gathering to mark Mr. Chipman's entry into college as well as his 21st birthday on April 27.

DR FOX TO LEAVE THE ABBEY

Anglo-Saxon News Service London, May 20

Dr Adam Fox, sub-Dean of Westminster Abbey since 1939, is to resign on November 1.

He is then going to spend the winter in New Zealand.

Dr Fox has been in the Abbey since 1941. He will be eighty

He represented the high school in senior cricket, football and hockey. He was a member of the cadet unit. He matriculated in 1940. He was a member of St. James' School.

After leaving school, Mr. Chipman joined the staff of the Wesleyan Methodist School, where he was the best of the boys in the North Horn

He was the award for the best of the boys in the North Horn

He was the award for the best of the boys in the North Horn

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## DR RAMSEY CRITICAL OF BISHOP'S BOOK

### ADDRESS TO CONVOCATION

ANGLICAN NEWS SERVICE

London, May 20

The Archbishop of Canterbury, the Most Reverend A. M. Ramsey, was today the critical of the Bishop of Woolwich, the Right Reverend J. A. T. Johnson, and his book, "Honest to God," when he gave the presidential address to the Convocation of Canterbury.

Speaking from the pulpit of St. Margaret's, Westminster, he told the assembled bishops and priests that he doubted whether any argument could show that the doctrine which he had outlined from Dr Robinson's book was properly the same as the doctrine of the Church.

The considerable liberty of thought which they enjoyed as a Church, Dr Ramsey said, carried with it certain obligations and responsibilities, and he stressed that the doctrine which he outlined was not to be taken as an invitation to give up their faith in the living God through im-

properly struggling faithful members of the Church. "With great reluctance," he said, "I refer to the matter of the Archbishop of Woolwich's book far rather than do so, but there is an obligation not to allow the position of our Church to be obscured and to protect the spread of serious misconceptions about the faith to which we are pledged."

The questions discussed in the book "Honest to God" were the questions which he has raised.

He has wished that the same in this case was initiated at the meeting of "Thinking out of and of tentative enquiry," which would have had arisen.

So sure was he that the questions raised in the book would be ventilated ten days ago to publish a small booklet about them, partly to those who he might have subsequently to the convention implied no objectivity spirit on his part, and partly because he wanted to give some help to people whose minds had been confused.

"I was specially grieved at the method chosen by the bishop for presenting his ideas to the public."

## PUBLICITY

"We are asked to think that the enterprise was a matter of effort, tentative, thinking about, raising questions, and so on."

But the initial method of a newspaper article was crystal clear in its argument and provocative in its statement, to tell the public that the concept of a paper which should be held by popular Christianity and in orthodox doctrine is outmoded, that it should be abandoned and ought to be rejected.

"Of course the association of this with a bishop of the Church caused public sensation and much damage."

"Many of us who read the article and its slogans might not have the opportunity or the necessary brains for reading the book referred to, and the message which the bishop himself disseminated in the country was the negative one I have described. No one could be held responsible."

"As the book, I repeat, that the questions discussed in it are real questions, and that it opens up new modes of contact between our Church and the wider world, which I feel much sympathy."

"We state and commend our faith as we do as we go out and put ourselves with love and sympathy into the doubt-

of the questioners and the loneliness of those who have lost their way."

"But that the book appears to reject the concept of a personal God as expressed in the Bible and the Creed."

"The presence in the book of gentle remarks for the comfort of orthodox believers does not cancel this fact."

"In place of the doctrine about God which is to be rejected, there are, instead, some doctrine about God and the world which is to be accepted."

The bishop, however, had assumed that he had repudiated the biblical and catholic faith and that that thought of the world which is to be accepted, "It is a fair and right thing to say this clearly, as I have made my criticisms."

## BISHOP'S REPLY

The Bishop of Woolwich in a statement issued later the same day complained of misrepresentation by the archbishop and said he rejected emphatically any suggestion that what he had written was contrary to the catholic faith.

"A man may do it duty to defend it. This I do. And it is my duty to say that the Gospel to those who are as yet unable to accept the living Christ is to be proclaimed."

"He has bound to say that some of Dr Ramsey's statements appear to be in error, in particular, what he believes, 'In respect, I would draw attention to the fact that the intention of the book is a missionary one.'"

