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"THE ANGLICAN" SUMMARY AND REVIEW FOR THE YEAR 1961

The second quarter of the year saw the consolidation of the position of the Anglican Church throughout the world — particularly in Africa, where African priests became bishops of several dioceses in that continent — and a continued deterioration in international relations.

It was a more exciting period for the Church in Australia than the four first months of 1961 for two reasons. First, there was a great increase in practical support for missionary work. Second, we had several of those domestic rows which do so much to keep us on our toes provided that people do not take them over-seriously, and provided that they speak the truth in love and profit from the resultant discussion.

THE ANGLICAN did its best to play its part by reporting events and commenting on them without fear or favour.

MAY

May saw the launching of our appeal for the Diocese of Carpentaria, which we had forecast in our issue of April 28.

The Right Reverend John Matthews, who had been enthroned as bishop of the diocese shortly before this, had managed to complete a tour of his diocese, and was duly shocked at what he saw.

What he did see was a disgrace to the Church, and went far to explain the low opinion of the Church entertained by the secular authorities of the Commonwealth and of the State of Queensland. No criticism could reasonably be levelled against either his predecessor or the Australian Board of Missions; neither knew just what our readers could do to help, and what the whole Australian Church could do to help, if the facts were placed squarely before them.

No punches were pulled in our description of conditions on some mission stations.

In the event, our readers, and those parishes who have so loyally supported the causes which we have advocated over the years responded splendidly to the appeal.

The appeal did create some interesting organisational problems, of a kind which the Church will need to look at closely in the years ahead.

MISSIONS

The body which is responsible officially for the organisation of our missions is the Australian Board of Missions. It looks after nearly all of the missionary work of the Australian Church in, and in areas around, Australia. The Church Missionary Society, with a comparable budget, is conducted on the "society" principle and supports work in Africa, India, and other places somewhat further afield, although it also does important work among the Australian Aborigines.

There is a truism which every Anglican knows: "No mission, no Church."

The best rough and ready index of the strength and enthusiasm of any Church is, we feel sure, the extent of its missionary enterprise.

We have often pointed out in Leading Articles that possibly the greatest danger arising from the successful fund-raising canvasses in Australian parishes is that too much of the money will be spent on local parish and diocesan needs, and not nearly enough on spreading the Gospel overseas. At a time when Christianity is relatively losing in terms of numbers to Islam and other creeds, it is particularly important that every Ang-

lican should understand the nature of missionary work, and support it.

Whether the division of missionary work between the A.B.M. and the C.M.S. is efficient and proper in this age is a complicated question. There can be no question, however, that the A.B.M. is compelled to work within a budget which is insufficient. There is similarly no question that too few Anglicans of the right calibre are offering for missionary service to-day.

The A.B.M. budget is so devised that, if the bishop of a missionary diocese receives any considerable sum of money from other than A.B.M. sources, then this sum may for practical purposes be deducted from what would otherwise be his allocation of money by the A.B.M. In the case of the Diocese of Carpentaria, through the most helpful and friendly co-operation of the Chairman of the A.B.M., Canon F. W. Coaldrake, and his Board, we were able to arrange for gifts by readers of THE ANGLICAN not to be debited against the increased amount of money made available to the bishop by the Board.

During May we reported the formation of the new Province of Uganda and Ruanda-Urundi. All of the eight dioceses which came together to form this new province had previously come under the metropolitan jurisdiction of the Archbishop of Canterbury.

It must have brought great joy to the then archbishop, Dr Fisher, that his last major public engagement should have been

this. When he was first appointed to Canterbury, in 1945, there was only one Anglican province in that continent—the Church of the Province of South Africa, which had acquired that status in 1853.

NEW PROVINCES

During the last ten years of his primacy, Dr Fisher was able to participate in the inauguration of the four provinces of West Africa (1951), Central Africa (1955), East Africa (1960), and now Uganda.

Here was yet another case of the Church setting an example to the secular State.

To those who have seen it throughout the world, one of the most striking aspects of the Anglican communion must surely be its instinctive adherence to the practice of the Early Church, in refusing to become centralised and in insisting upon "Churches" becoming self-governing and being held together, like the Church of the first five centuries, solely by the bonds of common faith.

Let us hope that, whatever happens in a political sense, this will prove the real strength of the Church in Africa, as it has proved its strength in China.

In the same month we were able to report the consecration of a Persian, the Right Reverend Hassan Barnabus Dehghani-Tafti, to be the fourth Bishop in Iran. This appointment, too, is in the Anglican tradition of encouraging by all means the emergence of an indigenous



Those present at the dedication of S. Christopher's Church, Mount Compass, Diocese of Adelaide, last month included (from left): the rector, the Reverend A. R. Cameron of Victor Harbour; the Reverend N. Allenby, S.S.M.; the Bishop of Adelaide, the Right Reverend T. T. Reed; and the Archdeacon of Strathalbyn, the Venerable J. L. Bond. (See story Page 9.)

priesthood and episcopate wherever the Church strikes root. Indeed, Australia is now almost unique in the Anglican communion in not having a single Australian-born metropolitan!

Of course, two of them—their Graces of Brisbane and Perth—qualify by adoption, having roughed it in their time as Bush Brothers.

The Archbishop of Perth, incidentally, put on a very good show, as recorded in our edition of May 5, by leading the Imperial Ex-Servicemen's contingent in the Anzac Day march through the streets of Perth. His Grace, who was a gunner in World War I, is a holder of the Military Cross.

CLERICALISM

It gave us considerable pleasure during May to report the first Charge to his synod of the Bishop of Ballarat, the Right Reverend W. A. Hardie, who made what seemed to us the very sound point that the Liturgical Movement was likely to be a much stronger influence for Christian unity than more "interdenominational negotiation."

We approved particularly in a Leading Article Bishop Hardie's blunt statement that "Clericalism . . . whether Roman, Anglican or Protestant, is on the way out."

With the certain knowledge that it would make His Lordship squirm with embarrassment, we said of his Charge that "its unfearing approach, its scope, clarity and vigour, was 'strikingly similar to that succession of notable Charges from Newcastle which stimulated and influenced the Church in Australia for so many years during Bishop Batty's lifetime.' We recorded that Bishop Hardie had been Bishop Batty's very first ordinand, thirty-one years earlier. We could not resist mentioning in the same Leading Article the fact that Bishop Hardie, like Bishop Batty, was 'only an associate member' of the Australian Episcopal Union!

Like the secular Press, we expressed grave concern about the ill-fated American-organised "invasion" of Cuba, which took

place shortly before our first issue of May.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, made a very necessary point at his synod during the month, when he said that Dr Fisher's visit to the Pope of Rome had provided a salutary balance to the pan-Protestant bias of the ecumenical movement.

Gippsland Synod showed itself more closely in touch than some metropolitan dioceses during the month when it passed a resolution asking for the General Synod to be convened under the new Constitution as soon as possible.

The Dean of Sale, Dr C. B. Alexander, said that the General Synod should meet if possible during 1961, and that this was even more important than the Assembly of the World Council of Churches in Delhi.

The Archbishop of Canterbury asked all Anglicans to pray during the days between Ascension and Whitsunday for the forthcoming Vatican Council.

The C.M.S. in England set in

train a recruitment campaign for missionaries on a scale never before attempted. To help do this, the society in London accepted a budget for 1961 of more than one million pounds.

Discussions on the Church of Lanka (Ceylon) during the month in the Convocations of Canterbury and York set the tone of confusion which characterised subsequent discussion of the Ceylon union scheme throughout most of the Anglican communion.

In York, happily, Convocation resolved in both Houses to recognise the Church of Lanka as a true part of the Church Universal. That done, Convocation made the extraordinary decision against full communion between the Church of England and the Church of Lanka.

The month saw fine meetings in Melbourne and Sydney, organised by the Australian Board of Missions for the Diocese of New Guinea. The Melbourne meeting was addressed by

(Continued on page 3.)

A GREAT DAY FOR THE CHURCH

The Acting Primate, the Most Reverend R. C. Halse, writing in this month's Brisbane "Church Chronicle" says:

"The old order changeth, yielding place to new, and God fulfils Himself in many ways": This well-known quotation seems a suitable one when we remember that on December 31, 1961, the old "Church of England in Australia and Tasmania" as we have known it ceased to exist and in its place next day there arose from its "ashes" (like the Phoenix of old) a new offspring with the spiritual links with its Mother Church unchanged — but able to stretch its wings, and live its own life, under a New Constitution which has now been agreed upon after fifty years of struggle. It frees us from the legal "nexus" with the English Parliaments, which our forefathers, for quite good reasons at that time, imposed upon the infant Church in Australia.

Some think that the New Constitution is too rigid because it often requires the agreement of so many authorities, before any change can take place. But the fact remains that we shall now be able theoretically to alter and improve the Book of Common Prayer without waiting for the Established Church in England to do the same.

January 1, 1962, is therefore a great Day in the History of the Church of England in Australia.



Countless people in this country and overseas were delighted that the Queen honoured the Archbishop of Brisbane, the Most Reverend R. C. Halse (left), and the Bishop of Armidale, the Right Reverend J. S. Moyes, in the New Year Honours list announced last Monday. Archbishop Halse becomes a Knight Commander of the British Empire. Bishop Moyes becomes a Companion of the Order of St. Michael and S. George. (Other New Year Honours are on Page 5.)

Joseph Medcalf

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MITCHELL RIVER MISSION SCHOOL

BY THE HEAD TEACHER

WHAT do you think you would see and hear in an Aboriginal school? Long before you would see or hear them, you would be the sound of the alarm, and know the sunlight is waking the birds, in particular the kookaburras and crows to welcome the morn with their chorus of laughter or comments of "Caw! Caw!" An Aboriginal boy could tell you the names of a score more of birds seen and heard during a day of lessons or hunting.

Above the noise of the engine which generates the power for light and radio, rings out the Angelus bell, followed later by the bell which, morning by morning, calls a dozen or more, to assist in offering the Holy Sacrifice to God, before school or other work. Many bells are heard during the day.

A cattle bell calls the children to breakfast at the old dormitory; and before long it is five to eight, and the children's playtime is interrupted by "First Bell, please!" Up the stairs troop the schoolgirls to change into sleeveless cotton dresses of bright blue, pink, green, mauve or yellow, with square necks and contrasting bands—gay against penny brown skin and dark hair. The smaller schoolboys change too. Smart shorts have replaced the more picturesque red sulus. Yvonne keeps both dresses and shorts clean.

Prayers and divinity lessons precede the lessons of the State primary syllabus. You would see and hear most of the children in the main school on high blocks with fibro walls and G.I. roof. The room is not impressive, and owing to increase in attendance a building some 300 yards from the school houses two classes. It is hoped that a new school, on a site which will provide better recreational facilities out of school, will be built.

Classes are provided from kindergarten to Grade Five. One year, two girls of mixed blood reached part of the way through Grade Six; but, for the most part, the children are of full Aboriginal blood.

English is heard and taught in lessons. At home, the children learn their tribal languages; but it is only their parents and the older folk who speak them fluently. The same grammar mistakes are made as by other Australian children, plus a few of their own, such as not adding "s" for the plural, or using "it" well. Letters to pen-friends and relatives contain good and bad sentences of sympathetic expressions, as when a friend leaves, or is ill, or when a southern child mentions that her father was killed in a car accident.

DEVOTED TEACHERS

It is not easy for these shy lads and lasses to answer questions or volunteer news, though there is much chatter among themselves. One is lost in admiration for those early teachers like Miss Florence Smith, who in the Belberrah school taught people of Leah's generation; and I am sure Leah Minyalk is one Aboriginal woman who needs no introduction. She has a good influence in her classroom, and has taught the parents of present pupils.

Of the voices of devoted trained teachers, more recently was that of the lady known as Miss Ruth Wall, whose six years of teaching has laid a good foundation for present work.

You would find the children bright and interested in their lessons. They could learn most of what we could teach them of the Queensland syllabus. This syllabus shows the results of experienced teachers who are vigilant to the needs of the children

of our northern State, and who frequently revise its content and offer more efficient methods of presentation to the children.

The recent visit of the Senior Inspector of the Primary Schools of the Education Department, was most helpful and encouraging. With better accommodation and four trained teachers, the whole standard of education could be raised beyond recognition, and, incidentally we hope, that of the village people generally.

The most pressing need is for a teacher who could raise the standard of arithmetic from about Grade III, an important year in learning tables, to groups of older boys, from whom may come our first male teachers and priests.

Girls show promise in simple domestic lessons, in cooking, raffia work, and dressmaking taken during lesson periods. Women do good fancywork and have sent native work to the Brisbane Exhibition. With the present heavy curriculum for the only trained teacher, she can undertake no more than arranging for others in the village or among the staff to co-operate; except "first aid" to hems of growing girls.

Aboriginal girls have attempted to teach far more than they

have an adequate preparation to perform, and as they are mostly too young and inexperienced to take any great responsibility, there is retardation in the first years at school, and again when tables are being learnt. The next great need is a teacher who could devote all her time to thirty or forty little people, and a couple of their teachers.

The normal sounds and sights of school are heard during the morning. The bell rings for "break" and lunch, the smaller children leaving early, and the older ones at 12.15. After a mid-day rest under the mango trees, the bell awakens the children for their afternoon lessons—sums, composition or social studies, drawing or stories.

MANY BELLS

You may hear tales for little ones who are sitting on the verandah, or you may hear Leah tell one of the Aboriginal stories. Later the children write the story, some illustrating them in pastel drawings.

The last prayer is said. The children march out to do their "jobs" and swim in the magnificent River which runs through the Mission. For the teachers there are blackboards to prepare, and lessons to set out,

or correct, and a late "Smoko," and often all is not completed when the bell rings for Evening, which is followed by the children's Evening Prayers.

There is always much of interest after tea. The sound of flying-foxes among the mango fruit may be heard. Occasionally, a large mango suddenly makes the iron roof sound as though a stone had hit it. (We have no stones.)

A library book may suggest an assessment of children's traits of personality, which are associated with good or poor adjustment in school. From this an interesting line of thought develops.

It is found that in such a test, out of eighteen children, aged about 13 years, the highest three results are between 79 per cent. and 84 per cent., possibly higher.

How best can each of these traits of personality be used? How best can one help their young teachers? Many such questions arise in the preparation of a teacher's work.

The responsibility is a heavy one. It would be too heavy without the help of the Greatest Teacher, Our Blessed Lord, present in His Sacrament of Love.

THE CHURCH AND INDUSTRIAL

UNREST IN NORTH QUEENSLAND

BY A CORRESPONDENT

NORTH Queensland is generally thought of as a peaceful place with tourists on the tropic coast and cattle in the interior both looking about with vacant expressions and shepherded by an easy-going team of boarding house keepers and cowboys.

There is, however, a growing industrial development in the north which has made Townsville the second city in the State, has made Mount Isa the largest industrial operation in Queensland, and has allowed smaller enterprises such as Mary Kathleen and Collinsville to play a significant part in the national economy.

With industrial development has come industrial unrest and

here the Church has been faced with new challenges which it has attempted to meet.

The Mount Isa strike has now come to an end and amongst the elements which helped to bring stability during the long period of unrest was the witness of the Church.

The Venerable Peter Mayhew, the Rector of S. James, Mount Isa, and his assistant the Reverend R. Philp, did much to help in counselling.

Representatives of both the management and the unions were regular visitors to the rectory during the strike and most of the 12,000 people in the town sat down by their wirelesses each Friday evening to listen to the archdeacon's assessment of the current situations as they came and went.

Refusing throughout to align themselves with either side in the conflict but standing throughout for the Christian principles of justice and fair play, those who represented the Church did a first-class job.

Far more of a problem is the town of Collinsville some 35 miles west of Bowen where the mines have been under communist domination for the past 40 years.

COLLINSVILLE

During the past year, the State sold the Collinsville mine to a private firm who have been unable to commence operations since acquiring the mine because they insist on the right to employ whom they wish, a right which the unions refuse.

As a result of this deadlock, the town has been on strike for many months and both the Governor of the State and the Member for Parliament have asked the bishop whether the Church cannot help.

There is a pleasant church building in Collinsville but as there has never been very much response, only occasionally has it been possible to station a clergyman there, the services being kept going from Bowen.

During December, however, at the invitation of the bishop, a small group of Anglicans paid an exploratory visit to Collinsville, under the leadership of the

Reverend Michael Brown and Mr R. Moore who next year is to join the staff of The King's School, Parramatta.

The team reports that "a handful of informed and trained communist leaders have mustered a body of very ill-informed support who will shout any slogan current in the party."

A Loyalty Committee has been organised of non-communists and under their aegis, the Anglican team gave an illustrated lecture on "Communism, a sinister alien philosophy" in the local theatre.

The meeting was attended by a handful of people but the public address system outside the theatre made the lecture audible to groups of people who listened on footpaths, in parked cars and in cafes.

Mr J. Payne, a member of the team, said that the communists watched every person who entered the theatre and had previously threatened to paint swastikas on the walls of any house whose occupants attended.

The visit indicated that the communists are concerned about the activities of the Loyalty Committee particularly as members of the Anglican and other Churches are prepared to make long and difficult journeys to assist them.