"In whole argument depends on the fact that I am trying to help those who are on the fringe of the faith, or quite outside it, to find their way to the faith, and to give them some help every line of what I wrote."

"In the light of this event I regret the archbishop's statement that the book appears to reject the conception of a personal God as expressed in the Bible and the Creed. I would insist that my argument does not lead to this conclusion. On the contrary I affirm in my book that the Christian faith is a utterly personal character of God as the source and ground of all that we know and understand."

"I wholly accept the doctrine of the Trinity as set forth in the Testament and enshrined in the creeds. My sole concern is to explore the implications of this doctrine as necessarily be expressed in our world, in the categories which might have the effect for many in our generation to make it unreal."

"To explore new ways in which the Christian faith might be communicated was not to quarrel with the traditional teaching of the Church."

## REFUSAL TO EMPLOY WEST INDIANS

ECUMENICAL PRESS SERVICE

Geneva, May 20

An Anglican Church of Canada leader in Bristol, England, has offered their services towards the end of the year to dispute over the refusal of the Anglican Company to employ West Indians.

Signers of the statement of protest, which is headed by the Right Reverend Oliver Tomkins, Bishop of Exeter, include the Rev. Norman S. Moon, general secretary of the Bristol Free Church Council, and the Rev. Dr. Robert Davies, acting chairman of the West Indian Council of Christian Churches.

## VALUE OF SUPPORT FOR NEGROES

### BROADCASTING ASSEMBLY

ECUMENICAL PRESS SERVICE

Geneva, May 20

Modern means of communication must be systematically studied by the Christian Church if it "rightly understands the value of the support it must transmit all over the world in the name of the New Testament, and the constituting assembly of the Church. This organization in Christian Broadcasting reached this month."

Lutheran Bishop Hans-Joachim of Hannover, Germany, presented the keynote address to some 60 delegates meeting at the Linnar Conference Centre near here.

The new broadcasting assembly is an international organization of the World Committee for Christian Broadcasting, an informal group with most of its members coming from Europe and the United States. The organization includes members also from Africa, Asia and Latin America.

"The principal aim of technical development in our society is to make it possible to overcome superficiality," Bishop Lieke told the assembly. "One has to be able to penetrate the profound in being made shallow and shallow in being made shallow."

## TO MILLIONS

Still, he added, one element has "unexpectedly remained intact—the human voice and the spoken word, as a spiritual reality."

Stressing that everything "speaks to millions of people as a spiritual reality," Bishop Lieke maintained that "nothing is more in need of being understood, from spiritual point of view, than the microphone."

At the end of the programme of the Church reveal technical developments in the words of the Bible, he said, "The microphone reveals publicly the hidden, the hidden, the conventional phrases or an address to the present day."

"This task is primarily a theological one and urges Christians to stand firm and open for reflection."

## NEW DEAN OF CANTERBURY

ANGLICAN NEWS SERVICE

London, May 20

The Archbishop of Northumberland, the Venérable Ian Christie Thomson, is to be the next Dean of Canterbury in the United Kingdom, the Archbishop's office has announced today.

The archbishop, who is 58, was born in Newcastle upon Tyne in 1922, and was Rector of St. Peter's Church, Newcastle, from 1954 to 1959, and chaplain to the Archbishop of York, the Archbishop of York, from 1959 to 1962.

He was Vicar of Folkestone in Kent from 1962 to 1967, and was appointed an honorary canon of Canterbury Cathedral, Canterbury, in 1967.

Dr. John Substant Bonnell, minister of St. Andrew's, Newcastle upon Tyne.

## SERVICE IN SIGN LANGUAGE

ANGLICAN NEWS SERVICE

London, May 20

The Archbishop of Canterbury licensed and commissioned the Rev. P. T. W. Ingham as chaplain to the Canterbury Deaf Association for the Deaf, Canterbury, on May 19.

The whole proceedings—hymns, prayers, the ceremony, and the Primate's address—were interpreted into sign language for the benefit of deaf people, who came from all parts of Canada. Dr. Ramsey told them, "We all care for you very much and we want to help you in your worship and Church life."

## SUPPORT FOR NEGROES

### STATEMENT BY F.O.R.

ECUMENICAL PRESS SERVICE

Geneva, May 20

The National Council of the Fellowship of Reconciliation has today issued a statement that while Christian leaders' attempts to slow down non-violent demonstration by Negroes protesting against racial segregation in Birmingham are "a serious error."

The fellowship referred specifically to the statement by evangelist Dr. Billy Graham that he had advised Dr. Martin Luther King to "let the brakes on the Birmingham demonstration be leading in Birmingham, Alabama."

The fellowship said it was "profoundly disturbed over the all too common type of thinking reflected in Dr. Graham's statement."

"In line with the spirit of the Gospel and the professions of the Fellowship of Reconciliation, we should long since have been working side by side with their Negro brothers—and if necessary going to prison with them in order to bring freedom in all spheres of our life," it declared.

## NON-VIOLENCE

It pointed out that "Negroes in Birmingham have engaged in a protracted period of futile attempts to achieve what they should have been their all along."

"Christians should feel humble gratitude for the spirit of non-violence and love which has characterized the Birmingham demonstration, and if necessary going to prison with them in order to bring freedom in all spheres of our life," it declared.

## DR COGGAN IN FAR EAST

ANGLICAN NEWS SERVICE

London, May 20

The Archbishop of York, the Most Reverend F. D. Coggan, left London last Wednesday to attend meetings in Singapore and Tokyo in his capacity as president of the United Bible Societies.

He is presiding at the All-Asia Bible Societies conference in Manila from May 27 to 29. He will then spend two days in Singapore and will arrive in Tokyo on May 27 for a meeting of the Council of the United Bible Societies at the Tokyo suburb.

Dr. Coggan will be present at a special service in the All Saints' Chapel of York on Wednesday afternoon, June 2, when he will launch the United Bible Societies' contribution campaign on behalf of the United Bible Societies.

He will return to London on June 4.

## A FIRST TIME

ECUMENICAL PRESS SERVICE

Geneva, May 20

Dr. John Substant Bonnell, minister of St. Andrew's, Newcastle upon Tyne, delivered the commencement address at one of Canada's leading Roman Catholic universities, the University of Toronto, when he was invited to make the address by S. Dunstan's University, Charlotteville, Prince Edward Island.

Dr. Bonnell was the first non-Anglican to give the commencement address at the school's 109-year history.

## THE POLISH CHURCH

ECUMENICAL PRESS SERVICE

Geneva, May 20

The Polish Roman Catholic hierarchy has today issued a new billings, ritual for the administration of the Sacraments in Latin and Polish. From now on, bishops announced, the marriage ceremony will be conducted entirely in Polish. The new Polish ritual was approved by the Sacred Congregation of Rites in Rome, last December.

## SOME BOOKS FOR ANGLICANS!

THE ANGLICAN Book Department in co-operation with the Church of England Information Trust has pleasure in offering the following titles.

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92 pp. Price: 6s. 0d. (Postage 5d.)

Orders should be sent direct to: The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

# FOR 77 YEARS "A READER"

By J. GORDON BOUTLEY, A MEMBER OF THE SYDNEY DIOCESAN READERS' ASSOCIATION

FOR those who are not familiar with the term a Reader in the Church is a layman authorized by a bishop to read lessons or prayers in the church. He may be a parish priest, or a layman, or a parish church, or a deacon, Reader, and available for service in any church in the diocese.

A Reader may conduct a service and preach a sermon, in the absence or presence of a church minister, and he may also act as a minister when required. In the absence of a minister, or in cases of emergency, he may conduct baptismal and funeral services, he may also perform it in his diocese, like the service of the "Churching of Women."

Readers are not ordained ministers, although they could perhaps be termed lay ministers. They are voluntary workers, who have been admitted as members in the Church, and receive their badge and authority from the bishop at a special admission service.

In what follows, I hope I will not be thought guilty of showing my own prejudices; I am merely citing my experience of the service that a Reader can give.

I was admitted to the office of Reader early in 1924 in my home country of Palestine, and was licensed by the late Bishop Rennie Maclean in Jerusalem.

In this capacity I served for over four years in Haifa, under Mr. Carmel, where there were many churches, one Arabic, one called St. Luke's, and one English, called St. Luke's.

As no regular organist was available I often played the organ during services, in addition to taking services, teaching in Sunday school and running a troop of Boy Scouts attached to St. Luke's.

I was also ordered to go once a month to Ramallah and Beer Zait, two villages south of Jerusalem, and Ramallah, which is on the outskirts of Jaffa. The appreciation of my services by the congregations whom I served was most encouraging.