It also indicates that what can be achieved by a pressure group in one town can be achieved elsewhere and indeed throughout a whole country.

THE CARPENTARIA APPEAL

The following donations, not previously acknowledged, have been received for the Carpentaria Appeal:

Anonymous (per A.B.M.) £50, Anonymous (per A.B.M.) £50, S. Columba's, Hawthorn, S.A. £4/19/6, D. I. Stunley £2, Church of England, Harlin, Qld. £1/1/-, A. Lewin £2/-/6, S. Columba's Sunday school, Edithvale £2, M. I. Charlton £5, W. Wheatley £2, Mothers' Union, Christ Church, Warnambool £10, Students' Union, S. Francis' College, Milton £20/11/4.

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"THE ANGLICAN" SUMMARY AND REVIEW OF THE YEAR 1961

(Continued from page 1)

Bishop Strong and the well-known Papuan layman, Mr John Guise.

During the month the International Missionary Council met in Samoa, where the Australian Church was represented by Bishops Hand and Vockler.

The thorny question of State aid for private schools was in the news during the month, when a committee set up by the Diocese of Brisbane issued its report.

The committee recommended an increase in present forms of indirect assistance to Church schools, rather than direct Government subsidies. These indirect forms of assistance fell under five headings:—

(1) Substantial increases in the money value of State scholarships and living-away-from-home allowances (the latter to be freed, preferably, of a means test);

(2) Funds raised by parents' committees in Church schools for pupils' amenities to be subsidised as in State schools;

(3) Teacher trainees for Church schools to be admitted to teachers' colleges, preferably with the same financial assistance as for State teacher trainees;

(4) Church school teachers to be given the right of entry to the State teachers' superannuation scheme;

(5) Higher education expenses to be deductible from parents' taxable incomes.

It was altogether one of the most sensible reports on this problem yet to be produced by the Australian Church.

MEMORIAL SERMON

The E. J. Davidson memorial sermon for 1961 was delivered in St. James' Church, Sydney, by the Bishop of Armidale, the Right Reverend J. S. Moyes, who spoke on "The Christian Doctrine of Man in Society and Industry."

The bishop, as might be expected, had some hard things to say about the materialism implicit in our capitalist economy, and the effect of this on Christian thinking and living.

Commenting upon Bishop Moyes' sermon in our Leading Article of May 19 we expressed the hope that its text would be closely studied "by those among us who insist on equating Christianity with the philosophy of Western capitalism and who, as a logical consequence, refuse to believe that there can be any Christians in China or Russia."

We said: "Too often, the cause of Christ is compromised by Christian leaders who support, or oppose, publicly, the policies represented by either the United States or the Soviet Union, on the highly dubious grounds of 'Christian belief.' On both sides, our 'red' and 'true blue' spokesmen fail to appreciate that the Church, de-

spite its concern for politics, is yet above it. Our Lord's own words about the tribute money are as apposite in our own time as they were two thousand years ago. To the extent that any Christian leader attempts to equate Christ's teaching with any political or economic framework, he debases and corrupts it.

"For politicians, economists and strategists to support or oppose the policies of other nations upon the grounds in which they are expert is one thing. But Christians, as Christians, may not join them in throwing stones. Yet there is a dangerous tendency for some circles, even within the Church of England, to employ in their judgements as Christians the socio-economic criteria of this day, or of nineteenth century European imperialism, particularly on events in the Soviet Union and the Far East. The true conservative who is also a Christian rarely makes this error—as witness the approaches of MR EDEN and MR MACMILLAN. The shallowest ground upon which these pseudo-conservatives base their criticism of Christians in socialist and communist countries is that the State there controls the Church. Which, of course, it does! Precisely as it tends to do so in England and Australia, and as it has tended for centuries past! Let him who doubts this ask who appointed DR BARNES to Birmingham, or the present Dean of Canterbury, or made a dozen other episcopal appointments in this century. Elsewhere in the West, what of the manner of appointment of Roman bishops in Spain? Or the ancient Austrian claim to the right of veto in Papal elections?"

"The world," BISHOP MOYES says, 'fixes its eyes on communism or capitalism.' The Christian must raise his eyes above both, to see God."

Among the significant events of the month was the inauguration in Melbourne on May 22 of the archbishop's "Forward in Depth" campaign, scheduled to be carried on throughout the diocese over a period of four years.

In England, the first cathedral to be built on a new site since the middle ages, at Guildford, was consecrated in the middle of the month. It had taken twenty-five years in the building. We were well served on this occasion pictorially by our overseas representatives, who sent us a picture which appeared in our edition of May 26. Earlier, we had the good fortune to be able to print a picture of the new Bishop in Iran, taken immediately after his consecration.

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, got a headline during the month for his strong criticism of the lack of the Anglican strategy which had been promised by the last Lambeth

Conference.

"It seems strange," he said, "that after two and three-quarter years the Anglican Communion as a whole has done nothing to give effect to the resolution of its leaders."

We were tempted to retort in a Leading Article that as long as the Lambeth Conference remains representative only of one Order, inactivity among priests and laymen is only to be expected.

Australia's oldest theological college, Moore Theological College, Sydney, had the Premier of New South Wales along during the month to open its splendid new £68,000 extensions.

In Melbourne, Dr Babbage, with that imaginative vigour which has always marked him, inaugurated "coffee and crumpets" in the crypt of St. Paul's Cathedral for teenagers on Sunday evenings.

On the opening night some five hundred young people crushed into the crypt between 8.15 p.m. and 10.00 p.m.

Yet another bishop joined with the Bishop of Ballarat in exploring the trend towards clericalism in the Church: "The Church today needs good laymen as much as it needs good priests, and we might be weakening the Church by turning a first-class layman into a second-class priest," the Bishop of Newcastle said during his synod charge.

The All-Australian Deaconess Conference met towards the end of the month at the Retreat House, Cheltenham.

JUNE

Our first issue for June contained a note on the resignation of the Most Reverend and Right Honourable G. F. Fisher, whose retirement on May 31 took place after sixteen years in office as Primate of All England.

In the same issue there appeared another of our gadfly-like Leading Articles: "Bishops in False Hoods."

We said:—"Most people have heard of those United States 'degree mills'—bogus universities—which for a small consideration will sell higher 'degrees' of all kinds. Few know of an equally disreputable racket which, cloaked by the name of the Church, and actually controlled by our own bishops, has made the Church of England in Australia something of a joke in genuine academic circles in Australia and overseas."

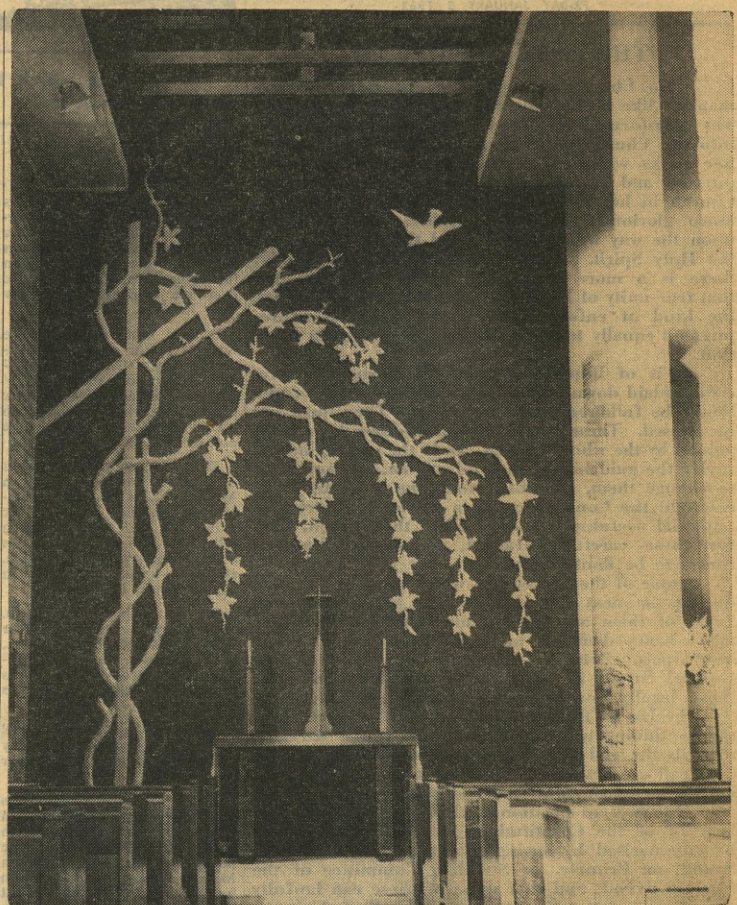
"This scandalous local racket is the practice of the Australian College of Theology of conferring the 'degree' of Doctor of Theology *honoris causa* upon every man who is elected or appointed to the Australian episcopate, regardless of his theological learning or his lack of it. The practice is now automatic. It is probably illegal. It is certainly immoral, and contrary to the

intention and spirit of the regulation under which the College may confer its highest honour upon 'distinguished Divines.'

"The term 'doctor' meant originally one who taught. In time, it came to mean one who was skilled in some special branch of knowledge, and who was therefore competent to teach it. Still later, it came to mean an eminently learned man. It was applied more especially to Doctors of the Church, distinguished by their eminent learning. Today it means one who has attained, in any faculty, to the highest degree conferred by a university."

"In times past, bishops were almost invariably true doctors, eminently learned in theology. In their individual persons, in right of their personal learning, and not only or even mainly by virtue of their office, they were the guardians of the Faith. That was in essence the teaching of the Church, Orthodox, Anglican and Roman alike: the bishops were guardians of the Faith *not* because they were bishops; but because they were learned."

"For a century and more past, however, learning has ceased to be regarded as the *sine qua non* of fitness for episcopal office. Instead, the tendency has been to elect or appoint bishops primarily for their qualities as administrators and pastors. Whether, as some hold, this trend has degraded the episcopal office; or whether, as others say, it merely shews that the Church can adapt her practices to meet changing circumstances, does not matter here. Bishops are no longer Doctors of the Church. Of more than thirty Australian diocesan and coadjutor bishops to-day, three or four at most have any substantial claim to that title. The remainder, the overwhelming majority, are of course deeply spiritual men, selfless shepherds, talented administrators, fountains of inspiration, men of sound judgement and vast experience in the practical



The reredos in the Chapel of the Holy Spirit at St. John's Church, Cowra, N.S.W., was an example of interesting trends in church building shown at the Church Architecture Exhibition in Sydney from July 31 to August 4.

affairs of the Church. But they are not doctors.

"Whether Australian bishops should be primarily scholars or administrators may be arguable. The fact that the overwhelming majority of them, whatever else they may be, are not scholars, is not arguable. To pretend that they are, to the point of decking them out in pretty false hoods, is more than childish and undignified. It is dishonest."

"For a secular university to confer doctorates *honoris causa* upon persons of distinction in the Church or public life is unexceptionable, even though these persons be not learned: they influence academic standards no more than non-judicial peers affect legal decisions by the House of Lords. Similarly, none can quarrel with the exercise of his ancient prerogative of conferring degrees by THE PRIMATE OF ALL ENGLAND: Lambeth degrees, like those from good universities, are still prized, because they are not conferred indiscriminately."

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NEED OF REFORM

"The Australian College of Theology, set up by General Synod, is in different case. Each of the 44 Australian bishops is automatically a Fellow. There are nine other Fellows, all learned theologians (which is presumably why they are not bishops). Only one of these nine holds the Doctorate of Theology of the College by examination; it was conferred— and rightly— *honoris causa* upon the others. The doctorate has now been conferred upon those bishops, *en masse*, who did not hold it last October, in peculiarly disgraceful circumstances. Those proposed for the honour were able, under the Regulations, as Fellows, to vote for themselves! And actually did so! To unlearned journalists and their readers this surely is like marking one's own examination papers. A minority of the Fellows voted against this whole-

sale showering of honours. Let us hope they will have the courage, when General Synod next meets, to demand the immediate reform of the College, which has by its dishonesty forfeited any right to support from the Church. There can be no hope of raising the standard presently required for the humble Th.L. degree to a level at which a reputable university might recognise it, as long as the College continues with reckless abandon to throw its highest honour at gentlemen undistinguished either by long and faithful service to the Church or by academic merit."

Our old friend, the Bishop of Armidale, did not like the Leading Article at all. It is a tribute to his fairness and loyalty that he should have remained the senior member of our editorial advisory panel after writing a letter to the Editor, which appeared on June 9, in which he castigated the Leading Article as "ill-mannered in its title, ill-informed, intemperate and quite unworthy of your paper."

The bishop is in a very strong position: he holds after all high honorary degrees from the universities of two continents, as well as his Doctorate of the Australian College of Theology, and he is of course Deputy Chancellor of the University of New England.

Another reader, who concealed his identity under the modest pseudonym "Lector," slyly enquired whether we had been right in stating that the degree of Th.D. had in fact been conferred in October of 1960 upon all those bishops who had not already received it. He made the point that no mention of this was made in the Manual of the Australian College of Theology, and asked whether he should believe us or the Manual.

"Can you prove, in fact," he

(Continued on page 12)



After the ordination in St. Paul's Cathedral, Rockhampton, on December 17: the Reverend J. Warby (ordained priest) on the bishop's right, the Reverend P. Gribble (ordained priest) on the bishop's left, and, next to him, the Reverend R. Smith (made deacon).

—Rockhampton Bulletin picture

THE ANGLICAN

FRIDAY JANUARY 5 1962

THE NEW FRAMEWORK

"The Church of England in Australia and Tasmania," like a chrysalis emerging from the cocoon, was transformed on Monday last, January 1, 1962, into the Church of England in Australia. Whether her ranks will show a stronger sense of common purpose and loyalty than hitherto, and whether the Church in her new organisational aspect will battle more gloriously in Christ's cause, depend wholly upon the way we Anglicans heed the promptings of the Holy Spirit. A most encouraging sign is this: there is a more widespread realisation than ever that true unity of belief and purpose does not involve the kind of enforced conformity which is so repugnant equally to our Catholic and Protestant tradition.

It is of importance that the forms and procedures laid down in the Constitution should scrupulously be followed from the outset. They must not be abused. These forms and procedures have been agreed by the whole Church. Only the whole Church, under the guidance of the Holy Spirit, has any right to change them. Nothing would be more likely to discredit the Constitution as a whole, to restrict its potential usefulness, and to harm the Church, than for these carefully framed, unanimously agreed forms to be flouted now.

Some of the procedures which must be followed during the next few months may be cumbersome. Some of them are tedious and intricate. Some will make heavy demands upon the time and minds of individuals. Between now and May 8, when the General Synod is provisionally scheduled to meet, those legally and morally responsible for ensuring that the law of the Constitution is observed will face the continuing temptation of "short cuts." Already, towards the end of last year, attempts which we can only call unworthy were made to achieve a desirable end in an unconstitutional fashion.

Our present position is clearly set forth in Section 71 of the Constitution. It may authoritatively be summarised by saying that there is no General Synod, or Primate, or Standing Committee of the General Synod, and that none of these can lawfully come into being again until after May 8 of this year. The same Section provides that bodies such as the Australian Board of Missions and the General Board of Religious Education, however, duly set up under Determinations of the old General Synod, continue lawfully to function insofar as their rules are not inconsistent with the Constitution.

The affairs of the Church will be governed until the General Synod meets by a commission of all those bishops whose dioceses have accepted the Constitution. That commission's main duty is to convene the first Session of the General Synod under the Constitution. The commission is empowered to this end to "do or cause to be done anything necessary or convenient for the convening and holding of the Session." That is, the bishops comprising the commission may delegate all or part of their authority, they may appoint experts and others to advise them or to act in their behalf.

The Primacy is vacant because of the effect of Sections 71 and 10 of the Constitution taken together: the latter provides that the Primate "shall be elected and hold office as may be prescribed by canon of the General Synod." Until such a canon is enacted there can be no Primate. There will be an acting Primate who, in accordance with the old Determination (which in this is not inconsistent with Section 10) shall be the senior Metropolitan "able and willing" to act. The Metropolitans, in order of seniority for this purpose, are the Archbishops of Brisbane, Perth, Sydney and Melbourne.

It is no secret that the commission of bishops has so far been guided through a mass of legal and procedural minutiae by a few willing horses, most of whom happen to live in Sydney. The whole Church owes these men a considerable debt. However, much more remains to be done, and it should be done henceforth, as it should have been done these many months past, by competent lawyers on a proper professional basis. It is simply not right, and it is mean, to flog willing horses in such lengthy and vital matters: if the commission is really concerned about the expense of acting with more propriety, that is a trifle which this newspaper and its readers will gladly take care of.

The Constitution is silent on whether the commission should keep Anglicans informed, promptly and in detail, of what it is doing. Is it too much to hope that, for once, its episcopal members will realise that priests and laymen alike are deeply interested in, and morally entitled to know, what they are about? Promptly? And in detail? Fortunately, the acting Primate's relations with the Press, both secular and religious, have always been excellent. This gives solid ground for hope that there will be no unseemly secrecy.



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

Back To Work We All Must Go

The Menzies Government has now had almost a month of borrowed time while the votes were counted that left it with a tenuous hold on office and the nation (including the politicians) relaxed over the Christmas and New Year holidays.

It must now face up to the realities of the situation, in accordance with the Prime Minister's undertaking, and show that it intends to correct its economic course somewhat in line with public sentiment as shown at the poll on December 9.

This will require new habits of thought and action by a Ministry which has had a comfortable majority behind it for years, and, one feels, has been fully aware of that fact in its insensitiveness to public opinion, especially about the growth in unemployment last year.

On the Labour Opposition, elevated by the election to the tantalising verge of government, there will also rest a responsibility to be constructive in its proposals to cure the nation's economic ills.

Inevitably there will be tactical battles as the two almost evenly poised political groups strive for the mastery.

But on some issues — such as the foreign policy involved in Indonesia's threat against Dutch New Guinea and the economic policy involved in the Common Market — there will be a call on both groups to think first about the national and not the party interest.

All in all, 1962 will be a year of intense political interest in Australia. It may be no bad thing nationally that the election left the parties so closely matched. A lively Opposition can produce a better Government. But what Australia wants from Canberra is more action than talk — especially in getting men and women back to work and the young people leaving schools into jobs that will not be mere blind alley occupations.

What Should M.P.s Be Paid?

From his retirement in Flowerdale, Tasmania, the Reverend E. E. Johnson sends me some thoughts on how to elect politicians — and he seems disappointed at the results that are apt to accrue; whatever the method of election.

His letter comments primarily on the suggestion made in this column, with particular reference to the Senate election, that it should not be necessary for voters to put a number against every candidate. In New South Wales there were, I think, 24 candidates for five Senate seats, and only by pure guesswork could any elector number them all because no one would have a personal knowledge of more than a few.

Mr Johnson asks:—"Why not just vote 1 with no second choice unless more than one is needed? In that case, why not vote 1 for all the candidates needed?"

"It shows it's a good job financially when so many fight to get in. One said to me: 'I never got money so easily so I am putting up a good fight.' He was returned. Why not give the basic wage plus expenses? Then we might get better men. They should vote on subjects according to their conscience and not as I heard of one who said, 'I am developing a second conscience.'"

One subject on which nearly all Federal members agree is that their salaries should be raised early in every Parliament. In view of the close balance of parties in the new House of Representatives and the possibility of another election soon, it will be interesting to see whether the usual arrangement will be forgotten this time.

I don't agree with Mr Johnson that "the basic wage plus expenses" would give us better representatives. I think it would debar many useful men from standing and would make Parliament thoroughly unrepresentative by attracting only those with private incomes.

But I must not cross swords

too seriously with Mr Johnson for he is kind enough to write: "I enjoy your notes." That is always pleasing to a columnist's ear!

Another Rector With A Big Job

My recent reference to the busy life the Rector of Bright in north-eastern Victoria must lead to conduct three and four services on Sundays in his widespread and mountain-divided parish has brought me a note about another rector who also has to keep moving.

He is the Reverend W. R. Paton, of the Parish of Queens-town-cum-Zeehan in Tasmania, about whom Mr Edwin L. Anderson, of Dudley Park, sends me this interesting note:—

"The last Rector of Zeehan has gone to Northern Rhodesia as a missionary, and for various reasons it has been decided to work Zeehan parish with Queens-town. And the West Coast mountains are famous. There is the notorious road from Queenstown to Gormonston (four and a half miles), which had 99 bends by actual count, but three or four have been removed. And there are other roads to cover which are nearly as hair-raising."

"When in Rosebery recently (the most northerly point of Zeehan parish) I saw the Christmas communion was at 6 p.m. This would be about 50 miles from Queenstown. Then there is Strahan, 23 miles west of Queenstown. A look at a good map will show just what Mr Paton has to do. He hopes to have a curate early in 1962."

I would say he thoroughly deserves one! These instances of prodigious travel by our country clergy are truly inspiring. But one laments that the manpower situation is such as to make them necessary.

Near Enough Is Good Enough

One still cannot place over-much reliance on "information" about the Church of England in the Sydney secular Press.

The "Sunday Mirror," discussing the Primacy, wrote:—"Another attempt to place an Australian at the head of the Church of England in Australia could occur at the May synod."

But as all four Metropolitans are Englishmen and only the Metropolitans are eligible for this position, preliminary plotting to displace one as archbishop in his own diocese will need to begin speedily to have an Australian ready to step into the Primacy in May.

In the meantime the "Sydney Morning Herald," as recently as December 26 and on its front page, still thinks that the Archbishop of Canterbury is Dr Arthur Ramsey.

I wonder, then, who this Michael Cantuar is?

—THE MAN IN THE STREET.

ANTI-SEMITISM RESOLUTION

ECUMENICAL PRESS SERVICE
Geneva, January 1

The World Jewish Congress, with headquarters in New York, has taken note, "with great satisfaction," that the Assembly of the W.C.C. in New Delhi unanimously adopted a resolution on anti-Semitism.

In a letter to Dr W. A. Visser 't Hooft, Dr Nahum Goldman writes: "I want, on behalf of the World Jewish Congress, to express to you and the World Council of Churches our appreciation of having passed this resolution which will, I am sure, be of the utmost importance in our common goal of fighting racial discrimination generally and anti-Semitism especially."

"The World Council of Churches has set an example to many other groups by taking this action."

ONE MINUTE SERMON

DARKNESS OR LIGHT?

S. JOHN 1:1-5

"In the beginning." The words take us back at once to the opening of the Book of Genesis but there is a real difference. Genesis is speaking of the beginnings of time for the earth, in S. John we are deeper down in the eternity of the life of God. So the words in Genesis can mean for us "in the beginning of history," the words here can mean as Archbishop Temple tells us "at the root of the universe."

And what exists both in time and eternity is the "word." Once again this has two meanings. "By the word of the Lord were the heavens made." God expresses Himself through the word.

But also the "word" is the foundation law which gives meaning to everything. This "law" existed from all time and this "logos" (the Greek for "word") was in general use in the Greek world.

So S. John is finding a common ground where both Jew and Greek will follow him. "The word represents the ruling fact of the universe, and that fact is the self expression of God."

"The word was with God and God was the word." The word has its whole being and meaning in God but does not of itself exhaust the Godhead. Thus, as Archbishop Temple says, "the Jews will recognise and assent to the Old Testament doctrine concerning the word of God. If they are Greeks they will assent to the declaration that the ultimate reality is Mind expressing itself."

Through the word all things came to be and apart from it not one thing came to be. We have not yet come to the verse where the word was made flesh and is personal in the person of Jesus Christ, but here we begin to understand how all in all essential is God—without God, nothing. Our relationship with God is central to our lives—a circumference religion is futile, foolish, empty.

What comes to existence in the word is life. That is true only in completeness of Jesus. All other things existing lie as S. John says in Epistle 1, "in evil." "Jesus only is truly life, and only in Him we have life; ye have no life in yourselves." (S. John 6:53.) Also He alone is Light.

The divine light in Old Testament and in Jesus shines through the darkness of the world but does not totally dispel it—and is never quenched by it. The struggle of light against darkness goes on through the ages, only the completion of the redemption will it be said "There is no night."

The question for us to-day in a troubled world is "Do I walk in darkness or with Jesus in the Light?"

CLERGY NEWS

DAVIS, The Reverend Rex, is returning from overseas to go temporarily as relieving priest at Wickham, Diocese of Newcastle.

FEHRE, The Reverend C. D., formerly deacon in the Parochial District of Claremont, Diocese of Tasmania, to be Priest-in-charge of Swansea, in the same diocese.

FRENCH, The Reverend D. J., of Temora, Diocese of Canberra and Goulburn, to be Assistant Curate at All Saints', East St. Kilda, Diocese of Melbourne, as from February 1.

INGOLDSBY, The Reverend F. S., Priest-in-charge of Swansea, Diocese of Tasmania, to be Chaplain of The Hutcheson School, Hobart, from February, 1962.

STEELE, The Reverend K. J., to be Rector of Nabic, Diocese of Newcastle, as from January 7.

CHURCH CALENDAR

January 7: Epiphany 1.

January 8: Lucian, Priest and Martyr.

January 13: Hilary, Bishop and Confessor.

RELIGIOUS BROADCASTS

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

SUNDAY, JANUARY 7:
RADIO SERVICE: 9.30 a.m. A.E.T.
"The Body"—A discussion between a physician, an artist and a theologian.
DIVINE SERVICE: 11.00 a.m. A.E.T.
S. Andrew's Cathedral, Sydney.

RELIGION SPEAKS: 4.15 p.m. A.E.T.
"Religious Liberty"—Meaning and Implication." Professor Norman Barber.

PRELUDE: 7.15 p.m. A.E.T. Westminster Madrigal Singers.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T.
The Reverend Winston O'Reilly.

THE EPILOGUE: 10.48 p.m. A.E.T.
For the Epiphany.

MONDAY, JANUARY 8:
FACING THE WEEK: 6.15 a.m. A.E.T.
The Reverend Frank Borland.

WEDNESDAY, JANUARY 10:
RELIGION IN LIFE: 10.00 p.m. A.E.T.
"What is Religion About?" (Part 1)
Professor John Macmurray.

FRIDAY, JANUARY 12:
EVENSONG: 4.30 p.m. A.E.T. Choir of the Canterbury Fellowship, Melbourne.

MONDAY, JANUARY 8 — SATURDAY, JANUARY 13:
READINGS FROM THE BIBLE: 7.00 a.m. A.E.T. Mr John Cowling.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend T. F. Keyte.

DAILY DEVOTIONAL: 10.43 a.m. A.E.T.

Monday — Mrs Norma McAuley.

Tuesday — The Right Reverend J. J. Booth.

Wednesday — The Reverend G. Nash.

Thursday — The Reverend A. P. Campbell.

Friday — The Reverend A. R. A. Freeman.

Saturday — The Most Reverend Francis J. Grisham.

EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Norman Bradshaw.

SATURDAY, JANUARY 13:
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. "S. Augustine" by Dr Arey. Gilson and others is reviewed by Dr John Burnheim.

TELEVISION
SUNDAY, JANUARY 7:
ABN 2, SYDNEY: 11.00 a.m. "Divine Service" from St. Clement's Church of England, Elsternwick.

5.15 p.m. "Sunday Special"—"Davey and Goliath—All Alone".

6.30 p.m. "Religion in Education". The Reverend Norman Curry, the Reverend Noel Ryan and the Reverend John Morley.

10.30 p.m. "Meeting Point"—"Rescue the story of the Samaritans".

ABN 2, MELBOURNE:
11.00 a.m. "Divine Service" from Lindfield Methodist Church, Preacher: The Reverend Austin James.

5.15 p.m. "Sunday Special"—"Asking Questions". The Reverend Vivian Roberts.

6.30 p.m. "Meeting Point"—"Call Nothing The Own".

10.30 p.m. "Viewpoint"—"Believing in the Round".

ABO 2, BRISBANE:
11.00 a.m. "Divine Service" from Balwyn Presbyterian Church, Victoria. Preacher: The Reverend P. J. Thomas.

5.15 p.m. "Sunday Special"—"Famine". The Reverend Eric Derbyshire.

6.30 p.m. "Paul of Tarsus"—"The Feast of Pentecost".

10.30 p.m. "Viewpoint — Visser 't Hooft".

ABS 2, ADELAIDE:
11.00 a.m. "Divine Service" from St. Mary's Roman Catholic Church, North Sydney, Preacher: The Very Reverend V. M. S.J.

5.15 p.m. "Sunday Special"—"Service with a Smile". The Reverend Eric Derbyshire.

6.30 p.m. "Report from New Delhi".

10.30 p.m. "The Advent". Principal D. M. Hinchbury.

ABN 2, PERTH:
11.00 a.m. "Divine Service" from the Independent Church, Collins Street, Melbourne. Preacher: The Reverend S. J. Henshall.

5.15 p.m. "Sunday Special"—"See How They Grow". Clive Smith.

6.30 p.m. "Enthronement of the Archbishop of York".

10.30 p.m. "How Sinful Can We Be?" The Reverend Douglas Cole.

ABT 2, HOBART:
11.00 a.m. "Divine Service" from the Methodist Church, Namawading, Vic.

5.15 p.m. "Sunday Special"—"The Journey South". The Reverend Hugh Givan.

6.30 p.m. "The Divine Liturgy". Bishop Dionysius.

10.30 p.m. "Viewpoint — Animated Man".

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

CHRISTIAN LEADERSHIP PEACE AT ANY PRICE?

TO THE EDITOR OF THE ANGLICAN
Sir,—As a reader of THE ANGLICAN I looked for some comment from Christian leaders on the appalling state in world affairs with regard to the adoption of the Western world of the Communist technique of double-talk.

We have Christian men and women who went into the Province of Katanga in the Belgian Congo and established and developed great mining industries. They were models in the efforts to improve native conditions and welfare. President Tshombe wanted them to stay to help Katanga and there has been peace and continued development in Katanga ever since independence was granted.

Why then is President Tshombe now a troublemaker and unco-operative and the Europeans have become white mercenaries?

We Australians and all members of the United Nations are now supplying a U.N. force (of black and white mercenaries), with nuclear weapons, bombs, tanks and aircraft. Our purpose? To blast the peace-loving Katangans into submission to a group of headhunters under their Communist-trained dupes, Gizenga and Adoula.

No wonder Christianity is in full retreat.

What will we, as Australians, do when the same situation arises in Papua, New Guinea?

Betray our brethren for thirty pieces of silver?

Run, in order to be peace-loving at any price?

Or will we, like Christ, be prepared to die for those Christian principles and values which we have endeavoured to establish, and should surely be prepared to defend?

Yours faithfully,
J. W. PAINE.

Casterton,
Victoria.

THE EUCHARISTIC SACRIFICE

TO THE EDITOR OF THE ANGLICAN

Sir,—I did not write to your paper to start a controversy, but a letter from Mr Gould demands comment. I am sorry that Mr Gould feels that at any time it is better for people to be away from church. After all it is the work of Christ's Church here on earth to gather His children in.

I repeat that many Anglicans are kept away from the church by what appears to them quasi-Roman Catholic forms. I would be prepared to give examples to any responsible person asking for same—that is to them personally but not in the Press. I have never let it keep me away. In fact I have been a Sunday school teacher, vestryman etc., for 30 years, but there is no doubt that many are lost to the Church.

I am not prepared to discuss what Mr Gould is pleased to term "small mindedness." I do agree with him when he says that it would not matter much what the clergy wore if they preached the essential message of "Salvation through faith in the Lord Christ." If this were done, and the saving grace of the Lord made known and forgiveness for the sinner proclaimed, the churches would not be large enough to hold all those who wished to come. This would not be small mindedness.

People do not want to see any man-made barrier between God and man.

On occasions when I am away from home on the Sunday, I make it a practice to stop at the nearest church at church time and attend. On one occasion, the priest during Communion service changed his garments twice, leaving the sanctuary once. This appeared to distract attention from the real centre of the service. Jesus Christ, when he instituted the Lord's Supper, did not make any change of apparel.

I merely ask again why could not that open air service have been called Communion service or Lord's Supper as in the Book of Common Prayer. Is not the Anglo-Saxon language good enough?

Yours faithfully,
J. H. MORRIS.
Coburg,
Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—If those readers discussing the rendering of "anamnesis" would give the meaning that S. Paul and the early Church undoubtedly held—the statement of what was expected and steadfastly believed in—they might use the words, "to make real again." This is a legitimate and satisfying rendering.

Yours sincerely,
OLD STUDENT.
Adelaide.

WIDESPREAD PROBLEM

TO THE EDITOR OF THE ANGLICAN

Sir,—I was interested to read in your issue of December 15, the article on homosexuality in your "I'd Like to Know" column.

Although bisexual myself, like Mr Maddick's correspondent, I manage to refrain from expressing it in practice. However, the ethics of the matter has been of considerable concern to me, as I hold a number of responsible positions. It seems to me that, in the light particularly of the condemnation of Sodom by the "angels" of Genesis 19, that it is not inversion or the practical expression of inversion which is sin, but the promiscuity which so often accompanies it, which is sin.

This is the thesis underlying "The Heart in Exile," a novel by Rodney Garland, published by W. H. Allen & Co., and also as a paperback by Four Square Books Ltd.—a novel which is authenticated by the experience of every invert in every big city, including Sydney. This book should be read not only by clergy and social workers, but also by people who suspect that they are inverts and are trying to understand themselves.

I should be interested to learn what your readers, who are presumably tolerant Christian people, are thinking about this real and widespread problem.

For obvious reasons I am writing under an assumed name.

Yours faithfully,
J. SMITH.

Sydney.

"CHRIST IN MAJESTY"

TO THE EDITOR OF THE ANGLICAN

Sir,—"Christ in Majesty" is a title that conjures up an emotion of awe and respect, fed by the tide of loving meditation bestowed upon our dear Lord's personality and achievement. That feeling is entirely swept aside when trying to reconcile the title with the awful product now disfiguring the East wall of Christ Church, Mitcham, Victoria, "executed in contemporary design." (THE ANGLICAN, December 22.)

It is an insult to our Blessed Lord, a repulsive example of the decadent in art, and of tortuous thinking. One's sympathy goes out to the congregation of Christ Church who have constantly to face this image of a deflated puppet, probably with averted eyes.