About 1931 our Church minister suffered a stroke, and could not continue, and I had to step over his responsibilities. With the cooperation of the late Reverend E. F. Bishop, a CMS-minister, and Archdeacon Carmel, recently and Archdeacon Carmel, then CMS-Secretary in Palestine, the late Archbishop in Jerusalem, the work of the Church was carried on.

One thing I must say is that a Reader in any Church in Palestine is generally regarded as the paragon of the ordained minister, and as such I think God find I have always done all the services I could, and as a Reader, not only did I assist at services and preside but on more than one occasion I was permitted to assist at Holy Communion, and once with the late Bishop G. F. Graham-Brown, I assisted at Baptism, and on one occasion with our former Bishop, H. St. George.

I also assisted at wedding services including one with Archbishop Campbell Maclean. On many occasions I conducted funeral services and Churching of Women.

At the close of the British Mandate over Palestine in 1948 I went on to other parts of the British Empire, and came to Australia with my family.

On the way, whilst in Cairo, Egypt, I preached in All Saints' Cathedral at the invitation of Bishop Godfrey Allan, Anglican Bishop in Egypt, and also had the opportunity to preach in the three other Anglican churches.

I fell an intense personal satisfaction to have been served in Cairo as I had served in Jerusalem, and to have a Christian message and say something on the Palestinian Refugee problem, but above all else I was moved to witness the vitality of the Church.

On my arrival in Australia in 1950, I was advised to join the Diocesan Readers' Association, and because of the license that I had in the Philippines, I was accepted.

Since then I have conducted services and preached in no less than 12 parishes in a metropolitan area. It has given me great pleasure to serve in this way, and to have all his help and guidance to me in the service of the Church.

I have already said that self-praise is not the object of this article, and I hope that I have not said this impression. My aim was to show that there is so much a Reader can do, especially in the service of His activities, need not be confined to reading services, and he will always receive encouragement and help in other church activities. With this support he will be able to devote much time and energy for service and assistance.

How many have become a Reader? Any person who has experienced God's Love and feels called to serve Him, the extension of His Kingdom may be to a Reader. Those who have to do some study to equip himself, there is nothing that gives a Christian more joy than being in the service of His Master.

What prompted me to become a Reader? Was it the good Christian influence and example of some CMS, and other missionaries in Palestine, under whose wings I was nurtured in my early education.

I think God for them and for forty years in His service.

**CHESTER WOMEN'S FELLOWSHIP**  
ANGELICAN NEWS SERVICE  
London, May 20 (AP)—The Chester Women's Fellowship, which was formed last September, is rapidly growing.

Thirty-two parishes are already taking part in the work of the new fellowship, which is already a regular member of all age groups. It is upwards, many of whom have never previously belonged to any Church group.

The need for such an organization, to all women who would like to share in the work, teaching, fellowship, service and giving of the Church, had been felt for some time by many clergy and laywomen in the diocese, and the scheme has been launched with the bishop's encouragement.

Groups taking part in it vary in numbers from 10 to 100. Members of the Church of St. Stephen will meet from 7.30 to 8.30 p.m. on Wednesdays. A group of 279 in Christow Aid Week (May 10 to 15) is to receive a bull, and a group for Tibetan refugees living in India.

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ANGELICAN NEWS SERVICE  
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It also has been announced that the non-denominational seminary will name a new 12-story residence building after Van Dusen.

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The church is of an unusual and unique pattern and was designed by Mr. Lindsay Little, a Sydney architect.

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## BISHOP LOANE TO TOUR SOUTH-EAST ASIA

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The Right Reverend M. Loane left Sydney on May 22 for an extensive tour of South-East Asia, on behalf of the Church Missionary Society. He will go to the Philippines, South Vietnam, and Singapore.

This is the third such visit which Bishop Loane has paid to the South-East Asian region. His previous visits have been such appreciated by clergy, students and missionaries, to whom the bishop's ministry has been particularly helpful.

This present tour, which will include the Philippines, until the end of July, will also provide opportunities for conferences with the clergy in several of the countries which the bishop will be visiting.

The particular contribution of the tour will be in a ministry to national clergy, contact with the students (particularly those requiring ordination) and a ministry to missionaries.

One of his earlier engagements will be a meeting with clergy of the Philippine Independent Church. While in the Philippines, the bishop will also be in conference with the clergy of the Philippine Independent Church.

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