Sincerely,
H. G. OLIPHANT.
Adelaide, S.A.

CATHOLIC AND PROTESTANT

TO THE EDITOR OF THE ANGLICAN
Sir,—The Reverend K. Brodie suggests in his letter of December 22 that controversy over the labels "Catholic" and "Protestant" be avoided by adopting an alternative label.

There is no controversy over the label "Catholic," as all Anglicans accept it, but this certainly does seem to be the only way out of the impasse created by the emergence since the Oxford Movement of a conviction among many Anglicans that the Church of England is not Protestant together with the survival among others of the conviction that it is. If you call it Protestant you displease some Anglicans; if you say or imply that it is not you displease others.

This would not be a problem to papers such as "The Australian Church Record," the "Church Times" or "The Church of England Newspaper" for they all have an avowed bias one way or the other in their churchmanship and use terminology consistent with that bias. But your paper claims to comprehend all shades of Anglican opinion. Your uniform implication that the Church of England is not Protestant ("Anglicans and Protestants" conflicts with this claim. At the same time, of course, if you were to imply that it is Protestant ("Anglicans and other Protestants") that would also conflict with it.

The only fair and eirenic procedure is to use terms (such as "non-Roman" and "non-episcopal") that avoid this issue, and I have always been surprised that you do not, in view of your professed policy.

Yours, etc.,
(The Reverend)
G. S. CLARKE.

Keiraville,
N.S.W.

ANGLICANS IN NEW YEAR HONOURS LIST

Two Australian bishops and a large number of laymen figure in the Australian New Year Honours List for 1962.

The Archbishop of Brisbane and Acting Primate of Australia, the Most Reverend Reginald Charles Halse, becomes a Knight of the Most Excellent Order of the British Empire.

His Grace, who is the senior Australian Metropolitan, has played for many years a distinguished rôle in the cause of Christian unity, in addition to his long service to the Church in Queensland (as priest and teacher), in Riverina (as bishop) and again in Queensland as Metropolitan.

He served a term as President of the Australian Council for the World Council of Churches.

To many thousands of Anglican men he is perhaps best known, and loved, for his stirring talks on "The Pilgrim's Progress" delivered at schools throughout Australia over many years.

The Bishop of Armidale, the Right Reverend John Stoward Moyes, who is senior bishop of the Province of New South Wales, becomes a Companion of the Most Distinguished Order of St. Michael and St. George.

He has played a most distinguished part, not only within the Church, but in the wider life of the community, since becoming Bishop of Armidale in 1929.

He has been a member of the Executive of the Australian Council of Churches since its formation.

As President of the Church of England Men's Society in Australia for many years, as convener of the Social Questions Committee of the General Synod, and as an invariable representative of the Church of England at the annual Citizenship Convention, his name has become a household word to Anglicans.

His originality and independence of mind have caused him to be regarded by the general public as probably the most progressive—and certainly the most fearless—of our bishops.

He became Deputy Chancellor of the University of New

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.

Does Spiritualism indicate the reality of a life beyond this? If so, does that authenticate Spiritualism?

I think that we can almost say "Yes" to the first question. Even when we except the causes of fraud, of which most mediums have been convicted and allow that some phenomena can be explained by natural causes, there are still many instances we cannot explain.

Men of high intellectual capacity, such as Sir William Crookes, Lord Dowding and Sir Oliver Lodge, claim that the fact of human survival can be demonstrated under conditions of scientific impartiality. Others may not be prepared to go as far, but it does appear to be within the bounds of possibility that Spiritualism and Psychical Research may so prove their case, that rational men must accept the hypothesis.

It was many years ago that Sir William Barrett wrote: "No candid student of the evidence can, in my opinion, resist the conclusion that there exists an unseen world of intelligent beings, some of whom have striven to prove with more or less success that they once lived upon the earth."

As to the second question, I would bring at least three serious reservations about their claims.

Firstly, Spiritualism boasts that the spirits come; but do they come from above or below? That there are evil spirits as well as beneficent ones any Biblical student knows. Are

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 not "spirits that peep and mutter . . ." When to that is added the comment of Sir Oliver Lodge that "There is a terrible danger of the dabbler losing his self-control," and that of the noted brain specialist, Dr Forbes Winslow, "Tens of thousands of persons are confined in mental asylums on account of having tampered with the supernatural," we are wise to reserve judgement. Scripture indicates that the practice is forbidden and against the will of God.

Secondly, many of the revelations of the hereafter are banal and earthy. Raymond Lodge tells his father that he lives in a "house of brick," among trees and flowers, and that the ground on which he stands or walks is solid. Phenex, one of the spirit guides, speaking through Lady Conan Doyle, says: "Your house in the other world is ready for you . . . There is a round, small building in the grounds which is filled with exquisite coloured vibrations into which you go when you want soul rejuvenation . . . There is an oblong pool round which coloured birds come to drink."

Such grotesque utterances disquiet rather than confirm faith. Thirdly, what Spiritualists say, or do not say, about Our Lord is most illuminating. Their utterances are completely out of

character with what we know of Him both in the Scriptures and in two millenniums of history. One scholar relates how, when present at a seance, he was asked whether there was anyone from whom he would particularly like to hear, he replied, "Jesus Christ." There was a heavy silence.

Their alleged messages are generally hostile to the Christian faith.

The Reverend Kenneth Ross, well-known Anglo-Catholic writer, tells of a woman who felt the full fury of demonic powers. She had lost her son in the First World War and had spent both time and money at seances. One day, as she prayed, she was vividly conscious of her son's presence. He told her to give up Spiritualism. She could have fellowship with him in the Communion of Saints.

There followed six months of agony during which the most revolting and blasphemous language was used by evil spirits. She was not even immune to violence. Finally the assaults ceased and the peace of God ruled in her heart.

For the present, in the words of the hymn, we must realise: We know not what awaits us, God kindly veils our eyes . . .

What happened to the monks and nuns dispossessed at the time of Henry VIII's dissolution of the monasteries in the early sixteenth century?

"My correspondent, who has been studying the Matriculation course for Modern History finds that there is no mention of what happened to the unfortunate monks and nuns at the time of the dissolution of the religious houses by Henry VIII."

It was in 1536 that Henry moved through Thomas Cromwell and closed all the smaller monasteries—those with an income of £200 or less a year. William Durant, in his "Reformation," says of this: "Two thousand monks were released to other houses, or to the world—in the latter case with a small sum or pension to tide them over till they found work." (Page 564.)

Three years later, Henry closed the major houses as well. Altogether 578 monasteries and 130 convents were closed, and 6,521 monks and 1,560 nuns were dispossessed.

In his "Europe 1450-1815," E. J. Knapton states: "The inmates were not treated too harshly provided that they would conform: some were even given benefices: abbots and priors were given pensions: some were permitted to renounce their vows completely. Six new bishoprics were created." (Page 210.) Nevertheless that the numbers of unemployed did increase is certain; and that this was affected by the number of dispossessed monks is almost equally sure.

Some monks did forsake their vows. Fifty at least did so. However, many more, according to D'Alton in his "History of Ireland," pleaded to be allowed to continue their conventual life (page 530) and moved to their mother houses on the Continent.

Durant further suggests, "The liberated monks may have shared modestly or not in the increase of England's population from about 2,500,000 in 1485 to some 4,000,000 in 1547."

THE ARCHBISHOP OF SYDNEY

The Archbishop of Sydney, the Most Reverend H. R. Gough, has denied the truth of rumours that he proposed to resign his see.

His Grace, who left Australia last November to attend the World Council of Churches Assembly at New Delhi, later went on to England, where he is now on leave.

He is not expected to return to Australia until the end of January; no information about the exact date is available yet.

According to a Sydney secular newspaper, Archbishop Gough informed its London representative that there was "no grain of truth" in the rumour that he would not be returning to Sydney.

This denial by His Grace, as published, however, did not make it clear that he had no intention of resigning the See of Sydney for an English post.

It may accordingly be stated, upon the authority of the Registrar of the Diocese of Sydney, the Venerable H. G. S. Begbie, that not only will His Grace return in due course to his see; but that he has no intention of resigning thereafter.

PERTH ORDINATION

FROM OUR OWN CORRESPONDENT
Perth, January 1

The Archbishop of Perth ordained five students of Wollaston College to the diaconate in St. George's Cathedral on St. Thomas' Day.

They were J. E. Williams, K. E. Broadbent, T. D. Cope, N. M. Townsend and K. J. Wilson. They are to go to Inglewood, Dalkeith, Subiaco, Moore and Scarborough respectively.

BOOK REVIEW

PRAYERS IN THE KITCHEN

MARTHA'S MEDITATION BOOK. By the author of "Martha's Prayer Book." Pp. 120. S.P.C.K. English price 5s.

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ANGLICAN OF THE WEEK



Our Anglican of the Week is most probably the best-known Church musician in our communion.

He is the Director of the Royal School of Church Music, Dr Gerald Knight, who is at present (January 2 to 12) conducting the R.S.C.M. Summer School at Moore Theological College, Sydney.

His present tour includes Asia and this country which he also toured in 1955-1956. He is remembered in countless places for his inspiration and help to clergy and choirs.

Dr Knight has held an impressive list of appointments (including Organist and Master of the Choristers at Canterbury Cathedral), made several world tours, and has several publications to his credit, including the music for two of Dorothy Sayers' plays, "The Zeal of Thy

House" and "The Devil to Pay."

During his Australian tour, Dr Knight is conducting "one-day" schools throughout the country, advising choirs, helping with festivals, and giving instruction to choirmasters and organists.

It would be a good exercise

THE QUESTION: TO BE OR NOT TO BE

THE QUEST FOR BEING. Sydney Hook. Macmillan. Pp 254. 64s. 9d.

IF your reviewer were on the board of examiners for the Th.L. he would be inclined to include this book in the required reading on Dogmatics so that all the ordinands for one year at least might find out what "a skeptical God-seeker" thinks and worries about.

It would be a good exercise

BOOK REVIEWS

TYPICAL Gnostic LITERATURE

GNOSTICISM: AN ANTHOLOGY. Edited by Robert M. Grant. Collins. Pp. 246. 31s.

ROBERT GRANT is Professor of New Testament at the University of Chicago, and is an authority on Gnosticism as it is related to the early history of Christianity.

The present book, a collection of typical Gnostic literature, is a contribution towards scholarship in a subject not well known to the general historian.

It includes the texts of "The Gospel of Truth," "The Secret Book of John" and "The Gospel of Mary," which have been discovered recently in Egypt.

After reading the examples of Gnostic literature given in this book one cannot help feeling puzzled at the appeal that Gnosticism had for the Graeco-Roman world. It does not appeal as literature.

The nebulous, evasive ideas of the Gnostics seem to communicate themselves to their literary form, at any rate as it appears in translation. It is hard to imagine that writings such as these could convert any but the most gullible.

However, it is salutary to remind oneself that the literary effusions produced by modern heresies do not cut a great figure, yet converts are made.

As an example of Gnostic writing the following paragraph is quoted from "The Secret Book of John." It is given as the words of Christ in answer to the question, "What does 'borne about' (Gen 1:2) mean?" "He

smiled and said, 'Do you think it is, as Moses said, above the waters? Not at all. She saw the wickedness and the apostasy which clung to her son. She repented, and while she went to and fro in the darkness of ignorance, she began to be ashamed and did not venture to return (above) but went to and fro. This going to and fro is "to be borne about."

"After the self-satisfied one had received a power from the Mother, he did not know many things which were set over his Mother. He thought that his Mother alone existed. He saw the countless army of angels which he had made, and he felt himself exalted above them.

"But when the Mother knew that the abortion of darkness was imperfect, since her consort had not agreed with her, she repented and grieved exceedingly. He heard the prayer of her repentance and the brothers petitioned on her behalf.

"The Holy Invisible Spirit gave permission. It poured over a spirit from the Perfection. Her consort came down to her in order to correct her deficiency. He decided in his forethought to correct her deficiency.

"She was not led back to her own Aeon, but because of the abundant ignorance which had appeared in her, she is in the Nine until she corrects her deficiency.

—L.E.W.R.

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SOME TOPICAL COMMENT

S. MARK'S REVIEW. November, 1961.

WE were not disappointed in our expectations that the current issue of "S. Mark's Review" would carry some comments on the Open Letter on intercommunion. In fact, the editorial is given up to it and labelled: "The Intrepid Thirty-Two."

The article has not exactly thrown caution to the winds and describes the Letter as courageous, containing "the seeds of progress in reunion discussions." Then there comes the "but . . ." However, we may confidently expect more on the subject in the "Review" during 1962.

A contribution by Dr R. S. Lee is always stimulating. One remembers bygone days when he played a prominent part in the "Morpeth Press," a sure ancestor of the "Review."

EXCELLENT NOVEL

THE FORGOTTEN SMILE. Margaret Kennedy. Macmillan. Pp. 263. 22s. 6d.

Such a beautifully written and easily readable novel as this is quite rare. The construction is exquisite and the characters—only three main ones—skilfully drawn.

The setting is on the island of Keritha, unchanged in most ways (despite the introduction of Coca-Cola) for three thousand years, despite the attempts of successive conquering civilisations to influence it.

Not overtly a religious novel, it has an underlying current of Christian thought shown rather ironically against Western customs of worshipping the Deity.

The harmony of life on this Aegean island brings happiness to two foreigners, Kate and Selwyn, but to the third, Dr Chaloner, it is an outrage; he wants to bring it up-to-date.

—J.S.

His thesis is that the return to religion which is manifesting itself to-day must begin with Our Lord Himself, and men must understand some implications of the word incarnate.

An address given to the G.B.R.E. by the Right Reverend J. C. Vockler, Bishop-elect in Polynesia, is printed, and well that it is, too.

The writer is concerned to show that if the Church is to do its job as intended the laity must be aware of their vocation.

If the theme is well-worn, the bishop's remarks are anything but platitudinarian. He has practical suggestions to make.

He concludes with observations on the education of the clergy. We trust Suva's climate will not sap the vigour of the bishop's mind and that we may hear from him regularly in days to come.

So far, we have had our half-crown's worth, but more good fare is still to come, with reviews of important books as dessert.

Archdeacon Harris writes on "Some Trends in Liturgical Thought," and as a background lists some eight recent and varied works on the subject. He shows himself abreast of current thought.

No one is quite satisfied with the administration of Holy Baptism to-day—which is a good thing—and the editor of the "Review," the Reverend C. A. Warren, has some pertinent things to say on the matter.

He writes calmly on a question which often arouses strong feelings and puts forward some ideas to be carried into effect here and now.

We heartily commend "S. Mark's Review" to all readers of THE ANGLICAN.

—C.M.G.

"THOU DIDST NOT SMELL MY NOSE!"

In Binandere, one of the languages spoken in New Guinea, there was no such word as "forgive." The translator had to say either "forget" or "do not punish," or something like that. Among these Binandere people the throat is considered to be the seat of emotions. A "bad throat" means sorrow. A "throaty man" means a wise man. "To take the throat" is to love. Kissing is an unknown custom and in the Binandere version, S. Luke 7:45, "Thou gavest me no kiss," is translated by "Thou didst not smell my nose."

—British and Foreign Bible Society.

THE LAITY: "INNER LIFE AND TRAINING"

By THE REVEREND J. CRANSWICK

This is the text of a paper given at the "Parish and People" conference in Melbourne last year.

AT this particular time a great deal of light is being focused on the laity and their function in the Church. Quite suddenly they seem to be taken seriously for what they are, and they are being organised for action.

Why is there any need to talk about "inner life and training?" Can't the parish priest select the committed and concerned parishioners and give them jobs to do in the general organisation or organisations?

Well, we have been doing this and have not got very far. But does it indicate a mature and or correct theological attitude of the priest to the lay persons concerned?

He or she is only seen or used as somebody to fill a vacancy on the teaching staff, to do some typing in the parish office or to join a working-bee next Saturday in the church grounds.

It ignores the fact that each lay person has a peculiar individual ministry or vocation to fulfil, and that the laity as a whole has a function and status in the total ministry of the Church.

The lay person needs real help and continuous assistance to work out this function and ministry.

How quickly does the ex-parish Life Conference parishioner drop back into the general atmosphere of indifference in the parish? How short-lived is the concern or commitment of this person or that when they are left on their own. They are in need of assistance.

First of all, over all and through all, there is Christ's Apostolate. His ministry in the world to-day and in my parish here and now. This is not a type of apostolate but the apostolate itself.

Most lay people think of themselves as belonging to the Church, sometimes just to S. John's, in the same way as one belongs to a club or society. When they realise that they are the Church, a minor revolution takes place, and they become potential apostles.

GOD IS ACTIVE

They have the great privilege of participating with Christ and being useful to Him in carrying out His mission in the world.

"Of nothing is it more necessary to convince twentieth century Christendom," says Harry Blamires in a recent book, "than that God is busy among us all the time. He does not sit about hoping that someone or other will bestir themselves to-day in His service."

"On the contrary God is active among us daily: either we are involved in His activity or we are resisting Him." He goes on to give a detailed picture of Christ's activity in the daily life of the parish.

At the centre of everything is Christ's Apostolate continued in and by means of men and women (the local Church) in the parish, and everything else is derived from and joined to that.

But for a lay person to be useful to Christ in His apostolate he must be firmly grounded in the "inner or interior" life and be available for training with others.

What this means is that at the heart of the apostolate is the teaching about the Mystical Body of Our Lord.

The apostle should find this doctrine appearing for discussion and meditation in his devotional training all the time.

He will get to know not only the historical Christ, but the mystical Christ as He is to-day and as He grapples with His apostolate. To be used by Christ in this task will be one of his greatest longings.

One of the things that will get him out of his chair by the fire at home will be his desire to satisfy the thirst and craving of Christ for the souls of men at the

present moment and in his own street. For this to happen the interior life is an absolute essential.

A necessary background to the formation of a lay apostolate is the explicit awareness that there exists a missionary task, not so much "under the palm tree" although this is important and relative, but in the very streets and homes, the very hearts and souls of men, women and children in the parish.

Nowadays the term "missionary" causes an immediate reflex action in the mind of the average parishioner giving him a mental picture far removed from his own street. The mission to the heathen is here.

The parish apostolate is sometimes expressed in a parish policy gradually worked out by the parish priest and/or the Parish Meeting but there still remains the assumption of clericalism that in any case it is the vicar's job to do the lot, or to get it done somehow.

The lay person clings to this assumption because he feels spiritually and personally inadequate to face up to this missionary task. It is fair to say that so far he or she is not normally trained to do this sort of thing.

In a parish where the Parish Eucharist or Parish Communion, the Divine Liturgy, is being performed Sunday by Sunday as the chief act of worship for everybody (the baptised) the formation and training of the lay apostle has already begun to develop in embryo.

A living apostolic Liturgy is an absolute prerequisite. In the Anglican Church the lay apostle is born in the Liturgy where he begins to practise his own special function and gains fuller participation.

There is a vital and essential relationship between lay participation in the Liturgy and lay participation in the parish missionary task.

But this relationship is continually being frustrated because little or no attention is being given to the inner life (spiritual life, personal devotion to Our Lord) and training of the lay worshipper in the apostolic group.

And so all depart from the altar. There is no awareness of being sent. These lay people have been re-created as God's Church in that geographical place, but now depart into their own isolated lives — quickly losing any sense of "being the Church" they become Mr and Mrs J. Jones again.

What would be our position to-day if only a very small percentage of the time spent by the parish priest on "pastoral visiting" had been spent on the business of carefully helping lay persons to be His hands and His feet in their own street and work place.

ORGANISATION

The organised apostolate operates best in groups that are based (i) on a given geographical area or zone, (ii) on an institution like the local hospital where there is a similar purpose, (iii) on occupations or vocations like the family, railway workers, nurses, high school children, etc.

In an Anglican parish there exist a number of lay people who could be brought together in the parish from all walks of life to form a general apostolic group.

Sometimes such a group has been called the "concerned core" originating from the Parish Liturgy, Bible study, Parish Meeting, Parish Life Conference, Parish Life Mission, and so on.

It is likely that this kind of group would be the starting point in many parishes. But because this group is general and not based on a specific occupation, vocation or function it is surrounded by special dangers and difficulties.

How easily could such a group become exclusive so that its relationship with other members of the local Church became embarrassing. Such a group ignores the principle of "like to like."

This principle of "like to like" is operative in all types of apostolate, and an interesting example is that based on the family (Christian Family Movement).

Some mention should be made of Lay Institutes found in Anglican, Roman and Protestant circles.

Speaking about Secular Institutes in the Roman Church, Peter Anson says, "They are associations of men and women from all walks of life who continue to lead their normal lives in the world, without necessarily living the community life of the religious, but who consecrate themselves to God for their sanctification, and through works of the apostolate, for the sanctification of others."

TRAINING

"The members of some of these institutes profess private vows of chastity, poverty and obedience. . . . What they all have in common is that there is nothing to distinguish their members from ordinary folk. All the external glamour and romance of the religious state have been abolished: only the basic and hidden elements remain."

These institutes perform their apostolic activities in the environment in which they live and work. Some of the most wonderful examples are the Little Brothers of Jesus who aim at identifying themselves with the poorer classes in the cities of the world.

The tendency of the Protestant Institutes on the Continent is to centre on a college or building and to withdraw from their normal environs for training purposes.

This raises the question of where this training in personal holiness and the doctrines and practices of the Faith should take place.

There is no question about the necessity of training as such. For too long it has been omitted. It has already begun in a way in the training periods given to canvassers in relation to finance and direct giving.

We accept training for the priesthood. If the laity have a function and status in the whole Church they also need to be

trained. Further, if they are front line troops the need is even greater.

Instead of this taking place in a theological college, or some other institution, the lay apostle's place of training is in and through his daily life. This is not to say that these institutions are not valuable but they are for the specialised minority of the laity.

Lay apostles are trained where they are, where God has placed them, in the midst of the "battle-field," not in spite of their lives but by means of their lives. This means that meeting places are in homes, not in vicarages or church halls.

It means that we avoid the problem of their being isolated and handicapped because they have been taken out of their environment as in the case of priests. There is little danger of their becoming different and therefore not accepted by other lay folk.

This is what is called the principle of "formation through action." Growth in personal holiness and training go hand in hand with apostolic activities. They complement each other.

It is by tackling the apostolic tasks that the apostle finds the need for grace and assistance.

It is by the discipline of the inner life that he grows in the love of God and keeps the vision clear, and thus the desire to help Christ in His great apostolate.

In this way prayer and action are integrated, whereas in normal Church life they are so often separated.

"FOR OTHERS"

The lay apostle therefore has two things to accomplish at the same time — his own salvation and the salvation of others where he lives and works. This is expressed in the motto — "With Christ for others (Liturgy and inner life) and with others for Christ (the apostolate)." He is trained in the battlefield and literally when he is fighting.

The Gospel Inquiry and Social Inquiry Methods, used now universally by the Roman Church, are examples of how training can be related closely to problems and actions arising out of the apostolic task. They are used in the programmes at meetings of apostolic groups.

A great deal depends on the attitude of the parish priest to the laity. He has to be prepared to take them seriously because of their function and ministry. Is he prepared to make the training of apostles a priority?

The priest and lay person have functional positions and tasks within the Church. Neither are other than or outside the People of God. Both are important

under God. So the priest has his apostolate and must stick to that.

Similarly the layman has his particular apostolate and must stick to that. In any case neither is much good at the other's job. The layman is particularly at home in the world. It is there that he lives and works and dies. The priest is partially insulated.

However, the layman cannot do without the help of the priest to accomplish his apostolate, but it belongs to him and not to the priest. It is part of the priest's apostolate to help the lay person discover himself and his task . . . to help, but not to do the work for him.

Only the lay person can do it properly, and in any case God is calling him to do it. The vicar is in an assisting position, encouraging lay initiative and leadership. There will be need for mutual friendship, trust and frankness between priest and apostle.

PERSECUTION

A tremendous challenge is made by the priest to the apostle. He is seeking an entire devotion to Our Lord that cuts through social position and will go to any length. And there is a passion of the apostle in the place where he lives and works.

He won't be crucified, burnt at the stake or shot (not yet); but he will be persecuted by being cold-shouldered, ridiculed and losing friends. A businessman in a country community may be severely tested.

We may have forgotten that when a priest is trained he is taken out of his natural environment and has professional fellowship so that this kind of persecution is avoided.

Not so the apostle. He is left where he is — to be the Church in his street and work place, and to take the lot.

The apostle, therefore, needs to have a sense of belonging, of being related to Christ and to other members in the Body of Christ, who are also involved in the apostolate. There are a number of ways to secure this sense of belonging.

(i) His training in personal holiness (inner life) is based on a rule of life. There are reasons why he should live by rule — because of the distractions in the world, to be available for Christ at all times, to give order and direction and growth — but most of all to obtain this sense of belonging together.

Each individual apostle has his own rule, but as a member of the apostolic group it will include a minimum common rule of the group.

It gives great encouragement to know that others involved in the tasks are praying together, though physically separated, and often at the same time. It will be this that will hold him up in the hours of depression.

(ii) This sense of belonging is obtained by experiencing the "fellowship of the Holy Spirit" within the apostolic group. Here is the place for consecrated group dynamics.

And there are other ways not least (iii) by attending retreats together.

There is much to be said about the inner life and training of the lay apostolate — for example the great importance of meditation or mental prayer.

ST ARNAUD P.L.C.

FROM A CORRESPONDENT

St Arnaud, January 1
A Parish Life Conference was held at the Bishop James Memorial Centre, Stuart Mill, Diocese of St Arnaud, from December 11 to 13.

The P.L.C. was for clergy and their wives from the Dioceses of St Arnaud and Bendigo.

The conductor was the Reverend K. Jago of the General Board of Religious Education.

The bishop, the Right Reverend A. E. Winter, opened the conference and officiated at Evensong.

As the centre is as yet without a chapel, for which an appeal is now open, the local Methodist minister generously allowed his church to be used.

The Reverend George Lucas, the diocesan director of Religious Education, using a portable altar, celebrated the Holy Eucharist each morning at the conference.

ORDINATION IN HOBART

FROM A CORRESPONDENT

Hobart, January 1
The Bishop of Tasmania, the Right Reverend G. F. Cranswick, ordained three deacons to the priesthood on December 21 in S. David's Cathedral, Hobart.

They are the Reverend J. H. Smith, M. R. Little and C. D. Fehre.

The Rector of All Saints', Hobart, Canon C. J. Coupe, preached.

The chaplain of Montone Grammar School, the Reverend A. V. Maddick, who had conducted the retreat for the ordinands, read the Gospel.

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ARE TO-DAY'S CHURCHES ADEQUATE FOR WORSHIP?

By ROBERT G. WARREN

IT is inevitable that we as human beings are subject to change in this world. Since we cannot avoid it in its many forms we are wise to see changes coming, study the nature of them and knowing them become the master of circumstances.

To fight compelling circumstances would appear to be a waste of time, blind acceptance of circumstances would seem unworthy of thinking people, and the debate and discussion on a subject like Christian church design, though not new—it's been going on for almost 2,000 years—is healthy and rewarding.

My subject, "Are To-day's Churches Adequate for Christian Worship?" should not be lightly or superficially dealt with, and I therefore will begin at the beginning, in fact, at the beginning of the housing of Christian worship, and proceed through from First to Twentieth Century, pausing to note or define what seems to me of significance to my subject.

The first Christian services were held in ordinary houses and the furniture used was almost certainly borrowed from the household.

Since early Christians were people of average wealth their simple homes formed the background for worship.

Authorities tell us that the main service was held in a room with an ordinary chair where the Cathedra or Bishop sat and spoke facing the people, who stood for the service.

I note here that sitting was the recognised posture for authoritative teaching. Seats for the laity did not come into use until the tenth century in the West.

For the Eucharist there had to be a table. At the earliest period this was an ordinary domestic table. Even as late as the fourth century the Eucharistic Table was still a portable article brought into the place of worship only when it was needed.

DURA EUROPOS

Baptism in the early years was carried out by total immersion and it was common to perform the ceremony in an adjacent public baths or certainly in a separate room from the main meeting room.

The church building as a special place for worship developed very naturally as a building similar to those being used at the time for many purposes.

A typical example was excavated from covered ruins at Dura Europos, above the upper Euphrates, in the Middle East. It consists of central courtyard surrounded by rooms.

The largest room held the services and the agape or fellowship meals. There is a separate baptistry. The courtyard leads to all parts of the complex.

Excavations at Aquilaia, near Trieste, of an early church complex show further developments and we are able to get a fairly complete picture from the floor tile patterns which illustrate functions of parts of the buildings.

Here we find a large rectangular hall with the bishop's chair at the far end from the entry and a table two-thirds of the way down the hall. A baptistry and agape hall are attached.

The basilican plan which was to be carried on as a church building form practically to the present day had evolved.

This was a common form of building at this time, and there seems to have been no particular thought given to what is or is not the proper setting for the Eucharist.

Much later theological ideas had an influence on the shape of the building, but more often it seems that the shape of the building affected theological ideas through ceremonial changes.

The "Peace of the Church" after 313 A.D. made church-going socially acceptable and

church building was encouraged at the highest levels.

The Basilica became the accepted type of building and it seems to have been easily adaptable for Christian worship.

The feeling of the building was always that it was narrow, lofty and long and the only effective way of enlarging the building was to build it longer.

An Apisidal end was introduced as a background for the bishop's teaching.

The Holy Table, a term introduced about this time, was nothing more or less than a table from which the celebrant performed the Eucharistic rites. This now came to be built in stone, sometimes with three, four or five legs.

The celebrant at this time, approximately 450 A.D., faced the congregation across the altar and in front of the bishop on his raised throne.

The Holy Table or Altar now began to take on the importance it has to-day—the focus of worship in the church.

The orientation of the church at this time was determined by the rising and setting of the sun symbolising resurrection and the new life which springs from Our Lord's sacrifice.

The celebrant faced the rising sun across the altar and conversely the sun streamed into the morning service from the back of the congregation.

After some centuries the people demanded that they, too, should face the morning light.

This article was originally delivered to the Anglican Men's Movement in Canberra. Mr Warren, a Canberra architect, proposes that there should be of church design.

to make itself felt in Christian churches and this took the form of circular churches formed with pillars and domes such as the Mausoleum of Constantia with the focus of attention on the centre of the building where the altar memorial was.

This gave a "centralised" feeling to the worship as people worshipped from all sides. To-day we might express this feeling as "togetherness."

The combination of dome with cross had also a great deal of value in this focusing of attention on the "sanctuary" in which the altar now stood in a raised position.

The Eastern influence gave a directional feeling of "up there" for a church which to some extent negated the idea of "togetherness" of the congregation.

The basilica church was by far the most important in influence and was to develop through the Romanesque to the Medieval and Gothic period.

The Medieval period liturgically seems to have been characterised by complex ceremonial. The people had their position in the body of the church as spectators to elaborate processing and ritual. All ritual was carried out in a language

and stained glass was used extensively.

This evolution gave rise to the acceptance that a church was a "window into Heaven."

The feeling of Gothic interiors led the mind to what was going on "out there" beyond the limits of the light spacious building. The English East End windows are noted for their magnificence.

The Renaissance period found its inspiration in pagan sources. It was a revolt against ways of thought predominant in the Middle Ages.

The religious Reformation brought with it the tendency of protestants to revert to a church as being a hall to house the whole congregation. There were attempts to rationalise the Sacraments. The single Eucharistic act superseded the multiple Masses of the medieval period.

The Word of God came to be spoken in understandable language from the pulpit which was now placed into a closer relationship with the altar.

Sir Christopher Wren built what he called "Auditory Churches." The hearing of the service came to be a main consideration. One room churches with an apse for the altar characterised this period which

portance of the liturgical movement.

This movement seems to have made men aware that the religion of Christ is not an individualistic "hole in the corner" piety.

It is a communal, social enterprise within which men are of one blood in the Mystical Body of Christ.

The Eucharist is the supreme expression of this communal, brotherly tie within the Body of Christ.

The Liturgical Movement is a contemporary reformation, far less dramatic than the one in the sixteenth century and as yet not widely publicised even among churchmen.

There seem to be several important effects of this movement which, taken collectively, form the basis for appropriate church design for to-day and to-morrow.

Firstly, good church design must recover the corporate sense of worship. Designers of churches then should adopt the kind of plan that fosters this corporate sense of the worshippers and helps them to be conscious of each other and to feel their "togetherness." It can be safely stated that those plans that can be called "centralised" foster this effect.

The widespread restoration of celebration facing the people in some countries seems to have increased this "togetherness" and also increased the worshippers' participation in what is done at the altar.

Secondly, good church design must be functional. It is designed for liturgical prayer and every other consideration must be subservient to providing for the proper performance of this activity.

NO PRETENCE

Functionalism is not necessarily synonymous with plain-

ness and austerity, but should of necessity lead the worshipper effectively to prayer with the minimum of discomfort and waste of time.

Aesthetic functionalism is the very special prerogative of the advanced designer and I define it in relationship to church design as that which tends to convert a visitor to a church into an active worshipper.

Thirdly, good church design must be composed as a whole and in part of "honest" and "truthful" elements. There should be no pretence at being something that it is not. Unthinking traditionalism is not acceptable as a valid expression of our times and method of worshipping God.

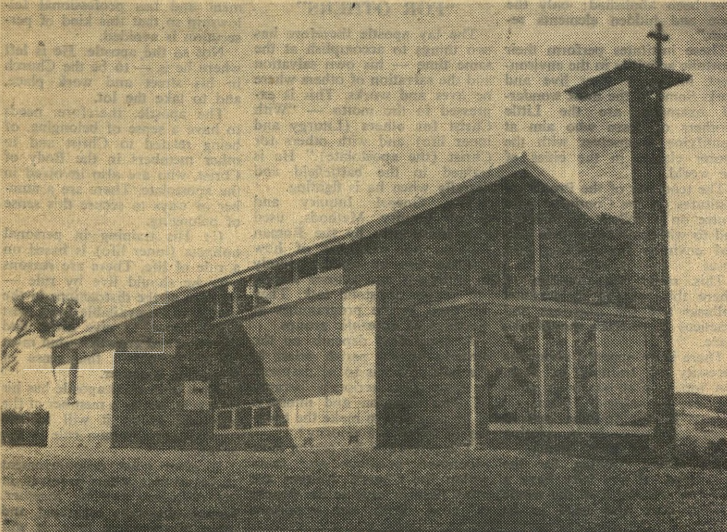
Symbolism with the deepest possible roots in historical religion would seem to have a very special place in church design. Long study of the beginnings will produce in the designer the ability to select the right and reject the wrong symbols in design. The passing fancy, the slick effect, the magazine cliché have no part in good church design.

Fourthly, good church design for to-day has nothing to do with the use of styles. Good church design, now or at any other time, is simply the result of solving the particular problem for the particular time.

To be traditionalist in outlook does not seem necessarily to produce the best results; in fact, it is rather inhibiting to the free flow of appropriate thinking in design.

A new style of architecture will evolve naturally in response to new conditions, and by this I do not only mean liturgical considerations, but social, economic and technological.

(Continued on page 11)



S. Christopher's Church, Mount Compass, which was dedicated by the Bishop of Adelaide last month (see story page 9).

and this was a factor in turning the building with the altar end facing east, and for the celebrant to officiate with his back to the congregation.

According to Minchin, this orientation led to the symbolisation of God as being "out there horizontally" and was to lead to the development of the "vista" church.

About this time, 500-600 A.D., it became prevalent to bring relics of saints into churches of any significance and to house these relics.

Transsepts were often formed by crossing one basilica with another to form a cross. The chapels thus formed on each side of the main nave were used as martyriums.

It came to be accepted that there was a God association in these relics encased as they mostly were in costly marbles.

At times the altar was in fact the top of a tomb containing the remains or part remains of a martyr.

In fact, this is the case with the present S. Peter's Cathedral in Rome.

That the altar was a tomb for the relic was to have a profound effect upon the shape and dimensions of altars.

The Eastern influence began

which was foreign to the people generally.

A chancel evolved which was complete with screens which housed the monks who sang their offices (later to become the choir), and the bishop and officiating priests, in order of seniority.

The chancel was interposed between the altar on the east wall and the people in the nave. This chancel was placed at the crossing with chapels on either side.

The tendency was to have the main altar remote from people, in fact to separate them from the Eucharistic rites. Thus perhaps the "wholeness" of action of the Eucharist was lost.

Ambulatories connected nave with sanctuary around the chancel.

Towers were built extensively during this and the following Gothic period. The main tower was often at the crossing.

A pulpit for reading of the gospel evolved as a raised desk in the choir. At this period most of the common people still did not understand the language in which the gospel was sung.

Gothic churches are really a refinement of the Romanesque, the solid basilica now became lightened with many windows

was concerned with the word and the Sacrament and their close connection.

The nineteenth century in Europe brought a Gothic revival which exists to a lessening degree down to the present day. Generally the "Auditory Church" idea was brought to an end by the influence of this revival. The apparent English nostalgia for Gothic makes it by far the commonest style in England.

Thus to the present day, when it is felt by many that some drastic changes in our approach to church building are necessary. In fact, I would go so far as to say that we cannot escape these changes when we view the likely effects of two major movements among Christian peoples.

The first is the Liturgical Movement which simply means the changing form of public worship for to-day and to-morrow.

I well realise that full consideration of this could be the subject of a separate paper and discussion by someone versed in this study.

The large number of books of reference on this and associated subjects which have been published over the last 10 years is evidence to me of the im-

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MUSICIANS OF THE CHURCH . . . 16

NARES TO RAVENSCROFT

BY THE REVEREND EDWARD HUNT

JAMES NARES, 1715-83, whose Westminster New for "Lord, as to Thy dear Cross we flee," appears in A. and M., was the talented organist of York Minster and then of Chapel Royal.

He was also composer of excellent Church music, much of which is still in use.

Sir Sydney Hugo Nicholson, 1875-1947, who has five tunes in A. and M. including "Hosanna we sing!" (Airlie) and "Rise in the strength of God," enjoyed a distinguished musical career.

Educated at New College, Oxford, M.A., B.Mus., he was also D.Mus., Lambeth, 1928, and member of R.C.M.

He was organist of Carlisle (1904) and Manchester Cathedral (1908) and of Westminster Abbey (1918-28).

He played a leading part in the music of the Church, founding the School of English Church Music, (known as the Royal School of Church Music from 1945), and directed it. He was knighted 1938.

Sir Charles Hubert Hastings Parry, 1848-1918, was an outstanding musician, beginning to compose at the age of 8, producing good work while still a schoolboy, and later becoming famous for settings to Milton's "At a Solemn Music," one of his finest works, and Blake's "Jerusalem."

Towards the end of his life he produced many unaccompanied motets, which were particularly admired. He was son of Gambier Parry, country gentleman and well-known artist, and his musical talent is shown in his unusual feat of taking B.Mus., Oxford, while still at Eton.

At Oxford he took a leading part in all musical activities, but then entered business. However, he succeeded Grove as Director, R.C.M., 1894, and devoted the rest of his life to music, becoming Professor of Music, Oxford, 1900.

FESTIVAL MUSIC

He was created baronet, 1903, and received many honorary doctorates.

A man of tireless energy, a great lover of the open air, constantly endangering his life in daring exploits on land or sea, Parry was a prolific composer, producing much Festival music, all of a very English character.

His oratorios, Job, Judith, and King Saul, are well-known, as is his vocal, choral and orchestral setting to Shelley's "Prometheus Unbound."

A man of many parts he wrote several thoughtful works, "Evolution of the Art of Music," "Bach" and "Style in Musical Art."

Despite the many injuries he received in his robust way of life, he ever remained genial and generous, and his high ideals made him an inspiring force in British music.

Phillips ranks him as one of the greatest composers since Purcell. The high standard of his work may be judged by his eight A. and M. tunes, including Amberley ("The roseate hues")

and Laudate Dominum ("O praise ye the Lord!").

In all that he wrote the spirit of his love for the great outdoors is ever manifest. He indeed heard the Voice of God in "All things that give sound!"

Joseph Parry, 1841-1903, deserves mention for his inspiring tune Aberystwyth to which "Jesu, Lover" is often sung.

Part of his early life was spent in U.S.A. and funds raised on both sides of the Atlantic sent him to R.A.M., 1868.

He became D.Mus., Cambridge, 1878, and held high positions in the Welsh University Colleges.

He composed operas, such as Blodwen, oratorios, cantatas and songs, but it is for his several popular hymn tunes that he is chiefly remembered.

Ebenezer Prout, 1835-1909, wrote the lovely tune for "Holy

Father, in Thy mercy," the hymn for Absent Friends, which I can well remember being sung by many a congregation during the two world-wars.

He had a long and active career as organist, conductor and composer, though most of his work now seems to be forgotten.

He was professor of composition, R.A.M., Professor of Music, Dublin University, 1904-1909; and deserves remembrance for a long series of valuable theoretical text-books, the most exact and complete of their period.

CLASSIC TUNE

Charles Henry Purday, 1799-1885, is another "one-tune man," being best known for Sandon ("Lead Kindly Light").

He also achieved success as a vocalist and was Precentor of Crown Court Presbyterian

Church, London, besides being a music publisher.

Thomas Ravenscroft, c. 1590-1633, was chorister of St. Paul's, London, then music master of Christ's Hospital.

He was famous for Pammelia and Deuteronomia, 1609, books of rounds and catches, which included the ever popular "Three Blind Mice."

From "Melismata" 1611, comes his tune for Bunyan's "He who would true valour see," while from his famous "Psalmes," 1621, come many other tunes in E.H. and A.M., including "Hark the glad sound!" "O worship the King!" and "Thou Framer of the light and dark," that noble hymn by Keble, which might have been written for this bewildered age, for never more to-day did men need "guidance on their course aright, and to do all as in God's sight."

DRAMA AT EDWARD RIVER

BY THE ARCHDEACON OF CARPENTARIA, THE VENERABLE G. A. LUPTON

ON Wednesday, October 25, 1961, the mission ship "Stephen Davies" left Edward River Mission for Mitchell River Mission with the request that Mitchell advise Thursday Island that the Edward radio transceiver was out of commission.

The reply came that the transceiver should be sent to T.I. by the "Stephen Davies."

This meant that the mission was almost completely isolated for two weeks—"almost" because it was possible to receive on the ordinary short-wave radio.

The "Stephen Davies" called on Friday and took the transceiver. She also took on board a very sick woman for the hospital at Thursday Island.

Shortly after the ship had left another woman became very ill. "Flu" was taking its toll of the people and as many of them are still suspicious of hospital treatment, complications set in before the Sister was advised of illness—or discovered it on her rounds. This woman was indeed very ill and obviously needed treatment unavailable in a mission hospital with no doctor.

John Williams, the cattle manager, a fine young man, set off on horseback for Mitchell River Mission in order to get a message through to the Aerial Ambulance.

He left on Thursday evening when it was a little cooler, intending to ride through the night the 70 miles to be covered.

He took with him an Aborigine named Andrew as a companion-guide, for the route lay through the bush and there were several rivers to be crossed.

When would he get there and when would a plane be available to take the patient out? There was no means of knowing unless we could intercept a message from Thursday Island to Mitchell on the short-wave radio.

Friday passed with no news.

Meanwhile Sister Carol Gottsch was battling to relieve the patient's condition. She did a magnificent job.

On Saturday we intercepted a message to M.R.M. saying that an aerial ambulance was expected to arrive to refuel at Mitchell at 11.30 a.m. but might proceed to Edward River first.

As the patient had to be taken from the hospital four miles to the air-strip this was rather vague.

The superintendent, Mr. H. Lewis, took the patient, her husband, and the Sister to the air-strip in the Mission truck, arriving there at 11.30 a.m.

It was a burning hot day with but little patches of shade from the sparse trees at the air-strip. How difficult to keep the patient cool! Yes, almost impossible—

and the plane did not arrive until 1 p.m.

Can you understand the relief when that plane took off with the patient for Cairns hospital? Now we must wait with patience and hope for news—has her life been saved? We have no means of knowing—no radio to ask for a report—just silence.

The day was not ended. We had just left the air-strip when the four-wheeled-drive truck became hopelessly bogged in the loose dry sand and had to be left for the assistance of the tractor. Then began the long, hot, dusty walk back to the Mission.

The difficulties of life in isolation are borne with good stout hearts by the men and women who go out in the Name of the Lord. Remember them in your prayers and support them in your giving.

MOUNT COMPASS DEDICATION

FROM A CORRESPONDENT

Adelaide, January 1
The Bishop of Adelaide, Dr T. T. Reed, dedicated the new Church of S. Christopher at Mount Compass last month.

The bishop was attended by Fr N. Allenby, S.S.M., who acted as his chaplain, and the Archdeacon of Strathalbyn, the Venerable J. L. Bond.

The service of dedication followed the normal course—the bishop first seeking admission to the building and then proceeding around the various parts of the church to bless the furnishings.

In his sermon he congratulated the people of Mount Compass on their new church and expressed the hope that it would not be long before he could

come again for the consecration of the building.

The design of S. Christopher's is conservatively modern. The church will seat 100 people and has a spacious sanctuary. Besser brick has been used extensively and the interior is painted in soft blue, grey and white tones.

The dedication is the culmination of over seven years of faithful hard work and determination by the twenty-six Anglican families at Mount Compass.

A band of a dozen members of the guild raised £1,500 in just over six months. A loan from the Bishop's Home Mission Society was granted to enable the building to be completed.

The rector, the Reverend A. R. Cameron, of Victor Harbour, said that S. Christopher's Church was a living example of what dedicated Christians can do when they have the necessary determination and team spirit.

MULTI-RACIAL SERVICE

ANGLICAN NEWS SERVICE
London, January 1

At the service of Nine Lessons and Carols held on December 19 at Christ Church, Lancaster Gate, London, students from all over the world read the lessons.

They included a Chinese girl, a Czechoslovakian refugee and a Nigerian.

The congregation also was cosmopolitan; the church has the reputation of being "West London's multi-racial church."

The last lesson was read by Bishop Cyril Eastaugh.

NEW BISHOPHOLME

FROM A CORRESPONDENT
St Arnaud, January 1
At St Arnaud on December 14 the Bishop of St Arnaud, the Right Reverend A. E. Winter, blessed and opened the new Bishopholme.

The service was attended by many diocesan clergy, lay people, and representatives from other Churches.

Archdeacon Hardingham gave an address in which he remembered the early days of the diocese, and how at the inception of the diocese, the first bishop, Bishop James, arrived to find that no home had been provided.

It was shortly after this that the old Bishopholme was purchased as a temporary residence.

The archdeacon, in comparing the two buildings, stated that we now have a building worthy of the Bishops of St Arnaud.

Short speeches were also given by the Rector of the Cathedral, Canon R. S. Halls, the Rector of Ouyen, Canon T. Martin, the Presbyterian minister and the Methodist minister.

The new home is built on the adjoining block next to old Bishopholme. It is a two-storey brick building of modern design. Two features of the new building are the modern library and the beautiful chapel which is dedicated to St. Martin.

After the official opening afternoon tea was served in the grounds of old Bishopholme.

Among those present was the Right Reverend Monsignor O'Keefe, the Roman Catholic priest in St Arnaud.

CLERGY SEMINARS

The Father and Son Welfare Movement in Sydney is completing arrangements for a further series of primary seminars for clergy on understanding psycho-sexual development to be held in March and April, 1962.

The course is limited to 40 clergy; the quota for the Church of England is twelve. Clergy should contact the Right Reverend R. C. Kerle.

The series will run for a period of six weeks with a weekly session of 2½ hours. It will embody Christian concepts of sex; normal psycho-sexual development, normal and abnormal developments in adolescence, personality and relational difficulties and conclude with a session on counselling attitudes and techniques.

Lecturers who will take part in the course are the Reverend G. R. Beatty, F. S. Hart, W. A. H. Jarvis, Dr B. H. Peterson and John Robson.

BOW BELLS

ANGLICAN NEWS SERVICE
London, January 1

The bells of S. Mary-le-Bow, in the City of London, were heard again on December 21 for the first time in twenty-two years.

After the dedication ceremony, performed by the Bishop of London, the Right Reverend Robert Stopford, the Duke of Edinburgh rang the great tenor bell, named Bow.

The new peal of twelve bells has been recast from the original metal, salvaged after enemy action in May, 1941.

ALL-NIGHT VIGIL AT ABBEY

ANGLICAN NEWS SERVICE
London, January 1

An all-night Vigil of Prayer for the peace of the world and for the British nation was held in the nave of Westminster Abbey on New Year's Eve.

The Dean and Chapter of Westminster said last week that during the past months they had received many requests, including an official approach from the Royal Society of St. George, for the offering of special prayers.

As the Archbishop of Canterbury had pointed out in his television broadcast on praying for peace, these prayers must be daily and continuous.

Nevertheless, the Dean and Chapter had decided that it would be appropriate to mark the beginning of the new year by an all-night vigil of prayer.

The vigil began when Big Ben struck midnight. Thereafter each half-hour was introduced by readings and prayers led by one of the abbey clergy, followed by silence.

The vigil ended with a celebration of the Holy Communion at 7 a.m.

The abbey towers were flood-lit during the night.

DIOCESE OF BENIN

ANGLICAN NEWS SERVICE
London, January 1

The new Diocese of Benin in the Province of West Africa will be inaugurated at Benin on January 3 by the Archbishop of West Africa, the Most Reverend C. J. Patterson.

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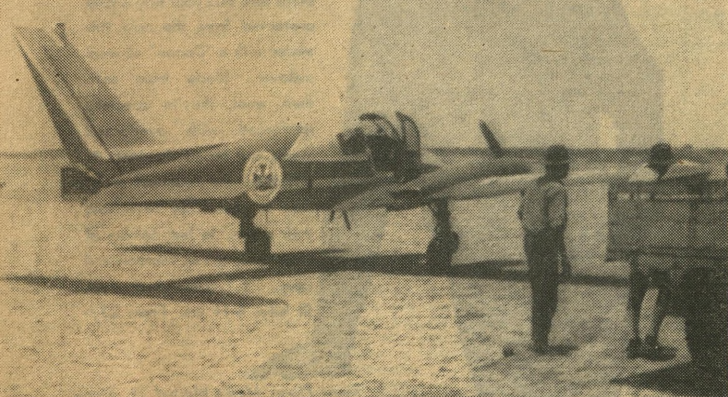
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THE THIRTY-NINE ARTICLES . . . 24

UNDERSTANDED OF THE PEOPLE

BY FRANCIS JOHN BRERLY

THE Twenty-Third Article of Religion tells us that no man may preach or administer the Sacraments in the Church of God unless he has been ordained according to the Law of the Church by Bishops to whom authority has been given.

We remember the phrase, "No Bishop, No Church," and that without the Historic Episcopate (or Apostolic Succession) we could have no proof that the Christian Church is indeed the one true Church of God.

The Twenty-fourth Article then goes on to tell us that the priests of the Church must preach and administer the Sacraments in the language of the people. It says: "IT IS A THING PLAINLY REPUGNANT TO THE WORD OF GOD, AND THE CUSTOM OF PRIMITIVE CHURCH, TO HAVE PUBLIC PRAYER, OR TO MINISTER THE SACRAMENTS IN A TONGUE NOT UNDERSTOOD OF THE PEOPLE."

In 1562, the Council of Trent decreed that an anathema (a curse) be placed upon anyone who said the Mass ought to be said in the language of the people. This Article was written to show that such a decree is quite wrong for it is contrary both to the teaching of Holy Scripture and the custom of the Primitive Church.

First, it is plainly repugnant to the Word of God.

When the Seventy Years' Captivity in Babylon was drawing to a close, Ezra, the priest, searched among the people for copies of the old Jewish religious books and when he had found them, copied them into one volume which he called the Book of the Law.

It was written in the old Hebrew language which the Jews of that time no longer spoke, so when they returned to Jerusalem, Ezra had first to seek out men learned in the old tongue who would act as interpreters and then read to the people out of the Book of the Law, the interpreters translating as he read.

On the Day of Pentecost, we remember, the Apostles were given the gift of tongues by the Holy Spirit. The people who had come to Jerusalem at that time for the great Feast of Pentecost from all over the then-known world were both amazed and astonished when they heard the Apostles speaking to each man in his own tongue.

Again, when St. Paul wrote to the Corinthians, he asked how the people were to make the responses in Church if the services were conducted in a language they did not know or understand, and added that he would sooner speak five words in the tongue they knew than a hundred in a language which had no meaning for them.

EARLY CHURCH

We can see, then, that it is definitely contrary to the Word of God for the services of the Church to be said "in a tongue not understood of the people."

Secondly, it is plainly repugnant . . . to the custom of the Primitive Church.

In the early days of the Church, the services were always conducted in the language the people spoke and knew. Origen, who lived in the second century, wrote, "The Greeks use Greek in their prayers, the Romans Latin, and so every one in his own language prays to God."

All the ancient liturgies were written in the language of the people for whom they were intended. When the Church was taken to Britain, the services were said in the Anglo-Saxon tongue. Cranmer had upon his bookshelves one of the old Anglo-Saxon service books and it is the Anglo-Saxon version of the Psalms which he included in the Book of Common Prayer.

When Latin became a "dead" language and was no longer the "lingua franca" of the world, the Church of Rome retained it

for the services of the Church on the plea that it made for unity to have the language of the Church always the same when there were so many different tongues among the people it served.

One weakness of this argument is that the services of the Church are corporate acts of worship; they are not acts of personal devotion to God nor are they the acts of worship of any one congregation or parish, so when the services are conducted in a language the people do not understand, they cannot join in the responses (as St. Paul pointed out) and so cannot join in the corporate act of worship in the way they should.

A second weakness is that God is Love and Our Lord is God. He is the Revelation of God's Love to man. Our Lord is The Word. He is the Love of God (as it were) "spoken" in the way man can understand.

He did not come to earth in some strange manner living some strange life, speaking some strange tongue. He came as a Baby, and lived the life of the ordinary man, "speaking" the Love He came to reveal by acts of love.

All men can understand the language of love: the kind action, the pleasant smile, the generous gesture, the ready for-

giveness; courage, self-sacrifice, self-forgetfulness.

All these are acts of love, the language of love, which men can understand even if all men do not appreciate them.

If God, therefore, "spoke" His Love to man in the language all men can understand, His Church must speak in a language all men can understand since His Church is His Mystical Body; and since in different parts of the world men speak with different tongues, so the Church must be ready to speak the same tongues that all may understand.

A third weakness in this argument of the Roman Church is that religion is not just a philosophy nor is the Church just an institution of society.

SPIRITUAL HOME

Religion is a way of life and the Church is the spiritual Mother as well as the spiritual Home of the Children of God. A mother does not speak to her children in their home in a tongue they do not know. She speaks in the language they all know.

Among the Aboriginal tribes in Australia is one in which when a woman marries she must speak to her children in the language which both children and father know.

If she marries more than once and into different tribes she

must speak to the children of each father in the tongue of the father.

She may speak to her husband in her own tongue, but to the children she may speak only the language which both the children and father know.

If we wish to use Latin or some other language in our private prayers, we may do so, but the Church of England teaches in this Article that no matter in how many different countries the Church may be set, the services must always be said in the tongue that is "understood by the people" in accordance with Holy Scripture and the customs of Primitive Church.

That is why our various missionary societies translate the services into the languages of the native people as soon as possible.

Where there are many dialects or languages among the tribes, many translations are needed, but always Mother Church speaks in the language that is "understood" by her children, the people.

In some universities and colleges, the services are said in Latin, but that is because Latin is so much used in universities and those particular colleges that it is understood by all the professors, lecturers, tutors and students.

PROGRESS IN W.A. BUSH PARISH

FROM A CORRESPONDENT

Lake Grace, W.A., January 1

December 16 marked another milestone of progress in the Parochial District of Lake Grace with the consecration of the Church of St. Francis of Assisi at the small country centre of Newdegate, situated thirty-two miles east of Lake Grace in a wheat and sheep farming area.

This is the fourth building in the parochial district to be opened for worship in the last four years.

There was a very large gathering present to witness the consecration by the Bishop of Bunbury, the Right Reverend R. G. Hawkins.

He was assisted by the Venerable J. B. Albany, Archdeacon of Albany, who had travelled 140 miles to be present; Mr A. W. Archer, the lay reader from Ravensthorpe, who had driven 85 miles; and the Rector of Lake Grace, the Reverend E. G. Gibson.

The church, designed by Ian McDonald and Whitaker of Perth, is of modern style, with an Italian influence in recognition of the patron saint's home at Assisi, Italy.

There is seating accommodation in the building for more than 60 people. The building has a square overall plan.

The nave is placed from corner to corner to give the illusion of greater space. The altar and sanctuary are in one corner, and the font in the other.

The vestry is partitioned off

LECTURES IN UGANDA

ANGLICAN NEWS SERVICE

London, January 1

Dr F. W. Dillistone, Dean of Liverpool, and Dr Paul Minear, of the World Council of Churches, are going to Uganda to give courses of lectures on Biblical Theology at the Theological Institute, which will be held at Makerere College, Kampala, from December 29 to January 18.

The Institute is a three weeks' course for staff members of theological colleges. It will be attended by about 50 members of theological colleges from the three East African countries, Ethiopia, the Rhodesias, Nyasaland and Mozambique.

The purpose of the Institute is to give theological college staffs an opportunity of up-to-date and stimulating contact with the latest theological thinking, as well as an occasion for getting together and discussing common problems.

in one corner, and a meeting room to seat 15 to 20 people in the fourth corner.

All the furnishings are of local timber. The ceiling is blackbutt boarding and follows the pitch of the pyramid shaped roof. The windows of clear glass behind the reredos give a subdued light to the sanctuary.

There are two stained glass windows set in concrete, designed and made by Gowers and Brown of Perth. One symbolises the marks of St. Francis, and the other the Coming of the Holy Spirit at Pentecost.

Above the altar is a large Californian redwood cross. Another large wooden cross is on the front of the brick tower at the entrance of the church.

Almost all the furnishings in the church are gifts from parishioners of Newdegate, and friends from surrounding districts in the parish.

The Ladies' Guilds at Lake Grace, Lake Biddy, Ravenssthorpe and Pingrup provided the cruets, bread box, altar book, and lectern Bible.

The Newdegate Guild gave the altar, and two of the members made the frontals. Other guild members made the Communion linen, burses and veils, kneelers and bookmarks.

There is a fine linen altar cloth beautifully crocheted by a local parishioner.

The Newdegate Children's Church gave the font, which consists of a wrought iron base in the form of a cross, with a concrete top. This was made by the architect, Mr E. J. Whitaker.

Although the Newdegate district was settled in the 1920s and incidentally named after the then State Governor, it has never had a church building, and so it was with particular pleasure that the small and loyal band of workers there witnessed the consecration.

The bishop, in his address at the service, reminded the congregation of the dominant note in Our Lord's teaching concerning peace. This peace of God was available to-day to those who truly served God.

The great thing about this occasion, the bishop said, was

CHURCH ARMY SISTER AT EDWARD RIVER

SISTER I. B. Johnson, of the Church Army, is on loan to the Diocese of Carpentaria, and has served two periods of three years each at Edward River Mission.

She is the welfare worker on the mission and her work is invaluable. Her work involves her in the whole life of the mission and the people like her immensely.

One of her jobs is to provide the school children with meals so that they are ensured good and regular food.

For this she has a palm-leaf building with a kitchen at one end and long tables running the length of the room at which the children sit.

She supplies them with breakfast and lunch and a cup of milk in the mid-morning break.

Part of her house—also palm-leaf—is the sewing room. The room at present is just having a new roof put on. The leaf lasts only a few years and has to be replaced.

On one afternoon a week the girls are taught sewing. Sister turns from supervising cooking to supervising sewing. In her own kitchen she also teaches the girls to cook, and fits in time to teach them to wash and iron.

Occasionally, when an epidemic of sickness breaks out—

there is flu at present—she helps in the hospital and reports to the hospital Sister any sick people she finds on her visits through the village.

In her house one sees cases of gifts from people all over Australia—clothing for the men, women and children of the mission. Sister looks at it all and at appropriate times gives it out where needed. These gifts are really appreciated. Good, clean clothing is always needed.

The cleanliness of the children is ever her care and something of their spiritual welfare too. She takes the Sunday school and teaches the girls to sing the hymns of the Church. Here is a never-ending job, done willingly in the Name of the Lord.

MARCH FOR THE HOMELESS

ANGLICAN NEWS SERVICE

London, January 1

Two thousand Londoners took part in a procession of witness on December 17, from St. Paul's Cathedral to Southwark Cathedral.

The procession, led by the Bishop of London and Southwark, was held to draw attention to the plight of the many people living in temporary accommodation provided by the London County Council.

A carol service was held in Southwark Cathedral. The bishop said that the plight of the homeless was a disgrace to the nation and called for immediate measures to alleviate it.

NEW BISHOP OF KENSINGTON

ANGLICAN NEWS SERVICE

London, January 1

The Bishop Suffragan of Malmesbury, the Right Reverend E. J. K. Roberts, is to become Bishop of Kensington, vacant by the translation of the Right Reverend Cyril Eastaugh to the See of Peterborough.

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TO-DAY'S CHURCHES

(Continued from page 8)

The Ecumenical Movement is simply the current tendency for world Christian religions to seek grounds for unity of the Christian faith.

The Liturgical Movement seems to be generally recognised in the larger Christian faiths to-day. The Catholic Church appears to be showing a lead with Protestants and English protestants certainly accepting changes. The changes in liturgy and their resultant changes in church design therefore are world wide and must claim our attention.

In dealing with churchmen, church councillors and clergy over a number of years, it has become very apparent to me that we in this country are in danger of being outmoded in our thinking about churches and their design.

It is quite common for a church council to have the view that an architect should know all about church design just because he is an architect.

I would say that this is less so than ever before. How can an architect know how to solve a problem which is rarely stated or satisfactorily stated by anyone.

My thesis here is that our clergy, laity and architects are just not well enough informed before proceeding with building projects.

Throughout this country there is much evidence of ill-advised church building which, in some cases, is obsolescent before it is completed.

ABSORBING

Perhaps a fitting example of how church design should be approached by all could be found by looking back about 1,500 years at the way the Chinese master artists approached their problem — the production of pictures — many of them masterpieces.

We are told on best authority that the artist went out into the countryside—not to paint but to study nature and/or particular aspects of nature.

In the process of some months he came into sympathy with his subject or problem, but still he did not put brush to paper.

Only when he had become so familiar with his subject that he no longer needed to have models to copy from did he go to his studio and paint.

Having absorbed the very essence of his problem the inspired solution was painted.

Let us then, when faced with a church building problem, become so informed on all aspects, liturgical, social, economic, physiological and technological, that inspired solutions become much more likely.

EXPERT ADVICE

I do not propose to deal with the latter sociological, physiological, economic and technological questions at length, except to urge that specialists in these fields be brought in at an early stage—before a design is evolved—to state the problem for the particular case. Expert advice in these fields is essential for ultimate success.

A church is the most difficult of design problems. This is probably because it involves not only a clear analysis, but a degree of emotional content which is a very personal prerogative of the inspired. It may well be that the successful design of say a school or a factory is easier.

For similar reasons the successful design and production of the small house is one of the major problems of our day, and worthy of much more real investigation.

Peter Hammond in his provocative book "Liturgy and Architecture" concludes by saying "It is only when church architecture is placed squarely within its social context, only when the design of the house of God is related both to modern architectural thinking and also to the work of

the theologian, the liturgist, the pastor, and the sociologist, that we shall begin to realise the potentialities that lie open to us.

"When that happens — and not until then—we may hope to discover the secret of an architecture that is at once traditional in the true sense of that abused word and wholly of its time; an architecture that is capable of becoming a vital factor, not merely in the reform of the liturgy but through the renewal of the Church's common prayer, in the transformation of the whole life of the Christian Community."

A COMMITTEE

As a practical conclusion to this paper, I would suggest that the diocesan bishop might be willing to co-opt a committee of experts in the fields of liturgy, theology, sociology and architecture to act as an advisory body on all matters of church design.

This is not without some precedent both in Catholic and Protestant Churches.

In England the Central Council for the care of Churches have called in a committee of theologians, liturgists and architects to prepare a statement of advice to be used in the briefing of architects of new church buildings.

Several similar statements have been produced by Catholic authorities and their beneficial effect can be seen in many new continental churches.

TWO SUMMER SCHOOLS

BRISBANE GROUPS

FROM OUR OWN CORRESPONDENT

Brisbane, January 1

The Department of Christian Education is holding its two annual summer schools for Sunday school teachers and youth leaders at the Glennie School, Toowoomba.

The first one began on Boxing Day and concluded to-day; and the second begins on January 2 and continues until January 8.

About 80 people have come from all over the diocese for the first one, and about 60 for the second, those attending the latter being very much younger and inexperienced than those at the first.

The Reverend E. L. Randall, Chaplain of S. Francis' College, was chaplain at the first school, and his evening devotional addresses entitled "Mystery Galore" were most interesting and helpful.

Canon E. R. Chittenden took the senior Bible study and the Reverend B. R. Hunter, the junior group, while Canon Bennie's workshop group on "Anglicans and Other Communications" proved to be the most popular.

WORK AND PLAY

At the second school, the bishop coadjutor, the Right Reverend W. J. Hudson, is chaplain, giving devotional addresses entitled "What Think Ye of Christ?" The senior Bible study is led by the Reverend R. G. Beal and the junior group by the Reverend A. G. Fellows.

Worship, work and play go hand in hand at these schools, mornings and evenings being given over to worship and work, while afternoons are free for swimming in the school's pool, tennis for those who can stand the heat and time for seeing the sights of Toowoomba.

The annual softball match, "Saints v. Sinners," was again keenly contested. A concert and social on New Year's Eve was a highlight at the first school.

OBITUARY

THE REVEREND A. D. MACDONALD

We record with regret the death on December 22, 1961, at the age of 53, of the Reverend Allan Douglas Macdonald, Rector of S. Mary's Church, West Perth. For some months past Mr Macdonald had been suffering from a cardiac weakness and the end came suddenly at the Mount Hospital.

Mr Macdonald, who was born in Scotland, graduated at the Glasgow University, obtaining the Master of Arts degree in 1927. He then read for Holy Orders at Ely Theological College, being ordained deacon in 1931 and priest the following year in the Diocese of St Alban. He served two curacies in Scotland, and during the War he did intelligence work for the Admiralty and from 1946-51 he was with the Ministry of Defence. Prior to coming out to the Diocese of Perth in Western Australia in 1955 he was on the staff of S. Paul's, Knightsbridge, and Chaplain to S. George's Hospital, London.

In Perth, in addition to his duties as rector of a metropolitan parish, he was Chairman of the Board of S. Mary's School for Girls, West Perth, his wife, Mrs Teresa Macdonald, being the principal. Mr Macdonald was one of the regular broadcasters selected for the purpose by the Australian Broadcasting Commission.

The Archbishop of Perth, the Most Reverend R. W. H. Moline, officiated at the Requiem which was held in the parish church of West Perth. The panegyric was preached by the Reverend C. A. Pierce, Warden of Wollaston College. At the Crematorium the officiant was the Reverend F. E. Elliott.

THE REVEREND C. S. JOHNSON

We record with regret the death of the Reverend Cedric Stroud Johnson, on December 23, at his home at Cremorne, Sydney. He trained at S. John's College, Morpeth, and after curacies at Temora and Albury he had to retire from the active ministry owing to ill-health. He served in the first world war. In recent years he has been assisting at the administering of Holy Communion at S. James', King Street, Sydney.

Twenty years ago Mr Johnson learned to write Braille, and for the last seven years has been a teacher of Braille at the Royal Blind Society of N.S.W. in Sydney. He was a foundation member and former secretary of the Braille Writers' Association. He translated over 100 novels into Braille, and each year was called upon to transcribe University, Leaving and Intermediate Certificate examination papers for blind students.

DIOCESAN NEWS

ADELAIDE

RETREAT

The pre-Lent retreat for members of the laity in the Diocese of Adelaide will be held during the week-end of February 16 to 18. Applications may be made now at the Canterbury Bookshop.

HENLEY BEACH

The foundation stone of the War Memorial Hall at S. Michael's, Henley Beach, was set by Archdeacon Gooden a week before Christmas. The new hall will cost over £7,000.

BISHOPS' MOVEMENTS

Both bishops will be absent from Adelaide during most of January. Bishop Reed will preside at the Federal conference of the Comrades of S. George being held at S. Peter's College, Adelaide, from December 29 until January 8. He will then be on leave away from Adelaide until January 27, when he will attend the Federal conference of Toc H Australia at Victor Harbour.

Bishop Vockler will preach at various Sydney churches in the first half of January. From January 15 to 22 he will be chaplain at the national conference of the Young Anglican Fellowship to be held at Morpeth in N.S.W. He will return via Victoria, where he will attend the annual meeting of the Council of Delegates of the Australian College of Theology in Melbourne.

MELBOURNE

MISSIONARIES RETURN

Two Victorian missionaries of the Church Missionary Society to return overseas last week are Miss Georgina Serpell, who will take up youth work in Kenya, and Dr Joy Cranwick, who will return to hospital work at Khammanet, South India.

SUMMER CONFERENCE

The C.M.S. Summer Conference will be held at Belgrave Heights from January 23 to 30. The Bishop of Nakuru, the Right Reverend Neville Langford-Smith, will be the chairman. The Bible study leader will be Archdeacon Graham Delbridge. Overseas speakers will include Bishop Festo Olang' and the Reverend G. Nyaronga.

ORGAN RECITAL

Sir William McKie, Organist and Master of the Chorists at Westminster Abbey, gave a recital in S. Paul's Cathedral on December 19 in conjunction with the cathedral choir. The last time Sir William gave a recital in S. Paul's a collection was taken to aid the restoration fund of the Abbey. On this occasion a collection was taken in aid of S. Paul's Cathedral Restoration Fund and resulted in more than £200.

CAROL SERVICE

A Carol Service of Nine Lessons took the place of Evensong on Christmas Eve when S. Paul's Cathedral was filled with 2,000 people. The archbishop, just returned from New Delhi, and the bishop coadjutor were present.

NEWCASTLE

CHRISTMAS SERVICES

Record attendances were reported at Christmas Day services in the Newcastle diocese. A feature of the attendances was the large numbers present at midnight Eucharist services, which were held in almost every parish of the diocese. There was a crowd of almost

800 people at the Christmas Eve presentation of the play, "The First Nowell," at Christ Church Cathedral.

RECTOR APPOINTED

The new Rector of S. John's Church, Parry Street, Newcastle, Canon F. W. Rush, will take up his appointment before Lent. Canon Rush, who is at present Rector of Stockton, has been appointed to S. John's in place of Canon E. Elder, who will become the Principal of the House of the Epiphany in Sydney.

CHURCH MAINTENANCE

Members of the Singleton Anglican community have raised more than £400 towards the maintenance of All Saints' Church and rectory. The church was consecrated nearly 50 years ago and the rectory is more than 80 years old. They are regarded as among the best examples of church architecture in the Hunter Valley.

The money was raised from a series of gift auctions.

NORTH QUEENSLAND

NEW YEAR AT EDMONTON

At the end of 1960 certain layfolk suggested that the Church should provide for people who wished to begin the new year in a Christian way and as a result a midnight Eucharist was held at the Church of S. Francis, Edmonton. The result was so successful that 1962 was inaugurated in the same way. The service began with a short address at 11.30 p.m., followed by the Eucharist. Comment by some of those attending was that it was a good experience to begin the year with an act of Communion and to postpone the traditional toasts until after this was done.

The rector explained that this was an act of deliberate devotion, having nothing in common with the fervid exhortations of old time Watch Night services. He added that "there is no reason why midnight Masses should be confined to the Christmas and Easter seasons. The desperate need of our confused times is to dedicate the whole year and all our time to God and to His plan for the abundant life of mankind."

PERTH

MIGRANT CHAPLAINCY

The Reverend W. G. P. D. Painter, Rector of S. Peter's, East Fremantle, will sail, with Mrs Painter, in the "Oriana" on January 4 from Fremantle and return in the "Stratheden" with migrants. He and his wife will spend three weeks in England with relatives and friends.

GUILDWORKS' ACTIVE WOMEN

The Evening Group of the Mothers' Union of S. Matthew's Church, Guildford, visited the Harper Homes with gifts and cool drinks for the children who gave them a very warm welcome.

The Afternoon Group gave each patient in the Pollard Hospital a Christmas card and handkerchief and the gratitude expressed was almost overwhelming.

The Ladies' Guild entertained 12 ladies from the Pollard Hospital to afternoon tea in the parish hall and each guest was presented with a posy.

The rector provided a "taxi" service to and from the parish hall. A large parcel of gifts made by

members was sent to the Provincial Missionary Council for inclusion in the Christmas parcels for overseas mission stations.

The newly-formed S. Cuthbert's Ladies' Club visited the Edgar Reade Memorial Hospital at Christmas and distributed gifts of soap, a handkerchief and a Christmas card to each patient.

All the gifts were provided by members of the various organisations, who would welcome new members. As their numbers increase so can their good work.

SOMETHING NEW

The Archdeacon of Perth, the Venerable T. B. Macdonald, paid an official visit to the Parish of S. Columba, Scarborough, in December. He was at the early morning service of Holy Communion on December 13 and, after breakfast at the rectory, spent the rest of the morning with the rector looking at records, examining the affairs of the parish and seeing for himself the vastness of the parish boundaries.

On the following Wednesday he had a meal with the two wardens and examined the parish buildings and then sat in at a vestry meeting. The Rector of Scarborough, the Reverend A. C. Holland, hopes his visit might give a lead on some of the problems that beset them there.

"NOAH'S ARK" IN ADELAIDE

Big interest was shown in the arrival of a new "Noah's Ark" at Port Adelaide during Christmas week.

The "Ark" was the Swedish freighter "Parramatta," which had delivered six packing cases containing headresses in the form of Noah's animals 10,000 miles across the ocean from Vancouver.

The 67 animal masks are on loan from the Vancouver International Festival, whose production of the Benjamin Britten Musical play, "Noah's Flood," was the highlight of the Canadian Festival last year.

The Adelaide production, which will involve more than 100 schoolchildren as well as adult leads, is to take place in the Kent Town Methodist Church.

The script calls for a complete Ark to be built each night before the eyes of the audience.

It is to be one of the attractions of the Adelaide Festival of Arts next March.

PROGRESS IN INDUSTRY

ANGLICAN NEWS SERVICE

London, January 1

The united effort of six Thames-side dioceses working together with the Free Churches in an Industrial Committee is noted as the most interesting development of the year by Prebendary Stephen Hopkinson, General Director of the Industrial Christian Fellowship, in the fellowship's annual report which has just been published.

He states that this is a real effort to co-ordinate Christian work over the largest industrial unit in the whole country, and that its success will be of the greatest importance.

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"THE ANGLICAN" SUMMARY AND REVIEW OF THE YEAR 1961

(Continued from page 3)

asked, "that any Australian bishop holds a certificate issued to him by the A.C.T. stating that he has had conferred upon him as a distinguished divine the Th.D. diploma?"

"If he has no such certificate, he has no authority for wearing the Th.D. hood and gown," "Lector" said.

To our great regret, the correspondence thereupon died. We had really expected a much more sustained reaction.

Although that was the end of the matter in public, it was not the end of it in private, as many a reader would have guessed. However, since none of those affected was prepared to defend his Doctorate in public, we felt on the whole that the honours rested with us.

The clergy of the Rural Deanery of Camberwell, Diocese of Melbourne, held their chapter meeting in the Melbourne Trades Hall during the month, when Mr Vic Strout, who is Secretary of the Trades Hall Council, had a chat with them. It was all arranged by the Industrial Chaplain, the Reverend L. Styles.

We recorded with very deep regret during the month the death of an outstanding Methodist, Sir Richard Boyer, who had been from its inception one of the guarantors of THE ANGLICAN.

It no doubt surprised many that Sir Richard, a one-time Methodist minister, should have made such a gesture. But that was the kind of man he was; and his reasons for helping us we published in a memoir.

CRITICISM

In our last issue of June, most unfortunately, we felt it our duty in truth and fairness to publish a statement made by the Archbishop of Sydney on the ecumenical movement, together with a criticism of His Grace's statement by a well-known Methodist minister, the Reverend B. R. Wyllie, and in a Leading Article on the topic.

The circumstances were that the Archbishop of Sydney, who was ill, had been unable to preside over the New South Wales Provincial Synod, which met during the month. His Grace's presidential address was accordingly read to the synod by the Bishop of Armidale who, as the senior bishop of the Province, presided over the gathering.

The words in the text which aroused world-wide attention and criticism were: "There were some who, in spite of repeated denials, gave the impression by

their actions that the World Council of Churches is a body which controls."

We would have preferred to have passed over the statement, had it not been that *The Methodist*, which is the official organ of the Methodist Church in New South Wales, printed it, together with a strong statement by Mr Wyllie. In addition, the matter was taken up by the Australian secular Press, and was given some prominence in the religious Press generally outside Australia.

Whether His Grace personally wrote the address in its entirety we frankly do not know. Our attitude is that when a Metropolitan or Primate speaks on such matters in his official capacity, at so solemn and official an occasion as a Provincial Synod, he has no right whatever to put forward his personal, private views, unless he makes it clear beyond all shadow of doubt that this is what he is doing. Otherwise, our view is that he is morally bound, in the same way as a constitutional monarch, to make pronouncements only after taking advice. We cannot see that any other attitude than this is consistent with true catholicity. It is otherwise only in Rome.

We accordingly tried to put the matter in its proper perspective, and to represent the true mind of the Church as we understand it, in a Leading Article headed "A Regrettable Blunder," in which we said:

"Each of the fourteen branches of the world-wide Anglican Communion, except the Church in China, is constitutionally, officially, a member of the World Council of Churches — usually through a national body such as the Australian Council of Churches, which is the World Council's branch, in effect, in this country, and of which the Church of England in Australia is a member. This is only what any informed Christian would expect.

"We Anglicans, like the Lutherans, often claim to be a 'bridge' Church in the movement towards the re-union of Christendom. There are, it seems to us, substantial reasons for our claim. For this reason, and because it is the undoubted official policy of the Church to support the work and aims of the World Council, this newspaper has consistently supported that work and those aims.

"This has not meant giving blind, uncritical support to the World Council and its several agencies. On the contrary, if it is our duty as an independent newspaper to comment critically upon trends and personalities within the Church herself, then

it is equally our duty to treat of the World Council in the same way.

"Elsewhere in this edition is some account of a statement by a Methodist minister, THE REVEREND B. R. WYLLIE, who strongly condemns certain statements read on behalf of THE ARCHBISHOP OF SYDNEY, THE MOST REVEREND H. R. GOUGH, at a meeting of the Provincial Synod of New South Wales held last month. Mr WYLLIE is the Master of Wesley College within the University of Sydney. He is a former President of the Methodist Conference of N.S.W. He was a close friend of the late ARCHBISHOP H. W. K. MOWLL, with whom — as with other Anglicans of such distinction and authority as THE LORD ARCHBISHOP OF BRISBANE and THE LORD BISHOP OF ARMIDALE — he actually helped in forming the Australian Council for the World Council of Churches. Mr WYLLIE's statement appeared in the first instance in the

Methodist, which is the official organ of the Methodist Church in New South Wales.

IRONY OF IT

"It was a circumstance of exquisite irony that the original regrettable statements about the Australian Council of Churches should have been read at the Provincial Synod by THE BISHOP OF ARMIDALE, because few informed Anglicans would disagree more strongly with what he read than BISHOP MOYLES! The circumstances were that THE ARCHBISHOP OF SYDNEY, who, as Metropolitan of New South Wales, was to have delivered the presidential address to the synod, was indisposed. It fell accordingly to the lot of THE BISHOP OF ARMIDALE, as senior bishop of the Province, to read out the presidential address which had been prepared for THE METROPOLITAN, and which contained the offending statements. It says much for the sense of discipline of THE BISHOP OF ARMIDALE that

visers. His British background and respect for constitutional procedures make it improbable in the extreme that he would use his office upon such an occasion as a Provincial Synod to make such statements in a personal, as opposed to a constitutional, sense. Methodists and others whose denominations are members of the World Council of Churches may then rest assured that what was said in His GRACE's name represents neither the view of the Church of England nor His GRACE personally. To Anglicans, the worrying thing is the identity of those who in this and too many other matters appear to have given His GRACE such unfortunate advice. A regular Primate's secretariat, as we have more than once suggested, is the only proper way to safeguard His GRACE — and the Church — against similar justified and well based criticism in future."

Arising out of the same meeting of the Provincial Synod, which discussed the teaching of history in New South Wales schools — particularly in relation to the English Reformation — we had commented:

"For too long an unholy alliance of Methodists and other

schismatics in the Department of Education, with Roman Catholics, agnostics, atheists and theological illiterates in the teaching service, have pushed the Church of England around."

To this several Methodist newspapers throughout Australia understandably took some exception.

All in all, it was an exciting enough month as far as our attitude to our Methodist brothers and the ecumenical movement were concerned.

On the last day of June, Dr J. R. Darling, who had retired after thirty-two years as headmaster of Geelong Church of England Grammar School, was appointed to succeed Sir Richard Boyer as Chairman of the Australian Broadcasting Commission.

Archbishop Ramsey was enthroned as the one hundredth Archbishop of Canterbury at a magnificent service on June 27. Again, through the efficiency of our London agents, we were able to publish a fine picture of the enthronement in our next following edition.

(To be continued next week)

AFRICAN CHURCH LEADERS ON TOUR HERE

The Bishop of Maseno, in Kenya, the Right Reverend Festo Olang', and the Reverend Gershom Nyaronga, of Tanganyika, arrived in Sydney on January 2 to continue a speaking tour which will cover five States and which is sponsored by the Church Missionary Society.

The African visitors arrived in Melbourne by ship on December 21 and addressed meetings at a seven-day interdenominational convention in Melbourne.

Meetings for Bishop Olang' and Mr Nyaronga in Sydney during January include the Inter-Varsity Fellowship Conference for university students and the C.M.S. Summer School, an eight-day missionary conference for Anglican Church members.

They will also address summer conferences in Adelaide and Melbourne and will meet Church leaders and missionary administrators during their five-month stay.

Bishop Olang' will return to Kenya on April 30 from W.A. and Mr Nyaronga will remain in Melbourne to undertake 18 months' theological study at Ridley Theological College.

Bishop Olang' was born in 1914 and is a member of the Luyia tribe of Kenya. He was educated at a small Church of England village school near Kisumu and later attended Church secondary and high schools.

He taught from 1936 until 1943 and in 1944 entered S. Paul's Theological College, Limuru, for theological training.

He was ordained deacon in 1945 and following several years' pastoral work entered Wycliffe Hall, Oxford, in 1949. During his stay in England he undertook parish work in Bristol.

He was ordained priest in 1950 and was consecrated bishop in 1955. He was enthroned as first Bishop of Maseno in January, 1961. He visited India in 1958.

Shortly after Bishop Olang' arrived in Melbourne he celebrated his twenty-fourth wedding anniversary. He has twelve children and is a grandfather.

Mr Nyaronga is a Luo by tribe. He trained at S. Paul's Theological College, Limuru, and was ordained priest in 1957.

After ordination he was appointed to the Parish of Tarime in Lake Province of Tanganyika (near Lake Victoria).

He is now rural dean of the whole area, known as Musomoma, and which covers several hundred square miles. Most of his time is spent travelling from centre to centre, establishing churches and bush schools.

He usually averages four or five days at home each month. He is married and has six children.



The Bishop of Maseno, the Right Reverend Festo Olang'.

he stuck faithfully to his disagreeable script.

"Since the whole matter is not only public, but has appeared in an official journal of a member Church, we are constrained at once to state that Anglicans generally will agree with Mr WYLLIE. Constructive criticism of the ecumenical movement, of the kind we have had in recent months from the LORD BISHOP OF BALLARAT and THE LORD BISHOP OF BATHURST, is one thing. It was based upon facts, upon long acquaintance with Australian conditions, and expressed by bishops whose academic and practical records entitle them to be heard with respect. The statements made on behalf of THE ARCHBISHOP OF SYDNEY are another matter altogether. Anglicans, with some knowledge of the machinery of the Church, will of course understand that no personal responsibility attaches to THE ARCHBISHOP OF SYDNEY. As the diocesan bishop of our largest see, as Primate and Metropolitan, His GRACE could not possibly perform all his multifarious duties if he had to answer every letter, compose every synod address, himself. As a comparative newcomer, however much he has aroused our respect by the speed with which he has mastered the most important aspects of Church government here, HIS GRACE naturally depends largely upon the information given him by his ad-

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ENGAGEMENT

THE ENGAGEMENT is announced of Amy Kathleen Matchett, of G.B.R.E., East Malvern, Victoria, to the Reverend Arthur Leonard Gillespie, of S. John's, Dalby, Queensland.

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